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Faith, Hope and Love, these three.

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Dr. Charles E. Jefferson says: "The first word and the last on the lips of the preacher is God." This is true of the great majority of the preachers. But there are some who scarcely mention God in their sermons.

The Northern Methodists have undertaken to raise \$500,000 for their work in China. \$180,000 has been given, and now the *New York Advocate* says that a brother has promised to give \$100,000 when they have raised \$400,000.

A writer in the *Baptist Freeman* quotes this advice which Dr. Abel Parry, a prince in the pulpit in his day, gave to some theological students: "Never B flat, sometimes B sharp, always B natural."

Bishop Matz, of Colorado, thinks the Carnegie libraries are doing much harm. He says "Voltaire and sensational novels get in their work" upon the young through these libraries. Whether he is right or wrong it remains true that it is the quality of the reading, not the quantity which is a matter of vital importance.

The year book of the Congregationalists has been published. There are 5,923 churches, a decrease of eight. There are 696,723 members an increase of 12,401. There was a loss of 3,695 Sunday-school scholars. The average contribution for each member for all purposes was \$16. The Congregationalists are good givers.

Speaking of the "institutional church," Dr. Maclaren uttered this warning: "I would earnestly urge that there is danger in all this bringing of important but subordinate purposes into the front of the work of the church, and that is that the top thing and the bottom thing and the middle thing—Him, Him first and last, Him midst and above all—should be forgotten."

Dr. Aked, pastor of the Fifth Avenue Baptist church, in New York City, says: "If I can induce the powerful financial leaders to take interest in church work, I believe that my most important mission will be fulfilled. With the co-operation of the big men, the church's usefulness can be extended many fold. So it is not my purpose to appeal to the masses, but to appeal to the men who direct the activities of the metropolis and to a large extent the country."

GOD'S LOVE COMMENDED.

J. M. WEAVER, D.D.

No man has ever understood or comprehended the wonderful love of God manifested in the life and death of Christ for man. Christ was "God manifest in the flesh," hence the deity of Jesus was taught us in this. The great sacrifice in the atonement was God's sacrifice of Himself in saving men. Paul says: "But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." Thus Christ's death was for us or in behalf of man. The grand central truth of the Gospel and fundamental is the sacrificial, vicarious death of Jesus Christ. To deny this doctrine is to rob Christianity of its power to save. It is as powerless to save as human systems of salvation. Satan's master stroke is and always has been to deny or obscure this doctrine and destroy it in the minds of men. Today even many theologians ignore and deny this great and vital truth. They are willing to accept of and teach a Christ grand in character, sinless in life and pure in example, but not a Christ crucified in the man's place. They will regard Him as a martyr, but not a substitute. Now, if Christ did not thus die, God's love is not manifested in His death, for if He died only to set us an example, then His death could be no more to us than the death of Paul or John or any other good man. Man's sinful nature remaining as it is, he could not follow the example and be saved thus. Distinctly Paul teaches that "without the shedding of blood there can be no remission of sins." John says: "The blood of Jesus Christ, His son, cleanseth us of all sin." This could not be said of Paul or Peter or any other man. This shows God's great love as it reaches down to our low condition and saves. No other death could. An angel from Heaven would have died in vain.

You will notice that this death was for sinners. By the fall of Adam the whole race of man became a race of sinners. All are born thus under the curse, hence enemies of God. There was nothing in man to cause God to so love him. His opposition to God was always manifest and active. The death of atonement originated in God's love. John says, "God is love," and Jesus says: "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." Jesus died for all. Paul says: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor: that He by the grace of God should taste death for every man." John says: "And He is the propitiation for sins; and not for ours only, but also for the sins of the whole world." This, then, was a disinterested love. Well may we say with Wowring:

"God is love: His mercy brightens
All the paths in which we rove;
Bliss He wakes, and woe He lightens:
God is wisdom, God is love."
Chance and change are busy ever:
Man decays, and ages move,
But His mercy waneeth never:
God is wisdom, God is love.
E'en the hour that darkest seemeth,
Will His changeless goodness prove:
From the gloom His brightness streameth:
God is wisdom, God is love.
He with earthly cares entwined
Hope and comfort from above;
Everywhere His glory shineth;
God is wisdom, God is love."

Now the question arises, how may we avail ourselves of this love?

Simply because Christ died saves nobody. In Christ's death, however, God is reconciled to man, but that man may be reconciled to God he must enter Christ to meet a reconciled God. How can we enter Him? Two things are absolutely essential. There must be repentance towards God. Repentance is a radical change in the purpose of one's whole life. From serving self he must at once begin to serve God. He must dethrone self and enthrone God. This is an act of the will submitting to and obeying God. Then there must be faith in the Lord Jesus Christ. This is a full and conscious trust in Him as Priest to atone for him; as Prophet to teach him; as King to rule him, thus accepting Him as a personal Saviour. Paul puts it thus: "By grace are ye saved, through faith, and that not of yourself, it is the gift of God." Thus a man becomes interested in His atoning work of love and is saved. Surely all those who have been saved should consecrate their whole lives unto Him. A sinner may thus become a saved sinner. To do so is to secure heaven, not to do so is to reach hell.

MONISM.

Pantheism is the old heathen monistic philosophy, found in two schools.

Of these, the materialistic claims that there exists but one substance, material, and that this material is God,—every form of which is but a manifestation of Him. Therefore, God is all, and all is God, and the all is material. Mrs. Eddy and her followers are not Pantheists of this school.

The other Pantheist says there is but one substance, and that is spirit. He denies the existence of material as such, regarding it as only the passing conception of thought. He says God is all, and all is God, and the all is spirit or mind. And Mrs. Eddy is this kind of a Pantheist; for she says all is mind or spirit, and mind or spirit is all, and denies the existence of material, and hence of disease and pain, which can only inhere in material and cannot affect spirit.

Now, Eddyism, with its crudities and absurdities, and its disgusting frauds, may die the death of the wicked, and be seen no more among men. But misapplied hypnotism will endure while the foolish live to be fooled, and while fakirs are found to fool them for profit.

And Monism will be sustained while the devil finds it to his interest to persuade men to a disbelief in a personal God. And Monism is a theory widely taught today in schools other than that of Eddyism.

Monism is one of the natural consequences of the human rebellion against divine law. Unwilling to confess sin, the existence of law which may be violated must be denied. This leads to the denial of the existence of a Law-Giver. And this leads to the Monistic theory, which denies the testimony of consciousness, that there is a power not myself, apart from and greater than myself, under the government of which power I am, whose laws I must obey, and who, capable of giving law and of governing, must be intelligent and personal, a person—not myself—and my creator and governor. Thus the Monist makes himself God. For he says there is but one substance, of which he is a part, and that one substance is self-existent and self-governing.

Well, Satan a long while ago said to man, "Ye shall be as gods." And the Monist answers, we are, indeed a god.

The establishment of "Christian Sci-

ence," whatever modification of it may succeed the present organization, seems assured in its acquisitions of wealth and in the erection of many magnificent temples of worship, or, better called, lecture halls. For as the old Israelites so readily gave their gold for the erection of an idol, so men are ever more ready to lavish wealth in the promulgation of error than in the propagation of the truth.

But the "Christian Science" "Church" and system of "worship" is an anomaly, for a Monist can not worship. Worship implies the action of two agents: one to render homage, the other to receive homage and to give blessing. But in Monism there are no two and there can be no giving and receiving. The Monist can address none save himself. How he has ever discovered his own existence is a puzzle, for consciousness makes discovery of itself by the apprehension of other existence not itself. This discovery the Monist has not made; therefore, if his system be correct, he would have no knowledge of himself and would not even be a Monist. Certainly he can not worship, can have no church and no religion, and can make no prayer nor receive any blessing.—*Episcopal Recorder.*

THE INNER LIFE AND OUTWARD CONDITIONS.

In these days we hear much about environment. Some reformers teach that everything depends on environment. They tell us that all vice and misery and crime are due to environment. Give the people better houses to live in, more sunshine and fresh air, and they will improve. There is much to be said in favor of this teaching. But it should be remembered that inward evil makes a bad environment. It is the evil heart that makes the slum. Jesus taught us to make the tree good and its fruit will be good. Men begin to reform the world on the outside, but Jesus begins on the inside. Regenerate the spirit and the new heart will make a new world. The grace of our Lord Jesus Christ can make the heart pure and keep it pure in the darkest age of the world and in the wickedest quarter of the wickedest city. This grace can keep the soldier pure in the army and the sailor in the navy. It is sufficient to save men in every day business life, in industrial life, in political life, and in the midst of financial strife and contention.

It is not in the low places alone that temptation is found. It is almost as hard to keep pure in educational centers as it is in the slums. In one place the atmosphere is vile and in the other it is tainted with skepticism. The power of grace can make a rich man humble, unselfish, honest and generous. Jesus said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." But all things are possible with God. Let the inner life be right and nothing is impossible. "I can do all things through Christ which strengtheneth me," said the apostle. That is saying a good deal, but we may say the same thing. This inner strength has made great men out of laborers and mechanics and poor boys and ignorant men. Carey was a cobler, but grace made him an eminent scholar and a mighty apostle to the heathen. Bunyan was an ignorant tinker, but grace made him a poet, a preacher, a bright and shining light for many generations. When Christ lives within we may smile at outward conditions.—*Christian Advocate.*

THE OLDEST PICTURE ILLUSTRATING BAPTISM.

B. H. PAYNE.

The picture that is generally accepted as the oldest illustration of baptism is the San Giovanni mosaic at Ravenna, Italy. The San Giovanni cathedral was erected and decorated by Byzantine architects and artists under the employ and instructions of Honorius, king of Italy, (A. D. 405-423), and Galla Placidia, queen, (A. D. 423-455.) And the great mosaic, so often referred to as a conclusive argument for affusion as baptism in the Roman Catholic church at that time, is in the dome of that cathedral, directly over the great stone baptistry, which is ten feet long by three feet and six inches deep. The picture represents Jesus standing in water a little above his joints, and John standing on a rock on the bank of the river, holding a decorated cross some six or seven feet long in his left hand, and in his right hand stretching out over the head of Jesus a plate with its convex side towards the observer; and from this plate John pours upon the head of Jesus; while just above John's hand is a white, descending dove; and behind and to the right of Jesus, the river god, Jord, rises from the water to his waist, holding in his left hand a leafy reed, and in his right a sea-green cloth, and looks up at Jesus as if about to wrap the cloth about Him.

And now, what is the significance of the picture? I do not purpose trying to interpret all of its significance, but only the most important ones as the appeal to me. Tertullian (about A. D. 220) says: When we are going to enter the water, but a little before in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil, his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ample pledge than the Lord has appointed in the gospel." (*Crown, secs. 3, 4.*) And this "immersion" was evidently what the large baptistry was for. But what about the "pour in" of the mosaic? Maximus of Turin, (about A. D. 465) says: "When the baptism was accomplished we poured upon your head chrisam, that is the holy oil, by which is signified that regal and sacerdotal dignity is conferred by God upon the baptized." (*Migne, Part. Lat. Vol. Ivi, 778.*) And Petrus Crystologus, Archbishop of Ravenna, while the orthodox baptistry was being built and decorated (A. D. 433-452) says in a sermon, "Today the Holy Spirit hovers in the form of a dove over the waters. But this dove does not, like the first, bear a twig of the old olive tree, but pours the whole fatness of the new unction upon the head of its author, that it may fulfill what the prophet foretold: 'Wherefore God, even our God, hath anointed thee with the oil of gladness above thy fellows' (*Sermon cl.*). Then what does the "pouring" of the mosaic signify? Evidently the anointing of the chrisam or holy oil as a symbol of the giving of the Holy Spirit, after baptism, and not "pouring water" in baptism.

Marietta, Ohio.

FROM UNBELIEF TO FAITH

BY REV. GEORGE P. FERRY, D.D.

We have been passing through a period of discussion which has created an atmosphere of doubt, unsettling the faith of many. Some of those who care anything for religion have lost much of their reverence for the Bible and the church. Superficial thinkers have taken for granted that the conclusions of modern critics warrant them to become a law unto themselves in things spiritual. It would seem that the popular feeling is not so favorable for Christian faith as it was a generation ago. There seems to be an unusual indifference to worship and church activity which would indicate a current of life that is away from real faith in Christ as Lord and Saviour.

Now while this may be true of those who form their opinions from the sensational re-

ports of the secular press, which almost always feeds its readers with the views of radical critics, it must be remembered that among the educated classes there seems to be a return to simple faith in Christ and the Gospel. Those in places of learning who have antagonized Christianity have more recently renounced their unbelief. You have all doubtless read the statements made by Prof. Orr not long ago, showing that nearly all the eminent scientists who supported the Haeckel movement in Germany had abandoned their materialistic theories. He cites the fact that the most eminent men whom Haeckel arrayed on his side in his "Riddle of the Universe," could no longer be counted with him. "In reading the book," says Prof. Orr, "as I have had occasion to do, and write about it also. I was impressed by this, that nearly all the great scientific authorities that he quotes, and certain of them quoted in favor of his opinions, changed their views thirty or forty, or twenty-five years ago." He mentions Virchow, Du Bois-Raymond, Wandt and Prof. Romanes. The attitude of these scientists indicates clearly that there is a drift from scepticism to faith.

In recent years there has been undoubtedly a drift of religious thought in regard to the composition of the Bible toward the position held by the radical critics, modifying the old ideas much. The notion that the Scriptures, especially those of the Old Testament, are more an evolution than a revelation, seems to have become quite popular. The effect of this conception has greatly lessened popular reverence for the Bible. More recently, the opinion of conservative critics has turned the current of feeling back again. Many of the extreme views of sensational critics have failed to really move the old foundations. Scholars of high repute have made bold to deny their ultra theories. As an illustration we might cite the case of Delitzsch's interpretation of the Babylonian discoveries. He claims that the Scriptures of the Old Testament can be readily explained as a mere adaptation of the teachings found in Babylonian literature, and are not special revelations to Israel. Not a few scholars have met this theory with strong arguments in opposition. Prof. Kuypers, of the Free University of Amsterdam, states the conservative view. He says, "There are no reasons for making any material concession to the radical critics of the day. The claim that at bottom the religious contents of the Old Testament are only the natural product of man's religious genius can not be supported, and those mediating theologians who endeavor to repudiate such fundamental doctrines as that of man's fall, make undue concessions to the clamor of materialistic philosophy. Recent results of investigation confirm the Bible claims of the original monotheism of the Semitic peoples, and even if it should prove true, as Delitzsch claims, that the name Jehovah is already found in the cuneiform literature, that would only emphasize the primitive purity of the Semitic religion. At any rate, actual facts fairly interpreted do not prove an evolutionary process in the development of early religion, but rather the opposite—a degeneration from something originally good to something worse."

There was a time when hasty deductions like those given the world by Delitzsch would have much more influence than they have today in determining the general trend of thought in estimating the value and authority of the Bible. Not long since Prof. James Robertson, of Glasgow University, in his address to his old students, entitled "Five and Twenty Years in a Hebrew Chair," said: "In so far as the prevailing school of criticism has given a verdict on the significance, quality and history of the Old Testament religion, I am free to give it as my opinion that the verdict is mainly wrong, and that as time goes on it will be found inadequate to the case. And it is because I believe that a great deal of the partition and rearrangement of documents proceeds upon a mistaken verdict as a presupposition that I hesitate to accept the so-called 'ascertained results of criticism.'"

Such conservative views of eminent schol-

ars have held in check the current of opinion which for awhile was strongly away from the old view of the value of the Old Testament's authority in religious matters. There is now a reaction which will, no doubt result in re-establishing the authority of the Scriptures in the minds of those who have been misled by superficial criticism. Hence we may look for a more intelligent and more enthusiastic faith in the Bible.—*Watchman.*

A REVIVAL OF THE CLASSICS.

BY FRANCIS W. KELSEY, PH. D.

In the past twenty-five years the curriculum of our high schools has been revolutionized, in part by the introduction of new subjects, in part by the extension of the elective system so as to give to the student a choice not only between courses but also between studies, and sometimes even between teachers. In this period, moreover, the efficiency of the teaching of the natural sciences has been greatly increased by the equipment of laboratories and the exacting of a higher standard of preparation for the teachers and there has been a noticeable improvement in the teaching of other subjects, particularly English and the modern languages. Again, in administrative positions in the schools there has been a larger number of men without a classical training and uninfluenced by classical tradition than ever before. At the same time there has been no articulate public demand for Latin; on the contrary, in no previous period have newspapers and magazines given so wide a circulation to comments and articles unfavorable to classical study.

Why, under these conditions, has the study of Latin not only not lost ground, but even forged ahead and made a gain in classroom enrollment relatively greater than the enormous increase in attendance? Simply because the fuller the discussion regarding the value of the subject and the more serious the experimentation designed to develop a substitute for it in the curriculum of the secondary school, the more settled has become the conviction among thoughtful people that Latin still remains for certain purposes the most effective educational instrument available.

A few words must suffice in regard to the position of Greek and Latin in the colleges and in the arts departments of the universities. The relaxation of entrance requirements has generally been accomplished by a relaxation of requirements for the degree of bachelor of arts, which in many institutions has lost all significance as a cultural degree. The expansion of the elective system of studies has in not a few universities and colleges passed reasonable bounds, and there are many signs of a reaction in favor both of a reduction in the number of electives open to under-graduate students and of the restoration of the degree of A. B. to its former standing.

The fundamental principle that the goal of education is not knowledge but power, has in these later years frequently been lost sight of, and so has that other truth, which is hardly less obvious, that you should make a man before you try to develop a specialist. Under such conditions in not a few colleges Latin and Greek are studied chiefly by those who intend to become teachers or to enter the ministry. All the greater credit is due to those institutions which, as Princeton, have had the courage and the foresight to continue to insist upon the pursuit, for a part of the college course, of purely cultural subjects; in the coming reaction these will not be obliged to retrace their steps.

The dissatisfaction with the present order of collegiate teaching is voiced on all sides. No testimony is more convincing than that of those who have occasion to test it as a preparation for professional study. Deans and professors of schools of medicine, engineering and law make complaint that graduates from a collegiate course offering a wide choice of studies are not so well able to carry the heavy and exacting work of the professional course, which allows slight freedom of election, as were the men who came up through the old collegiate course

of studies wholly or in large part prescribed. Such graduates are found to be deficient in power to grapple with new subjects. The case is forcefully stated by Dean H. B. Hutchins, of the law department of the University of Michigan, in the last number of *The School Review*:

"I am frank to say that the young man who has a thorough, old-fashioned classical and mathematical preparation for college is, in my judgment, much better fitted for the study of law than is the man who during four years in college has dissipated his energy and weakened his power to think clearly and logically by desultory and pointless work in 'snap' courses that require little or no effort on his part.

The past century witnessed such a marvelous expansion of knowledge as could not previously have been thought possible. In the flush of enthusiasm of new discovery men thought to introduce at least the elements of many subjects into secondary and collegiate education. The experiment has been tried, in some places upon a larger scale and while our courses of study must remain broader and richer than before, it is now perceived that the vast bulk of the new knowledge, in the anthropological sciences as well as in the sciences of nature, is not well adapted for use in elementary or secondary or even collegiate training. No satisfactory substitute has yet been found for Latin and Greek and while the study of Latin in the schools has probably reached its limit, under existing conditions, we may anticipate in the next few years a larger enrollment of Greek students in the schools and of students of both Greek and Latin in the colleges.—*Interior.*

GOD'S SKY.

He was a very little fellow, but he wanted to say something comforting as his childish eyes turned occasional wondering glances toward the troubled face beside him. The mother's heart was sad at leaving the dear old home and its scenes, the hills, and river, the woods; she should miss them all. Suddenly the little face pressed against the ear window brightened with a joyous discovery.

"Why, mother!" he cried, eagerly. "God's sky is over us yet: it's going right along with us!"

The mother smiled.

"Sure enough, dear. God's sky is going with us wherever we go, and it will be with us always," she answered, taking to her heart a deeper comfort than the child could know. All that was around might change, but that which was above remained secure. Dear, familiar scenes, old friends, the sweet and happy past may all be left behind—must be left behind as life goes on—but overhead are the heavens still with their tender blue, their cloud and sunshine their countless stars, and the love that rules them all. Everything of earth may change but "God's sky," with its hope, its promise and its enfolding, is over us still to tell us that we are yet in his world and so in his care.—*Forward.*

When a man hankers for that which his conscience does not quite approve, he needs to go, not to the preacher with questions, but to place of prayer with penitence and submission. Let God answer his questions through his own conscience. He will be sure to get the right answer, if he goes to God in the right spirit. It is not only absurd, but wicked to probe the preacher with questions about the right or wrong of a thing, when the man is himself uncertain about it. When the Christ life is in him, and love moves him to righteousness of conduct there is no need for questions. He will want to shun the very appearance of evil. If he does not, the altar is the place for him, and penitence and prayer is his most rational conduct. The church does not adopt rules and say, "follow these." It has adopted Christ, and with all the emphasis of its authority it says, "Follow Him."—*Methodist Protestant.*

A Christian who engages in any lawful business is honoring God. He may be just as heavenly minded in trade as in preaching the Gospel.—*Porter.*

THE DAY OF REST.

BY JOHN R. CHILES.

In Exodus 20:8 we have the commandment given by the Lord to the children of Israel: "Remember the Sabbath day to keep it holy." The institution at that time was venerable with age. So the words "remember" was used. It recalled the time when "God blessed the seventh day and sanctified it; because that in it he had rested from all His work." The happy pair in Eden had been created on the day before. So on that morning they saw the sun rise for the first time, spread its light over the garden and awake it to beauty and song. The rest-day is one blessing that survived the fall. In keeping it we follow the example of the holy and wise God himself.

This was not a day to be kept exclusively by any tribe or nation. It was given to the common parents of us all and is for the entire race. So we are not surprised to find traces of a holy day in the literature of various ancient peoples in the old world.

Would it be improper to suggest here that we, too, have things to remember in this connection. The written word from Sinai is supreme; but others join it in its cry. Many of us can go back in memory to childhood and almost feel the touch of the hand that led us to the house of God. Many anchors were put about our souls then which the storms of life have not broken away. There we learned of the Saviour and our souls clung to Him in the day when we were convicted of our sins. We can remember, too, how as young Christians we spent the day in reading the Bible and in prayer. We thus picked up the sweetest manna that ever fell upon earth.

In our home life we can well remember the example of the Puritans. On Saturday the father did everything about his house and barn that could be done a day ahead. The mother did as much of her cooking as she could. On Sunday the children gave up much of their playing. All attended church. One writer tells us that in the village where George Washington spent much of his time there was as much quiet on the Lord's day as if there had been a death in every home.

Our nation, too, has things to remember in this connection. The one hundred and one on the Mayflower came into port on Sunday. They did not come upon the shore till Monday. They spent the day praying that God would be with them in the new land. The men who laid the foundation of our government, framed and defended its constitution, and bought our liberty, kept the Lord's day holy. If we perpetuate these blessings we must preserve their spirit.

2. "Keep it holy. In it thou shalt not do any work." Some farmers have felt justified in running their binders on Sunday and in gathering other grain which was very ripe. But the Lord says in Ex. 34:21: "In caring time and in harvest thou shalt rest."

When the children of Israel were in the wilderness where there was no fruit nor grain God sent manna to supply their needs. But enough fell the day before to do them two days. On the Sabbath morning when the desecrator went out to gather it there was none to be found. Doubtless He wants His fruit and vegetables to be gathered in the same way now.

Once while in the wilderness a man was found gathering sticks on the Sabbath. The Lord said to Moses: "The man shall surely be put to death. All the congregation shall stone him with stones." Surely God does not want men to do such things on His day now.

When Nehemiah brought the remnant back from bondage the land was desolate and Jerusalem was in ruins. God had said that if the people would not give his fields and highways a Sabbath he would give them one by removing the people. The ancient pen picture and the situation upon which they looked were strikingly alike. He was trying to reclaim the land and city again for them. So he made this edict: "If the people of the land bring ware or any victuals on the Sabbath day to sell that we should not buy it of them." This shows us that it is not right for grocery stores to be open on the Lord's day; and if they do persist in being open it is wrong to patronize them in any way.

But Nehemiah went farther than merely have the people to abstain from this buying; he prohibited the selling. After the walls of the city were completed when it began to grow dark on the evening when the Sabbath began he had the gates of the city to close and all traffic to cease at once. And men were stationed at the proper places to see that they were opened only with the coming of another day.

Then they began to travel through the country on the Sabbath, camp around the wall and then dash in at once when the gates were opened. But this he allowed only once or twice. "He testified against them," and so stopped the evil at its very fountain head. God is not pleased with the ways of men now who travel on Sunday that they may be ready to work on Monday.

"Thou shalt not do any work. Thou nor thy son nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates." D. L. Moody would not ride on a street-car on Sunday, neither would he hire a cab. One Sunday he walked eight miles in London and spoke three times. This did not make him great and useful but it sprang from the same root of matters in his heart which did.

3. The teaching of Jesus on this subject. Here he interpreted in two ways—by life and by word. He came into a Sabbath-keeping world. The Pharisees observed this law as well as others to the letter and added many traditions which they kept as carefully.

One Sabbath he and his disciples were walking through a field of wheat. They were parting with their hands the golden grain which was well up toward their shoulders. The disciples pulled off some ears, rubbed out the grain and ate it. Jesus met the criticism of this by saying that for ages past on that day the priests did work in the temple and were blameless. And the son of Man is Lord also of the Sabbath. He healed the man with the withered hand and asked his critics if they would not pull a sheep out of a ditch on the Sabbath. He healed a woman who had an infirmity for eighteen years and asked his accusers if they would not take their cattle and asses to water on that same day just to relieve their thirst. He healed a man with the dropsy and said, which of you having an ox or an ass fall into a ditch on the Sabbath and will not pull him out? He healed a man who had had an infirmity thirty-eight years and asked if there could be any objection to making a man every whit whole. It is distinctly said of him three times that he entered the synagogue to worship on the Sabbath and once "as his custom was." Our Saviour completed the circle of teaching as to the Sabbath adding this half, that it should be kept not only by abstinence from worldly duties but also by activity in spiritual things.

Jesus taught us also that "the Sabbath was made for man and not man for the Sabbath." It is not an institution arbitrary on God's part but for the good of the race like the rain, the snow, the sunshine, and the recurring seasons. Men have seen this and so we have the civil Sabbath. This comes under the laws of the various States. One day in seven is set aside for rest by law for physical and temporal reasons. A man can do more work in a year by working 313 days and resting 52 Sundays than he can by working the entire 365 days. Also the years for work are likely thus to be much prolonged. The same is true of domestic animals; some say that even machinery has the same need wrought into it.

Wm. E. Gladstone said when asked for a message for a phonograph: "You may say that my success in business and public life, my length of days and vigorous old age are due largely to a careful observance of the Lord's day."

Sunday is to be the Christian what it was to his Lord: Not only a holiday from work but a holy day in worship and service. In its beginning he ought to feel:

"Welcome delightful morn,
Thou day of sacred rest,
With joy I hail thy return,
Lord make these moments blest."

The evening song in his heart should be:

"One more day's work for Jesus,
One less of life for me,
But Heaven is nearer and Christ is dearer
Than yesterday to me."

4. Some foes of the modern Sunday. One is the daily paper. On that day they come out in enlarged editions, have various supplements and colored sheets, reprint all the social news of the week and carry more advertisements. Some people read them nearly all day; others divide time with them. They go to Sunday-school and morning and evening worship. Still others do not read them at all nor have them in their house. When not at worship they spend the time in reading the Bible and religious papers and books, in meditation and in prayer. All Christians ought to belong to the last class for at least three reasons. The issuing of the paper causes many to work on Sunday—editors, reporters, printers, newsboys, etc., it takes up time which ought to be given to holy things; it fills the mind with things which are worldly, exciting and often unclean.

The people of England and Canada have solved this question. In London two great dailies began to come out on Sundays also. But a Christian public withdrew patronage from them till they had to suspend on that day or give up publication altogether. In Canada public sentiment has crystallized into law and there is a penalty for selling a Sunday paper.

Sunday mail is a kindred evil. By getting letters men are worried over some loss or are made glad over some success or do all the thinking relative to some offer. This is disturbed that holy quiet of the Lord's day in which the soul is to receive a good deal of its growth.

Sunday visiting is another evil. Of course, a certain amount of this is necessary even to the observing of the day. But out in the country communities a whole family will go to see another. Fathers look at live stock and fields of growing grain; mothers talk about dress and household cares; children are running wildly about in meadow and woodland like little barbarians; all are made worse and the day is desecrated.

5. The change from the last to the first day of the week. We find no direct command of inspired men that the change be made but we have the plain example of inspired men which is equally binding. It stands out plainly as a fact of Scripture. The mountain before us needs no comment. Jesus arose from the dead on the first day of the week and appeared to Magdalene. The same day he appeared to the disciples, Thomas alone being absent. Eight days after he appeared to all the disciples together. "Upon the first day of the week the disciples came together to break bread. Paul preached unto them ready to depart on the morrow, and continued his speech until midnight."

"Upon the first day of the week let each of you lay by in store as God has prospered him." John said: "I was in the spirit on the Lord's day." Philo said the Christians had this peculiarity: They met together on the first day of the week and worshipped one called Jesus.

6. This day is a fit symbol of Heaven. "There

remaineth therefore a rest to the people of God." It is a gift of a Heavenly parent to His children. It is a memento of what has been. It is a prophesy of what is to be. It budded in Eden. It has blossomed in the ages. It will bear fruit in Heaven. The song, the worship, the assembly of saints are things of earth which are to find full perfection in Heaven.

"Oh, when thou city of my God,
Shall I thy courts ascend,
Where congregations ne'er break up,
And Sabbaths have no end."
Jonesboro, Tenn.

ARE WE DEALING WITH TOO MANY PROBLEMS?

BY W. H. H. MARSH, D.D.

Of the seven churches of Asia Minor to which John was directed to write, the two most important were Ephesus and Smyrna. Both were centers of manufactures and commerce during the apostolic period. The constituency of their populations was doubtless very similar. In each the civilizations of the Occident and Orient met and blended. Polytheism and pagan philosophy, especially as developed by the Greeks, were dominant in each city. In both, churches were established—the one in Ephesus by Paul; the origin of the church in Smyrna is unknown.

The brief communications sent by John to these two churches have this in common: Both are highly commended for their fidelity. In some other respects—and these of much significance—they differ from each other. A specific charge is made against the church at Ephesus. They had left their first love; they had fallen; they are urged to immediate repentance and to do the first works over. But no charge of any sort is preferred against the church at Smyrna. (See Rev. 11:8-11.) The commendation of the Ephesian church is for its loyalty in protesting against and condemning errors and heresies which had arisen, as Paul had foretold, (Acts 20:29-30) from among themselves. The commendation of the church at Smyrna is for their fearless fidelity to the enthroned Christ while they were undergoing the ordeal of sore tribulation from without—tribulation doubtless of a sort the harder to endure owing to their poverty; tribulation, too, which we may assume had its source not only in the hostility of the Gentiles but in the aggravation of that hostility by the relentless bigotry and hatred of the Jews (vs. 8-10.)

Taking together the letters to these two churches, but giving here the greater prominence to the one sent to the church at Smyrna, there is needed instruction for both the churches and the ministry of to-day: instruction that, it seems to us, will greatly decrease the number of problems about which for a long while we have been hearing so much. We refer only to such problems as are assumed to be presented by the condition of the churches—the changed conditions and new demands of society upon the ministry, and the difficulties and duties of the ministry in its relation to both churches and society. We say purposely "such problems as are assumed to be presented" in this way. We have here no reference to another class of problems belonging to the Bible and the definition of its contents. This is entirely a different class. For our purpose the two have no connection. But problems such as we refer to—if we may believe all we see, hear and read—are increasing in number and becoming each year more difficult of solution. The older problems are not disappearing either by changed conditions nor by an effective solution. Rather they are growing more intense and their solution more difficult, as, for example, how to reach and hold the masses. But assumed new problems are constantly emerging. We observe that the young minister now mostly has large acquaintance with assumed existing problems, and supposes himself quite well equipped for dealing with them.

We have raised altogether too many problems. We have too many churches and ministers working—some for the special purpose of solving one problem, others for the purpose of solving another. The solution of these problems has become, in many instances, hobbies. They divert churches from their true and only mission, and while they may develop some preachers into experts along their special lines, they are hindrances to their becoming "able ministers of the New Testament." The business of the church is to maintain its loyalty to Christ, to grow in grace, in spirituality, abounding in the love of the Spirit; and thus to bear before the world both its testimony to the truth of the Gospel and its witness against the world.

These are the two phases of the vital and ever-present problems with which churches and ministers have to deal. We have the one phase emphasized in the letter to the church at Ephesus; the other in the letter to the church at Smyrna. In the former their spirituality was in peril; in the latter there is commendation for fidelity to Christ while confronted by the ordeal of persecution. But out the two together. We mean the potency of the first love to which the Ephesian church is fervently urged to penitentially return, and the fidelity of the church at Smyrna in their patient endurance of the scorn and persecution of the populace, and we need care very little for most other problems though they confront us with serious difficulties. If we imagine the church at Ephesus repenting and returning to the first love, and if we then bear in mind its commendation for loyalty to Christ in dealing with faction and heresy within its constituency; and then incorporate with this such loyalty to Christ in relation to trials without, as was shown by the church at Smyrna, we have the key to the solution of one great problem—the

maintenance and development of power in a church for the very purpose for which it was designed by Christ—the edification of its membership in the knowledge of Himself and its testimony to the world for Him that men may be won to His life and service.

Nor do we gather from the study of the epistles that the apostles dealt with any other problem besides this, or with what directly or indirectly was identified with it. As to other things, there were as many problems in the apostolic period as in ours. These problems were as constantly emerging out of the conditions of society as they are now. In themselves they were not identical with the problems of our day. Yet they were not so very dissimilar. We had occasion only recently to read the politics of Aristotle, and we were surprised to notice how many of the questions he discusses are similar—some of them identical—with questions forcing themselves to the front in our day. It was so later, during the apostolic period. It has always been so. It is not essentially different today. We must devote everything to the realization of the New Testament ideal in the New Testament church and in the New Testament ministry. We have apostolic authority and example for saying this; and we have the apostolic teaching before us in the epistles for its realization. We must come back to the apostolic ideal of the church in all relating to its mission and work.—*Baptist Commonwealth.*

Literary

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

The Courage of the Coward. By Dr. Charles F. Aked. Chicago and New York: Fleming H. Revell & Co.

Dr. Aked has recently come from England to be pastor of the Fifth Avenue Baptist church of New York City. He is a very eloquent man, whose words add freshness to any subject.

This is a volume of sermons which were preached by him in Liverpool, and the book takes its title from the subject of the first sermon. Nicodemus was the coward of the sermon. The titles of the other discourses—The Half Greater than the Whole, The Ethics of Holidays, The Noble Living and the Noble Dead, The Survival of the Fittest, and The Most Popular Sin in the World—are felicitously phrased, and give some idea of the drift of his thought. The sermons are admirably constructed from the homiletic point of view. They move quickly to their central point and thence logically and strongly to its application. They are enriched by a wealth of literary allusion that betrays rare familiarity with the philosophers and poets.

We miss Christ Crucified in these sermons. Call them essays and they deserve the high praise they have received.

The Virgin Birth of Christ. By Prof. James Orr, D.D. New York City: Charles Scribner's Sons.

That the virgin birth of our Lord would ever be denied by ministers in the evangelical churches would have seemed a few years ago an incredible thing. This reminds us of what the great theological Green said during the Briggs controversy, that there was nothing new in any of this new theology. The new thing was that such men were willing to stay in evangelical churches and that some in these churches were willing they should.

But the birth of the Lord has been attacked and men have advocated the old infidel view that he was the son of Joseph. Therefore, the defense of the truth on this point is necessary and timely.

Dr. Orr's book is a most able argument in defense of the inerrancy of the Scriptures in regard to the Lord's birth. Dr. Orr is a scholar of the first rank and a writer of ability, inferior to none. And he is in the front rank of defenders of the faith. His book is most ably written and deserves a place in every library.

The Bibliotheca Sacra for October is an unusually good number of a quarterly magazine, which is always good. The contents are as follows:

Hebrew Monotheism, by Harold M. Wiener; *What Education is of Most Worth?* by Chas. F. Cox; *St. Paul's Thorn in the Flesh*, by Edward M. Merrins; *A New Plan for State Control of the Liquor Business*, by Justus N. Brown; *The World's Great Era*, by Raymond L. Bridgman; *The Effective Blend of the Old and New Evangelism*, by Francis L. Hayes; *The Christian Ministry a Pragmatic Life*, by A. A. Berle; *Notes—Value of Things not Certain*, by Austin Bierbower; *Alleged Discrepancies of the Bible*, by W. E. C. Wright; *Notices of Recent Publications.*

Paul's Thorn in the Flesh, by Dr. E. M. Merrins, is the best thing we have seen on the subject, though we do not think the author has proved his point that it was eye-strain. But he has shown what seems conclusively that it cannot have been anything of the things which have been guessed. Hence to us it remains as much of a mystery as ever. All the other articles will make men think whether they agree with the writers or not.

SUNDAY-SCHOOL LESSON

SUNDAY, OCTOBER 27.

Caleb's faithfulness rewarded.—
Joshua 14:6-15.

Motto Text.—“Thou hast been faithful over a few things; I will make the ruler over many things.”
—Matt. 25:23.

After the destruction of At the Israelites went to Mt. Ebal and obeyed the command given in Deuteronomy 27:2-8. They afterwards fought two great battles, in one of which they defeated a league of the southern nations, and in the other a similar league of the northern ones. These were great and decisive victories, which laid open the whole land before them, though the cities had yet to be taken.

“Then the children of Judah came unto Joshua in Gilgal.” From the time they first made their camp at Gilgal, it is probable that place was their rendezvous, and that after their trip to Mt. Ebal the tabernacle with the priests, the women, children and property were left there during the years the men were off fighting. The camp was afterwards removed to Shiloh. This incident happened before the division of the land. Caleb was the one of Judah whom Moses had chosen to spy out the land (Num. 34:19), and the position which he held in that leading tribe is shown by their coming with him to Joshua to prefer his request.

“Thou knowest the thing that the Lord said unto Moses, the man of God, concerning me and thee in Kadesh-barnea.” Caleb is one of the most admirable characters in the Bible. He is so brave and true and cheerful and hearty, he is such a manly man and withal so humble and trusting. He gave to his Lord a soldier's unquestioning faith and obedience. “Kadesh-barnea lay at the foot of the mountain of the Amorites, was reached by the Israelites in eleven days from Horeb, and was the principal scene of their stubbornness and insubordination.” Only four men remained faithful—Moses, and Aaron, Joshua and Caleb.

Verse 7. Caleb gives Moses his grand titles of honor “the man of God,” “the servant of the Lord.” Would that all Christians would live such lives that men would speak of them thus after they are dead. Earth knows no titles to equal these, as even the hearts of wicked men acknowledge. And in the eternity before us they are the only titles of honor for men. “I brought him word again as it was in mine heart.” All the spies told the same story with their minds, for their report as to facts agreed. But how differently their hearts spoke! “Nevertheless, my brethren”—like all the truly great and brave there is no bitterness in Caleb. The cow-

ardly ten had caused him, who had no share in their guilt, to wander forty years in the wilderness, yet he calls them “my brethren.” “But I wholly followed the Lord my God.” There isn't a shadow of self assertion or vanity in these words of the old soldier. God and Moses had spoken of him thus, and his wholly following was the reason which God had given for his promise. There was no more vanity in his calm statement of the fact than there would be in an old soldier saying, “I was with Lee during the entire war.”

Caleb did not mean to assert that he was “perfect”—no such manly man ever did claim to be sinless in the history of the world. He had been heartily, thoroughly, faithful to his God in his imperfect way, turning aside from following him for no self aggrandizement nor interest, utterly fearless and utterly indifferent to the wishes or the doings of all Israel. The churches today need Calebs more than they do greater men. “And Moses swore on that day.” Moses' oath was but the repetition of God's, as we are told that the Lord swore (Num. 14:23, 24; Deut. 1:34-36). “Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever.” It is probable that the twelve spies divided out the land to some extent to be carefully observed by each one, and that Hebron was the part which Caleb had searched especially.

“And now, behold, the Lord has kept me alive, as he said.” Never before nor since has there been a nation as large as Israel with only two men in it over sixty years of age. How rapidly the hundred of thousands had died! And in those thirty-eight years what a living sermon was Caleb as he moved among the people with undiminished strength and with undiminished eye. It must have been an impressive scene where the first man died and was buried after the awful curse was spoken; and still more when the last man of that generation died and Joshua and Caleb were left alone over sixty years of age. “As he said.” Caleb might well have faith in his promise.

Verse 11. Caleb's unchanged vigor had been a standing miracle for forty-seven years; the thirty-eight in the wilderness and the seven in which they had been fighting in Canaan. “Now, therefore, give me this mountain.” God had given it to him but Caleb honors his leader by asking it of his hands. There is no arrogance, no self assertion in this simple-hearted old hero. The Lord had promised him an inheritance in the part of the land in which his foot had trodden, and Henry thinks that Caleb had asked Moses to give him Hebron and Moses had agreed. Hebron was the city of the giants—the very city from the thought of which the other spies shrank in cowardice, and in no way could Caleb have shown his faith more strongly than by standing out before the people and boldly asking the hardest place to conquer as his portion. His reason for wishing Hebron was that the hardest fighting would be there.

How his heroic faith shames a self-indulgent age! Do we ask God for the hardest, most disagreeable work in our warfare. The thing from which others shrink? Or are we given to grumbling, that ours is a hard lot and thinking enviously of others who seem to us to have no Anakim to conquer? “If so be, the Lord will be with me.” There is no lack of faith in these words. Caleb is only telling the necessary

condition to success in every warfare. If God be with him the size and number of the giants, the height and strength of the walls are matters of no consequence. “And Joshua blessed him.” We can well imagine how heartily. Caleb was just the man to whom we would all feel like saying, “God bless you.” Hebron was given him but he had it to conquer for himself. God gave him Hebron and went with him in his battles, and Caleb must do his part bravely. “Godliness begets manliness of the noblest kind. What a charm there is in manliness, in its vigor, its honesty, in its fortitude and daring. Add to your faith manliness, says Peter.”

THE FINAL DISAPPOINTMENT.

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

It is on the way, and will soon be here, to many careless, unthinking souls. They have the promise that it shall suddenly overtake them, and that without remedy. But they are faithless concerning the hastening, and certain disappointment. They are alert to avoid the mishaps and calamities of today. And when failure breaks upon them, they give time and energy to make good the loss.

There is coming, however, a final disappointment. Our Lord pictures the scene, in the gospel by Mathew, vii. 21-23: “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father who is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.”

Some who profess to be teachers of righteousness will meet that final disappointment. They have entered the pulpit because it gives opportunity to study, to gratify literary tastes. It is an honorable position, and carries with it certain distinctions. It gives entrance to social and literary position. “Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name?” But they were professionals, had not known the Lord in the regenerated life, had never truly repented and cast the burden of sin upon the Son of God. They were, consequently not called of God to minister the word of life to perishing souls. They had neither part nor lot in this matter. They did not mean to be hypocrites, but were self-deceived, led on by their own vain imagination. They have lived and toiled in the intellectual realm, trying to clothe a theology that had never been vitalized in their own lives, with the ornamentation of rhetoric. They spent life in giving stones instead of bread, to a starving world. They are prepared to introduce themselves—“In thy name we have done many wonderful works.” Wonderful, indeed! They have substituted the fancies of an unenlightened mind, the dreams of their own originality. They have invented new systems of religion. To such the final disappointment must come when our loving Lord shall say: “I never knew you; depart from me, ye that work iniquity.”

The same great disappointment will come to many who have occupied the pews, who prefer the chaff to the wheat, stones to bread. They united with the church in order to be safe when the day of the Lord

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shall come. They thought church membership was all that was required of them. They never cared to look at themselves in the mirror of divine truth. It was enough to have the form of godliness without the power. Neither family worship, closet life, nor the mid-week prayer meeting were written in their creed. When they promised to study the peace and purity of the church, they quietly reserved to themselves certain social indulgences which the people of God have never accepted as becoming to godliness. They are a law unto themselves, and are at liberty to choose whatever their souls desire.

This will be the final disappointment. Other failures have been, at least, partially remedied. But for this there is no cure. The pang of the rejected soul is all the more bitter because self-inflicted. It need not have been. God made provision to prevent a doom so fearful. He sent his Son to die for our sins, that we might live unto God. He sent his word of warning, instruction and promise, containing the motive of his infinite love. He sent his Spirit, to admonish, convict, teach, enlighten and regenerate; but all has been rejected. The last disappointment is the work of him who meets it. Its bitterness is not only in the self-infliction of so great a sorrow, but in its eternal endurance. Earthly disappointments may be alleviated, but this last one is final and unending—eternal disappointment. Today, let us choose life and the “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” There will then be no

disappointment, but great and glorious surprises, on and on, through the eternal years.—Herald and Presbyter.

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

- 1907.
- OCTOBER.
- 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.
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A FUNERAL AND BURIAL IN BRAZIL.

I give an account of the first funeral and burial I have attended in Brazil. Many things connected with it are very different from a like occasion in the United States.

The woman who died yesterday had three sons and two daughters. She was a Christian but had never joined the church. One of her sons is a member of our church, and he asked me to conduct the funeral service. On my way to the funeral I had some fears that I would encounter the burning of candles and other Catholic ceremonies, as one son had been a Christian only a short time, and the other members of the family are still Catholics, at least they are unbelievers. On arriving at the house I found the candles burning, four, one on each corner of the coffin. I told the son (the one a member of our church) to take the candles away, for they belong to the Catholics, and that we could not have services so long as they burned. He said that he would take them away, but to avoid trouble from the Catholic members of the family he let them burn until time for the services.

I had visited the woman yesterday, read some Scripture to her, prayed and sang with her. She was converted some time ago, and I found her faith and hope bright in the Lord. She told me that she had not worshipped her idols for a long time, but that she still had them wrapped in paper and put out of her sight. I read to her Gen. 35:1-4, and asked her to give the idols to me and I would destroy them. She cheerfully consented to this, and said that she would have them sent to me at the church last night, as they were in the house of one of her Catholic sons. But she died before night, and I suppose the son thought them too dear to give to a Baptist preacher, as he did not send them. It was beautiful to see this woman in her dying hour not to call for a lighted candle, and her images, but by faith, with a radiant face, to cling to her dear Saviour.

When all was ready for the service the son who is a Christian stepped to the coffin, blew out the candles and took them away and demanded silence, and said that his pastor wished to say a word. We sang in a low tone, "There is a Land that is Fairer than Day," and then I read (many Catholics were present) John's vision of heaven in the last two chapters of Revelations, and stated that the woman was not here, but that she went to heaven yesterday, and that she needed no lights on earth, and needed no sun or lights in heaven, for God is her light there. Then after warning all to prepare to meet God (from Amos 4:13) we sang, "Will there be any Stars in My Crown," and had prayer. The remains in a coffin peculiar to Brazil, was put in a hearse, also Brazilian, and made very secure with buckle and strap. The coffin and hearse were black, trimmed in very bright yellow. The sides of the coffin were about six inches high, with a top the shape of a house with gable ends.

From the carriages and the special street cars waiting outside one would not suppose that the home and place of the funeral had a dirt floor. But a great deal of show and expense, even among the poor, accompany funerals here. I rode in the first carriage with the son who is a Christian, next to the hearse. The hearse had four mules (mules are used here almost exclusively,

even by the rich) to draw it, and the driver had a very long whip to reach the front mules, which he used almost continually. We drove very fast—in a gallop a part of the time,—until we reached the cemetery a mile and a half away. Everybody lifted their hats as the hearse passed. We rode all the way with our hats off.

Usually no women accompany the dead to the cemetery, but in this case some of the ladies, members of our church, attended, and

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Trial Package Sent Free.

You cannot have an attractive face or a beautiful complexion when your blood is in bad order and full of impurities. Impure blood means an impure face, always.

The most wonderful as well as the most rapid blood cleanser is Stuart's Calcium Wafers. You use them for a few days, and the difference tells in your face right away.

Most blood purifiers and skin treatments are full of poison. Stuart's Calcium Wafers are guaranteed free from any poison, mercury, drug, or opiate. They are as harmless as water, but the results are astonishing.

The worst cases of skin diseases have been cured in a week by this quick-acting remedy. It contains the most effective working power of any purifier ever discovered.—calcium sulphide. Most blood and skin treatments are terribly slow. Stuart's Calcium Wafers have cured boils in 3 days. Every particle of impurity is driven out of your system completely, never to return, and it is done without deranging your system in the slightest.

No matter what your trouble is, whether pimples, blotches, blackheads, rash, tetter, eczema, or scabby crusts, you can solemnly depend upon Stuart's Calcium Wafers as never-failing.

Don't be any longer humiliated by having a splotchy face. Don't have strangers stare at you, or allow your friends to be ashamed of you because of your face.

Your blood makes you what you are. The men and women who forge ahead are those with pure blood and pure faces. Did you ever stop to think of that?

Stuart's Calcium Wafers are absolutely harmless, but the results, —mighty satisfying to you even at the end of a week. They will make you happy because your face will be a welcome sight not only to yourself when you look in the glass, but to everybody else who knows you and talks with you.

We want to prove to you that Stuart's Calcium Wafers are beyond doubt the best and quickest blood and skin purifier in the world,—so we will send you a free sample as soon as we get your name and address. Send for it today, and then when you have tried the sample you will not rest contented until you have bought a 50c box at your druggist's.

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., 175 Stuart Bldg., Marshall, Mich.

some Catholics looked at each other and laughed when they saw the women coming. When we arrived at the grave out of the sight of the people, all the pomp and show was over. There was no more weeping. The place was very beautiful, overlooking the Rio Bay, but the grave was very rough, the bottom not level, and the sides not dressed smooth. There was no box for the coffin. The coffin was set down on the unlevel dirt from the grave and then lowered into the grave. I offered prayer. The son who accompanied me gave me a small scoop of lime to throw on the coffin, as he did after me, and so did all who were present. I knew nothing of this ceremony till I was handed the lime, and disliked to engage in it, but thought best not to oppose it then. They all left except three grave-men with long-handled hoes, who remained to drag in the dirt on the unprotected coffin. I wanted to remain till all was done and the flowers laid on the mound, but her son said, "Let's go." I turned away with a sad heart, but with the assurance that the woman with whom I talked yesterday was not there nor in purgatory, but with the Lord.

O. P. MADDOX.

Caixa 352, Rio de Janeiro, Brazil.

TWO PERPLEXING DATE PERIODS IN PROPHECY.

BY REV. DR. WILLIAM ASHMORE.

Seventy years of captivity were decreed in Daniel; but men differed as to when the captivity ended, for the exiled Israelites came back in three different installments. Which of these was the correct one? Some said one, some said another. So expositors gave it up. At last one man hit upon a remarkable discovery. It was found that the children of Israel had gone into captivity at three different times and in three different companies, just as afterward they came back at three different times and in three different companies; and that between each going and returning was just seventy years. That furnished the key to the whole matter.

This, too, has been an enigma. From when to when are the twelve hundred and sixty years of Revelation to be reckoned? That they referred to the ascendancy of the papal apostasy was held by common consent. But when to begin it and when to end it was found to be so perplexing that interpreters gave it up, for, they said, Romanist domination was continued more than twelve hundred and sixty years. On account of this perplexity the book of Revelation soon became neglected by the generality of preachers. They said, "We don't understand it; we shall have to let it go."

But now, in the year 1701, so long ago as that, a Dutch commentator named Fleming, a great student of prophecy and of history, applied to Revelation the same principle that has been found so conclusive in explaining Daniel.

His view of the case was this: The great apostasy, which culminated in a union of Church and State, did not take place suddenly. It rose in consecutive stages, seven of them in all, and then it decayed in the same way, in seven consecutive stages, and between each pair of dates, as before, was just twelve hundred and sixty years. It is marvelous how this theory explains all the facts of the case. The discovery is the key to Revelation, so far as time periods are concerned.

The seven stages in the rise of the apostasy are indicated by the disclosure of the seven trumpets. The seven stages of decay and growing paralysis are disclosed in the outpouring of the seven vials of wrath. The final overthrow of the apostasy, the breaking up of the adulterous union between Church and State, and the sudden, unexpected, terrific and terrible obliteration of the Romish system is set forth in the eighteenth chapter of Revelation.

The time for the fulfillment of these things is manifestly at hand. The decadence of Rome began with the Lutheran Reformation; it is continued until this day; it is in full progress at this very time. The very nations that once served her so faithfully are now turning against her. It is predicted of them that they will "eat her flesh" and "burn her with fire." Good Catholics are told to come out of her, lest they be "partakers of her sins" and "receive of her plagues." Even now Rome is still confident. She says: "I sit a queen, and am no widow, and shall see no sorrow;" therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." — *Journal and Messenger.*

DEAR RECORDER:

Goshen Association closed a very pleasant and we hope a very profitable session with Pleasant View Church last Thursday. Elder H. B. White, who has graced the Moderator's chair for the past sixteen years and who has been faithful to his trust, was at his own request, excused, and Bro. J. Wes. Layman, one of our earnest young laymen, was chosen as his successor, and accepted the position and presided over the body with the ease of an old hand. We had the pleasure of having Bro. Humphreys of the WESTERN RECORDER with us all during the session, also Bro. Sanders representing the Orphans Home was with us the first day.

The Association will meet next year with the church at Clarkson, a beautiful town on the main line of the Illinois Central Rail Road, sixty-eight miles from Louisville, on Wednesday before the first Sunday in October.

W. B. MONTGOMERY,
Caneyville, Ky.

BE BRAVE.

There are words which to many of us are only words, and they scarcely convey a meaning at all. To these more timorous spirits they represent the most awful facts of life and death. "Convention," "opinion," "society," "the world," "precedent," "custom," and the like—for you, a scarecrow which the farmer has set up in his field, which you see as you dash past in the express, would have as much terror. And you can no more understand any grown man giving a second thought to such trumpery considerations than you could understand his huddling into a corner and covering his eyes with horror lest the scarecrow should shoot him with the bent stick which its maker has stuck under its arm. Yet these terrors of public opinion and public condemnation are real to your neighbor, to the person who sits next to you in the same pew. To assert an unpopular view, to champion an unpopular cause, to avow themselves the disciples and friends of an unpopular teacher amid the contemptuous smiles of a fashionable and ignorant mob, demands

SALVATION ARMY WORKER

Wife of a Captain in Charge of Army Work at Jonesboro, Ark., Writes Interesting Letter.

HER MOTHER ALSO

Mrs. J. Donaldson, of Jonesboro, Ark., a well-known worker in the Salvation Army, found herself ten years ago in very poor health, as the result of hard work, a weakened constitution and household cares.

In a letter recently written, she tells the story of how, after much suffering, she finally managed to permanently cure herself at home.

She writes: In 1895 and 1896 I suffered much with ovarian trouble. My limbs would swell, until great ridges would form out over my shoes. I was weak, with scarcely energy enough to do house-work at all.

Having read much of the merits of Wine of Cardui for female complaint, I decided to try it, and after taking two bottles was never troubled again.

During change of life, four years ago, my mother, Mrs. G. W. Wadsworth, nearly died. She had from sixteen to twenty-four cramping or sinking spells during a day and night, and many times we laid her down for dead. At last I persuaded her to take Wine of Cardui and Theford's Black-Draught, which cured her.

In De Kalb, Ill., a young woman had taken cold and was irregular six months. I recommended Cardui, and after taking three bottles, she was entirely well."

Wine of Cardui is a pure, non-intoxicating medicine for sick women. It has a specific, healing action on the womanly organs, which it builds up, adjusts and restores to health. It relieves womanly pains and regulates womanly functions, and should be taken by all women, especially those who suffer from any of the ailments peculiar to their sex.

Thousands of women have written to testify of its great value in all cases of female weakness and disease.

You need it, dear reader, whether you are young, middle-aged or old—married or single. Get it at the nearest druggist's, in \$1 bottles.

If you want Medical Advice, write us freely and frankly, in full confidence, and we will send you the advice you need, in plain, sealed envelope. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

from them as much real courage as many a martyr has taken to the stake.

We have been told that if you trace on the floor a chalk circle, and put a goose inside it, no inducement in the world can prevail on the goose to cross the appalling line. He will starve inside the magic circle, starve to death within sight of food, but he will not move! There are men and women who are more goose than the geese. These chalk marks of custom and convention have been traced for them in circles of flame by the fiery swords of seraphs. And they could more cheerfully face the real fires of martyrdom than brave the milk-and-water persecutions of their day and their set — *Selected.*

FREE BOOK ABOUT CANCER.

CANCEROL has proved its merits in the treatment of cancer. It is not in 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.

LOOK UP TO JESUS.

BY REV. T. L. BAILY.

Look up, look up to Jesus,
Yes, look to Him alone,
His strength will never fail you;
O, do not trust your own.
With earnestness and courage,
Build everything you do,
And upward look to Jesus,
He will carry you through.

Look up, look up to Jesus,
Behold Him waiting there,
With loving smile to greet you,
His loyal throne to share.
Through darkest hour of trial,
His children He will bring.
And bright will be the dawning,
When Christ the Lord is King.

Look up, look up to Jesus,
Since you to Him belong:
Just now 'tis toil and labor,
But soon 'twill be the song
Of Him that overcometh;
Look up faint heart and live,
For Jesus stands in waiting,
The Crown of life to give.

Our Pulpit

FAITH FIRST, CONFESSION FOLLOWING.

C. H. SPURGEON.

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Romans 10:10.

In speaking of this important matter—confessing with the mouth what we have believed with the heart, I call your attention, first of all, to the order of the two things. Believing with the heart must come first; confession with the mouth must and should come afterwards. To confess with the mouth what I do not believe with the heart would be hypocrisy; instead of being an acceptable sacrifice, it would be an abomination in the sight of God. How dare I profess to have faith if I do not possess it? How dare I assume a form of godliness unless I have proved its power in my spirit? So first comes the heart's believing, and then follows the mouth's confession. Do not reverse the Scriptural order, but take care that you do all things in their due course. Among the last words of the Lord Jesus Christ to his disciples are these, "He that believeth and is baptized shall be saved." Note the order—not baptism first, and believing afterwards; but he who first believes, and then is baptized upon profession of his faith, is the servant of Christ who obeys his Master's commands in the right order; and he it is who "shall be saved."

Having noted the order of faith and its confession, next note the connection between them. Confessing with the mouth is to follow believing with the heart just as effect follows cause. We are to confess with the mouth because we believe with the heart. The heart's belief is to be so potent and energetic a thing that it constrains us to confess openly what we have received inwardly; and no confession is worth anything unless it is the outcome of the grace by which we have received the Lord Jesus Christ as our Saviour.

There is a due order for faith and confession, and there is a clear connection between faith and confession.

I. First, as believers in the Lord

Jesus Christ, what is it that we are to confess?

First, we are to confess that we believe him to be the appointed Saviour of Sinners—that we look upon him as being the long-promised Seed of the woman who came into this world to bruise the old serpent's head, and to recover his chosen people from among the terrible ruins of the Fall. We believe him to be the Son of God, equal with the Father and the ever-blessed Spirit; and we accept him, and confess him, as our Saviour, in whom alone we have confidence, upon whose unique sacrifice we rely for pardon of all our sins, and upon whose constant intercession we depend for our preservation unto the end. We confess Christ before men as King of kings and Lord of lords, as "the Apostle and High Priest of our profession," the Messiah by whom alone can be fulfilled Gabriel's prophecy to Daniel, "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." We must confess Christ in all his offices and characters, and if we lay stress upon any part of his life, or any attribute of his character, it must be upon that which is most attacked in the age in which we live. The great point of controversy in Paul's day was the resurrection of Jesus; and hence, wherever he went, he preached the resurrection. He knew that this truth would excite the ridicule of the philosopher, and bring down upon him the fierce opposition of the Jew; but, nevertheless, this was always a prominent point in his preaching and writing, "Christ is risen from the dead." Sometimes, it has been the duty of Christians to make most prominent the Deity of Christ, because that truth has been the one most attacked just then. Some years ago, many insults were cast upon the Godhead of our Lord, and then every genuine Christian was bound to expound and defend that master-dogma that Jesus Christ "is over all, God blessed for ever." Whatever may be the point in the character of our Lord which is most debated and controverted, it is the duty of his true disciples to bear witness upon that point with especial distinctness and frequency. To confess Christ, is to say of him, "I have received him into my soul as my Saviour, and he is my whole hope for time and for eternity. I honor him as the son of God, and I submit to his laws as those of the great King, who is worthy to rule as he pleases; let others set up what lords they will, and be governed by what laws they choose, as for me, the crucified Man of Nazareth—who is none other than the ever-blessed Son of God, co-equal with the Father and the Spirit—shall have the absolute control of all my powers and faculties." This, I take it, is the way in which "with the mouth confession is made unto salvation."

But, in confessing Christ, we must take care that we confess all his words as well as himself. You recollect that solemn declaration of the Lord Jesus Christ, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." A Scriptural confession of Christ involves our profession of faith in that form of doctrine which is revealed in the divinely-inspired Scriptures, our union with that

body of believers who most clearly comply with the requirements of our Master's Word, our willing subjection to whatever we perceive to be according to the mind and will of Christ; and we are not faithful to our conscience altogether unless, in every point, as far as we perceive the light, when we know our Master's will, we do it. Oh, that all Christians would look upon this kind of confession as being one of the most important parts of the Christian's business here below! Instead of that, it seems to be the view of some that you are to keep a great many truths in the background just because they happen to be inconvenient either to yourselves or to other people. But, brethren and sisters in Christ, the true ideal of a New Testament Christian church is that of a company of believers witnessing to the whole of Christ's truth, counting every fragment of the Word to be so precious that, if the entire Christian community should go to martyrdom in defense of that one truth, that priceless truth of revelation would be saved at a cheap rate even by so great a sacrifice. To stand firmly by God's Word in everything, to conform to our Master's will even to the jots and tittles, to savour the things that be of God, and not those that be of men—this it is that every Christian should seek to do by the aid of the ever-blessed Spirit.

Further, dear friends, it is the duty of each Christian to confess his own faith in Christ. You should avow before your fellow-men that you have believed in Jesus. I think the Scriptures teach us that this ought to be done early in our Christian career. We should not live as secret Christians, for years, as some do, as though they were ashamed of Jesus, and saying nothing to show that they have believed in him. Confess that, unless you are dreadfully deceived, you are saved by Christ, and are resting in him. Then confess what Christ has done for you, and do not be ashamed to confess the details of your case. Paul told Timothy that "before he was a blasphemer, and a persecutor, and injurious;" but he adds, "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting." Do not be ashamed to confess that there is a change in you, that you are not now what you once were; tell the story of your spiritual experience. Is it not written, concerning God's deliverance of his people, "It shall be to the Lord for a name"? Do not rob God of the great name of Deliverer, to which he is so fully entitled. It is due to a physician, when he has been the means of curing some extraordinary disease, that you should tell of what he has done; so tell to others what the great Physician has done for you.

If you have been, spiritually, raised from the dead by the Lord Jesus Christ, never cease to publish abroad what he has done for you; and as you grow older, and your experience increases, confess with your mouth the deeper truths that have been revealed to you. Tell to the young people around you what the Lord did for you in your "times of trouble. Speak well of your Master; imitate the holy resolution of David: "I will bless the Lord at all times; his praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad;" and when the time

comes for you to die, mind that you bear a closing testimony to Christ then, if it is possible to you. Let those around your bed hear you tell, in your last moments, how real and true you find Christ to be to you when all else in the world seems like a dream, and your life melts away like a shadow.

This appears to me to be an accurate, though brief, summary of a Christian's confession of faith—what Christ is in himself, and what Christ has been to him and done for him. You can yourselves supply any deficiency that there may be in my summary, for the flight of time prevents me from dealing further with this part of the subject.

II. Now, secondly, let us enquire when should one, who believes with the heart, make confession with the mouth?

Should he not make it as soon as he is converted? Is it not the most fitting time for making his first confession when he comes forward to unite himself with a Christian church? Many churches, nowadays, have given up the old-fashioned custom, which once prevailed in Baptist churches, of candidates coming before the church, and making a public avowal of their faith before their fellow-believers; and, through the abandonment of that Scriptural method, they have bred a race of cowardly good-for-nothings, who hardly dare to say that their souls are their own, who never know what their religious convic-

EASY FOOD

Ready for Instant Use Without Cooking.

Almost everyone likes a cereal food of some kind at breakfast and supper, but the ordinary way of cooking cereals results in a pasty mass that is hard to digest, and if not properly digested, the raw mass goes down into the intestinal tract where gas is generated and trouble follows.

Everyone knows that good food properly digested keeps the body well, while poor food, or even food of good quality that is poorly prepared and not digested, is sure to bring on some kind of disease.

The easiest food to digest in this line is Grape-Nuts, made from wheat and barley, and cooked thoroughly at the factory some 12 to 16 hours being consumed in the different process of preparation. The food, therefore, is ready for instant service and the starch has been changed to a form of Sugar, so that it is pre-digested and ready for almost immediate absorption.

A Chicago young lady writes that she suffered for years from indigestion and dyspepsia from the use of food that was not suitable to her powers of digestion. She says:

"I began using Grape-Nuts, and I confess to having had a prejudice at first, and was repeatedly urged before I finally decided to try the food, but I have not known what indigestion is since using it, and have never been stronger or in better health. I have increased in weight from 109 to 124 pounds."

People can be well, practically without cost, if they will adopt scientific food and leave off the indigestible sort. "There's a Reason."

Grape-Nuts Food is crisp and delicious to the taste. It should be served exactly as it comes from the package, without cooking, except in cases where it is made up into puddings and other desserts.—Book of delicious recipes, and "The Road to Wellville," in pkgs.

tions are, but are turned this way and that, with every wind that blows, like so many weather cocks. But you, my brethren, though some of you once thought it a great ordeal and trial, have all testified before the church, "Yes, we do believe in the Lord Jesus Christ." Some of you said it with very trembling lips; but, still, you all said, personally and individually, as your turn came, "Yes, we are on the Lord's side." It seems to me that this is an apostolical custom which ought never to be given up, and I scarcely count that to be a church which receives its members without any testimony of their faith being verbally given.

The two ordinances of the Christian religion are both of them confessions of faith in the Lord Jesus Christ. It seems to me that the baptism of believers is a most impressive and instructive mode of confessing with the mouth what we have believed with the heart. Coming to the open pool, the believer says to you who look on, "I believe that Jesus Christ died, and was buried, and rose again on my behalf; in testimony to which I also am about to be buried in this liquid tomb, out of which I shall rise, as he rose from the grave. I believe that this flesh of mine is past improvement, and must die; I look for no perfection in my body; for I know that the perfection I am to receive is spiritual; as Paul wrote to the Romans, 'If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness;' and I give up this body of mine to be buried once for all; I avow, this day, that I am dead to the world, that my life is hid with Christ in God, and that the life which I henceforth live shall be a resurrection-life, a life in the power of the Holy Spirit, who hath quickened me, and raised me up from among the dead to live with Jesus Christ in newness of life." I cannot conceive a more impressive and instructive form of confession with the mouth than that which our Master himself has enjoined upon us, not only by precept, but also by example when he bade John baptize him in the river Jordan, and said to him, "Thus it becometh us to fulfill all righteousness."

And then, when we gather around the table of communion, in obedience to our Master's command, "This do in remembrance of me," we "do shew the Lord's death till he come," and there, in the breaking and eating of the bread, and the pouring out and drinking of the wine, we make another confession with the mouth that we have trusted in Jesus as our Saviour, that he is "the living bread which came down from Heaven," upon which we live, and "the wine on the lees, well refined," which is the choicest cordial our quickened spirits can enjoy.

So you see that both the ordinances are God's own methods by which we are to confess our confidence in his Son, Jesus Christ.

More than this, every Christian is bound to avow his faith in Christ at all times when it is possible. We are not merely Christians on some special occasions; we are Christians always, and Christians evermore, if we are Christians at all. We are not only believers in Jesus when we meet each other at the communion table, or at a prayer-meeting; but we are believers in Jesus out of doors, at our work, in our business, or our daily occupation, whatever it may be. I utterly abhor that so-called "piety" which belongs only to places and to dates! Your "holy" places, and

your "holy" dates, and your "holy" water, and so on are all alike anti-Christian and Popish. To the Christian, every day is alike holy, every place alike holy, and everything alike holy. He is a sanctified man, and all things that are found about him are sanctified to God's service, and to his fellow-creatures' good; and, to that end, he confesses Christ with his mouth at all times.

Still, there are certain special occasions when he should do this. For instance, it is our duty to confess Christ with the mouth when enquirers ask us for information about him. There are many persons, in the world, with a sufficiently candid spirit to want to know what Christianity really is; so, as the apostle Peter says, "be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear." Do not let such enquirers go away unsatisfied, even though it may be a very long and difficult matter to satisfy their enquiries.

Mind, also, that you are always ready to make confession of your faith to objectors, even though they should only ask questions and raise objections just for the sake of opposition. When a controversy is started, and someone else speaks on the wrong side, do not hesitate to put in a word for that which is right and true. I have heard of some people, who are of so gentle a spirit that, if they hear others engaged in controversy, they always walk away. Well, have you never heard of the soldier, who was so gentle-spirited that, whenever there was any fighting to be done, he always hid away in a corner, or some other safe place? That was not very creditable on his part, and when he was discovered, he was shot; and that mode of skulking, which some people adopt whenever a religious controversy is on, is about as honorable to them. If you can say a word that will really help a good cause, do not keep it back; for, sometimes, even the simplest observation may come in just at the right time, and may overthrow the adversary of the truth. So, bear your personal testimony for the truth in times of controversy. And take care that you always confess Christ when you are likely to be ridiculed for doing so. This, indeed, will be a test of your sincerity. To confess Christ in summer weather, when religion, as it were, walks in silver slippers, is what a hypocrite might do; but to take your place beside Christ when he stands in the pillory, and every man's hand is full of mud and filth to throw at him, this is what only a genuine Christian can do. Confess Christ when his followers are in rags; acknowledge him when his disciples are oppressed and persecuted. Remember what Paul mentions to the praise of Onesiphorus: "he oft refreshed me, and was not ashamed of my chain." Do not any of you Christians be ashamed of Christ's chain; but count it your highest honor and glory, as Paul says, to "fill up that which is behind of the afflictions of Christ," "for his body's sake, which is the church."

Let me, having thus given you sufficient opportunity for making your confession of faith, urge upon those present, who have believed in Jesus, but have never yet confessed their faith, the duty of doing so at once. Be no longer backward, but say, "I also am on the Lord's side." I pray you, if you have never done so, take the first opportunity you have of doing it; and, in

some way, but especially in your Lord and Master's own way, come forward, and say, "He is my Saviour, my King, my All-in-all; and I hereby avow him in the midst of this crooked and perverse generation."

III. Now, let us ask, why should we confess our faith in Christ?

I shall not spend many minutes over this point, for it seems to me that every true Christian's heart can supply him with many reasons for acting thus. To confess God, in the person of his Son, Jesus Christ, is a part of true religious homage which is naturally due to the Most High. Our prayers and praises are rightly due to the great Being who created us, and who still preserves and provides for us; and our confession of Christ, if we have truly believed in him, is due to the One who has redeemed us from destruction with his own most precious blood.

We should confess Christ with the mouth because he claims this from us. I repeat the solemn words I quoted to you a little while ago: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation: of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels." Tremble, lest you should incur the doom of those who are ashamed of Christ. There is another terrible passage in the 21st chapter of the Revelation, and the 8th verse: "But the fearful, and unbelieving . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death." "The fearful"—that is, those who are afraid to confess Christ—not those who are fearful concerning their own salvation: not the Little-faiths and the Much-afraids—but those cowards who are afraid to suffer for Christ's sake, and who therefore take the side of the world for the sake of their present ease and comfort—these are they who shall be shut out of Heaven, and have their everlasting portion with idolaters and liars in the lake which burneth with fire and brimstone. I implore you to tremble lest that should be your lot.

Further, by giving such public testimony to your faith—that is, if you live up to it—you help to let the world know that the old faith has not died out; and, though they may hate you for doing it, you will have borne your personal witness that there is a God, that there is a Saviour, and the wicked world will not be able to sleep so soundly as it did before. Your confession will touch its guilty conscience, and cause it to have disquieting dreams; it may be that you will help to awaken it, and so be the means of bringing some out of it whom Christ has bought with his precious blood, who also will boldly come out on the Lord's side.

Beloved brethren and sisters in Christ, if you will look through the history of the church of Christ, you will find abundant reasons why every Christian should publicly own his Master. Look at those days of diabolical persecution under Diocletian and the other Roman emperors. Look all down the blood-red path of the noble army of martyrs. Where would the confessors of Christ have been if all Christians had kept the knowledge of their faith to themselves? Where would the church of Christ itself have been if every believer had done as some do now, namely, choke the good seed within their own hearts by never giving expres-

sion to the faith that is in them? Why, when the fires of persecution were the hottest, Christians were the bravest, and multitudes of men and boys, matrons and maidens, were not ashamed to come to the Roman and other tribunals, and say, "We are followers of Christ. We own the Man of Nazareth as our Lord and Saviour." They did not hide themselves away; many of them even seemed to court grim Death, though he came dressed in his most terrifying garb. Torture, flaying alive, breaking on the wheel, dragging at the heels of wild horses, rotting in foul dungeons, burning at the stake—none of these things could quench their courage. They knew whom they had believed, and were persuaded that he was able to keep that which they had committed unto him, and therefore they marched bravely to prison and to death. What then? Shall others fight to win the prize, and shall you, as a coward, abide by the stuff? God forbid! Instead thereof, the Lord help you to confess Christ in the day of his rejection that you may be honored with him in the day of his exaltation! God help you to take his part in the midst of the sneers of the world, that you may be with him when the acclamation of cherubim and seraphim, and the innumerable host redeemed by his blood, shall make all Heaven ring and ring again with the music of his matchless name!

IV. And now, lastly, in what spirit should we confess Christ?

We should confess Christ, first, with due self-examination. As it is with the Lord's Supper, so is it with this important matter of confessing Christ with the mouth. "Let a man examine himself," says the apostle, and so say we; for, remember that confession with the mouth will be very dangerous unless you are sure that you have believed in Christ with your heart. I am greatly afraid for those of you who are not converted, but who have united yourselves with some Christian church. After the exercise of the best judgment on the part of church-officers, such a calamity will occasionally occur; but if, my friends, this is your case, you are in a most perilous position. You are not very likely to be converted now, for the preacher's message to the sinner will pass on to somebody else when it should be received by you. The fact of your being in the church may be very much to your spiritual injury; therefore do not confess with the mouth what you have not believed with the heart.

But, when you have believed with the heart, take care that you promptly and willingly confess Christ with the mouth. Do not need to be pressed to do it. Do not need that mother, or father, or friends should urge you to do it. Christ did not need any pressing to give himself to die for you, so you should not need any pressing to live for him. The best wine flows most freely from the grape, and the sweetest honey is that which drops unpressed from the comb. Let your soul freely drop with love, to Christ, like the droppings of the honeycomb. "Freely ye have received, freely give" to him who freely gave his all for you.

Then, make your confession with the mouth constantly. Do not retract at home what you say abroad; and, on the other hand, do not disown abroad what you acknowledge to be true at home. Do not be one thing in the church, and another thing in the world. Remember that you are always a Christian if

you are ever a Christian; stand fast in the faith, therefore, at all times. Nail your colors to the mast if you have entered the service of the Lord High Admiral of the Galilean Lake.

Above all things, confess the Lord Jesus Christ sincerely. Let there be no hypocrisy about your confession in any way. Do not repeat some other Christian's experience which is not your own. Do not borrow your confession of faith from the biography of some eminent Christian. Let your own experience be what you profess: say, with the apostle John, "that which we have seen and heard declare we unto you."

Also, make your confession modestly—not as though you had anything to boast of in being a Christian—not as though your Christianity was the result of any good thing in you. Take care to ascribe it all to sovereign grace. Do not blush at being a Christian; but, at the same time, do not boast about it. As Paul wrote to the Philippian, "Rejoice in Christ Jesus," but "have no confidence in the flesh."

Further, make your confession of Christ wisely—not doing it so as to irritate others unnecessarily;—being willing to suffer for Christ if need be, but not making a martyr of yourself when there is no occasion for doing so. Boldly speak out for Christ whenever you can, but always blend the wisdom of the serpent with the harmlessness of the dove.

Finally, confess Christ, out of love to him, because you cannot help doing so. Let holy zeal blaze and burn within you till the sparks fly out of your soul in the form of a burning confession of Christ. Let

SHE QUIT

But It Was a Hard Pull.

It is hard to believe that coffee will put a person in such a condition as it did a woman of Apple Creek, O. She tells her own story.

"I did not believe coffee caused my trouble, and frequently said I liked it so well I would not, and could not quit drinking it, but I was a miserable sufferer from heart trouble and nervous prostration for four years.

"I was scarcely able to be around had no energy and did not care for anything. Was emaciated and had a constant pain around my heart until I thought I could not endure it. For months I never went to bed expecting to get up in the morning. I felt as though I was liable to die any time.

"Frequently I had nervous chills and the least excitement would drive sleep away, and any little noise would upset me terribly. I was gradually getting worse until finally one time it came over me and I asked myself what's the use of being sick all the time and buying medicine so that I could indulge myself in coffee?"

"So I thought I would see if I could quit drinking coffee and get some Postum to help me quit. I made it strictly according to directions and I want to tell you, that change was the greatest step in my life. It was easy to quit coffee because I had the Postum which I now like better than the old coffee. One by one the old troubles left, until now I am right and the pain all gone. Never have any more nervous chills, don't take any medicine, can do all my housework and have done a great deal beside."

"There's a Reason." Read "The Road to Wellville," in pkgs.

your feet be dipped in the holy oil of complete consecration to Christ, that you may leave a sacred unction behind you wherever you walk. That will be the best confession of your faith that you can make. Still, do not dissociate the word of confession from the action for it is to be confession with the mouth. Do say, and say it unmistakably, "I am a Christian." If Christians have any other nickname beside that of Christians—for so it was given to them at the first—do not be ashamed of the denomination to which you belong, even though some may denounce you as a sectarian. Remember that the genuine Christian is and must be a sectarian; that is to say, he is one who firmly holds the whole truth which he has learned from the Scriptures, through the teaching of the Holy Spirit, and, therefore, he is what the world calls "a sectarian." But as for latitudinarianism, which believes nothing, and counts no truth to be worthy anything—the modern Diana of the Ephesians—I pray you, make no shrines for that hideous idol, and pay no reverence to it; but, like honest men and women, read your Bibles, find out what is there revealed, and stand to it at all costs. If it brings an ugly name upon you, and you are called a sectarian, be willing to bear that name for Christ's sake; only take care that, in bearing it, you have not the horrible spirit of some sectarians, who denounce all others because they do not see eye to eye with them, and who have no fellowship with them because they cannot say "Shibboleth" exactly as the sectarians say it. Love the whole family of God, but do not be ashamed of those distinctive truths which give you a name which makes you a separatist from the ungodly, and from those who do not follow the whole counsel of God. Stand out boldly for Christ and for his truth, so that, when he comes again, he may say to you, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

You, who have not yet believed on Jesus with the heart, must make no confession with the mouth; but I pray that you may be even now led to believe on the Lord Jesus Christ. The way of salvation is simply this: Trust Jesus Christ, that is believing with the heart. Depend upon his merits, rely upon his all-sufficient atoning sacrifice, rest in his perfect righteousness. If you do that, you are saved; and then, being saved, come forward, and avow your faith, and God bless you in so doing, for Christ's sake. Amen.

MILLIONS OF WOMEN USE

Cuticura-Soap, The World's Favorite Saponaceous Emollient for the Skin, Scalp and Hair.

For preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, and many sanative, antiseptic purposes which readily suggest themselves to mothers, as well as for all the purposes of the toilet, bath and nursery, Cuticura Soap, assisted by Cuticura Ointment, the great Skin Cure, is priceless.

The opportunity of a lifetime must be seized during the lifetime of the opportunity.—C. E. Newlin.

Editorial

The second Psalm contains a sublime vision, David, elevated by the spirit of inspiration, looks over the whole earth. he sees the nations of the world in tumultuous rebellion against God the rightful Ruler. In amazement he exclaims: "Why do the heathen rage, and the people imagine a vain thing? the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, let us break their bands asunder, and cast away their cords from us." Then looking up he beholds the mighty God seated upon the throne of the universe and says: "He that sitteth in the Heavens shall laugh; the Lord shall have them in derision." Then he hears the great decree: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." He sees that in the end all the world shall be subdued unto God and that the kingdom of His Son shall extend over the whole earth. This is the decree of God. The wonderful promise is made to the Messiah, Jesus Christ. He is here asserted to be the Son of God. His deity is distinctly recognized. The world under the act and influence of Satan revolted and threw off its allegiance to God and the devil became the "god of this world." Jesus was manifested in the flesh to "destroy the works of the devil," and in the course of time He will accomplish the work. As the Son of God all authority is given unto Him in Heaven and on the earth. He is the divine Ruler who shall possess this earth as a heritage. In accomplishing this He laid the foundation in His birth, life, death and resurrection. In His great work of atonement He made it possible for the world to be given unto Him by the salvation of all who believe. By the preaching of the Gospel unto all men, beginning at Jerusalem the work was pushed in all directions by the apostles and other disciples. In the ages since others have preached and worked for this end. This is the great missionary cause of the church. All churches and all individual Christians are under obligation to hear and heed His last command: "Go ye into all the world and preach the Gospel to every creature. We today are or ought to be, earnestly engaged in this work. All churches, societies, Sunday-schools and institutions are organized for this purpose. The progress seems to be slow but success is as certain as God's word is true. The coming again of our Lord Jesus Christ to our world shall perfect the work. The work during this dispensation is the "taking out of a people" who shall in the next age be Kings and Priests to reign with Him. Then a "nation shall be born in a day" and all governments shall be merged into His Kingdom. His reign shall be universal and complete. Then this sin-cursed world shall return to its former glory and beauty when God said: "It is very good." Soon we believe the glorious cry shall be heard sounding through the world: "The kingdoms of this world have become the kingdoms of God and of His Christ." God speed the day!

The Congress of Religious Liberals has been meeting in Boston. We have read their proceedings in several papers with mingled amuse-

ment and disgust. They emphasized, they reiterated two things, "Freedom," and the insincerity of evangelical men. Especially did they glorify freedom. The mottoes hung on their walls were calls for freedom. Every speaker dwelt on this is the chief of all interest in religious things.

What they meant by freedom was made clear again and again in their speeches. We hope all of our readers will remember this. Freedom means with the "Liberals" only this and every time this—the freedom to require other men to pay for teaching or preaching things which those men believe to be false.

A man is appointed professor or called to a pastorate. He is given these positions because he holds to certain truths which those who pay him his salary wish to have maintained. He has been carefully examined by a presbytery or a synod or a bishop and questioned in regard to his faith and practice. Or if a professor he has signed the articles of faith of the Seminary. He is appointed to teach those doctrines with all his ability.

This Congress of "Liberals" declared that if a man so appointed and supported by men who are so desirous that what they believe true shall be preached they are willing to support a man to do it. They are to attack this faith of his supporters and to preach or teach what they believe to be false, he is free to require them still to support him. And he is a martyr if this freedom of his to control other men's pockets is denied him.

For if he will cease trying to make them support what they regard as false teaching, he will be as free as the air. He can teach anything to such scholars as he can secure. preach anything to such audiences as will listen to him. His freedom is absolute and unquestioned—a bird is not freer. Why do they yet find fault? Who has resisted or curtailed their freedom?

This freedom to require men to pay for preaching what they believe is false is a rule that does not work both ways with the liberal men. If a preacher should be made pastor of a Unitarian church and after awhile should begin preaching the deity of the Lord, election, predestination and the other great doctrines of Calvinism, he would soon find that he would have no freedom to require them to support him while thus he attacked their belief. They would quickly and rightly tell him to go out from among them. He could hire a hall and preach these doctrines to his heart's content, or he could join some Calvinistic body.

This Congress was as free as free can be, judging from their utterances. One freedom they enjoyed was the quoting of Scripture with alterations to suit their taste. Though that may have been done through ignorance, let us give them the benefit of the doubt, as charity requires.

One man said, "We revolt from restraint here as from the chief enemy of the human soul." Bless his heart, nobody was so much as dreaming of the slightest effort to restrain him. Nor did any one attempt to restrain the man who said a petition should be sent to Congress asking that polygamists and anarchists be allowed to come into this country. His proposition was received with applause by the free Congress.

Another man said, "There is only one religion and that is larger than Christianity." And no man interfered with his freedom by even

so much as asking what that one religion is. Verily, freedom is a great thing, but we must not be accused of martyring these freemen if we remark that it does not seem always to lead to the truth which in the opinion of Jesus of Nazareth is the only thing which makes one really free.

A hymn which we used to hear in our childhood, but have not heard for years had these lines:

"Part of the host has passed before And part are passing over, And just before the shining shore We can well-nigh discover."

The words came to mind as we read of the death of Dr. George B. Taylor, and only the day before we had read of that of Dr. A. J. Battle. It seems that a very large number of our leading Baptist brethren are now passing over.

For thirty-four years he has been missionary in Rome. This writer never saw him to talk with him, but once, and that was a short time before he went to Rome. But he made a deep impression, which a knowledge of his life and work has strengthened. The adjectives, gentle, wise, saintly, were the ones we mentally applied to him then, and he deserved them all and more.

Dr. Taylor was born in Richmond, Va., in 1832 was educated in Richmond College and the University of Virginia. He was in the Confederate Army during the war, and in 1873 went to his great work in Italy. Of the sad state of affairs in that mission when he arrived and of the wisdom with which he remedied them we all know something, but only those who were associated with him know the half of his difficulties. He has done a noble work for his Master and has gone to his crown.

An exchange takes up the subject so much talked about every summer, we suppose because that is vacation time, as to why more young men do not enter the ministry. It says truly that most which is written on the subject is written by some man who has long been a minister, or that "a professor or secretary who does not know anything about it evolves something from his own imagination."

The bright idea occurred to the editor that the best way to find out would be to ask the young men themselves. After that simple and reasonable and straightforward way of gaining the desired information was once suggested every one wonders why it was not thought of before!

He proceeded to put his idea into practice. He asked all the young men in the churches whom he could meet and wrote to others till he had a lot of information on the subject.

The majority of the young men had felt no impulse even, still less a call from God, and had gone into business of various kinds as a matter of course.

But he found quite a number on the other hand who had seriously considered entering the ministry. Almost all of them had decided against it for two reasons. One was "the estimate of the ministry which young men obtain in the business meetings of the church and in their homes when pastors are to be called."

Those who gave this reason were few in number compared with those who had decided against the ministry because of the discrimination against ministers on account of age. They wish a work in which experience is a recommendation, and in which they can work as long as

they are able to work. The difficulty the average minister has in getting a call after he is forty-five made them unwilling to enter upon the work.

This is the true reason then given by the young men themselves and not evolved out of the depths of some professor or secretary's consciousness. The churches may as well face the fact; nay, they had best face the fact, and mend their ways. Experience and growth in grace must count most with them or they will be left with few preachers. God calls men, but He does not force them to answer the call. And it is a question whether He will call men when the churches turn down his servants because they have served Him for years.

Is the Rev. Dr. C. F. Aked, pastor of the Fifth Avenue Baptist church, of New York, the latest article of import from England to be classed among the unorthodox? At a chautauqua assembly he said: "There was a time when church people held up their hands in holy horror at the thought of believing any of the teachings of evolution. But this evolutionary philosophy has been a tremendous benefit to Christians. It is time that we give up the things that our fathers believed." Woe be to our cause when we drift away from what "our fathers believed" into the vagaries of evolution. On the same date Dr. Aked uttered the above, the great scientists of the British Association, at Leicester, England, failed utterly to agree with him. They have distinctly repudiated all the teachings of Herbert Spencer, the real father of modern evolution, and agnosticism, on the ground that they are baseless, saying that Spencer had no claim to be regarded as a scientist or philosopher. Surely Dr. Aked should be careful in his heretical utterances.

Gov. Hanly, of Indiana, went to Chicago to make a speech before the Anti-Saloon League. In the Interior a writer reports in regard to his speech: "When he begins its all about saving souls and glorify God." Isn't that good? Is it not wonderful, too, that a politician should put the glory of God first? May his example be followed. Too many Christians in their zeal for their fellowmen forget that the glory of God is the first and chief thing.

The Interior gives one paragraph from the Governor's speech, and that is so good it makes one desire to have been present and heard the whole of it:

"There is conflict ahead—a conflict the impact of which will shake the nation. The trophy to be struggled for is a stainless flag. The foe is the organized liquor traffic of America. The church must fight or run away. And the church will not run away. It will fight not one but a hundred battles, and when it unites all its forces for the warfare, the days will be too few in which to count its victories. As for myself, I have seen so much of the economic waste, so much of the broken manhood, so much of the blight and ruin, which the traffic entails upon the people of my Commonwealth, that I for one am prepared to strike the business anywhere and everywhere—that opportunity offers, whether in public or in private life. All I have and all I am is ready for the contest."

There is much truth in this humorous thrust of the Blatter: "The nations were all tranquil enough before this disarmament dispute began."

EDITORIAL VARIETIES

The Jews are rushing into the Holy Land so rapidly that the Turkish government is becoming alarmed and threaten to adopt severe measures to prevent the further influx of Jews. The persecution of the Jews in Russia, Roumania and Africa have greatly increased the seeking of the persecuted for a home in Palestine. God is evidently moving his ancient people to their promised home in the future.

Hon. E. W. Stephens, wife and daughter left San Francisco last Tuesday for a tour around the world. They expect to join Dr. and Mrs. Willingham in Japan and they hope to meet Hon. Joshua Levering and wife also on the trip. They will go through Palestine, Egypt and other Bible lands. May God protect and guide them and bring them back safe home.

The first step towards regeneration is the conviction of one's sin and sins, the second is sorrow for sin, the third is to quit and turn from them, and the fourth is personal faith in the Lord Jesus Christ. He who has taken these steps is regenerated and is one of the elect.

Our worthy Mayor, it seems, cannot see that he has the authority to close Sunday theaters. Did he fail to look at the law in regard to amusements? Under Section 1321 we read: "If any person on the Sabbath day shall himself be found at his own or any other trade or calling, or shall employ his apprentices, or other persons, in labor or other businesses, whether the same be for profit or amusement, unless such as is permitted above, he shall be fined not less than two or more than fifty dollars for such offense." It seems to us that this covers theaters. Look again Mr. Mayor.

We are glad to be able to announce that Rev. G. D. Hoeker, who has been at Beechhurst quite sick, is much better and will soon be able to return home. He was a candidate for Lieutenant-Governor on the Prohibition ticket and was overworked, and was nervously prostrated.

Dr. Henry Alford Porter, who has accepted the call to the Walnut Street Baptist church, will preach his initial sermon on November 17th. This will be the fifth anniversary of the dedication of the church on Third and St. Catherine streets, also the birthday of the Rev. Dr. T. T. Eaton, the former pastor.

We regret to learn that our dear brother, the Rev. Dr. W. H. Felix, is permanently laid aside from ministerial work. He has filled many important pastorates in Kentucky. He has no superior and few equals as a preacher and worker in the Master's work. He goes to Florida to spend the winter. May God bless and restore him to health.

The plan of redemption revealed in the Bible and developed in the lives of Christians manifests the wisdom and love of God more wonderfully than any other event in the universe. Indeed, so wonderful is it that the angels are diligent students of its mysteries, desiring to understand its glories. "Which things the angels desire to look into."

It has been said that "Death is the king of terrors and the terror of kings."

Old Dr. Wm. Vaughan, invited once by a little miserly country church to preach a trial sermon, to see if he would suit them as a pastor, preached a fine discourse. At the close he said: "I understand that you have invited me to preach a trial sermon. Now, I want to say that you remind me of a little boy who visited Frankfort and upon his return he said to a little companion: 'Jim, I went to Frankfort and I had not been there more than a half hour when slip went a quarter!' Thus you have treated your pastor. At the end of the year slip has gone a quarter." It is said that he was not invited to dine that day.

A friend once said to a candid minister who had received very little pay for his services: "Was not that mighty poor pay?" "Yes," was the answer, "but it was mighty poor preaching, too."

It has been said: "If hell is paved with resolutions, Heaven is vaulted with them."

There is no influence for good greater than that of a consecrated Christian mother in the home. Her earnest instruction will hold the child as with hooks of steel in all of their wanderings. Often after the mother is dead her influence is still exerted and leads the child to Christ and Heaven.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Bro. J. G. Bow: Room for Jesus; Close of Paul's Ministry. Six by letter. Broadway - Bro. E. Y. Mullins: Freedom through the Truth. Bro. N. B. Broughton: The Ideal Sunday-school. Brandenburg - Bro. J. W. Mayfield: Thy Kingdom Come. Clifton - Pastor Wm. E. Foster. Bro. M. F. Ham preached; deep spiritual feeling: Conditions of a Revival; Personal Responsibility. Four by baptism; three by letter.

Calvary - Pastor J. S. Detweiler: Christ Fills; No More Death. Chestnut St. - Pastor J. M. Weaver. Dr. Lewis preached: The Truth; Past, Present and Future of the Christian. East Mead - Pastor R. L. Brandenburg: The Holy Spirit; Exposition of Parable, Prodigal Son. East - Pastor L. T. Wilson: Third Commandment; Encouragements to Prayer. One by baptism; three by letter.

Eighteenth St. - Pastor Everett Rawlings: Sin of God's People. Fourth Ave. - Bro. W. J. McGlothlin: In Prospect; Jesus the Giver of Life. Three by baptism.

Highland Park - Pastor L. B. Arvin: Death; The Final Separation. Five baptized. Hazelwood - Pastor C. B. Althoff: The Christian's Motive; The Christian's Armour.

Immanuel - Pastor T. A. Johnson: Fidelity, the Touchstone of Duty; The Feast and Anointing at Simon's Home. Three by letter.

Lebanon Junction - Pastor C. H. Bailey: God's Love for a Lost World. Oakdale - Pastor S. N. Mohler: The First Command in the Great Commission; Trenches of Sin. Two by baptism; two by letter.

Twenty-second and Walnut - Bro. W. C. Pearce: An Appeal to Adults to Attend Sunday-school. Pastor at night: Jesus in Prophecy. Three by letter.

Third Ave. - Pastor S. J. Cannon: Buying Up the Opportunity; Bloody Hands.

Twenty-sixth and Market - Bro. W. H. Sledge: The Thief; The Warning Voice of God. Sixteen by baptism, nine by letter; baptized nine. Four hundred dollars raised for Home Missions.

THE STATE.

Pastor J. Leslie Adkins, of Burksville, writes: We just closed a great meeting at Albany, had W. H. Smith with us, who gave us some very strong sermons. It seemed that the town was moved as never before. We had eight public professions during the meeting. A brother of Gov. Leslie claimed a hope in Christ. I think he was near eighty years old. We are now at Bronston, meeting starting off nicely. Pray for us. God bless your noble paper.

Pastor J. H. Taw, of Rockfield, writes: We have just closed our meeting at the White-Stone Quarry church, where I assisted Bro. R. Calvert, the pastor. The visible results were forty-one conversions and renewals. This is ninety-six that have turned from the service of Satan to that of the help of the Lord in my two meetings, which continued a little over three weeks. To God be all the glory. I now go to Homer, to begin a meeting next Thursday night. Pray for us.

Bro. C. W. Bowles, of Upton, writes: Just closed a glorious meeting with Missionary Beatt. of Salem Association at Constantine, where Bro. Buchanan is pastor. Owing to the incompleteness of the house of worship, Bro. Scott spread his large tent to accommodate the large crowds that gathered to hear the gospel. The little church was much revived and thirty-six conversions with thirty for baptism. Another will follow. Bro. Scott is a precious spirit. Bro. Buchanan is a good pastor. To God be glory forever.

There will be a Bible Conference held in the Hopkinsville church for ten days, beginning October 20th. There will be three meetings each day. On Wednesday night, Secretary Bow will speak on State Missions. Secretary Love of the Home Board will speak on Home Missions. Among those from a distance who are expected are F. L. Mallory, W. A. Nelson, J. C. Massee and J. Rogers. On Sunday evening, October 27th, Secretary Smith will preach on Foreign Missions.

The corner-stone of the new meeting house at Auburn has been laid, amid

much rejoicing. The WESTERN RECORDER, containing Dr. Eaton's picture was placed in the stone. If the foundation is an earnest of what the church will be we predict for the Auburn Saints a most substantial and elegant structure.

Pastor Wm. M. Stallings writes from Smith's Grove: You will be rejoiced to know of our great meeting at Oakland. Thirty-one by experience and baptism; two others approved, and the whole country stirred as never before.

OTHER STATES.

Bro. W. J. Ray, writes from Montgomery, Alabama: Have just closed a good meeting at Maplesville, with one hundred and ten additions, money raised to build new church house, and pastor's salary raised three hundred and fifty dollars. Have preached average of two sermons daily for sixteen months. God has blessed my labour. We begin a meeting here today. My headquarters will be Montgomery from now on instead of Birmingham.

Pastor R. A. Kimbrough, of Blue Mountain, Miss., writes: Please change post-office address on my paper from Tupelo, Miss., to Blue Mountain, Miss. I began as pastor here yesterday. Twelve additions to church and five professions of faith the first Sunday. Large audiences here and a good church. This is a student center. Blue Mountain Female College and Mississippi Heights Academy, both located here.

Pastor Jas. R. Eldridge, of Perry, Oklahoma, writes: The Lord gave us a very gracious revival. Bro. C. D. Snillman, State Evangelist, did the preaching. The church was greatly revived. There were seven additions, six by baptism, one by letter. Bro. Spillman is a good gospel preacher, and an untiring worker. He has endeared himself to the church. May God bless the WESTERN RECORDER, and may His blessings continue to abide upon the Seminary.

The Christian Index takes us to task in a good humored way for saying, "We believe Kentucky Baptists, take them all in all are the best people on earth, and insists the Georgia Baptists are among the best. They are certainly doing nobly in giving. At the first of October the contributions to the State Board were 37 per cent more than at the same time last year. We take pleasure in telling our brother of the Index the figures for Kentucky Baptists. In the five months ending October 1st, their contributions to the State Board increased 43 per cent.

Pastor A. H. Rather conducted a meeting at New Bethel church, Tenn. Twelve were added to the membership.

Bro. W. T. Ward has been set apart to the full work of the Gospel ministry by the church at Salem, Tenn.

The meeting at Little Deer Creek, Tex., closed with seventeen added by baptism and eighteen by letter.

A meeting was held at Godley, Tex., which left Baptists on higher ground. Sixty-three additions to the membership, thirty-seven by baptism, twenty-eight by letter and five by statement.

There have been forty additions to the church at Inman, N. C., result of their meeting.

Pastor J. R. Funderburk closed a good meeting at West Springs church, S. C., in which nineteen were added to the membership by experience and baptism and one by restoration.

The new meeting house of the saints at Belle, Mo., has been set apart to the worship of God, Pastor G. A. Crouch preaching the dedication sermon.

The tabernacle meeting at Madill, Okla., closed with twenty-two additions and Pastor J. J. Gibson is expecting others.

Pastor A. A. Pippin, assisted by Elder T. H. Thornton, held a meeting in the Harris Chapel church, N. C., which closed with thirty-two professions of religion and twelve additions to the fellowship by the church. Where are the twenty?

A six-days' meeting in the Spring Hill church, Scotland county, N. C., closed with nineteen additions to the fellowship of the church. Pastor Whitehead had the pleasure of baptizing his wife, who had been a Methodist.

A meeting in the Holly Springs church, Hartford county, N. C., resulted in ten additions by experience and baptism. For fear our friend of the Baptist and

Reflector will be troubled because we are so late in reporting this meeting, which took place in August, we will add that we take this from the last issue of the Biblical Recorder.

Sunday, October 6th was the close of the third year of Pastor John E. Briggs' pastorate in the Capital Avenue church, Atlanta, Ga. This church was a mission of the Second church and was constituted a church in 1900. It has 800 members, 600 having been received during the three years. It has a mission on South Side of 200 members. The church supports a foreign missionary. Pastor Briggs and his people have been greatly blessed by God.

Twenty-one have been added to the fellowship of the Lawrence Cross Roads church, nineteen by baptism, one by restoration and one by letter.

Pastor Lowe, assisted by Elder J. L. Rogers, held a meeting in the Red Oak church, N. C., which closed with fifty-one additions to the fellowship of the church

The Fee Fee church, St. Louis, Mo., celebrated its one hundredth anniversary. Hymns of 100 years ago were sung, and other appropriate exercises, closing with an address, "Our Faces to the Future," by Bro. W. J. Williamson.

DEAR RECORDER: The West Union Association, of which Pine Knot church is a member, closed its annual session yesterday. Most of the churches of this Association is located in Tennessee, but a few of them are in Kentucky. I found the body largely anti-missionary in sentiment. The only report that was discussed was the report on temperance. The body was a unit against the drinking, manufacture and sale of beverages and insisted on the enforcement of the law against the illegal sale of all intoxicants. We have just closed a ten-days' meeting in our Pine Knot church. Bro. H. H. Hibbs, of Williamsburg, did the preaching and did it well, but owing to a local trouble that as agitated by an outsider there was no visible results.

Pine Knot, Ky. The good news from the Baptist schools is not confined to the South. Cook Academy in New York opened with an increased attendance, although the price had been raised from \$250 to \$300. Bucknell University in Pennsylvania had the largest opening in its history. The largest Freshman class before numbered 132, this year it was 195.

DEAR RECORDER: We have lately held a meeting at Taylorsville Baptist Church, in which we had the able assistance of the Rev. B. A. Dawes, of Georgetown. The church was much revived and there were six additions. The preacher and his sermons were most highly appreciated by all.

Also at Little Union we have just closed a meeting of twelve days, resulting in twenty-five additions to the church. The Rev. Preston Blake, of Lexington, did the preaching. His ministry in our midst was very much enjoyed and the church insisted upon his return another year.

J. A. BOOTH.

DEDICATION.

A few years ago we began a mission at Ledbetter in the region between the Tennessee and Cumberland rivers, near the Ohio river, known as the Panhandle. Bro. E. M. Eaton was pastor, later he was succeeded by Bro. W. R. Gibbs. A church was organized and called the Ohio Valley Church. They went to work to build a house, J. G. Barnes leading in the enterprise. They have completed a neat frame building worth \$1,000 or \$1,200 and I had the pleasure of preaching and aiding in the dedication of the house October 6th. We had a great crowd, a good time and a big dinner. After the sermon a Campbellite preacher from Texas, who had been engaged for some days in a meeting in the neighborhood challenged me for a debate, and when I declined he announced that he would answer my sermon that night at the near-by church. I asked the people to go and hear him and then compare his teaching with Paul's.

J. G. Bow.

DEAR RECORDER: The work moves steadily on here in Richmond. Our Baptistry is used frequently and there is a steady, healthy growth along all lines. The church gave over \$3,500 last year in cash for all purposes, and we expect to do larger things this year. As most people know we have only a half chance here, as the "Hardshells" own half of the church property.

We have been endeavoring for months to effect a compromise, but it seems impossible. But I am sure many brethren will rejoice with me to know that we have finally succeeded in getting the original heirs to release all claims and we can now give a clear title to the property and expect to bring suit for a sale of the property to the highest bidder. This will be done at once and we hope to make a good report a little later.

The writer expects to go to Shelbyville on the 14th to assist Dr. R. B. Bailey in a meeting. Rev. J. A. Davis is doing a fine work at four of our country churches here in the county. Rev. R. French has just closed a splendid meeting at Tate's Creek church, assisted by the writer. May the Lord continue to bless the RECORDER. GEO. W. SHEPHERD. Richmond, Ky.

DEAR RECORDER: The Council called by Siloam church, near Glasgow, Ky., met October 21. The object was to aid in settling a trouble of several years standing, growing out of the modern holiness movement.

The council advised the doing away with the church books by each faction and a new record book obtained, and that all the members of each faction who would to enroll their names on the new book, also to call a pastor who had never had anything to do with the trouble.

Baptists should beware of the modern holiness movement. W. J. PUCKETT. Cave City, Ky.

We are glad to hear of the prosperity of the Kansas City Baptist Theological Seminary. Not only has it a fine attendance of students, but it is having gifts of money which are very helpful. On Friday it received one contribution of \$5,000, the name of the donor was not given.

NEWS FROM HUMBOLDT, TENN.

As pastor of Humboldt Baptist church I have been on the field now nearly six months. Not very long and yet long enough to discover a few things. Humboldt is a town of about 5,000 people, situated on the Louisville & Nashville and Mobile & Ohio railroads. It is quite an industrial center, as well as fruit market, and affords a large opportunity for Christian activity. Our church here is said to be the best in Tennessee, and, of course, we agree with such statements. In September the Central Association met and we made a fine showing. To all purposes we gave between \$5,000 and \$6,000. A large part of this, \$2,000, being to missions. Nineteen baptisms were reported, with no protracted meeting. Just recently we have been aided in a meeting by Dr. W. D. Nowlin, of Owensboro, Ky. (You see, I go back home for help). Dr. Nowlin is a fine preacher, logical, eloquent, spiritual. His sermon on John 3:16 was indeed a memorable effort, and not only will long be remembered but continue to bless, I am sure. There were eleven additions to the church while Dr. Nowlin was here, and six after he had left us, a funeral service in Owensboro necessitating his return before the meeting was to close. May God bless our

Humboldt, Tenn.

THE B. Y. P. U. MANUAL

A NEW BOOK. BY L. P. LEAVELL, Field Secretary. The purpose of this Manual is to put into convenient form a number of plans found to be successful in conducting a Baptist Young People's Union. CLOTH, 12 Mo., PP. 159. FIFTY CENTS Post-paid.

SOME RECENT TRACTS.

We have issued several splendid tracts along doctrinal and other lines, and list them here: Baptism of Jesus in the Jordan. A chapter from "The Moral Dignity of Baptism," in tract form. Single copy, 10 cents; 12 copies, 75 cents; 50 copies, \$2.00; 100 copies, \$3.00. Baptists in Sunday School History. Lecture delivered at Southern Baptist Theological Seminary by Rev. B. W. Spilman. 24 pp. Single copy, 5 cents; 12 copies, 25 cents; 100 copies, \$1.50. Doctrinal Teaching in the Sunday School. Lecture delivered at Southern Baptist Theological Seminary by Henry A. Porter, D.D. 24 pp. Single copy, 5 cents; 12 copies, 25 cents; 100 copies, \$1.75. The Business of a Church of Christ. Sermon by Fred D. Hale, D.D. 16 pp. Single copy, 5 cents; 12 copies, 20 cents; 100 copies, \$1.00. The Supper of Our Lord. George W. Truett, D.D. A Sermon preached at First Baptist Church, Dallas, Texas; 32 pp. Single copy, 10 cents; 12 copies, 75 cents; 50 copies, \$2.00; 100 copies, \$3.00. Our Teacher-Training System. A paper read at the Conference of Field Workers, Richmond, Va., May, 1907, by I. J. Van Ness, D.D. 12 pp. Single copy, 5 cents; 12 copies, 15 cents; 100 copies, 75 cents. Some Things on Which it Echoes Baptists of this Generation to Put Supreme Emphasis. Address by Rev. J. B. Hawthorne, D.D. before the Southern Baptist Convention, Richmond, Va., May 16, 1907. 20 pp.

Baptist Sunday-school Board Nashville Tennessee

brother in his great work in Owensboro. We are now building on our already commodious church edifice a larger class room for our little folks. This room will be twenty-six and a half by twenty feet, and is to be equipped with every comfort for the little ones. There are many noble men and women in this church, too numerous to mention, and their presence assures us a blessing as they dwell near the great fountain of all strength. I often think of old Kentucky—Lagrange and Morganfield, and the many dear ones there. In the Lagrange cemetery sleeps the body of our little girl, laid there so gently by loving hands and faithful friends. May God bless them all. The RECORDER makes its weekly visits to my study. Our prayers are for Dr. Weaver as he carries the burdens of this great paper. M. E. STALEY. Humboldt, Tenn.

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SING ON.

REV. C. C. MARSHALL.

A strange little stream sang a strange little song,
As it passed down its steep, winding way;
It jumped, and it leaped, as if hurried along,
And seemed to be only at play.
Its voice, as it poured forth its sweet lullaby,
Was borne on the breath of the flowers,
And through the ravines and the valleys near by,
Where I lingered, and listened for hours.
The birds in the bushes, the bees on the wing,
Seemed happy, light-hearted and gay;
And all life around me seemed sweetly to sing,
As I lingered and listened that day.
And why it all happened, it is easy to tell;
The day was begun with a song,
And everything joining, only tended to swell,
And hear the sweet music along.

And I thought, oh! my soul, sing on as the brook—
Sing on! Make thy glad music ring!
And when lone and weary, just come here and look,
And linger, and listen, and sing.

WHEN MARGERY WAS GRADUATED.

BY MARY BARRETT HOWARD.

"Large families are simply dreadful," sighed Margery Alden. "I did hope that by getting up early I'd have a few minutes to myself, but those children are making such a noise that they will wake mother."
She flung down some breadths of white organdy as she spoke, and proceeded to the nursery, where she found Clara, the nurse-maid, huddled in a forlorn heap, groaning dismally, while three children ran toward their sister clamoring to be dressed.
"It's my tooth, Miss Margery," moaned Clara. "I've not slept a wink with it."
For a moment Margery forgot her own trials in pity for the sufferer.
"Go straight back to bed, Clara," she commanded, "and I'll run down and make you a poultice. Children, you must be quiet until sister has time to attend to you, for Miss Gray will be very angry if you waken mother and baby brother at this unearthly hour."
The children, who stood somewhat in awe of the rigid professional nurse, subsided, and Margery stole softly down the stairs into the kitchen, which to her surprise was vacant and showed no signs of any preparations for breakfast.
"Where can Norah be?" she mused. "Probably in bed with symptoms of smallpox; it never rains but it pours in this family."
She turned to ascend the attic stairs, when her attention was attracted by a slip of paper fastened to the spotless table with the prong of a fork. She seized it and read in a cramped handwriting:
"Manny's the toime me heart's been broke be the pranks o' thim byes, but whin it comes to puttin' me new hat in the dishpan full of wather before iver it was on me head, I'll stand it no longer, an' small to me. Norah Goggin."

Margery stood for a moment aghast, and then rushed up to Norah's room, only to find that the faithful cook, enraged by some prank of the boys, had departed incontinently while the rest of the household were wrapped in slumber.
"If Clara has any idea where Norah has gone, I may be able to coax her back by sending those boys to her with an apology," thought Margery.
She returned to the kitchen and had just finished the poultice when two boys appeared.
"Why the dickens isn't breakfast ready!" exclaimed Jack, next in age to Margery; and Donald, two years younger, chimed in:
"Where's Norah? She's cool to lie in

bed till this hour! You ought to jack her up a bit, Margery."
"There's no use shamming innocence, boys," cried Margery hotly. "I do think you are too inconsiderate—playing your foolish jokes on Norah at a time like this."
"What in thunder are you talking about?" Jack demanded.
Just then another voice was heard saying, "Isn't breakfast ready yet, Norah? I've an early visit to make this morning." And Dr. Alden appeared in the midst of the excited group.
Margery adored her father, and her eyes involuntarily brightened at the sight of him.
"It's another of the boys' silly practical jokes, daddy," she explained. "They've played one too many for Norah's patience, and she's gone off in a rage."
"You are too old for such tricks, boys," the doctor began sternly, but the great overgrown fellows, in whose eyes and hair the sunshine of childhood still lingered, protested with one accord:
"We didn't do a thing to her, dad."
"But someone put Norah's new hat into a dishpan full of water," Margery persisted, "and it couldn't have been the little ones, for it must have been done late last night."
Doctor Alden sat down heavily in the nearest chair.
"Was that a hat?" he gasped. Then as his children regarded him with questioning eyes, he continued with comical ruefulness: "The bell rang about eleven last evening, and when I answered it, a man handed me a package wrapped in tissue paper for 'Miss Goggin.' Norah had been in bed for hours and I didn't want to disturb her, but I saw some roses through the paper and I was afraid they would fade before morning, so I just filled a dishpan with water from the faucet and put them into it, paper and all."
"Oh, daddy," sighed Margery reproachfully, but without surprise, for the eminent surgeon was as heedless as a child in all matters outside his profession, and when the reins of household government fell from Mrs. Alden's competent hands, complications inevitably ensued. But the boys were shouting with laughter, and the next moment Margery's pink cheeks were dimpling deliciously.
"Well, daddy," she said with a delightful air of maternal indulgence, "since you didn't intend to spoil the hat I'll see that you have some breakfast; but if Clara can tell us where Norah is likely to be found, you must drive out into the city and explain your mistake, for if I have to do housework all the morning I shall be obliged to finish my graduating frock this afternoon instead of going to Helen Edmund's garden party."
But when Clara was appealed to for information as to Norah's whereabouts, she declared between her greans:
"I don't know no more than the dead. She'll be back fast enough when she's got over her tantrum, but where she's taken herself to, goodness only knows."
Margery, as the oldest of eight children of an only ordinarily well-to-do physician, was perforce a clever little housewife, but one pair of hands cannot perform miracles, and it was a very much injured girl who finally sat down to finish the muslin gown and to watch her more fortunate mates drive by to the long anticipated garden party.
As she saw Louise Carew, her own special chum, pass with a wistful glance toward the house, a mist of tears obscured the charming vision in rose and white. She brushed them off and bent over her work, muttering angrily:
"I don't care—I think it's a shame. None of the girls have such a hard time as I do."
Brooding thus over her wrongs, the afternoon wore on, while her fingers flew and at five o'clock the gown was completed. For a wonder there had been no interruptions from the children, and Margery's face grew brighter as she surveyed her pretty frock.
"It really is pretty," she mused, "but what bliss it must be to order one's clothes from Paris, as Louise does. Oh, dear, I must hurry, for Norah has not come back and daddy must have a good dinner after his hard day."
She was just placing a large platter of beefsteak on the table when a telegraph messenger was seen strolling up the walk leading to the office, and when Dr. Alden returned to the dining room there was a troubled look on his face. Nothing was said, however, until dinner was over, when he called Miss Gray into his office. A moment later Margery heard her running quickly up the stairs, and her father came out to announce, hurriedly:
"Miss Gray's mother has met with an accident: I'm going to drive her down to catch the first train for the city. If I can't get another nurse out here tonight, I'll look after your mother myself. Send Frances to her, Margery, until you get

time to go in there yourself. I'll return as soon as I've made one absolutely necessary visit."
The dishes washed, the children put to bed, and the wants of the invalid attended to, Margery found time to sit down for a few minutes in the quiet sickroom. It was refreshing to rest her aching feet, to cuddle a soft little bunch of humanity, and to listen to the sympathizing words of the pale, beautiful mother. Nevertheless, it was a very tired girl who, on the arrival of the doctor, crept into the kitchen to see that the doors were locked for the night. She stopped short in dismay at the sight of three crates of strawberries on the table. Doctor Alden, who had followed her, explained, apologetically:
"Oh, yes, Margery, Mr. Stratton begged me to take those berries tonight. You know he's very poor, and he was unable to dispose of them elsewhere, so they would have been a dead loss if I hadn't taken them off his hands. I thought you could make a shortcake of them."
"A shortcake of three crates of berries!" cried Margery despairingly. "Oh, daddy!"
She proceeded to tie on a big apron with the calmness of desperation. "I shall have to put them up tonight," she observed, "I'll not have time in the morning."
"You're tired to death," objected her father. "Can't Clara do them in the morning?"
"Her tooth gets worse instead of better, and she only howls when I suggest a dentist."
"Then pitch them out of doors," advised the doctor. "I can't have you kill yourself for the sake of a few miserable berries."
But Margery, who was a thrifty little soul, was horrified at the idea of such wastefulness, and Doctor Alden, seeing that she was determined, pulled off his coat and fell manfully to work also, hulling the berries with his quick, skillful, surgeon's fingers, and measuring the sugar with scientific accuracy.
The clock was striking one when at last a long row of delicious strawberry jam stood on the pantry shelves. Then Dr. Alden, picking up the tired girl in his strong arms, deposited her at the door of her room with the command:
"Sleep as long as you can in the morning, child; the boys and I will get breakfast."
It seemed to Margery that her head had scarcely touched the pillow when a little voice said, coaxingly:
"Me an' Teddy wants to be dressed, sister, an' go out to play wiv Boxer."
She opened her eyes to see the twins, "Teddy and Billy" hanging over the footboard of the bed in the attitude of Raphael's cherubs.
"Oh, boys," she wailed sleepily, "go away, do; it's not time to get up yet."
"Yes, it is, too," insisted Billy, in an injured tone. "My banty rooster's a-crowin, an' a-crowin, an' if you don't get up, Margery Alden, you can't never be grad—graderated."
"Oh, dear me!" moaned Margery, thoroughly roused. "I suppose that instead of having things done for me, as other girls have, I've got to wait on you children up to the very last minute."
But a brisk cold plunge caused her to feel more like her usual sunshiny self, and as the morning's work was accomplished without friction, it was a lovely, smiling vision of girlhood that appeared at Mrs. Alden's bedside for a good-by kiss before going to the chapel to receive her diploma.
Margery was one of the honor girls, and she went into the library to get her essay before going out to the garden to collect the children and send them on in advance under the charge of Jack and Donald. She had planned, the children once out of the way, to have a last rehearsal in some retired nook. But when she sought for her essay where she had left it, it was no longer there, and after a futile search she ran out to the garden and asked the children if any of them had seen the cherished manuscript.
Jack and Donald were lounging in hammocks some distance from the place where the little ones were playing, but they sprang to their feet and came toward Margery just as she pounced on some pieces of paper which the twins had been using as wads to their popguns. Speechlessly she held out to her brothers the mutilated remains of the essay that had cost her so much pains. The boys, in spite of their real concern, laughed uproariously, as boys will, and their mirth was like the spark of fire to gunpowder. Forgetting the dignity of her eighteen years, Margery stamped her foot in a fit of childish passion.
"You hateful, hateful things!" she cried. "You ought to have watched those children! I just won't go to the chapel without my essay."
(Concluded next week.)

GREAT-AUNT MARIA'S CURE.
BY FRANCIS WEED DANIELSON.
"I just detest the in-between time!" grumbled Mabel Scott. "I mean the between time of age. I don't appear well before people, and if I play with the children, every one calls me a tomboy, and there just doesn't seem to be any place for girls of fourteen, especially if they have too many elbows and feet."
"That's so," said grandmother. "I felt just that way myself till I discovered the cure for awkwardness."
"Is there one?" asked Mabel delightedly, taking a seat at grandmother's feet. "Because I grow so fast that I don't have time to get used to myself, grandmother dear. I overheard uncle say only yesterday, 'Mabel was a dear little girl, and will be a stunning woman, but she ought to be kept in retirement for two or three years now,' and Mabel's blue eyes filled with tears."
"I was tall for my age, too," said grandmother's comforting voice; "never could enter a room without stumbling over a chair or kicking up a rug, and I grew so self-conscious that I was miserable most of the time."
"You, grandmother?" said Mabel, looking in astonishment at the stately old gentlewoman.
"Yes, I; and the way I was cured was this: I had been to a party one night, and had appeared so poorly that, on reaching home, I threw myself on my bed, and cried with vexation. Great-aunt Maria was visiting us at that time, and her room being next to mine, she heard my sobs, and soon a sharp rap sounded at the door and in she came, wearing a broad-frilled night-cap, and carrying a candle, bottle and spoon. 'Are you sick?' she asked; 'because if you are here is a herb drink.' 'No,' I sobbed out. 'Have you hurt any one's feelings, or has anybody done harm to you?' she inquired next in her brusque yet kindly way. 'No; oh, no,' I said; 'but I was so awkward, and appeared so, and couldn't think of remarks to make—and nobody ever—makes—such a fool—of themselves as I do!' 'Oh,' said Great-aunt Mary, 'is that all? Now, the next play you go to try to see how many people you can make have a good time, and count them up, and bring me word. And now go to sleep, or you will look like a fright tomorrow.' The next week there was a gathering at one of the neighbors who had a niece from the city visiting her. When I was nervously dreading going, Great-aunt came to me and said, 'That lame Dodd boy will do to begin on, and I shall expect quite a list, remember.' Well, that was the first party I really enjoyed. In looking out for the Dodd boy, I forgot my feet, and they got into the room very well; for I've noticed that both hands and feet get along nicely when you let them alone. I helped Jimmie Dodd in the games, and repeated the conundrums to the deaf old grandmother, who stayed up part of the evening to enjoy and fun. I offered to tie on the handkerchief in the blindfold games, and so put my awkward hands to work, and—well, in thinking of others, I forgot myself, and had a happy evening, and when I told great-aunt about, all she said was, 'uh! supposed you would.'"
"Thank you, grandmother," said Mabel. "I'll not forget, or, at least, I will forget my hands and feet."—Morning Star.

THEY ALL DRINK.

A number of years ago a certain firm of four men in Boston were rated as "A1." They were rich, prosperous, young, and prompt.
One of them had curiosity to see how they were rated, and found these facts in Dun's and was satisfied; but at the end these words were added: "But they all drink."
He thought it a good joke at the time; but a few years later, two of them were dead, another was a drunkard, and the fourth was poor and living partly on charity.
The one little note at the end of their rating was the most important and significant of all the facts collected and embodied in their description.

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WHERE THEY FOUND EPHRAIM.

Ephraim was sleepy. He had followed Danny up-stairs. Danny was sleepy, too. His mother was busy in the kitchen, and had not heard her little boy's feet clumping up the stairs. But Ephraim had; his ears were sharp. So he crept up behind Danny. When the top stair was reached, Danny began to yawn, and so did Ephraim on the stair behind him.

"I dross I'll have a nap," lisped Danny, climbing on his mother's bed.

"I would like to go to sleep, too," purred Ephraim—"but not on the bed! I got a whipping the last time I slept there."

So he crept softly across the room until he reached the closet door. It was ajar. Ephraim's paw opened it wider.

"I'll climb into that basket; it will be a softer place than the bed," purred the cat.

He curled himself up among the heap of clothes in the basket, and had soon purred himself to sleep.

Danny woke from his nap first—a long time first! When his mother came up-stairs he was sitting up in the middle of the bed, rubbing his sleepy blue eyes, and wondering how he came there.

His mother dressed him in a clean white dress, and told him to go down-stairs and play with Ephraim.

"I tau't find Efwum, mamma!" Danny called from the foot of the stairs, after he had searched in every room for his pet.

"He was in the dining-room just after dinner, dear," his mother called back.

"Well, I tau't find him now," answered Danny. "I've hunted ev'rywhere for him."

"Perhaps he has gone to sleep somewhere," Danny's mother said, in a comforting tone, as the little boy came trudging back up the stairs, calling, "Efwum!" "Efwum!" at every step.

But at supper time the little Angora kitten with a long name had not made its appearance, and Danny went to bed in tears.

In the morning the search for Ephraim began again. As he scarcely ever went out of doors, it did not seem possible that he could have run away; so every room and closet and nook and corner was searched, until Danny's little feet were so tired that again he climbed to his mother's bed and this time he cried himself to sleep.

When he awoke the telephone bell was ringing—22-2! 22-2! 22-2. My! How it did keep going!

Danny slid from the bed and ran to call his mother. He met her coming up the stairs, for she, too, had heard the three rapid calls, and was hurrying to answer them.

Danny stood very still beside her, listening. He always liked to hear his mother talk through the funny black tube. The voice at the other end sounded so much like Punch and Judy.

"Hello!" his mother's soft voice was saying. Danny thought she ought to speak louder, so the one

at the other end could hear better. But in a minute or two he heard a far-away voice calling: "Are you 22-2?"

"Yes, 22-2," his mother answered, and then in a low tone to herself: "Why, it is the laundry man! What can he want?"

"Have you lost a kitten?" came through the tube.

Danny could not possible wait another minute. He put his lips up close beside his mother's and in his little piping voice shouted: "Yes; we've lost Efwum!"

"Well, if it is a kitten you mean, it is here with your clothes," jumped out of the basket when we opened it. We've fed it and will keep it until called for. Good-by!"

That night a very happy little boy clasped a long-lost kitten in his arms; while Danny's mother declared that she would never leave the cover off the basket again, for she would much rather wash Ephraim at home than send him to the laundry. — Helen M. Richardson, in Zion's Herald.

THE FAULTFINDER.

The woodchuck lived in a hole, and he asked the rabbit to make him a visit. Now the rabbit was very glad to go, and the woodchuck did his best to make him have a good time.

The first day the rabbit said, "Mister Woodchuck, when you eat you always pick things up in your paws and put them in your mouth. Now that is not very nice, because your paws might be dirty. I put my mouth down and just eat it up," and the woodchuck, who was very polite, said, "Thank you, sir."

A little later the rabbit said, "Mister Woodchuck, when you eat you sit up on your hind legs. That is not the right way to do. When I eat, I put my front paws down," and the wood chuk said quite politely, "Thank you, sir."

Pretty soon the rabbit said, "Mister Woodchuck, when you are thirsty you go to the pond and drink. Now my mother taught me to get up early in the morning and eat the clover with the dew on it and you wen't need to drink. That is a nicer way." And the woodchuck said, still politely, "Thanks."

Next day the rabbit said, "Mister Woodchuck, when you go to sleep you put your nose down between your paws and curl yourself up in a little ball, so you can't see anybody. Now I lay my chin down on the ground on my paws and always sleep that way, which is much safer." And the woodchuck said, pretty politely, "I'll think about it."

Next day the rabbit said, "Mister Woodchuck, when you eat carrots you strip off all the outside with your teeth and then eat the carrot. That is very wasteful. But I eat the whole thing right through—" and Mister Woodchuck said, "See here, if my way of living doesn't suit you, you can just get out." Then he felt that he had been a little bit rude, so he said, "Good by, Mr. Rabbit, good-by." And the poor rabbit had to get out. — Bolton Hall, in May St. Nicholas.

NURSE SPARROW.

The following incident shows that our saucy sparrow has other good qualities besides his sturdiness and self-reliance.

For several days four or five sparrows had visited a certain place on the roof near our window. They always brought food for an

other little fellow, who never tried a flight from the spot. The visiting sparrows never come empty-billed. They would drop tiny morsels of food near the little sparrow. When it began to eat the crumbs the others set up a great chirping, and then flew away.

After watching this for a few days, we went out on the roof and approached the lone bird. It did not flutter away, and made no resistance when picked up.

The sparrow was blind. Its eyes were covered with a milk-like film. — Exchange.

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ALABAMA LETTER.

Among the many who have written letters expressive of grief at the death of the distinguished and lamented editor of the RECORDER, there is no one who has really felt a greater sorrow and a keener sense of personal bereavement than your correspondent from Alabama. For Dr. Eaton he felt, not only a reverential admiration for his eminent ability and soundness as an editor, but also a love for the kindly and brotherly spirit always manifested by him in meetings of conventions and other denominational gatherings.

He was ever genial and accessible, and drew men to him by his magnetic qualities. Alas; that such men should be taken from us in the very zenith of their power and usefulness. But God's ways are not our ways. Dr. Eaton's work for the Master was finished, and death was but the call of love to his place in the "many mansions." So many of us thought, when the sad news were flashed over the wires, "What now, of the WESTERN RECORDER?" But its constituency feel much gratified that its editorial work has been kept up to such a high standard since his departure.

Col. J. T. Murfee, the distinguished educator and disciplinarian among Alabama Baptists, on account of advanced years and impaired hearing, has given up the management and work of Marion Military Institute to his son and successor in its principalship, and he lives in his own elegant home in the beautiful and classic city of Tuscaloosa, receiving an annuity from the Carnegie fund provided for educators of long and successful record—an honor most worthily bestowed in this instance.

The University of the State has had an excellent opening this fall, and its classic halls are thronged with bright and earnest young men from all parts of the State, eager in their efforts to fit themselves for the great work of life. Prof. Thos. M. Palmer, who has been connected with the University for a number of years, serving with distinguished ability during these years, has been elected to the presidency of the State College for young women, at Montevallo, and has accepted. During the summer he took his departure from the Druid City and quite recently has assumed the duties of his new station. Prof. Palmer is a working Baptist, and his departure from Tuscaloosa was universally regretted and especially in Baptist circles. For a number of years he was superintendent of the Sunday-school in the First Baptist church, which was very much devoted to him, and expressed their appreciation of his work by the presentation of a handsome gold watch on the occasion of his last day with the Sunday-school.

Speaking of Tuscaloosa naturally calls to mind the excellent work of Dr. B. F. Giles in connection with the Alabama Central Female College, one of the Baptist Colleges of the State. His educational work there has been first-class, and the halls of his school are thronged with bright and beautiful girls.

The trustees have only one objection to Dr. Giles, and that is, that, with several enlargements of the accommodations of the buildings, they are still unable to care for all the girls who desire to come to the Central. Mrs. Giles, and another member of his family, were greatly afflicted during the summer with a lingering type of fever, but were both convalescent at the time of the opening of the college.

The First church, Tuscaloosa,

still moves on nicely under the leadership of Dr. L. O. Dawson. There is movement along all lines of church work, and there is mutual admiration and devotion between pastor and people. By the way, Mrs. Dawson, during the summer, was afflicted by a long spell of fever, but is now fully restored. Bro. Woolley is preaching regularly at the Southside Chapel in Tuscaloosa, and is doing excellent work.

Across the river, in Northport, Rev. A. T. Camp is the successful and beloved pastor. He and his noble people are doing a great work for the Master. During the summer he and his Northport people enjoyed a gracious revival season, in which they had the help of Dr. M. K. Thornton, of Starkville, Miss. Bro. Camp is also pastor for one-half time of the flourishing country church, Bethel, some twenty miles south of Tuscaloosa. He is vice president of the Foreign Mission Board for the Tuscaloosa Association.

Rev. John T. Beall, an excellent Baptist minister, lives in Northport, is editor of the *West Alabama Breeze*, and serves country churches every Lord's Day. He is doing excellent work with his churches and with his paper. He is a staunch prohibitionist, and his paper is vigorously engaged in the fight against the liquor traffic.

Just south of Tuscaloosa, Bro. Loftin is pastor of a group of country churches, some of which are among the best churches in the State. He is doing good work with his churches and they are developing; but they are so scattered that his work is very difficult.

The great question now before Alabama is the feasibility of a general State prohibitory law. There is in progress in Jefferson county, in which Birmingham is located, a campaign for closing the saloons under the local option law, with fair prospects for success. There is to be called a special session of the Legislature in the near future, and Gov. Comer, who has expressed himself in favor of prohibition, has signified his willingness to name this as one of the subjects for consideration in the called session, provided a majority of the members of the Legislature will request him to do so. If this is done, it is thought a State law for prohibition will be surely passed. So mote it be.

The noble little church at Holt did splendidly this year. Rev. L. S. Foster was pastor until September 1st, and during these months the church moved up to full time preaching, and twenty members were received. Baptisms were frequent and the new baptistery and dressing rooms in frequent demand. The church has an excellent Sunday-school, under the superintendency of Dr. A. D. Killian, a live Sunday-school man. The pastor's throat failed entirely from chronic laryngitis, so that, very much against his own desires, and the will of the church, it became necessary for him to resign, and to give up preaching entirely for some months. He is now living at Fruit-hurst, in Cleburne county.

OCCASIONAL.

DEAR RECORDER:

Our fifth Sunday meeting, held last Saturday and Sunday, with Poplar Grove church, four miles north of Liberty, was a very interesting one. The attendance was large on Sunday. The topics of the program were discussed with enthusiasm and listened to with interest, and we feel sure that some good has been accomplished by the meeting in that section. Rev. J. L. Owens, of Liberty, raised the spirit-

ual interest of the meeting to the high-water mark with his great sermon on "Christian Stewardship," at 11 a. m., Sunday. The meeting closed at 3 p. m., with good feeling and every body anxious to go to the next fifth Sunday meeting, which will be held at Olive Baptist church, three miles east of Waynesburg, Ky., in December.

W. G. TILFORD,
Middlesburg, Ky.

AN APPRECIATION.

I have known Dr. Eaton for more than 30 years. I have always greatly admired him and loved him. God surely chose him to defend His truth, which he did most convincingly. He was a dogmatist in the true sense, and in no sense narrow. His impatience with time-servers and latitudinarians made him tower among his brethren and a terror to the enemies of God. Those who sought to belittle him while he was living showed their littleness, while some who think he was the "last of the stalwarts" and so out of date, betray a weakness for theological fads and novelties, which to him were both fanciful and puerile.

His editorials in the RECORDER were always bright and helpful, while the whole paper gleamed and bristled with the most weighty truths. One mark of the RECORDER under him (and, of course, will continue the same), was *substantiality*. He gave us substantial food. He nourished us always.

It seems a great pity that many more books were not written by him. A man so bright and clear and sound and strong, if he could have had the time to write them, would have left us a heritage of untold blessings in type.

I had the pleasure of having him dedicate two Baptist churches of which I was pastor and to be instrumental in having him lecture to one of our best colleges. These sermons were great. That lecture still abides with us.

His name and memory will abide with the Baptists of the world to bless until the last star fades away and Jesus comes to make up His jewels.

S. E. JONES,
Jefferson City, Tenn.

LITTLE RIVER ASSOCIATION.

Little River Association met with Blue Springs church, October 2d, 3rd and 4th. The attendance was very good and the most cordial spirit dominated throughout the session. We were glad to have with us Dr. J. G. Bow, State Secretary; Dr. J. D. Maddox, Secretary of the Ministers' Aid Society; Dr. H. Boyce Taylor, editor of the spicy *News and Truths*, the successful pastor of Murray church, and the strictly gospel financier pre-eminent of West Kentucky if not of the entire State. Bro. Taylor believes in and teaches his people to conform to gospel teaching on finances, both as to duty to give and plan of giving. The result is as might have been expected. A continual increase in contributions has prevailed from the start, so that instead of about \$25 per year, before he took charge of Murray church, its increase had reached last year about \$1,600, and it is believed will exceed that this year. This account is for missions alone.

Such will always be the result. Strict loyalty to God's word instead of man's reasoning will secure the divine blessing always.

Princeton church, under the loyalty to God's word of the new pas-

tor, W. E. Hunter, reported to this Association for missions \$405.77, stead of about \$75, its highest amount ever before. Certainly a great increase for the first year. If we heed the voice of God in His Word henceforth, we may surely expect continued increase in mission contributions, in spiritual growth and in enlarging membership as well.

The report on Ministers' Aid showed an increase of money contributed over last year. All the other reports indicated enlargement of vision for Zion. Those on temperance and on missions commanded special enthusiasm.

All this is cheering and gives promise of greater things for the Master's Kingdom. The question of temperance gave rise to emphasis on the part of those who spoke to the report for a demand of the candidates for both houses of the Legislature to pledge themselves, if elected, to work earnestly for the passage of a uniform county unit bill embracing every county in the State.

A resolution introduced by T. E. Richey, requesting the Legislature to enact a law authorizing the people to vote on an amendment to the Constitution of the State prohibiting the manufacture and sale of all alcoholic liquors, was passed unanimously. We feel that the saloon is doomed and we are anxious to hasten its destiny. It has long enough cursed our land.

T. E. RICHEY,
Princeton, Ky.

THREE FORKS ASSOCIATION.

In reporting this meeting it may interest the readers for the writer to give a brief sketch of his trip in reaching this mountain Association, his church being the only one on the railroad. Leaving Jackson, September 18th, with others, in all seven grown people and three children, in a jolt wagon, for a trip forty-five miles back in the mountains, we started down Kentucky river; leaving that we went up Miller branch, over a mountain and down Meeting House branch. Then up Quick Sand Creek across this stream and up the south fork of the same stream; leaving that we turned up a small tributary known as Smith's Branch, across another mountain and down Ruby Creek; over a small mountain and down Clayhole branch to where it empties into Troublesome. Up this stream to the mouth of Buckhorn Creek. Then up that for sixteen miles, and across Buckhorn mountain. Here all but the driver got out and walked for more than a mile to the top of the mountain.

Going down we struck Ball creek at the foot and up that to the mouth of Trace's branch, up that and across Ball mountain; down Orden branch to where it empties into Troublesome. We often found jump-offs in the road coming down this branch twelve to eighteen inches high. Then up Troublesome to Hindman, where the Association was held.

Hindman is the county-seat of Knott county. We reached here on the afternoon of the second day. I might state that fully one-fourth of this forty-five miles of road was in the bed of the various creeks.

That evening as a preparatory service for the Association next day we dedicated the Hindman Baptist church. It is a very commodious frame church, comfortably seated with pews and electric lighted. Bro. A. S. Petrey, of Hazard, preached the dedicatory sermon, from I. Kings 8:29. The writer of-

ferred the prayer and presented the keys to the deacons. The church was dedicated free of debt and at the close of the service they gave \$30 to missions as a thank offering.

On Friday morning at 10 a. m., the Moderator called the Association to order and called for the letters from the churches. Bro. A. S. Petrey was re-elected Moderator, and the writer was again chosen clerk. These twelve mountain mission churches (for they are all mission churches) reported 147 additions by baptism, a total gain this year of 174, making the total membership 716. These churches are running 22 Sunday-schools. They increased their mission offering 20 per cent. over the amount suggested as the apportionment at the General Association. Hazard church also gave \$2,750 for education, and Dwarf gave \$120. This all went to the Hazard Baptist Institute. The Association took steps to try to help house her houseless churches, there being seven out twelve organizations without houses of their own to worship in. It is the purpose of the District Board to try to keep a Sunday-school colporter in the field at least six months of the coming year. The association was well attended and every session was marked with spiritual power.

At the closing session Saturday evening at 7:30 p. m., the writer preached the annual missionary sermon to a crowded house, stating the principle of missions, the need of the field, closing with an appeal that we arise and do our duty. The Association will meet at Hazard next year.

W. H. SETZER.

Jackson, Ky.

OHIO RIVER ASSOCIATION.

This body met with Clear Springs church, Crittenden county, October 9th, 10th and 11th, and was well attended. Rev. W. R. Gibbs was elected Moderator and Rev. R. A. Larue was elected clerk. Among the visitors present, I remember State Secretary J. G. Bow, Secretary of the Ministers' Aid Society J. D. Maddox; editor of *News and Truths*, H. Boyce Taylor, and your scribe, representing the old reliable WESTERN RECORDER. The proceedings were of a high order, because of the great interest manifested and the cordial spirit prevailing. The various committee reports received good attention and specially those on the various missions and the one on temperance.

Secretary Bow was at his best, and seconded by Dr. Taylor's masterly address, the results will doubtless be enlargement. It was very gratifying to be able to note that the contributions for missions aggregated quite a marked increase over last year. It is hoped, however, that the incoming year will develop quite an increase over the year just closed. As Dr. Taylor correctly stated our people have been simply playing at missions and really hardly that.

The temperance question called forth enthusiastic interest. The people are alive on the subject and are jubilant over the general outlook. The body passed unanimously the identical resolution adopted by Little River Association, calling upon the Legislature at its next session to pass an act giving the people opportunity to vote for an amendment of the Constitution prohibiting the manufacture and sale of all alcoholic liquors.

Altogether the session was one of the best in its history.

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—Fine Henry county farm, 130 acres; 1 1/2 miles from station; near Smithfield, Ky.; good eight-room house; No. 1 barn; fine cellar; two wells; out-buildings, all in A1 order. Tobacco, wheat, corn and oats constitute crops. Owner too old to care for place. Will be sold at a low price. Adjoining land sold at \$80 and \$70 per acre. Apply Chas. F. Hill & Co., 305 Tyler Bldg., Louisville Ky.

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.

A FAR OFF NOTE.

BY JAMES H. EARLE.

Here on the rim of the New England sea, where we dumped King George's tea caddies overboard and brewed a draught which taught for him and generations after the perils of colonial expansion, it seems a far cry to your sunny city.

But I do not get over my sense of personal loss in the home-going of Dr. Eaton. And this, though I never saw his face and only learned to love him for his work's sake and the consecrated life and talent, through which comes that mysterious radiation of one's inner real self, which means fellowship and kinship, however separated.

Among all of my personal acquaintance, who have served on our Baptist papers, there was not a braver knight of the quill, not one more loyal to the word of God and to the denominational tenets born of that Word. With fibre of such sort, it is little wonder he brought his paper to the fore, and made it a model his Northern fellow-craftsmen might well study.

From our imperfect human perspective we could ill spare him from the leadership he had so worthily won and so unselfishly used.

Our Kentucky brethren, with their splendid loyalty to and service for the Kingdom, may well, like men of old, lay hands on the man who is to fill his place, and seek for him the Anointing of sympathetic insight, sound wisdom and loyal courage which marked their departed leader.

WHAT HAS MY MISSIONARY SOCIETY BEEN TO ME?

MRS. J. B. HOLTZCLAW.

Would that I possessed the power to express just what my connection with the organized mission work has meant to me and what infinite pleasure and profit it has brought into my life.

One of the Martha's, cumbered with home duties, troubled with cares, my domestic duties seemed paramount and all engrossing, while a paltry sum given annually liquidated my indebtedness to my sisters in foreign lands. Ah, me! God so loved the world that He gave His only begotten Son for our salvation, while we so love ourselves that a few cents or a dollar or two at most, proclaims the measure of our love for lost humanity.

I now realize that we possess other gifts than money which are of more value perhaps, in His sight, for "He giveth the increase to mites, and the power thereof." The world can not be won for Christ with gold alone. He claims our time, our talent, our all.

Looked at from a purely selfish standpoint, a membership in my society has been a good investment, giving as it has an opportunity for intellectual improvement, and an application of the mental faculties to other things than the small economies of life, and the solving of domestic problems.

It has lifted me above the narrowness of self and expanded my horizon until the uttermost parts of the earth are encompassed by my vision.

It has drawn me to my church as nothing else and awakened an interest in her welfare and prosperity never felt before. I now fully realize that I am "saved to serve," and no longer sit in apathetic indifference to her needs.

I can better appreciate my pastor, and understand his trials, as he labors for the advancement of God's cause and Kingdom.

I have come to know my sisters who are "co-workers with us," and warm friendships, whose beauty and fragrance will adorn the coming years, have resulted.

It has awakened latent forces in our church members, and from busy brain and loving heart are evolving plans to increase our happiness by widening the circle of our influence.

I have learned to know and love the laborers in foreign lands. I can almost hear their prayers for the souls of those lost ones so close in sympathy are they to us who are "holding the ropes at home."

"This close bond is a chain whose clasp is in the Saviour's hand."

"It is sweet to kneel with those we love, before the throne of grace: to commune side by side; to talk of Heavenly things in Heavenly places, but there is a force that defies flesh and sense, and draws together those who may never meet upon earth, but who love one another because they work for the same Master in the same cause."

Above and beyond all, I know and love my Saviour better by doing my part in the grand work of carrying the Gospel to the "regions beyond," where woman sits in darkness, which only this lamp of salvation can dissipate.

THE QUALITATIVE ELEMENT.

Among the many things said and written about Dr. Eaton is this, that he did the work of two or three men. True. And yet, so far as

constantly-hying-hither-and-thither about his Master's business, others have done the same and others are among us who have the will and the ability for this sort of achievement. But it was above all by tongue and pen that he did even more than two or three men of high average could accomplish.

Dr. Eaton's mental vision was exceptionally clear and penetrating. This gave distinctness, luminousness and depth to his thoughts. If no one of half a dozen thinkers could penetrate into the very core of a subject as he could, then all of them together could not. In a contest of speed here's a limber, sinewy youth that can distance a dozen other good runners. The speed of the twelve can't measure up to his, for the rule of addition won't work here. The boy with the long pole can knock down the high persimmons, and the boys with the shorter poles may splice two or three of their's and do the same. But the splicing device don't hold in intellectual attainments. Several of us were looking at the lighted dial on the distant eupalo, but only one was far-sighted enough to tell the hour of the evening. Nor was it possible to combine the individual vision of the other four so as to make the resultant more effective than any single one. The qualitative factor can't be supplemented by the quantitative. Could ever so many artists, though excellent in their way, measure up to Michael Angelo? He wrought beyond any of them, and, therefore, beyond all of them.

It is not a fulsome remark which in the keenness of bereavement escaped the lips of many of our best and truest brethren when they declared that Dr. Eaton did the work of two or three men—he 'id more.
GEO. VARDEN.

EDMONSON COUNTY, KY.

Brownsville church has been without a pastor for several months but now is arranging to have Elder John H. Page, of Horse Cave, to move to that place and preach three Sundays in each month. "Long Goody," as he is sometimes called, is one of our best men, and a good preacher, and we rejoice to have him come to our county. Silent Grove, one of our best churches, prospered under his ministry for several years, until his health and bad weather and worse roads caused him to resign.

Edmonson Association met with Joppa church, September 25th and 26th. The weather was nearly perfect, and the attendance good, and the hospitality of the Joppa people was cordial and unbounded. The introductory sermon was preached by Elder J. H. Page, from Rom. 8:38-39.

John L. Smith, C. A. Nagle and Silas Yunks, all laymen, were re-elected Moderator, Clerk and Treasurer.

The usual subjects were reported on and discussed. The more notable was missions. Dr. Bow was with us and made the best speech of the meeting. Dr. Maddox was present and took a nice collection for the Baptist Ministers' Aid Society. Field Agent for the Orphans' Home, Elder L. S. Sanders, also presented the claims of the Home and the appeal was responded to with a nice collection and a plan set on foot to send the Home some boxes.

The Association meets next year with Sulphur Well church, Grayson county, near a place by the name of Snap.

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LITTLE BETHEL ASSOCIATION.

Little Bethel Association met at Cedar Grove church, in Muhlenberg county, on Oct. 9th and 10th. Rev. J. C. Hopewell, who has served as moderator for thirty-nine years, was re-elected the fortieth time, and D. S. Edwards chosen clerk, who has been the clerk for several years.

This Association has more churches than any Association in the State. The membership is about 4,200. The treasurer's report about the same as last year. There were twelve or fourteen churches that asked for letters to unite and form another Association to be known as Muhlenberg County Association.

The next session of Little Bethel is to be held at Dawson Springs.

Madisonville church is soon to have her new pastor, J. A. Kirtley, on the field. There is a great work to be done in this town, and the church is placing great confidence in her pastor. This Association has many mining towns which need to

be aided in order that they may become self-supporting for full time preaching. Now is the opportunity for the Baptists in this fast growing section. It can be made, with but an earnest effort on our part, a Baptist stronghold.

Your representative, C. W. Knight, kept busy getting new subscribers. H. C. MCGILL, Providence, Ky.

To be our best selves should be our ambition, not to be somebody else. A carver needs tools of different sizes and temper and shapes of cutting edge. The perfection of his work depends on their not being all alike. So God may use us to help conform humanity to the image of his Son. We owe it to that work to respect our individuality, and to keep ourselves at the highest point of efficiency. To be used in the perfecting of one line in that work is reward enough for any tool's being itself, and being worn out in the work.—Mollie D. Babcock, D. D., in "Thoughts for Every Day Living."

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**The Farm
& Household**

J. Gano Johnson, of Mt. Sterling, sold six Emerald Chief fillies to A. T. Conn & Bro., of Franklin, for \$1,500.

G. W. Young, near Mackville, has sold several weanling mules recently for \$80 and \$90 each.

Mr. James S. Bogie, of Montgomery county, has sold to Pennsylvania parties seventy yearling mare mules at \$98 a head.

Virgil Word, of Summer Shade, Metcalfe county, bought a pair of three-year-old mules from J. W. Sartin for \$400, and sold them at once for an advanced price.

John J. Jones, Lucas, sold to Bowling Green buyers four two-year-old mules for \$975. These mules are good ones as their record-breaking price shows.

The farmers in Hardin county are now busy cutting corn, and although the acreage is not so great the corn along the Nolin bottom is very heavy, the ears being filled out to mammoth size, and will make the yield almost equal to last year's crop.

A three-weeks' drouth has been broken in Bourbon county by a gentle rain which refreshed all crops, especially bluegrass pastures which were needing moisture badly. A large per cent. of the tobacco crop is still in the fields, although the cutting and housing is being pushed as rapidly as possible considering the scarcity of labor. That already-housed is curing up with a good bright color. Corn cutting is progressing rapidly, also preparations for fall seeding.

H. N. Rankin, of Carlisle, bought recently at Winchester court day for Pennsylvania parties sixty-two head of mule colts at prices ranging from \$10 to \$86.

W. R. Lockman, of Winchester, sold to John T. Woodford, of Mt. Sterling, a horse mule, produce of Howard Hampton's jack, at \$100. This was the highest price paid for a horse mule last court day at Winchester.

It has been reported in Logan county that farmers will harvest this year the biggest corn crop ever grown in this county. There is not only a heavy yield, but the acreage is the greatest for many years. Owing to the large crop, the price will probably be low, as already some has been sold at \$1.50 per barrel in the field.

No great damage has resulted to tobacco and corn from last week's frosts. There is considerable tobacco standing in the field at present, and but little of the corn has been cut. The tobacco yield has been much better than expected. The yield is heavier, the color brighter, and the quality finer than for many years. The corn crop is excellent and ripening well and will soon be in the shock. Fodder better than usual. The bluegrass season has also been a good one and stock will winter well on pasture. Hemp about all cut and is a fair crop. *Farmers' Home Journal.*

A PLEA FOR THE GUINEA.

While riding over Indiana this summer, the editor could not but regret the almost total disappearance of the guinea. Farms where their incessant "potrack" was familiar a few years ago, and neighborhoods made audible for miles by their incessant cacklings in chorus, are now strangers to this beautiful and interesting fowl. Guineas, on account of their noise, were never popular, but when their good points are brought forward they easily counteract the one cardinal fault. This very noise is valuable as it is the best hawk-frightener on the farm and many a young chicken has been saved from the prowlers of the air by the deafening din sure to rise on the approach of a stranger. As insect destroyers, too, guineas are unexcelled. A flock of them will speedily clear a field of grasshoppers and their appetite for bugs and worms is the salvation of vegetables and grasses. None of the farm fowls excel guineas as foragers. They really need no feeding, being on the move all the time, and amply able to provide for themselves. As table fowls they are very superior, young guineas being preferred to spring chickens any time by experienced epicures. Their eggs, also, possess a delicacy of flavor, a digestibility and wholesomeness that surpass the product of the hen. Southern cooks consider the eggs superior for cake-making and fine cooking, as the whites whip up lighter than those of hen's eggs.

The guinea is a semi-wild bird, many centuries of civilization having failed to entirely tame it. To this fact is due the excellence of its flesh, as it is really a game bird with all the qualities which make game birds so highly prized. Young guinea is equal to and greatly resembles prairie chicken when broiled for breakfast. The plover's egg, so much sought for in Europe and beloved of the late Count Bismarck, is really no better than that produced by the guinea. They are great layers in season, but poor sitters, and for this reason the eggs should be hatched under hens or in incubators. Their wild habits and wide range keep them strong and healthy, impart solidity to their flesh and make their eggs fertile as well as fine for culinary purposes. For some reason or other, the guinea in this country has become almost a negligible quantity and in some States has become almost extinct. The American Poultry Association turns up its nose at the guinea, refuses to recognize it or list it at its exhibitions and other influences have combined to make them rare and unappreciated. But, in our opinion, this is a mistake.

Viewed from the standpoint of profit alone, it will pay to raise guineas. The Europeans understand this and over there both the birds and the eggs are considered a great delicacy. In Paris the birds bring an average of 70 cents, while the eggs sell for twice as much as those of hens.

Our advice, therefore, to our enterprising breeders who raise poultry for market is to take on a guinea annex. Farmers, too, ought to keep a flock on the farm as bug-chasers, frighteners of birds of prey and to prevent lonesomeness, to say nothing of their value for the table. They will average about 100 eggs a year, but this figure can doubtless be increased by the same processes of selecting and forcing pursued with hens. They are as easy, or easier, to raise than chick-

ens and much easier than turkeys, and need only enough feeding to keep them reasonably tame. There should be three or four hens to one male, for if the proportion of females is too great there is a tendency to the production of infertile eggs. Otherwise they are almost all fertile as in the case of wild birds. They fatten readily but should not be marketed in an over-fat condition. They are usually marketed undrawn and unplucked, or with only the breast feathers removed. As their plumage is handsome and they attract more attention and command better prices unplucked, this method is favored. The English demand is so good that it pays to ship from the United States to London in cold storage.—*Selected.*

DO YOU KNOW THAT—

Omelets are more tender if the eggs are thinned with hot water instead of milk?

When the fat for deep frying looks muddy while very hot, a handful of crushed egg shells would clarify it?

For making sandwiches, bread baked in large-sized baking-powder cans will be just the right size and free from crusts?

Cranberries are more tempting if strained before sweetened, made into a jelly and cut into cubes when cold, than in the ordinarily used form of sauce?

To have celery very crisp but not soggy, wash it thoroughly eight or ten hours before using, do not dry, but roll in a towel and put on ice till time to serve?

A pleasant novelty in jelly is obtained by using sweet cider in place of water with gelatin? If English walnuts are used to garnish the jelly a delightful combination of flavoring will result.

A delicious breakfast dish is made from sweet apples from which the cores have been removed and the space filled with chopped nut meats sprinkled with sugar and cinnamon baked until the apples are tender?

Bread crumbs when used as dressing for a fowl or roast of meat should never be wet, but chopped fine, seasoned and allowed to absorb the juices? In this way dressing will never be soggy. If a rich dressing is desired, melted butter with beaten egg can be poured over the chopped bread.

To cut hot bread you should have the knife very hot (plunged in hot water and dried quickly), hold the loaf lightly and cut with a sawing motion, trying not to crush the bread! *The Pilgrim.*

NERVOUS WOMEN

Take Hornford's Acid Phosphate
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Feed the layers liberally, if you expect many eggs during extreme cold weather. Pullets seldom get too fat to lay. Did you ever see or hear of a lean, scrawny hen laying eggs? Not much. It's the hen in good, comfortable flesh, that has enough to eat and of the right kind to give her some ginger, that lays the eggs. More fowls are underfed or improperly fed than overfed. A whole corn ration or a whole "patent" food ration is not desirable. Variety should be the watchword. It is variety that the fowls get in their natural state on the range, and, in confinement, they should be given a ration to conform to this as nearly as possible.

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ITEMS OF INTEREST

News the World Over.

Lord Brampton, better known as Sir Henry Hawkins, has died in London, aged ninety. He was in the very front rank of the lawyers of the world. He was called to the bar when twenty-six years old, but had already made a name for himself, and his early promise was fulfilled. He has been in almost all the leading lawsuits which have attracted the attention of the world, and rarely lost a case. He was a terror to criminals of all standings, having sent to penitentiary Roupell, a man of great wealth and high standing. The Bernard case and the Tichborne case were two of the most celebrated.

Another death of a man as great in his line as was Lord Brampton in his, occurred on the same day in Edinburgh. Prof. David Masson died, aged eighty-five. He was at the time of his death historiographer royal for Scotland. He was also a precocious youth, like Lord Brampton, who fulfilled the promise of his youth. He was professor in London University and afterwards in Edinburgh. He was an authority in history, a diligent student all his life, and the writer of many books. The most generally known of his writings was his great life of Milton.

The people of Maine have erected at Valley Forge a memorial to the soldiers of their State who suffered with Washington in the war of the Revolution. Gov. Cobb, of Maine, presented the monument to the Valley Forge Commission in an eloquent speech. Many went from Maine and distinguished men were present from Pennsylvania and the adjoining States.

About the most unpopular thing with his own party President Roosevelt has ever done is the ordering all the warships to the Pacific coast. The naval officers are all opposed to it. They say the ships need target practice badly, and they have already proved their steaming ability by crossing and recrossing the Atlantic. The coal bill alone will be \$800,000. There are not docks sufficient for all these ships on the Pacific coast. However, Congress meets before the time to start and some leading Republicans intend to try to have Congress veto the scheme.

Christian Work says that fifty-five years ago a man went out to the Pacific coast by the Oregon trail in one of the big wagons called "prairie schooner," drawn by oxen. He has returned in a similar wagon, drawn by oxen, his "prairie schooner" passing by the office of Christian Work in New York City, where every one quit work and rushed to the window to see it. He was 626 days on his trip from Puget Sound.

Dr. C. H. Parkhurst has been on a trip to the Philippines. He says things are in a bad way there. The Filipinos do not love the Americans. Parkhurst says of the plea that the Americans must keep the islands in order to uplift the people, that if we really wish to upraise them we can do it as well if they are independent as we can now.

The will of Miss Anna T. Jeanes, the wealthy Quakeress, who gave so liberally during her life, disposes of an estate of \$5,000,000. She leaves all her coal lands in Pennsylvania, which are estimated to be worth one million and probably are really worth much more to Swarthmore College. She makes the condition discontinue all participation in inter-collegiate sports. Whether the college will accept is not known.

The English people are deriving comfort from the last report of the commission on lunacy. The increase in the number of lunatics was 2,009, making the total 123,988. The comfort comes in the fact that this increase fell short of the average for the last ten years by 453. Dr. Forbes Winslow the expert, says that 25 per cent. of the insanity is due to strong drink.

An Australian has invented a semi-liquid which looks like cream, which will be invaluable to automobiles if it proves to be all that is claimed for it. It is injected through the valve into the inner tube of the tire. If the tire is punctured it exudes through the hole, and, coming in contact with the air, hardens and completely fills the puncture. It is said this has been thoroughly tested and proved efficacious.

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.

PHILLIPS.

Bro. Geo. M. Phillips, the subject of this sketch was born November 22, 1868. He joined the baptist church at Fork of Otter Creek when a mere boy. He was the son of William Phillips. He was married to Miss Eva Jones in 1891, and his father and wife survive him.

A nobler man never lived than George; kind to his old father, a devoted husband, and a better neighbor never lived. Oh, how we will miss him in his church. He was true to every relation in life; true to his God; beloved by all. We mourn yet we rejoice that his long suffering is ended and he is "forever with God."

He died October 4, 1907, and after funeral services by the writer, we laid him to rest in the old cemetery at Fork of Otter Creek church.

C. W. BOWLES, Pastor.

TAYLOR.

Mary A. Taylor was born May 13, 1829, died September 4, 1907. She was a charter member of the Valley Oak Baptist church, which was organized September 18, 1880, remaining an honored and consistent member until her death.

She was purely inoffensive, truly kind-hearted and uniformly courteous to all; ever ready to administer to the needs of others.

She was the last survivor of her family, being the widow of H. N. Taylor. She leaves a few relatives and a host of friends to mourn her demise.

REV. S. A. WATSON.

WATSON.

Charlotte Watson was born March 19, 1852, died September 11, 1907. She was married to J. G. Watson December 29, 1870. She was converted while young, and lived a consistent Christian life. She first joined the M. E. church, but spent about twenty-four years of her latter life as a member of the Valley Oak Baptist church.

She was a pious mother, a loving wife, and a devoted friend to all; ever ready to sacrifice for the good of others.

May her deeds of charity, uniform kindness and friendly hospitality be emulated by both saint and sinner.

REV. S. A. WATSON.

A CHOICE SPIRIT.

It was only during the last of the three years of my casual acquaintance with Miss May Ford that I came to know her at all well, and to appreciate her sterling worth as a sweet, pure, true spirit of God. This became my privilege through her interest in Bible study during my pastorate at the Jennings Presbyterian church, St. Louis county. In this way I was blessed with a side of her life not revealed to everyone.

Like all fine spirits she was not appreciated by all who knew her. It was the hearing ear that caught the sweetest notes, and detected the most delicate tones in the whisperings of her soul. She was quiet and gentle in her life, which was marked by simplicity and refinement, modest and retiring in disposition, and possessed of great culture of soul. Her intelligence and sympathy with spiritual ideas and ideals made her eminently companionable among kindred spirits. Her quick perception of spiritual realities, and her unflinching faith in Jesus Christ were large elements in a character of remarkable force and assertion. No doubt could exist when faith had spoken. Assurance was supreme. All the speculations of reason could not shake her faith in the simple statement of God's word. With her that was an end of controversy. She was quick to honor the Holy Spirit by believing His testimony as He has written it. Her great delight was in the study of God's word. She delighted to honor the Saviour that had bought her in obedience to His will, and was intensely devoted to His person and glory. Her zeal in His service knew no cost too great. She was in her place in the sanctuary as regularly as the time would

come. No place was dearer to her than the place of prayer. Often in that sacred fellowship, when the Saviour's image was in every heart, and His words on every lip, her face would wear something of Heaven's glory, and her devotions bespeak the peace which was reigning in her heart. But she has gone from us, and in the going has left us poorer. She has gone out of my life as suddenly as she came into it, leaving the memory and benediction of one of earth's choicest spirits. She has fallen asleep, and, with us, will awake in "His Likeness." Her sudden death occurred August 15th, at 10:15 p. m. She was laid to rest in Bellefontaine cemetery by the side of her father and brother, Rochester. Her presence will be sorely missed by those who enjoyed her life, and her memory will be cherished while life remains.

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ITEMS OF INTEREST

News the World Over.

Miss Mary Burdette, sister of Robert Burdette, has died in Chicago of cancer. She was a woman of great intellectual gifts and for many years has been the efficient secretary of the Baptist Woman's Home Mission Society.

The steamship, the Frithjof, which took the Wellman expedition to Spitzbergen to try the airship in a dash for the pole, has been lost off the coast of Cape Langanes, Iceland.

In 1893 John D. Rockefeller went to Cleveland a physical wreck. He could eat nothing which would nourish him and his nervous system was a wreck.

Poor Russia! In addition to her other troubles she is having an epidemic of cholera. It has only been a short time since its entrance into Russia was reported, but its advance has been so rapid that now it has invaded twelve provinces and the people are dying by the thousands.

We have been hearing so much of the wonderful airships and their great success that we are inclined to resent as a sort of uncomfortable mental shower bath the cold facts in regard to them.

The Toronto Globe, which is very far from being a yellow journal, says of the outbreak in Vancouver against the Japanese and Hindus: "It would do no good to assume that the opposition to a large influx of Japanese is confined to the working classes."

It seems there is a regular organization for getting the Japanese into the United States. They are first sent to Hawaii, there they are coached as to the routes, etc., into this country and then are sent to Mexico or Canada.

Local option is spreading rapidly in Missouri. Two years ago there were only three counties without the saloon. Now there are fifty-seven, just half the counties in the State.

Mr. Armstrong is one of the leaders in "Christian Science." It has been proved in court recently that he had a severe case of pleurisy, went into hiding, and sent for a regular physician!

HOW TO GET RID OF CATARRH.

A Simple Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from it will know the miseries of catarrh. There is no need of it. You can get rid of it by a home treatment originated by Dr. J. W. Blosser, who for over thirty-three years has been engaged in the treatment of catarrh in all its various forms.

His treatment is unlike anything you ever tried. It is not an atomizer spray, douche, salve, cream or any such thing, but is a direct and thorough local application that clears out the head, nose, throat and lungs, so that you can again breathe the free air and sleep without that choking, stopped-up feeling that all catarrh sufferers have.

If you have never tried Dr. Blosser's discovery, and want to make a test of it without cost, send your address to Dr. J. W. Blosser 115 Walnut street, Atlanta, Ga., and he will send you entirely free enough to satisfy you that it is a real genuine remedy for catarrh, scratchy throat, stopped-up feeling in the nose and throat, catarrhal headaches, catarrhal deafness, etc.

"THE BAPTIST CAUSE IN LOUISVILLE, PAST PRESENT AND FUTURE," is the title of a most unique and instructive little pamphlet of about twenty-four pages, by Dr. J. M. Weaver, and published at the request of the Louisville Baptist Conference.

CANCER CAN BE CURED

My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return.

RESOLUTIONS

Whereas, On June 29th God, in His unerring providence, called from earth to heaven, from labor to rest, our beloved brother in Christ, Dr. T. T. Eaton, whose affectionate interest in all men, unselfish service for our Master, inspiring, faithful preaching, pure and devoted life, fearless and enthusiastic championship of Baptist doctrine, will form part of the glorious heritage of this and future generations, we, the messengers of the Campbell County Association, in session with the Mentor Baptist Church, would pay our loving tribute to his memory, and offer the following resolutions of sympathy and respect.

Resolved, That the Baptist denomination has suffered an incalculable loss by his death, for he was always ready with pen and tongue to defend our teachings against all who might oppose or seek to

overthrow them. That this Association has been blessed and strengthened both by the example and precepts of this grand and noble man of God, whose splendid judgement and full store of knowledge was at the service of his brethren. That we who have been blessed by coming in contact with this prince in the house of God, of whom it was said by one who knew him best, that "he was the best and noblest man I ever knew; a Christian through and through in heart and words and acts," pledge ourselves to be alert and active in propagating and defending the principles for which he was ready to sacrifice all that he had, yea, even his own life, until we can give one universal answer YES, to the last question of this "prince and great man" "Are there any Baptists here?"

C. J. BAGBY, Moderator, Demossville, Ky. JAMES I. WARE, Clerk, Newport, Ky.

Live Stock Markets.

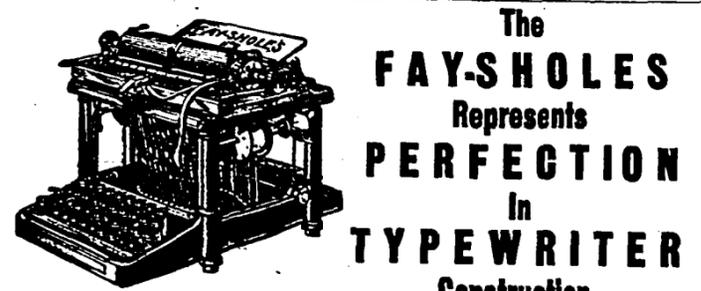
Table with columns for CATTLE, HOGS, SHEEP AND LAMBS, and TOBACCO. Lists various types of livestock and their market prices.

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