

# WESTERN RECORDER

Faith, Hope and Love, these three.

LOUISVILLE, KENTUCKY, THURSDAY, OCTOBER 24, 1907.

No. 489

Published Weekly by  
THE BAPTIST BOOK CONCERN,  
(Incorporated.)  
642 Fourth Ave. (Opposite New Postoffice), Louisville

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In a recent address Bishop Vincent, of the Northern Methodist church condemned the sensational features of much of the "evangelistic work" done in his church. He declared sensationalism never produced any permanent good.

The churches of the various denominations having grown weary of so many "societies," the name has been changed and now they are called "movements." The *Congregationalist* calls a halt on these. It says: "The number of movements appearing in the Christian world is formidable. About as many have been started as the churches can keep going."

In the Abo country in Africa in several villages are a number of men who have given up their idols and keep Sunday. Once in a while they send one of their number to the mission station of the Basle Society in order that he may stay there for a while and hear about God, and then go back and tell his friends what he has learned. A missionary ought to be sent there.

If a great poet would arise, one thing he would need to do for his generation would be to sing as the old poets were wont to sing, the praises of poverty. Plain living, being content with food and raiment, is not regarded as it was. This generation seems to know no fear but that of poverty, and hence the mad scramble for money, and ever more money.

Surely the fad for special courses in the colleges has now reached its limit, and the reaction will cause some attention to be paid to the "three R's" once more. Columbia University has established a course for automobile owners. There are to be ten lectures and five hours of laboratory work each week and the course is to be counted toward a degree.

The great naturalist, W. J. Long, comes to the help of those who obey the decrees of fashion. And who does not? A man will have a greater horror at the thought of wearing pants of last year's width and crease than his wife of last year's bonnet. Long says this is nature. When an animal is born of a different color from his fellows they drive him out.

Writing of Holland, Buckle in his *History of Civilization* says official reports show the Baptists greatly preponderated in 1546, furnishing ten martyrs where other reformed sects gave but one, and he adds, "in Friesland one out of every four inhabitants was a Baptist."

## SERVING CHRIST FROM PRINCIPLE.

BY REV. THEODORE L. CUYLER, D.D.

A bright but modest boy in my Sunday-school spent his pocket money in buying pigments and brushes. He contributed four or five pictures which were among the gems of the American department in the Chicago Exposition. Love of art, and not love of money, has been his inspiration; he painted conscientiously. "I had hoped," said a young man to D'Alembert, "that my paper would have given me a seat in the Royal Academy." "Sir," replied the great philosopher, "if you have no higher motive than that, you will never get a seat there; science must be her own exceeding great reward."

The sinner who comes to Christ with no other motive than to be saved from hell is not likely to be saved at all; his prayer is founded on sheer selfishness. The man who keeps Christ's commandments simply for selfish objects does not really keep them; for the essence and flavor of all Christian conduct lies in loyalty to Jesus Christ, and in doing right because he commands it. "Not with eye service as men pleasers, but as the servants of Christ doing the will of God from the heart;" that is the rule and the test of genuine Christian character. Spiritual adoption does not put servants into the kitchen, but children in the household who do work willingly. Whatever they do, they do as unto the Lord, heartily, i. e., because they love to do it. Dr. MacLaren says, in his characteristic way: "The thought of Christ's command and of my poor toil as done for his sake will change constraint into cheerfulness, and make unwelcome tasks pleasant, and monotonous ones fresh, and trivial ones great. In that atmosphere the dim flame of obedience will burn more brightly, as a lamp plunged into a jar of pure oxygen. Unselfish love of Christ is the only true consecration."

When our Master was on earth, he encountered and he had to rebuke the spirit which followed him only for the sake of the loaves and the fishes. Among his own band of disciples this wretched spirit broke out in requests for a "seat on his right hand" in his new empire which he was expected to establish. There were pitiful wrangles among them as to who should be greatest. Christ rebuked this miserable selfishness by giving them to understand that whosoever served in the humblest way should stand the highest. It was from this lamentable lack of principle in their religion that the disciples turned cowards in the hour of danger, and all forsook him and fled. Nor would these men have ever "stood fire" under the tremendous assaults of persecution afterwards if they had not received the wonderful baptism of Christ's Spirit on the day of Pentecost. Peter's gravel then turned into granite.

Ministers and Sunday-school teachers make a great mistake when they urge their hearers or their scholars to become Christians for either the rewards of Heaven or the escape from hell. We have no right to appeal to a purely selfish motive. Christ must be followed for his own sake, and righteousness must be chosen for its own sake. There is no virtue in avoiding sin merely because it brings a sting in this world and hell in the next world. Iniquity must be abhorred because God abhors it. Some people avoid certain sins as a house cat avoids the cupboard for fear of the end of the cook. Christianity is the dread of sin not the dread of sin's punishment. No Christian can be trusted under strong temptation unless his inmost soul ab-

hors fraud, or falsehood, or wanton uncleanness, or crooked practices of every sort. If David had been looking at God, he would not have stopped to look at Bathsheba; if he had abhorred the sin of lechery, he would not have had to abhor himself so bitterly afterwards.

The occasional shocking fall of a conspicuous church member undoes the good effects of a score of good sermons, because it looks to the careless eyes of the world as if Christianity had proved to be a worthless delusion, whereas the real delusion was with the man himself; he cheated himself before he ever cheated the bank or the railway company or the widow who entrusted her property to his keeping. All such defaulters imagine themselves to be temptation-proof until the pressure is put on them; then it turns out that they love gold more than they love godliness. In the West Indies there is an insect that will eat out the heart of an apparently sound piece of timber; when a heavy strain is put on the timber, it snaps and fills the eyes with a cloud of white dust. Under how many a pious exterior may a worm-eaten conscience lurk! Let him that thinketh he standeth take heed lest he fall.

To resist the pressure of sinful temptation and to practice righteousness, requires inward principle, and that to a Christian means the indwelling strength of the Lord Jesus Christ. "Renew a right spirit within me!" is a prayer for every day. The original word signifies a firm, constant spirit that never wavers under the wind or storm. Faith is likened to an anchor because it has a holding power; and that comes from the hold which Jesus Christ has on the person who exercises it. "I can do all things in him that strengtheneth me."

## MEN AND MISSIONS.

BY WILLIAM T. LELIS, OF THE EDITORIAL STAFF OF THE PHILADELPHIA PRESS.

The modern business man wants facts. A resolute facing of "things as they are" characterizes the commercial world of today. The suspicion that there is considerable unreality or artificiality or mere professionalism—call the thing "cant" if that will make the point any clearer—about much contemporary religious effort, has probably been a consideration deterring some men from giving more than a perfunctory support to the churches.

Especially toward foreign missions has the average layman maintained an attitude of shyness; for "down-town," and from the secular prints, he has heard stories about missions and missionaries which were by no means in agreement with the minister's missionary sermons. Not having any easy way of arriving at the facts of the case, he has given his pocketbook the benefit of the doubt.

For a year past it has been my principal business, as a secular journalist, to look into this entire missionary question, both as a principle and in practical operation. My investigations have led me entirely around the world, and over scores of mission fields. As I have critically examined mission schools, mission churches, mission hospitals, and mission evangelistic work—often going out into raw and unreached heathendom where the vermin bites hardest—I have kept in view the one purpose of telling the truth as I could discover it. I paid my own expenses and held no brief for any cause or organization but only for the public. Throughout my personal intercourse with hundreds of missionaries, of many denominational names and of none, I have earnestly endeavored to keep an open and unbiased

mind, that I might render a fair judgment upon the missionary and his work. Of course, I have been obliged to make criticisms—probably more of them, and in greater diversity, than any other one man has ever made of mission work. Certainly, since I made it my business to seek and run down every definite criticism of missionaries that I could discover, I have heard more than any other.

The upshot of this year's hard and at times delicate and painful work, is that I am more than ever a believer in foreign missions, although my understanding of the enterprise has radically altered. More important is the fact that out of all my studies there has emerged, predominately, the conclusion that missions are a work for men. The essential masculinity of the missionary propaganda is certain to impress every man who makes a first-hand study of it in operation. This is no work for the exclusive interest and support of women and children; these should have all honor for the part they have borne in the past, but now the men must come to their own. The proposition as it exists to-day is one that calls for the best powers of the ripest masculine judgment. Here is a field for the exercise of the largest abilities possessed by the ablest men of Christendom; and the nature of the situation at present is that if the men of the churches do not enter into their proper inheritance, the biggest task to which they could lay their hands will languish, and they themselves will miss the opportunity of ages.

Up to the present, foreign mission work has been a mere reconnaissance in force, and not a war. One of the hurtful delusions of the home churches concerning foreign missions (a delusion sometimes fostered by ill-balanced reports from the field), is that the whole heathen world is on the verge of conversion to Christianity. One of the commonest figures of missionary oratory represents the nations as crowding into the church. Now, the unwelcome fact is that heathendom, as a whole, has scarcely been budged by missions. Great as have been the missionary triumphs in spots, the whole mass has hardly been touched by the Christian teachings. Even enlightened Japan, which many persons believe to have become almost Christianized, is still rankly heathen, except for a small percentage of the population which only the mind of faith can invest with conquering power. The overwhelming and, at first sight, immovable and impregnable heathenism of mission lands is a challenge to the churches.

Not only because of its bigness is the missionary work of the world "up to" the men of the churches, but also because of its intricately and delicately strategic character. One whose eyes have seen how tightly wrapped up with problems of statecraft, national prestige, international relationships and commercial expansion is the missionary movement, is bound to feel the weight of this appeal to men. The modern man prides himself on his broad views and farsightedness. He loves politics, big politics. Let him get even a glimpse of what missions means to the future of Korea—poor, oppressed Korea, with its new manifestations of the Christian spirit that put all Christendom to the blush—and his Chivalrous zeal for giving the underdog a square deal and for making himself count greatly, will inspire him to rush to the succor of Korea with a generosity that will speedily multiply the missionary force and equipment in that most fertile and promising of all mission lands.—*Interior.*

QUESTIONS ANSWERED.

BY SENEX.

"Can a church compel its members to say what they will give to the expenses of the church and then turn them out on non-payment?" Of course. A church is sovereign. The Bible condemns those who hold back the wages of the laborer, and a faithful pastor is certainly a laborer if there is one in the world. Of the abstract right of the church to do so, I do not think there is any question. But whether it is wise to do so is another question. And I am sure there are circumstances in which it would not be wise.

It seems to me it would be a strange thing for a brother to need to be compelled to say how much he would give. I should think any converted man would be entirely willing to promise to pay as much as he thought he could probably give. Or if he preferred to promise a certain per cent. of his income that year. A church needs to have some idea of the amount it can rely on before it employs a preacher or hires a sexton or even buys its coal. And one member cannot claim he is a privileged person and is to be allowed to refuse to say what he will pay. If one has that right, all have it—which would leave the church in a ridiculous position. It would have to say to the sexton, "Come and work for us. We cannot promise you anything definitely, but will give you what we find we can at the end of the year."

It is always understood when a member makes a subscription for the ensuing year that if misfortune overtakes him and he is really not able to pay, he will be excused. But if he is able to pay and refuses the church does right to discipline him for it, as she would for any other falsehood. In some churches the members give their notes and if they refuse to pay, the treasurer sues. I do not approve of this, but it is just. A brother subscribes a certain sum. The church, relying on the promises of its members promises the pastor a certain salary. What right has one man who is able to pay to refuse to keep his word? The word of the church is given to the pastor who must be paid. But the other brethren cannot rightly be required to make good his deficiency. Therefore, the church ought to discipline him.

A pastor in Kentucky has moved to a Northern State. He is opposed to alien immersion, his church favors it. He says he did not know it when he accepted the call. He has preached against it, but the church goes on its own way. He asks: "What would you advise me to do in such a case? I want to do the thing that is right in the matter. Should I go on and preach them the truth, and then if they will not heed 'shake the dust off my feet and go on to another city'?" Or shall I stay and do the best I can?"

Stay, and teach them the way of the Lord in a wise way. There are very few immersed members in pedobaptist churches except those who left the Baptists, and if these return to the fold and ask forgiveness and restoration, they can be received, of course, without being baptized. The few who have been immersed rarely wish to join Baptist churches. In fact they are not so apt to wish to join the Baptists as those who have been sprinkled when babies. For they are more apt to be satisfied with their baptism.

Therefore the probability is you can be pastor of the church for years and a case not come up in which one of these immersed people will ask to be received into the church. If one comes who is really a Baptist and does not simply wish to join the church because he or she has married a Baptist, you can most likely persuade him to be baptized. He will come to you first privately and you can convince him he ought to be. When he applies for membership it is not necessary to say anything about any previous baptism. It is enough to say that he has been a Methodist or Presbyterian. Or if his previous immersion is

known to the church it will be sufficient to say that he wishes to be baptized. I never heard of a church so wedded to alien immersion as to refuse baptism to a candidate who wished it.

The probability is you will find the church is not rooted and grounded in the great doctrines of grace. Ask some of them to tell you what justification is, or what is meant by the vicarious atonement and you will be saddened by their ignorance of the fundamental doctrines. Teach these. Begin at the beginning. Of course, the existence of God is the first and greatest truth, but it is not probable you will find any denial of that among them. But it is sadly probable you will find denial more or less outspoken of the infallibility of the Scriptures. Begin there. Begin in the Sunday-school. You are a blessed man if you do not find practical infidelity among the teachers even.

Get your young men into a Bible class some night in the week and teach them the infallibility of the Bible. Bring them to the stand which all Baptists are supposed to occupy that a "Thus saith the Lord" is an end of all controversy. When they have learned to believe the utterance of the Bible is infallibly true on any point no matter whether they like it or not, then teach the great doctrines of grace.

When they believe in their hearts that the Bible is the Word of God and to its authority they must yield unquestioning obedience you will find it easy to get rid of open communion or alien immersion or any other looseness in practice. That is the solid way of building them up in the faith. Meanwhile, live very near to God yourself, and believe that He put you into that church to do a great work for His truth and His glory.

"Tell us the duties and the powers of the trustees of a church. Do all churches have trustees?" No, sometimes the church is itself an incorporated body and does not need trustees. There is no need of trustees when a church owns no property.

Trustees are not known to the Scriptures, therefore they have nothing to do as trustees, with the church as a spiritual body. They are appointed because, according to the laws of the land it is necessary for the title to the real estate to be vested in some one, unless, as I said, the church is itself incorporated. They have no rights or duties except as to what pertains to the property of the church. If the church sells its house the trustees sign the deed and receive the money. If the church buys a house, the deed is made out to the trustees.

The money connected with the real estate is usually placed in their hands, but, of course, they can only spend it as the church directs. But the money for all other purposes is held by the deacons or the treasurer, who is usually one of the deacons. In some churches the house of worship is entirely in the hands of the trustees so that if a man desires to lecture in the building he must get permission of the trustees instead of the pastor and the deacons. But usually the pastor and the deacons do everything except to have charge of the repairs and of the signing the deeds.

Of course, in the case of letting a man preach or lecture in the building as in all other things the church is supreme. If the church will not hold a meeting before the time desired the trustees or the pastor and deacons often grant permission when they feel sure the church would be willing. If there is any doubt on the subject, they ask the church. And if either should refuse the use of the building the applicant has the right of appeal to the church. Generally, however, that would be a waste of time for the church would be sure to confirm their decision.

SHORT PASTORATES.

Possibly short pastorates may sometimes be wise; but in a large number of instances they are so exceedingly unwise that they cannot be advocated as a rule or policy for either the churches or the pastors. In cases where the church will be relieved by the

closing of a given pastorate, it is simply a choice between two evils, and one of the evils remains, so that it is only relatively good—good as measured by the greater evil of continuance. Both the pastor and the church habitually making short engagements are open to criticism. The man who has staying qualities, and the church which has keeping qualities, are to be commended. For the good of both pastors and churches light needs to be turned upon this too prevalent custom of short pastorates.

Let it be clearly understood, that neither the comfort and gratification of the church, nor the delight and contentment of the pastor or his support, are to be considered as decisive elements in the settlement of the question. The one thing which the church stands for is the most effective service in bringing in and extending the Kingdom of Christ in this world. The central purpose in the calling of men into the ministry is that, as educators in part, but mainly as trainers and leaders of the church, the membership may work for the salvation of the world by turning men from sin to righteousness. It is really a serious wrong when, for his personal comfort's sake, a pastor makes his stay short, or when, to meet its own preferences, a church compels a short pastorate. Not comfort, nor satisfaction, nor even unfair treatment from men, should be very much considered, in a world which gave Jesus misrepresentation, denunciation and a cross. To be sharers with him in sorrow and sacrifice for love's sake is far more significant and valuable than to have a good time and a just esteem in a world whose spirit murdered him. Does this imply that his life is to be to the preacher simply a "vale of tears," a "howling wilderness"? Far be it! It simply demands that he shall look in another direction for his satisfactions. In the midst of all this "contradiction of sinners," the misrepresentation and cruel opposition, Jesus could say, "He that sent me is with me; the Father hath not left me alone, for I do always the things which please him." When men pressed the bitter cup to his lips his Father gave him the cup of love and approval. He who drinks the cup of love and approval at the hand of the Heavenly Father, and has the satisfaction of steadily ministering to the world's recovery from sin and its damage, has little to regret, or to long for, if the world administers to him its bitterest gall and wormwood. The great trouble is that, in too large a measure, "we look at the things which are seen," which at best are only temporal, and do not lift our faces to the things which, though "unseen," are "eternal." They who "seek honor from men" are likely to lose "the honor which cometh from God only." It is not, therefore, a robbery of life, but an enrichment of it which is in view, for the minister and for the church.

Specifically and practically, the actual cause of short pastorates is to be found in evils or defects which should be remedied, either in the pastor or in the church, and quite likely, in considerable measure, in both of them. The result of short pastorates is that the minister carries his defects and faults with him to the next field, and sets them into new operation there, and the church keeps its faults unremedied for the next man who comes to learn and endure till he finds his nest like the stirred-up nest of the young eagles. What should be done in case of the pulling apart of a church and pastor is precisely what should be done in case of any human conflict, namely, let each party cure the defects which belong to it, and the whole difficulty will be remedied. To cure one's defects, which lead him to turn away, or be turned away, from a church is immensely more Christ-like and valuable than to bundle up all the bad luggage and move it into another parsonage. So of the church. It is far better to cure the evils which have forced one man out than to get a new subject for the nettling and blistering. Ministers and churches preserve their poor qualities instead of curing them by these frequent changes, and the full accomplishment of the gracious purpose of the Master is unhappily delayed.—The Examiner.

INDIVIDUALITY.

Rejoice in your individuality. Be glad that you are unique. The age long sigh, "Oh, that God had made me different from myself, with surroundings and opportunities such as others enjoy," is still heard up and down the land. It forms the basis of much of our pessimism. It rusts and cankers heart and mind. Persistence in the mood spells failure. For in our individual differences lie our several opportunities. God did not make either your soul or its setting in haphazard fashion. His thought is the standpoint of its opportunity to create. Whether you are to be a blessing or a cumbering load upon mankind will depend upon your masterful purpose to extend yourself upon your environment under the ideals of the life of Jesus Christ, who needed for the establishment of His kingdom the song of John, the commercial instincts of Matthew, the sermons of Peter. God commanded Moses who trembled before His call diffident and distrustful, to take the rod in his hand and turn from the flocks of Jethro to the shepherding of the Jewish slaves in Goshen. This is a call to a difficult task. We do not understand or master ourselves. Our friends are forever pointing us to the examples of others, urging us to "be like them." The mustard seed becomes the greatest of herbs because it remains a mustard seed. Once it decided it would rather be an oak and it rotted on the way.

Content with the personal opportunity which God has given, do not be continually dissatisfied with your surroundings. Action and reaction between life and environment make character. We hear many sermons upon care in the selection of amusements, companions, books, pursuits. This can hardly be over-estimated if we view at the same time the importance of other relations of life. Jesus said, "I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil in it." The good seed begins to grow where it is planted. The surface of a bare rock is an unpropitious place for tree culture yet up there on the Riverton road, from the barren summit of a huge boulder there rises a majestic pine. Its roots gird the inhospitable stone and draw tribute from river and soil far below. People who are forever looking for a better place in which to grow have little time for the chemistry of food and fertilization.

It is the sacrifice of a life to its surroundings, not the trumpet call of a proposition from the clouds that is effective in the redemption of mankind. This community calls upon its young men and women, inspired in its homes and churches, educated in its schools, cradled in its wholesome New England atmosphere, to prepare for the Father's business and quickly to be about it as of a matter requiring haste. Our age of social unrest, looming problems, laymen's activity, requires that all shall be ministers seeking to serve. Contact of life upon life is the key to effectiveness in service. The elements of time and patience must enter. Forests and cities do not arrive in a moment. Therefore in the sight and fear of God I call upon you to accept Christ as way, truth and life, and as He did, bless humanity with incarnate ideals.—Watchman.

Many years ago a very poor old woman, working in Newburg on the Hudson, was asked by a Roman Catholic priest to return to the church in which she was born, saying that the Protestant church which she attended was "no more than a barn."

She replied: "My Saviour was born in a stable, and I can worship in a barn."

He then asked: "Do you pray to the Virgin every day?"

She answered: "The Virgin is human, and I pray every day to her Son, who is divine." Few graduates in theology can do better than this.

Greatness does not depend upon a conspicuous place, nor upon brilliant talents, so much as upon the right use of the powers God has given us.

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THE CHRISTIAN COLLEGE.

PRESIDENT J. P. GREEN, LL. D.

Secular schools may train men for secular callings, but they cannot train them for the service of God. It is not their purpose to make useful Christians. The Christian teachers in the Christian colleges have this object ever before them—to make their pupils good and useful Christians! Christian parents send their children to Christian Colleges because they want them to become useful Christians.

Education is becoming more and more secularized. Many colleges pay no attention to the spiritual needs of the students, and some do not even care for their morals. They put it in this way: "We ask no questions except in the class room." "I call this total depravity! What good can an education do a man that is a moral wreck? Education is a good thing for the good only—it is a curse to the wicked. It cannot of itself make one useful. Think of the young men that are actually ruined in college! If education is a saving power, it should at least save those that are getting it.

The Christian does not regard life as secular and religion. With him "making a living" is the same thing as serving God. He serves God in all that he does. He asks God to guide him and help him in all his work, that he may do it well and thus do the world good. So when he is getting training for his life-calling, he is also getting training for the service of God. Whatever he does, he does all for the glory of his Master.

Young men are prone to take a selfish view of life. They want to be lawyers, or physicians, or bankers, or merchants, or farmers, that they may make money. It should not be so. The Christian college should set before them the high ideal of living for the good of others and for the glory of God. If they do not get the Christian ideal in college, where will they get it? A college that is ruled by secular spirit cannot inspire students with the Christian ideal.

The training in our colleges should prepare our young people for service in our churches. The churches need competent workers and look to our colleges to provide them. The churches need every-day workers more than Sunday workers—members that are competent in their daily callings and conscientious in all their labors. As Christians we should prepare ourselves thoroughly for our work, and serve as in the sight of God. God requires all our work to be the best. The Christian that takes part in church work on Sunday, and fails to do good, honest work in his daily calling, is a poor excuse for a servant of God.

Some very good people seem to think that there is no need of a Christian college except to educate preachers. I want to disillusion them. The ordinary church member needs Christian training as much as the preacher needs it. Indeed we are most lacking in daily service of God. The Christian man in any calling should be above the tricks of trade. He should have the high ideal of Christian service that requires industry and truthfulness and honesty.

When a man asks us about a church member, whether he is competent and trustworthy or not, it should be enough for us to say that he is a Christian. But would this go in the business world? Such a recommendation would provoke a smile. Why? Because so many church members, men that go to church and prayer-meeting, will not do to trust. In the first place they entered business without due preparation, and hence do not understand what they profess to do. If they have not made conscientious preparation for their business, how can they do conscientious work? And again, their lack of conscientious preparation leads them to do eye-service, to work solely for the money. There are many Christians, of course, that will do to trust any place. They labor in all things as in the sight of God. But the incompetence and carelessness of others lowers the value of the Christian name. The standard must be raised till the name Christian will stand for pure gold all over the world, in all the callings of life. It is the mission of the Christian college to raise this standard.

There are schools all over the land turning out lawyers and physicians and teachers and preachers with the most meager preparation for their callings. A man that can't plow a straight furrow will study medicine and then take our lives in his hand! And the worst of it is he can find a school that will take him in, teach him a few years, and give him a diploma. The same is true of other professions. A Christian college would not turn loose such a crude product on the world! Its mission is to prepare young people for the service of God. God requires the best. For the best service the best preparation is required.

It is a fact that many of us drift into our callings. Circumstances determine our life-work. I do not say that the hand of God is never in the circumstances. But we should make a prayerful and intelligent choice. It is our privilege to choose the most useful calling. A Christian should not drift about, and just happen to fall into his life-work. God has something for him to do and he should find out what it is.

The Christian college is to meet the needs of the earnest soul. He wants the best training for his life-work, and he can get it in a good Christian college, and nowhere else. Why then does he not look around for the best college, one that can give him his training and give it in the spirit of Christ? And when he finds such an institution, why does he not enter it at once? Such a college is accessible to all the young men of the land.

Various things keep the young Christian out of college. Unwise advisers tell him that he does not need a college education. "Practice makes per-

fect." "Look at Mr. So-and-So! He never went to college and yet he has succeeded."

These foolish things, and many more like them are ruining thousands of young Christians. The churches and the world need trained men—God-fearing men, that know how to do things and have a conscience. A good education would increase their usefulness a thousand fold. But they blunder on for years, and then find out that they need an education—when it is too late to get it! I do not know anything sadder than this. A man wants to serve God, wants to be useful, but cannot. He failed to prepare himself for his work. He was deluded into thinking that he did not need an education. Now he knows that he does need it, but he cannot get it. So he must blunder on in bitter disappointment. There was the good Christian college, high on the hill, where he could see it, with wide-open door, with a hearty welcome, with just the course he needed. But, no! Some foolish friend said: "You do not need it! It will spoil you. It will require too much time. You are too poor," etc. So he turned away from the needed preparation which God offered him almost without money and without price! And in so doing he suffered an irreparable loss, and so did God's cause!

It is the solemn duty of every young Christian to consider this question, "Ought I to go to college—do I need a college education?" The question urges itself upon him. If he needs this kind of training for his service, he must get it while he is young. Some questions may be put off and answered later. This one must be answered now—before the harvest is past and the summer ended!

A Christian should be trained by good Christian teachers. Unbelievers cannot train one for the service of Christ. They do not serve Him themselves and do not want others to serve Him. Indeed they often exert themselves to turn young people away from God. Not many years ago a teacher in the secular school said one morning in chapel, "What is all this fuss about a dead Jew?"

Does the Master want such a man to train His servants? Why will Christian parents put their children under the instruction of men that hate or ignore Jesus Christ.

Our Lord was a great and wise Teacher. He first called His disciples and then instructed them. For three years or more He kept them with Him, teaching them and showing them how to do His work, giving them both theory and practice. And after he had trained them He ended them with the Holy Spirit, thus thoroughly furnishing them for their life-work. Didn't He make a mistake? The great teacher Gamaliel was doubtless then in Jerusalem and master of all Jewish learning. It was a distinguished honor to attend his school. Why did not Jesus send His disciples to Gamaliel to be fitted for His service? Because Gamaliel was ignorant of the Gospel and, indeed hostile to Christ. He could not prepare these men for their work. If he had trained them we should not now be enjoying the fruits of their labors.

It makes a great difference where a young man goes to college. In some schools he will be educated away from Christ, and the cause of God will lose his services. But, in a Christian college his faith will be strengthened, his ideal of life will be exalted, and his usefulness will be enhanced. It is the mission of the Christian college to make faithful and useful servants of God.

THE HONEY OF GOD'S WORD.

BY THEODORE L. CUYLER, D.D.

A singular incident in the old Hebrew history illustrates the sweetness and light that flow from God's blessed Word. Jonathan was leading the army of Israel in pursuit of the Philistines. When the troops reached a forest where the bees had laid out their abundant stores, several honey-combs were lying upon the earth. Jonathan put forth the rod in his hand and dipped it in a honeycomb, and put it to his mouth, "and his eyes were enlightened." Refreshment came to his hungry frame and enlightenment to his eyes, which were dim with faintness and fatigue.

What a beautiful parable this incident furnishes to set forth one of the manifold blessings of God's Word! In the superbly sublime Nineteenth Psalm, David pronounces that Word to be sweeter than honey and the droppings of the honeycomb. In the same passage he declares that "it is pure, enlightening the eyes." Again the Psalmist says, "The entrance of Thy Word giveth light." It is not the careless reading or the listless hearing of the Book, but its entrance into the soul, which produces this inward illumination. There is a sadly increasing ignorance of the Scriptures; when read publicly in the sanctuary thousands give but little heed. They do not take the vitalizing truth into their souls as Jonathan took the honey into his system.

But when the Word is partaken of hungrily, and the Holy Spirit accompanies it, there is a revelation made to the heart like that which the poor blind boy had after the operation of a skilled oculist. His mother led him out of doors, and, taking off the bandages, gave him his first view of sunshine and sky and flowers. "O, mother," he exclaimed, "why did you never tell me it was so beautiful?" The tears started as she replied, "I tried to tell you, dear; but you could not understand me." So the spiritual eyesight must be opened in order that the spiritual beauty and wisdom and glory of the divine Word may be discovered. Many a poor sinner has never found out the glory of the Gospel until he has swallowed the honey for himself.

Even as a mental discipline there is no book like God's Book. Nothing else so sinews up the intellect, so clarifies the perception, so enlarges the views, so purifies the taste, so quickens the imagina-

tion, strengthens the understanding, and educates the whole man. The humblest daily laborer who saturates his mind with this celestial school-book becomes a superior man to his comrades—not merely a purer man, but a clearer-headed man. It was the feeding on this honey dropping from Heaven which gave to the Puritans their wonderful sagacity as well as their unconquerable loyalty to the right. Simply as an educator the Scriptures ought to be a chair of Bible instruction in every college. As the honey strewed the forest for Jonathan and his soldiers to feed upon, so the loving Lord has sent down His Word for all hungering humanity, high or low. As the sunlight was made for all eyes, so this book was made for all hearts.

It is more than light, for it is an enlightener. Not only does it reveal the grandest, the sublimest and most practical truths, but it improves and enlarges the vision. It makes the blind to see and the strong sight all the stronger. Who of us that have been sorely perplexed about questions of right or wrong, and puzzled as to our duty, have not caught new views and true views as soon as we dipped our rod into this honeycomb? Poor Cowper, harassed and tormented, found in the twenty-fifth verse of the third chapter of Romans the honey which brought light to his overclouded soul. John Wesley made the most signal discovery of his life when he thrust his rod into this verse: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Even Paul had not learned of his own sinfulness until "the commandment came" and opened his eyes.

Ah, there is many a one among my readers who can testify how the precious honey from Heaven brought light and joy to his eyes when dimmed with sorrow! The exceeding rich and infallible promises were not only sweet, they were illuminating. They lighted up the valley of the shadow of death, they showed how crosses can be turned into crowns, and how losses can brighten into glorious gains. In a sick-room I almost always dip my rod into the honeycomb of the fourteenth chapter of John. It brings the Master there with His words of infinite comfort. One of my noblest Sunday-school teachers so felt on this divine honey that on her dying bed she said: "My path through the valley is long, but 'tis bright all the way."

Nothing opens the sinners eyes to see himself and to see the Saviour of sinners like the simple Word. The Bible is a Book to reveal iniquity in the secret parts. If a young man will dip his rod into this warning, "Look not upon the wine when it is red," he may discover that there is a nest of adders in the glass! If the skeptic and the scoffer can be induced to taste some of that honey which Christ gave to Nicodemus, he may find hell a tremendous reality to be shunned and Heaven a glorious reality to be gained.

The honey from Heaven lies abundant on the ground. May God help us to show it to the hungry, the needy and the perishing!—Christian Advocate.

RUSKIN'S LAST MESSAGE.

Looking back upon my efforts for the last twenty years, I believe that their failure has been in very great part owing to my compromise with the infidelity of this outer world, and my endeavor to base my pleading upon motives of ordinary prudence and kindness, instead of upon the primary duty of loving God—foundation other than which no man can lay. I thought myself speaking to a crowd which could only be influenced by visibility; nor was I in the least aware how many entirely good and holy persons were living in the faith and love of God as vividly and practically now as ever in the early enthusiasm of Christendom, until, chiefly in consequence of a great illness, I was brought into closer personal relations with the friends in America, Scotland, Ireland, and Italy, to whom, if I am spared to write any record of my life, it will be seen that I owe the best hopes and highest thoughts which have supported and guided the force of my natural mind. These have shown me, with lovely initiation, in how many secret places the prayer is made which I had foolishly listened for at the corners of the streets: and on how many hills which I had thought left desolate, the hosts of Heaven still moved in chorists of fire. But surely the time has come when all these faithful armies should lift up the standard of their Lord—not by might nor by power, but by His spirit, bringing forth judgment unto victory; that they should no more be hidden, nor overcome of evil, but overcome evil with good. If the enemy cometh in like a flood, how much more may the rivers of Paradise!

HOW TO TAKE HOLD.

When they repaired the walls of Jerusalem the method and responsibility were that every one took the part that was nearest. "Above the horse gate repaired the priests, every one over against his own house." The method is most suggestive for every one who desires to take hold of his own work for Christ and His Kingdom. Let him not cast his eyes on things afar; but rather seek the needs and opportunities which lie close to his hand. Let him think of his own neighbors; of his own family; of his nearest and dearest friend. For the place where God has placed us is an indication of His purpose; and our intimate or enforced relations are tokens of His hidden gift of opportunity.

Nearer even than our nearest friend is the opportunity of taking hold which our own life supplies. It is our task and privilege to shape our own lives so that they shall be the channels of God's mercy to the world. Now of the many who acknowledge that this is true, the larger number, perhaps, are too easily and quickly discouraged in going the wrong way to work. They are like millers who look at the piled up grain and groan at

the thought that they must turn it into flour. They turn the stones that grind. Absurd! It is for them to open the sluice gates and let in the ready power that waits. Then the stones will go merrily round and they will but have to feed the hopper with the piled up grain. Taking hold for the Christian is first of all to open the gates of power which God so willingly provides. And in his efficiency helping our weakness, we shall not only be equipped for service but our hearts shall find their rest.

When special opportunity knocks at the door, it is well for us if it finds us ready. How often the apparently barren spaces of our life are really training grounds for special opportunity! Christ thought so much of this that he made it the theme of the first of his great judgment parables—the story of the wise and unwise virgins. Again and again he warned men to be watchful "for in an hour when ye think not the son of man cometh." Never despise the quiet hours. Rightly used they are the seed times of great harvests.

One of the great illusions of life is that of small and great. In order to take hold we must take hold of little things. So the little cord is thrown to shore and it draws in the larger one that pulls the cable and the ship is made secure. One may never know what great ends offer through the small beginnings of new opportunity. Are we ready? Do we not despise the day of small things? Be sure, then, that God will send the work and come himself to bless it in the doing.—Congregationalist.

WHAT MOSES TEACHES US.

1. Moses shows us that the shining glory of life is in walking near God and keeping His law. Goodness is not always conscious how bright and beautiful it is, but others see it, and revere it, while sinful men feel the rebuke which they cannot throw off.

2. Moses shows us that a godly life is greater than the power of death. It is not only that Moses lived after he had a part in the glorious work of the Son of God, but he represents the immortality of all who have tried to keep God's law.

3. The honor of the Bible testimony, which is God's testimony, to His faithful service, is perhaps the greatest ever given to a man in this world. We all may have the honor of a recognized place in God's Kingdom, and of faithfulness in it.

The heart that feeds on pride will finally die of acute indigestion. The one which feeds on jealousy will die of self-administered poison.

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.

As sound commercial theory coupled with practical household illustrations, A. D. Noyes' article in the October Atlantic, "Gold Output and Higher Cost of Living," is an unusually interesting account of what the stock market is bound to do under certain conditions of large gold reserves; how inevitably large gold reserves affect prices in the remotest country districts, wherein it is no more than should be expected. A strain upon capital and credit, Mr. Noyes concludes, if continued beyond a certain point, means a breakdown of credit, and consequent high prices. Hence the recurrent difficulties. The article is singularly clear, readable and decidedly "worth while."

A Northern magazine in sympathy with Southern ideas and struggles is exemplified in the Atlantic Monthly, which celebrates its semi-centennial with the November issue. During the sternest stress of the Reconstruction period, in fact, ever since the War, thoughtful and able articles on the South have appeared in the columns of that periodical. The brilliant series of essays on the Reconstruction, printed in the Atlantic in 1901, will be immediately recalled. Soldiers and scholars such as Nathaniel Southgate Shaler, writers like Thomas Nelson Page, historians like Woodrow Wilson, have all contributed their work to this cause. Thus it is that the Atlantic Monthly is read eagerly wherever reading is done, both South and North, of Mason and Dixon's Line.

John C. Fitzpatrick's article in the November Scribner, "The Spanish Galleon and Pieces of Eight," is accompanied by four remarkable paintings in color by Frank Brangwyn. Madame Wadlington writes of "Country Visitors," dealing with "Chateau and Country Life in France." The last of Sidney Lee's articles in "The Call of the West: America and Elizabethan England," deals with "The Path to Jamestown." Francis Wilson's daughter, Mrs. Frances Wilson Hurd, contributes a charming article about a little provincial French town, Miss Louise Imogen Guiney, writes of "English Weather." Few writers have a greater or more loyal following than Thomas Nelson Page. A short story, "My Friend the Doctor," by him, apart from its interest as a story, might serve as an enlightening document for the times.

## SUNDAY-SCHOOL LESSON

SUNDAY, NOVEMBER 3RD.

The Cities of Refuge.—Joshua 20:1-9.

Motto Text.—"My refuge is in God."—Ps. 62:7.

Joshua was at this time about ninety years old. He was living at Shiloh, seventeen miles north of Jerusalem, which was for many years the religious center of the country, because the ark and the tabernacle were here. Three times a year all the males gathered to Shiloh to the feasts, God having promised that during their absence no enemy should hurt their wives and children. No matter if they were in the midst of war, when the time came for the feasts, the men left their camps, left their homes exposed, and went to Shiloh, where every man must appear before the Lord. And all earth could not have hurt a hair on the head of one infant while the males had gone to Shiloh.

"Appoint out for you cities of refuge, wherof I spoke unto you by the hand of Moses" (Num. 35:9-34, and Deut. 19:1-3). It is evident that Joshua had the Numbers and Deuteronomy, and that they were written by the hand of Moses. But there are men in this day who are wiser than God in their own conceits, and think they know these books were written hundreds of years after Joshua's death.

"That the slayer that killeth any person unawares and unwillingly may flee thither." There was no refuge for the intentional murderer. Such an one was to be taken even from the horns of the altar that he might die. "The land can not be cleansed of the blood that is shed therein save by the blood of him that shed it" (Num. 35:33). But sometimes a man might throw a stone and kill another, having no intention of hitting him or desire to injure him. It was only when the killing was entirely accidental that the murderer could seek refuge in these cities.

"And they shall be your refuge from the avenger of blood." There were no regular courts and officers among these tribes. When a man was killed the avenger of blood devolved upon the nearest of kin. And the nearest of kin was in danger, in his anger and grief, of failing to spare the unwitting murderer. Therefore, when a man had accidentally killed another, he ran for his life to the nearest city of refuge.

"And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city." The gates of the city, or the open space just inside the gates, were the places where the judges and elders sat, and where a great part of the business was transacted.

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The slayer came here and laid his case before the elders. If his story seemed plausible, he was allowed to enter and remain in safety until his trial. For if the avenger of blood could prove wilful murder, the criminal was given up to death.

The slayer was taken and tried before the congregation—that is before the rulers of the city, if, having had a fair trial, he proved that the murder was unwitting, he was allowed to live in the city of refuge and its suburbs. If he went beyond this, he did it at his peril, for the avenger of blood could then kill him with impunity.

"And until the death of the high priest that shall be in those days." No one knows why God made that death the limit of the virtual imprisonment of the refugees. The only reason we can surmise, beyond God's unquestionable right to do what it pleases Him to do, was that thus the high priest was honored by his death being made an event of greater note. It may seem in these days that the unwitting murderer was punished too severely by being kept from home and kindred in the city of refuge. But human life in God's eyes is a sacred thing, belonging alone to him who gave it. And the man who took it must be made to feel that his carelessness was wrong when so precious a thing as life was taken.

"Then shall the slayer return, and come unto his own city." After the death of the high priest, if the avenger of blood touched the returned man, his own life would be forfeited. Six cities were appointed as cities of refuge. They were all cities of the Levites and priests. Forty-eight cities had been given the Levites, scattered around among the other tribes according to the size of their inheritances. The cities and suburbs were given them but they had no land beyond. They were supported by the tribes that they might have time to attend to their appointed duties.

"Kadesh in Galilee in mount Naphtali." In the mountainous country of the tribe of Naphtali, the most northerly of the cities. Shechem was in the territory of Ephraim, and Hebron in that of Judah. The city of Hebron was given to the Levites, but the region around it belonged to Caleb. Bezer, in the wilderness, was twelve miles from Heshbon. The wilderness was not a desert, but an uncultivated section. Ramoth in Gilead was a great fortress, twenty-five miles from the Jordan, and thirteen miles south of Jebbok. It was the seat of Jehu's rebellion. The land of Bashan extended from Gilead to Heman. But the site of Golan is unknown. These cities were far apart and so chosen that it was not very far to one of them from any part of the country. The fugitive could easily reach one or the other.

By the command of God (Deut. 19:3), roads were built to them all and the Israelites saw to it these roads were kept in good repair. The roads were made smooth, the hillocks were made level, bridges built over all the streams, and there were guide posts at every turning with "Refuge" upon them. So much value was placed upon life. We cannot conceive that there were ever very many who had killed some one unwittingly or ignorantly. Yet all this preparation was made to save their lives from the avenger of blood. For it was only the innocent slayers who were saved; the intentional murderers were put to death.

The lesson which I learn from this story is God's jealous care for

human life over which He alone is God. He gave, He only has a right to take away. I love to see Christ and the vicarious atonement everywhere, and Christ is indeed our refuge. But the analogy which is sought between the Mediator and the cities of refuge breaks down in the most essential place. Only those innocent of intentional wrong were saved by the cities of refuge. They were no place of safety for the guilty. And we are all guilty sinners, we have sinned wittingly, and deserve only the wrath of God. Christ is just the opposite from the city of refuge. He saves the guilty who flee to him for salvation. Yet while the analogy between Christ and the city of refuge breaks down in that essential point, yet we can find Christ and his vicarious atonement indicated here. If God took such jealous care for physical life, surely he cares more for the life of the soul which endures for ever, and would devise some plan by which lost souls could be saved. And he would make that plan so plain that a wayfaring man, though a fool, may not err therein.

### MEN AND THE CHURCHES. A HOPEFUL VIEW OF THEIR RELATIONSHIP.

BY REV. AMORY H. BRADFORD, D.D. M. ST. CLAIR, NEW JERSEY.

It has been my privilege to travel as widely as most men. Wherever I have journeyed I have found that a large proportion of the audiences in the churches, both on Sundays and at midweek services, has been composed of men. During the last winter I worshiped in various cities around the Mediterranean, in Rome, Florence, Taormina, Palermo, Cairo, Assuan, Beyrout, Athens, Constantinople; and in nearly every place men, apparently, composed nearly, if not quite, half the audiences. The significance of this statement is in the fact that the churches were those attended by tourists. If any neglect church it is usually those who travel. The audiences to which I refer were not always large, but they were monopolized by neither sex. I think that most of those who have traveled widely in Europe will agree with me that churches and chapels frequented by travelers, with occasional exceptions, are well attended by men. Any one at all familiar with Great Britain will not need to be reminded, whether he worships in chapel or church, that he will find men in large numbers. I have been especially impressed by the number of men at the cathedral services. At Cologne the Minster was packed to the doors with men at the early hour of nine in the morning.

I have preached in all parts of the United States and seldom, if ever, for the last few years, have failed to observe carefully and with great delight the proportion of men in the audiences. This is especially true of the services during the summer on Mount Desert, where I am writing. At all the services in the various churches which we have attended, in proportion to those spending the season here the men have exceeded the women. At a service a few years ago in the Union Church at Northeast Harbor, thirteen college presidents were in attendance, and they were not all or chief ministers, and all were men. The experience and observation of many others has confirmed me in the opinion that my views are not unfounded. A few representative audiences will emphasize my statement. The Union Church in

Chicago, of which Dr. Gunsaulus is pastor, has predominantly a man's audience. The same is true of Plymouth Church in Brooklyn, of the Broadway Tabernacle and of Dr. Parkhurst's church in New York, and of the Old South Church in Boston. It is equally true of the great church of which Charles R. Brown is pastor in Oakland, Cal. As a rule in the liturgical churches, like the Episcopalian and Roman Catholic, the women frequently exceed the men, but in those churches where there is a strong pulpit the men equal the women.

Moreover I have noticed in college audiences of men, where church attendance is not compulsory, the professors and tutors are quite as likely to attend church as the professors and tutors in colleges for women. Again, education does not seem to separate men from the churches, but luxury and business often do. The educated classes are quite as loyal to the principles for which the churches stand, and quite as constant in their church attendance as any others in the community.

And once more I believe, in spite of much talk to the contrary, that the churches are quite as well attended as in former years. Of course there are many exceptions. Wherever more attention is given to form than to truth; and wherever the minister is a mere echo of other men, and still more where he is not a genuine and true man, the attendance falls off, as it ought to. But, on the other hand, wherever there is a preacher with the spirit of prophet; and wherever the people are bound by mutual service; and still more where the minister is a man whose openmindedness, loyalty to conviction and lofty character are beyond question, there the people flock in increasing rather than in diminishing numbers. That so many are forsaking the false and merely formal in our churches is surely no cause for regret. It ought not to be inferred, however, because so many are more discriminating than formerly, that they are less devoted to that institution which for centuries has interpreted to our race the profoundest truth concerning God, man and the moral life.

If, in reply, reference is made to the masses of the artisan class who are outside the churches, and to the throngs which on any fair Sunday may be found at places of amusement and recreation, it is sufficient to say these are not in the church, and, what is more, most of them never have been. If the men who have forsaken the Roman Church in Italy and other lands are cited as examples of the exodus from the churches, the reply is, they have not left the free churches of democratic America, but the formal communions of the old world. They should be recognized and reached, but they do not indicate any failure on the part of Christians in this country or any defection from American churches.

There is no danger that the churches will be forsaken by either men or women so long as they adhere to their true mission. The needs of humanity will never change. The human heart still cries for knowledge concerning the mysteries which lie around us; it still asks us to a way of escape for those who have gone wrong; whether life and not death is the end toward which we are all pressing; and whether love and not hate is on the throne of the universe. So long as any church has an answer to these inquiries which commends

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itself to the reason and moral sense of thinking men it will not lack attendants.

The present condition of religions thought and life is far from satisfactory. Many serious problems are pressing for solution, but among those problems any radical defection of men from churches is not to be included. If those of us in Christian pulpits will make sure that we have a rational message concerning the spiritual life, and learn to present it in a way which may be easily grasped, we may be very sure that thinking men will be on hand to listen.—*Congregationalist*.

### IF ALL HAD BEEN SUCH.

The recent controversy concerning the refusal of the Inter-Church Federation Conference to admit Unitarians to its sessions as delegates has led me to reflect upon some questions connected with that body of religionists. It is asserted by some reputedly orthodox people that such men as Dr. Edward E. Hale, Hon. John D. Long and Dr. S. A. Eliot, President of Harvard University, are certainly Christians, and that, therefore, they were entitled to seats as delegates in that conference. But the fact seems to have been overlooked that if the apostles and leading disciples in those days had been such men as those Unitarians are Christianity would have been a failure at the outset. If the attitude of the apostles and their helpers towards Christ had been the same as is now the attitude of the leading Unitarians, the Kingdom of Christ could not possibly have advanced any after His death. It was the insistence of the apostles that Christ was the Son of God, that He was God in the flesh, and that He was crucified for the salvation of sinful mankind, that resulted in the marked advancement of the divine cause. Of course, the Holy Spirit gave mighty emphasis to all such proclamation, and by Him sinners were convicted and converted. But there would have been no such spiritual demonstrations and transformations if the first preachers had been deniers of Christ's deity, crucifixion and resurrection, as Unitarians now are. Nor would there be such conspicuous men in our days as Dr. Hale and his associates if it were not for the Christianity which has reached the plane and power that it has by the preaching of the very truths which they deny and detest. Those men owe their standing in the moral world to the triumphs of just such a Gospel as they reject. It is the positively divine character of Christ, linked with His bloody atonement for sin and sinners, which has resulted in the Christianity that we now have, with its accompanying moral excellencies and influences. Let us have the right emphasis.

C. H. WETHERBE.

God's treasury, where he keeps his children's gifts, will be like many a mother's store of relics of her children, full of things of no value to others, but precious in his eyes for the love's sake that was in them.—*Fenelon*.

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**BUENOS AIRES AS A MISSION FIELD.**

In proportion to population Argentina is the greatest exporting country in the world, while it is receiving, according to its area and population, a larger proportion of European immigrants than any other country in the two Americas. Containing as it does one-fifth of the nation's population, Buenos Aires is not only Argentina's capital, but its educational, commercial and social center. Buenos Aires is at once the London, the New York and the Paris of the Argentine Republic. It might almost be called the Argentine itself, for it controls the country as no other capital does the land that it is supposed to dominate. Being the gateway from which a net-work of railways extend over 11,000 miles throughout the Republic, it is naturally the radial point for all intellectual and moral movements in the River Plata Countries. Sooner or later almost everybody gets to Buenos Aires. Any movement, therefore, which makes itself heard in this center will send out its echoes to the farthest borders of the Republic and into all the adjoining republics.

In fourteen years the population of Buenos Aires has doubled, and the last returns gave a total of 1,019,000 people. Its population increases at the rate of 100,000 a year. With its vast trade and commerce, its wealth, culture and social prestige Buenos Aires offers a most inviting field for preaching the gospel.

And how the people do need the gospel! It no longer can be said that Argentina is strictly Roman Catholic. As among other Spanish American Communities, there is a very widespread estrangement on the part of the people from the traditional faith. The revolt of intelligent men against Rome is very general, and has driven multitudes to the attitude of unbelievers or into absolute indifference to religious teaching and duty. Rome has lost her hold upon large numbers of her communicants—the reaction produced by her dogma and base practice.

This condition applies not only to the natives but to the vast majority of the immigrant population. These people coming from the crowded European communities, where their allegiance to Rome was only formal, and arriving in this new, roomy land, with their first breath of freedom's air they usually yield to the impulse to break with the stiff and narrow dogmatism of the past and plunge with recklessness into unbelief and the license which it fosters. Hence, as may be expected, moral conditions in Buenos Aires are deplorable. Gambling and horse-racing are prevalent evils and the social life is distressingly corrupt. In spite of the abundant wealth, the majority of the people are not rich, and few amongst its working-class can afford to live in comfort and common

dececy. The miserable homes of the poor are so constructed and grouped as to form a slum peculiar to Argentina, but reproducing the worst features of modern city life, as known in the Old World or the new.

And the wealthy classes seem farther away from all thoughts of religion than those who are steeped in the squalor of poverty. It is true that there is great prosperity and wealth, but what does it profit though a man rides to his palatial home in the finest motor-car, if his brain is fevered with gambling or befuddled by drink? Of what value is material progress if the Giver of all good gifts is forgotten? "Electricity can never illuminate the soul, nor telephones communicate divine messages, and although telegraph wires may unite country to country, they can draw no man nearer God."

But the Gospel has won some marked victories in this mighty city. This great, growing community is one of the most hopeful and strategic mission fields in the world. Here is life and activity. Here is the pivotal point of wealth and power. Here is the focal center of thought and prestige, from which radiate influences that are reaching and moulding a great portion of South America. Such centers have ever been favorable fields for the Gospel which is always constructive in its nature; and how sorely this great metropolis needs this divine constructive power! Buenos Aires has outgrown the old superstitions and vapid formalism which held the Spanish-American communities for long generations. The ancient things in its life have fallen into decay. It is a new city—modern and up-to-date in every particular. This is the kind of field in which the Gospel of Christ can win its greatest victories. The people are longing for better things. Missionary efforts have met with glorious success. Southern Baptists have important missions here and at other points in Argentina. The needs are better equipment and more workers.

S. J. PORTER,  
 Foreign Mission Rooms, Richmond, Va.

**THE DUTIES OF THE DAY.**

BY NOLAN BEST.

Duty is necessarily an affair of today. Duty is what it is to be done. Things remembered belong to yesterday; things expected to tomorrow, but things to be done belong to the present hour. We cannot do tomorrow's duties; only today's are in power. The true attitude of all duty-doing is a narrow attention to what is required at the moment. The moment tells its own task.

So entirely is duty a present concern that it cannot be carried along from one day to another. We sometimes talk of making amends for past neglect, but we never quite do that. If a good deed is not done on the day that it ought to be done, it is not quite the same good deed when we do it later. It does not meet the same conditions, and the conditions into which our duty was meant to fit, have already gone by incomplete and unsatisfying for lack of the part which we ought to have played in them.

This way of looking at duty brings it into its true relation. Duty is not simply what we owe at any given moment to our neighbors; much less is it to be treated as what we owe to our own interests; it is what we owe to God. Our lives are

his intimate concern. He makes up all his world and accomplishes the great sum of all his temporal and eternal purposes through lives just such as ours. He has woven our lives into his plans. It is impossible for us to have a view broad enough to understand where and how our part joins in with all his great intentions; we cannot say whether this section or that is most important in his overseeing judgment. Our only way of fulfilling our part is by conscientiously doing hour after hour just the thing which lies at our hand, so that whether this or that is of the more consequence, all shall be equally well done. Often, without doubt, what we should consider of least importance is the more essential to God's purpose, and we must not run the risk of hindering him by offering even the slightest service ill performed.

Thus we will be found, if we get hold of this truth rightly, "serving the Lord" in even the tasks that by the common judgement of men are wholly secular. Our daily occupation is unquestionably a part of duty. The whole framework of that mutual human helpfulness which Christianity teaches so fundamentally, is built upon every man's original duty to do the best he can for himself—to supply his own needs by his own industry (II Thess. 3:7-10). Only as a man makes himself more than strong enough to take care of himself can he hope to be useful in caring for others. Therefore a man's daily occupation is a Christian duty, and industry in it is a Christian virtue. The Christian ought to be a "fervent in spirit" in that as in religious work. Indeed, if we spoke accurately, we should call earning a livelihood religious work, because all work is to be done "heartily as unto the Lord and not unto men."—Interior.

**WHO ONLY HATH IMMORTALITY.**

Dr. Weaver, we beg leave to say, mistakes the grammatical structure of the passage, I. Tim. 6:16. He writes: "Notice in the first place that had man never sinned he would never have reached the heights of bliss eternal. . . . Had he never died he would never have understood nor enjoyed life eternal, a blessing conferred on the believer in Christ. Eternal existence is quite a different thing from eternal life, immortality, a blessing enjoyed only by the resurrected one. Up to the present only Jesus Christ has been raised, and hence of Him it is said: 'Who only hath immortality' I. Tim. 6:16."

Of the long sentence here referred to by Bro. Weaver we quote only enough for our present purpose. Writes Paul to Timothy: "I give thee charge in the sight of God and of Christ Jesus, that thou keep this commandment until the appearing of our Lord Jesus Christ, which, in his own times, he will show, who is the blessed and only Potentate, the King of Kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see, to whom be honor and power everlasting. Amen."

In reading our English version many have been led to suppose that the several descriptive modifiers beginning in verse 15 are affirmed of Christ Jesus. This error is perhaps due to the separation of the subject of the verb "shall show" from the several clauses which follow. For, beginning with "the

blessed and only Potentate," and ending with "whom no man hath seen nor can see," they are all predicated of God.

In His own good time, which is concealed from all others, He, the Father, will show Christ's epiphany.

To relieve this possible ambiguity some of the popular versions render the verb in the passive voice so as to bring together the relative and its antecedent. Thus: "The appearance of our Lord Jesus Christ which will be displayed by Him who is the blessed and only Potentate." Others retain the active voice of the verb and repeat the noun, "which appearance, at the proper season, the blessed and only Potentate, the King of kings and the Lord of lords, will exhibit, who only hath immortality," etc.

What we have written will perhaps make the thought of our old translation somewhat clearer. Of course, there is no need to make reference to the original, nor to Bro. Weaver's teaching in the above paragraph, which he bases on this grammatical error. Whatever may be true of Paul's language in other parts of Scripture, God is here declared to be the one "who only hath immortality."

GEO. VARDEN.

Paris, Ky.

**"IS LIFE WORTH LIVING?"**

BY DAVID J. RURRELL, D.D.

It depends largely on the time of day. The man who asked the question was probably sitting by the midnight oil with the ghosts of failure and disappointment stalking through his brain. So Jonah sat under his withered gourd, saying, "Nothing is worth while let me die."

At six a. m. the problem assumes a different phase. Walking in fields fresh from their bath of morning dew, with the air like Apollinaris, the sun shining and birds singing, and all the sons of God shouting for joy, ah, then, to breathe and walk the earth is sheer joy.

Yes, life is worth living. It is worth living for its own sake. For the world is a good world and there is a good God over it.

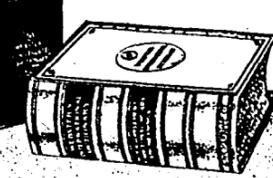
True, there are sorrows, by the way, but they are all in the day's work, and they yield great dividends at evening. Then "these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." And meanwhile the ratio of the sum total of pleasure to the sum total of pain in the average life is inconsiderable; as the old man in the song says to his wife:

"Don't be sorrowful, darling  
 Don't be sorrowful, pray,  
 For taking the year together, my dear,  
 There isn't more night than day."

Life is worth living, also, for what we can make of it.

There are some who make little or nothing of it. They hypothesize failure by ignoring the fact that "the chief end of man is to glorify God." Not that they do not believe in God; but they regard him apparently as a mere convenience, they are satisfied to have him answer their prayers, but forget that he has corresponding claims upon them. They are not his servants, but beggars at his gate.

The real joy of godliness is serving God. And we serve him best,



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not by conventional acts of devotion, but by ministering under his direction to those about us. The life that is not a boon to others is a burden to oneself. The best specific for hypochondria is Dr. Abernethy's "Do something for somebody." There is no sorrow like that of a self-centered life.

"That man may last, but never lives.  
 Who much receives but nothing gives;  
 Whom none can love, whom none can thank.  
 Creation's blot, creations blank."

And life is worth living, best of all, for what comes after it.

To act upon the presumption that death ends all is to live a dog's life. Robert Ingersoll spoke of man as living on a raft, bound for Nowhere, without chart or rudder. What pleasure can there be in floating about in that way?

But if our life here is preparatory to an endless life somewhere else, then living is obviously worth while. A boy at school is stimulated to learn his a-b-c's by the fact that a polysyllabic manhood is before him. The student of geometry is encouraged to fight his way over the Pons Asinorum by the thought of other "bridges" further on. Eternity is before us; and this world is the school where we qualify ourselves for it. Death is "commencement." Therefore character is worth striving for. To be somebody here is a passport into that larger life where one may be somebody better still.

To be somebody and to do some thing, this is the joy of living, because it makes life tell. Duty is the keynote. Duty is what a man owes to God, but God, as by the personal endorsement of a promissory note, makes the debt payable by me to my fellow-man. This is the endorsement. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

There is nothing harder or more joyless than duty until we become habituated to it. Why does the Nautilus, with its purple sails all set, swim the foaming billows of a tempest that would sink a ship? Because it is "in its element." So a man rejoices in the discharge of duty when he has contracted the habit, that is, when he has become used to it.—Christian Work.

It is not so much the being exempt from faults as the having overcome them, that is an advantage to us.

COMPENSATION.

The graves grow thicker, and life's ways more bare,  
As years on years go by;  
Nay, thou has more green gardens in thy care,  
And more stars in thy sky!

Behind, hopes turned to grief, and joys to memories,  
Are fading out of sight;  
Before, pains changed to peace, and dreams to certainties,  
Are glowing in God's light.

Hither come backslidings, defeats, distresses,  
Vexing this mortal strife;  
Thither go progress, victories, successes,  
Crowning immortal life.

Few jubilees, few glad some, festive hours,  
Form landmarks for my way;  
But heaven and earth, and saints and friends and flowers  
Are keeping a glad Day!

—Selected.

Our Pulpit

PAUL AT CORINTH.

BY ALEXANDER MACLAREN, D.D.

"And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit and testified."—Acts 18:5.

The revised version, in concurrence with most recent authorities reads, instead of "pressed in the spirit," "constrained by the word." One of these alterations depends on a diversity of reading, the other on a difference of translation. The one introduces a significant difference of meaning; the other is rather a change of expression. The word rendered here "pressed," and by the revised version "constrained," is employed in its literal use in "Master the multitude through thee and press thee," and in its metaphorical application in "The love of Christ constraineth us." There is not much difference between "constrained" and "pressed," but there is a large difference between "in the spirit" and "by the word." "Pressed in the spirit" simply describes the state of feeling or mind; "constrained by the word" brought about that condition of pressure and constraint. What, then, does "constrained by the word" refer to? It indicates that Paul's message had a grip of him, and held him hard, and forced him to deliver it.

One more preliminary remark is that our text evidently brings this state of mind of the apostle and the coming of his two friends, Silas and Timothy, into relation as cause and effect. He had been alone in Corinth. His work had not been at all encouraging of late. He had been comparatively silent there, and had spent most of his time in tent-making. But when his two friends came a cloud was lifted off his spirit, and he sprang back again, as it were, to his old form and to his old work.

Now, if we take that point of view with regard to the passage before us, I think we shall find that it yields valuable lessons, some of which I wish to try to enforce now.

I. Let me ask you to look with me at the downcast apostle.

"Downcast," you say; is not that an unworthy word to use about a minister of Jesus Christ inspired as Paul? By no means. We shall

very much mistake both the nature of inspiration and the character of this inspired apostle, if we do not recognize that he was a man of many moods and tremulously susceptible to external influences. Such music would never have come from him, if his soul had not been like an Aeolian harp hung in a tree, that vibrated in response to every breeze. And so we need not hesitate to speak of the apostle's mood, as revealed to us in the section before us, as being downcast.

Now, notice that in the verses preceding my text his conduct is extremely abnormal, and unlike his usual procedure. He goes into Corinth, and he does next to nothing in evangelistic work. He repairs to the synagogue once a week, and talks to the Jews there. But that is all. The notice of his reasoning in a synagogue is quite subordinate to the notice that he was occupied in finding a lodging with another pauper Jew and stranger in the great city, and that these two poor men went into a kind of partnership, and tried to earn a living by hard work. Such procedure makes a singular contrast to Paul's methods in a strange city.

Now, the reason for that slackening of impulse, and comparative cessation of activity, is not far to seek. The first Epistle to Thessalonica was written immediately after these two brethren rejoined Paul. And how does the apostle describe in that letter his feelings before they came? He speaks of "all our distress and affliction." He tells that he was tortured by anxiety as to how the new converts in Thessalonica were getting on, and could not forbear to try to find out whether they were still standing steadfast. Again in the first Epistle to the Corinthians you will find that there, looking back to this period, he describes his feelings in similar fashion, and says, "I was with you in weakness and in fear, and in much trembling." And if you look on a verse or two in our chapter, you will find that there came a vision to our Apostle, which

OLD SOAKERS

Get Saturated With Caffeine.

When a person has used coffee for a number of years and gradually declined in health, it is time the coffee should be left off in order to see whether or not that has been the cause of the trouble.

A lady in Huntsville, Ala., says she used coffee for about 40 years, and for the past 20 years has had severe stomach trouble. "I have been treated by many physicians but all in vain. Everything failed to give relief. Was prostrated for some time, and came near dying. When I recovered sufficiently to partake of food and drink I tried coffee again and it soured on my stomach.

"I finally concluded that coffee was the cause of my troubles and stopped using it. I tried tea in its place and then milk but neither agreed with me; then I commenced using Postum, had it properly made and it was very pleasing to the taste.

"I have now used it four months and my health is so greatly improved that I can eat almost anything I want and can sleep well, whereas, before, I suffered for years with insomnia.

"I have found the cause of my troubles and a way to get rid of them. You can depend upon it I appreciate Postum." "There's a Reason." Read "The Road to Wellville," in pkgs.

What To Do If You Have Catarrh.

If you suffer from chronic catarrh of the head, nose, throat or lungs, you must get down to some treatment more reasonable than sprays, douches, blood remedies, ointments and inhalations, for all of these have proven failures.

A treatment entirely different from any of the above consists of a warm medicated smoke-vapor, which being inhaled reaches directly every affected spot. This is certainly the most practical and reasonable method, for as catarrh gets into the air passages by the inhalation of cold or raw air, dust, etc., so it can be reached by medicine in the same manner.

Dr. J. W. Blosser, who originated this new form of treatment, has made catarrh a specialty for many years and his remedy has been so successful in the cure of catarrh, bronchitis, catarrhal deafness, asthma, and all catarrhal affections, that it is now being used in all parts of the country.

If any reader who suffers from catarrh would like to give this remedy a test, and will write to Dr. J. W. Blosser, 115 Walton street, Atlanta, Ga., he will send by mail a free trial sample of the remedy, and also a free booklet telling all about the treatment.

presupposes that some touch of fear, and some temptation to silence were busy in his heart. For God shapes his communications according to our need, and would not have said, "Do not be afraid, and hold not thy peace, but speak," unless there had been a danger both of his being frightened, and of his being dumb.

And what thus brought a cloud over his sky? A little exercise of historical imagination will very sufficiently answer that. A few weeks before, in obedience, as he believed, to a direct Divine command, Paul had made a plunge, and ventured upon an altogether new phase of work. He had crossed into Europe, and from the moment he landed at the harbor of Philippi, up to the time when he took refuge in some quiet little room in Corinth he had nothing but trouble and danger and disappointment. The prison at Philippi, the riots that hounded him out of Thessalonica, the stealthy, hurried escape from Berea, the almost entire failure of his first attempt to preach the Gospel to Greeks in Athens, his loneliness, and the luxurious, wicked, wealthy Greek city of Corinth—all these things weighed on him, and there is no wonder that his spirit went down and he felt now that he must lie fallow for a time and rest, and pull himself together again.

So here, we have, in this great champion of the faith, in this strong runner of the Christian race, in this chief of men, an example of the fluctuation of mood, the variation in the way in which we look at our duties and our obligations, and our difficulties, the slackening of the impulse which dominates our lives, that is too familiar to us all. It brings Paul nearer to feel that he, too, knew these ups and downs. The force that drove this meteor through the darkness varied, as the force that impels us varies to our consciousness. It is the prerogative of God to be immutable; men have their moods and their fluctuations. Kindled lights flicker; the sun burns steadily. An Elijah today beards Ahab and Jezebel and all their priests, and tomorrow hides his head in his hands, and says, "Take me away, I am not better

than my fathers." There will be ups and downs in the Christian vigor of our lives, as well as in all other regions, as long as men dwell in this material body and are surrounded by their present circumstances.

Do not forget that plain lesson that comes from the incident before us—viz., that the wisest thing a man can do, when he feels that the wheels of his religious being are driving heavily, is to set himself doggedly to the plain, homely work of daily life. Paul did not sit and bemoan himself because he felt this slackening of impulse, but he went away to Aquila, and said, "Let us set to work and make camel's hair cloth and tents." Be thankful for your homely, prosaic, secular daily work. You do not know how many sickly fancies it saves you from, and how many breaches in the continuity of your Christian feeling it may bridge over. It takes you away from thinking about yourselves, and you cannot think about anything else profitably sometimes. So stick to your work; and if ever you feel, as Paul did, "cast down," be sure that the workshop, the desk, the kitchen will prevent you from being "destroyed," if you give yourself to the plain duties which no moods alter, but which can alter a great many moods.

II. And now, note the constraining word.

I have already said that the return of the two, who had been sent to see how things were going with the recent converts in the infant churches, brought the Apostle good tidings, and so lifted a great load of anxiety from his heart. No wonder He had left raw recruits under fire with no captain, and he might well doubt whether they would keep their ranks. But they did. So the pressure was lifted off, and the pressure being lifted off, spontaneously the old impulse gripped him once more like a spring which leaps back to its ancient curve when some alien force is taken from it. It must have been a very deep and a very habitual impulse, which thus instantly reasserted itself the moment that the pressure of anxiety was taken out of the way.

The word constrained him. What to do? To declare it. Paul's example brings up two thoughts—that impulse may vary at times, according to the pressure of circumstances, and may even be held in obedience for a while; and that if a man is honestly and really a Christian, as soon as the incumbent pressure is taken away, he will feel, "Necessity is laid upon me, yea! woe is me if I preach not the Gospel." For, though Paul's sphere of work was different from ours, his obligation to work were such as are, or should be, common to all Christians. The impulse to utter the word that we believe and live by seems to me to be, in its very nature, inseparable from earnest Christian faith. All emotion demands expression; and if a man has never felt that he must let his Christian faith have vent it is a bad sign. As certainly as fermentation or effervescence demands outburst, so certainly does emotion demand expression. We all know that. The same impulse that makes a mother bend over her babe with unmeaning words and tokens that seem to un sympathetic onlookers foolish, ought to influence all Christians to speak the name they love. All conviction demands expression. There may be truths which have so little bearing upon

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human life that he who perceives them feels little obligation to say anything about them. But these are the exception; and the more weighty, and the more closely affecting human interests, anything that we have learned to believe as truth is, the more do we feel in our hearts that, in making us its believer, it has made us its apostles. Christ's saying, "What ye hear in the ear that preach ye on housetops," expresses a universal truth which is realized in many regions, and ought to be most emphatically realized in the Christian. For surely of all the truths that men can catch a glimpse of, or grapple to their hearts or store in their understandings, there are none which bring with them such tremendous consequences, and therefore are of so solemn import to all the children of men, as the truth that we have received, of personal salvation through Jesus Christ.

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III. Lastly, we have here the witness to the word.

He was constrained by the word testifying. Now, I do not know whether it is imposing too much upon a non-significant difference of expression, if I ask you to note the difference between that phrase and the one which describes his previous activity; "He reasoned in the synagogue every Sabbath, and tried to persuade" the Jews and Greeks. But when the old impulse came back in new force, reasoning was far too cold a method, and he took to testifying. Whether that be so or no, mark that the witness of ones own personal conviction and experience is the strongest weapon that a Christian can use. I do not despise the place of reasoning, but arguments do not often change opinions: they never change hearts. Logic and controversial discoursing may prepare the way of the Lord, but it is in the wilderness. But when a man calls aloud, "Come and hear all ye, and I will declare what God hath done for my soul!" or when he tells his brother, "We have found the Messiah;" or when he sticks to "One thing I know, that, whereas I was blind, now I see" it is difficult for anybody to answer, that way of testifying.

It is a way that we can all adopt if we will. Christian men and women can all say that. I do not forget that there are indirect ways of spreading the Gospel. Some of you think that you do enough when you give your money and your interest in order to help these. You can buy a substitute in the militia, but you cannot buy a substitute in Christ's service. You have each some congregation to which you can speak, if it is no bigger than Paul's—namely two people, Aquila and Priscilla. What talks they would have in their lodgings as they plaited the wisps of black hair into rough cloth, and stitched the stripes into tents! Aquila was not a Christian when Paul picked him up, but he became one very soon; and it was the preaching in the worship, amidst the dust, that made him one. If we want to speak about Christ we shall find plenty of people to speak to. "Ye are my witnesses, saith the Lord."

WHY AM I NOT A CHRISTIAN?

BY REV. JOHN Y. EWART.

There is no good reason why you are not. The reasons you are in the habit of giving are no reasons at all. They are excuses, and very poor ones at that. They are subterfuges. A subterfuge, you know, is something people use to conceal the truth. Your excuses for not coming out on the side of Christ are what you are hiding yourself under to avoid the bright light of truth and duty.

Look at a fact which helps to explain the indifference of many to the teachings of the Bible. "The carnal mind is enmity against God" (Rom. 7:7). "The heart is deceitful above all things and desperately wicked" (Jer. 17:9). Man, in his unregenerate state, has no liking for God, and very little interest in things religious. He is at heart hostile to the teachings of Jesus Christ, and this is because he is under the dominion of Satan, the arch-enemy of God. And, like his Satanic Master, he is self-centered and self-opinionated. At the roots of his being the unregenerate man is an enemy of God.

Therefore if those who are not Christians in this day of enlightenment were asked the question why they are not Christians and

were to give a perfectly truthful answer they would say: "It is because we do not know the real truth about Christ and his salvation, and our lack of this important knowledge is owing to our lack of interest in it. We are more interested in almost anything else than in the duties we owe to God and to our own souls."

To show how utterly weak some of these excuses are I will name a few of them, appending a verse of Scripture which is their sufficient answer:

1. "Many professing Christians live inconsistent lives." "Every one of us shall give account of himself to God" (Rom. 14:12).
2. "I am not willing to give up all for Christ." "What shall it profit a man if he should gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36-37).
3. "I am too great a sinner." "The blood of Jesus Christ cleanseth us from all sin" (1 John 1:7).
4. "I fear I shall not hold out." "He is able to keep from falling" (Jude 24).
5. "I am doing as nearly right as I can, and God ought to be satisfied with that." If you are rejecting Christ, you are not doing as

SENSE ABOUT FOOD.

Facts About Food Worth Knowing.

It is a serious question sometimes to know just what to eat when a person's stomach is out of order and most foods cause trouble.

Grape-Nuts food can be taken at any time with the certainty that it will digest. Actual experience of people is valuable to anyone interested in foods.

A Terre Haute woman writes: "I had suffered with indigestion for about four years, ever since an attack of typhoid fever, and at times could eat nothing but the very lightest food, and then suffer such agony with my stomach I would wish I never had to eat anything. I was urged to try Grape-Nuts and since using it I do not have to starve myself any more, but I can eat it at any time and feel nourished and satisfied, dyspepsia is a thing of the past, and I am now strong and well."

"My husband also had an experience with Grape-Nuts. He was very weak and sickly in the spring. Could not attend to his work. He was put under the doctor's care but medicine did not seem to do him any good until he began to leave off ordinary food and use Grape-Nuts. It was positively surprising to see the change in him. He grew better right off, and naturally he has none but words of praise for Grape-Nuts."

"Our boy thinks he cannot eat a meal without Grape-Nuts, and he learns so fast at school that his teacher and other scholars comment on it. I am satisfied that it is because of the great nourishing elements in Grape-Nuts." "There's a Reason."

It contains the phosphate of potash from wheat and barley which combines with albumen to make the gray matter to daily refill the brain and nerve centres.

It is a pity that people do not know what to feed their children. There are many mothers who give their youngsters almost any kind of food and when they become sick begin to pour the medicine down them. The real way is to stick to proper food and be healthy and get along without medicine and expense.

nearly right as you can. No criminal is competent to be his own judge.

"Whoever shall keep the whole law and yet offend in one point, he is guilty of all" (Jas. 3:10).

6. "I can't understand the doctrines of the Bible." Neither can I entirely, but by the illumination of the Holy Spirit both of us may be led to understand the truths necessary to our salvation.

"When he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13).

And so forth, and so forth. The number of objections is legion. But they all disappear when looked at in the calm, clear light of Bible truth. The above are samples of the mists Satan throws before the eyes of men to obscure the radiant Sun of Divine truth. Such excuses are drugs with which the enemy of souls stupefies the minds of his willing captives.

I can hold a silver dollar so close to my eye that I can not see the sun. Often some darling sin hides Christ from the eyes of the soul, and shuts him out of the heart. A little child was playing with a valuable vase when, putting his hand inside, he found he could not withdraw it. His father discovered, however, that he had his little hand closed over a penny, and as soon as he opened his hand and dropped the penny he easily withdrew his hand.

Now does it not seem sad that you should let any sin or any excuse keep you from the loving Christ? Think a moment how willing and able he is to save you. Remember that when he bore that terrible suffering on the cross he had you in mind—your sin, your sorrows, all your needs. Reflect that in rejecting him you are sinning against infinitely great and tender love.

Drop forever the sin that keeps you a captive of Satan. Throw overboard the foolish excuse. Be sane, rational and right in your attitude to the mightiest of questions: "What must I do to be saved?" *Herald and Presbyter.*

THE MASTER.

No man can ever understand what Jesus means by the assertion, "One is your Master, even Christ," without laying the emphasis where he laid it, upon the word "One." Unique in all that he did and said, the claim upon obedience which Jesus always made was rendered doubly significant by the absolute and unqualified equality which he preached as characteristic of the relation of his disciples to one another. The difference between himself and the most worthy, or most wise, of his followers was, therefore not one of degree but of kind.

"Ye call me Master and Lord, and ye say well, for so I am," is followed by his clear-cut injunction, "Be not ye called Masters, for one is your Master, even Christ." "Call no man Father," he continues "for God alone, your Father who is in Heaven," can hold such relation of authority over any of you. "Be not ye called Rabbi," adds Jesus in the same breath, reminding them again, "all ye are brethren." Jesus is here reproving, not as is so often taught from this text, the pride of the schools, but the authority of the church. He is reproving, not academical vanity, but pretentious assumptions. That Paul understood him is evident from the words he addresses to his converts when in his letter to the Romans he preaches the absolute freedom of the disciple; and

that Peter laid the lesson to heart one may see in his warning that no believer is to claim or exercise "lordship" over any other.

Thus in their relations to each other the body of believers constitutes the purest democracy the world knows; in their relation to Jesus, the most absolute autocracy. As to his own authority over his disciples he places no metes or bounds. It relates equally to their belief and to their conduct. What he says is to them the truth; what he commands is for them the law. He never qualifies his claims by any condition or weakens them with any proviso. Life itself is less sacred to him than loyalty. The most tender and holy of earthly ties, those of the family, are as nothing when brought into conflict with obedience to his word. No one who has ever studied without prejudice our Lord's claims could put him in a class and so come to talk about "Christ and Other Masters." There never was another Master in the sense in which he uses the word Master as related to himself.

It is in his parable of the wicked husbandmen that Jesus brings this out still more clearly. The owner of the vineyard, residing at a distance, sent from time to time "his servants" to receive from the workmen upon his estate the fruits of the year. These "servants" the husbandmen "shamefully entreated." "Last of all he sent his Son," upon whom, as standing in a wholly different relation, the usurpers turned their murderous violence since, being "the heir," he stood in the way of their nefarious schemes.

Who were these "servants" preceding the last messenger? Who but the psalmist David, the seraphic Isaiah the patriotic Jeremiah, the wroth Ezekiel and the brave Daniel? But it was of such sublime lives Jesus said, "I am not the chief of their class. I am not of their class at all. I am God's Son."

The uniqueness of his mastership is founded upon the uniqueness of his personality. Such an authority cannot be delegated, and for it there exists no deputy. The whole system of prelate, based upon priestly rule and lay submission, is not only without warrant in the world, it is in open contradiction of it. It is violation of the fundamental principle of our Lord's teaching, which was that his supremacy is of such a nature as to necessitate democracy among his followers. In the world, says Jesus, among the Gentiles who are not ruled by a heavenly spirit, the great exercise authority. With you, such shall not be the mode of life. Greatness and superiority in the church are not conjoined with mastery but with service.—*Interior.*

The exercise of patience involves a continual practice of the presence of God; for we may be called upon at any moment for an almost heroic display of good temper, and it is a short road to unselfishness, for nothing is left to self: all that seems to belong most intimately to self, to be self's private property, such as time, home and rest, are invaded by these continual trials of patience. The family is full of such opportunities. *F. W. Faber.*

In the English fields, the little drosera, or sundew, lifts its tiny crimson head. The delicate buds are clustered in a raceme, to the summit of which they climb, one by one. The topmost bud waits only the twelve hours of a single day to open. If the sun does not shine, it withers and drops, and gives way

to the next aspirant. So it is with the purposes of the human heart. One by one they come to the point of blossoming. If the sunshine of faith and the serene heaven of resolution meet the ripe hour, all is well; but if you faint, repel, delay, they wither at the core, and your crown is stolen from you—your privilege set aside.—*Caroline D. Hull.*

AT THE FIRST SIGN

Of Baby's Torturing, Disfiguring Humor Use Cuticura Soap and Cuticura Ointment.

Every child born into world with an inherited tendency to torturing, disfiguring humors of the skin and scalp becomes an object of the most tender solicitude, not only because of its suffering, but because of the dreadful fear that the disfiguration is to be lifelong and mar its future happiness and prosperity. Hence it becomes the duty of mothers of such afflicted children to acquaint themselves with the best, the purest and most effective treatment available, viz.: warm baths with Cuticura Soap, and gentle anointings with Cuticura Ointment, the great Skin Cure. Cures made in childhood are in most cases speedy, permanent, and economical.

The argument that children acquire an aversion to the church by being forced to "go to meeting" by their parents is ridiculous. Children are "forced" by their parents to do all sorts of things, such as eating good food and abstaining from food that is harmful, attending school and going to bed. It is not apparent that they thereby acquire a rooted aversion to wholesome food, to sleep or to an education.

**New Books**

Annual Catalogue

The Society is preparing its annual Catalogue of Books, Bibles, and Church and Sunday School Supplies for 1907. Special attention is being given to the book department. For lovers of good books who wish a carefully classified and suggestive list it will be unsurpassed. All who contribute to the Society's mailing lists will receive a copy. Others may secure one free by sending post card.

**LATE ISSUES**  
Beautiful Joe. New and enlarged edition. By MARSHALL SANBORN. Illustrated by CHARLES COPELAND. Price, 51.25.

The Formation of the New Testament. By GEORGE HOWARD FURBER, D. D. Price, 90 cents net, postpaid.

Christ and Buddha. By J. S. CRISHAM, D. D. With an introduction by HENRY M. KING, D. D. Price, 60 cents net, postpaid.

That Blessed Hope. By DAVID DEAGLE, D. D. Price, 75 cents net, postpaid.

Christian Agnosticism. By Prof. E. H. JOHNSON, D. D. Price, probably 51.00.

Gail Weston. By Mrs. S. H. GRAHAM CLARK. 12mo. Illustrated. Price, 51.25.

The Morning Hour of American Baptist Missions. By A. L. VALE, D. D. 12mo. Price, probably 51.25.

The Fruit of the Desert. By EVERETT T. TOMLINSON. Illustrated. 12mo. Price, 51.25.

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## Editorial

There is a great and radical difference between the regenerated and unregenerated man. It is a difference that makes the one the recipient of God's spiritual truths as revealed in His word, while the other is in total spiritual blindness. All the wonderful truths of the "glorious Gospel of the blessed God," which shine with a divine lustre to the Christian are "foolishness" to the "natural man." Then to be a Christian is to be in possession of a spiritual perception that otherwise can not be possessed. In his first letter to the Corinthians the Apostle Paul writes: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." By nature all men are spiritually blind. Physical blindness is the saddest of all earthly afflictions. It excludes all the beauties of nature, the lovely landscapes, the majestic mountains, the starry heavens and the sight of the countenances of loved ones. It also makes one dependent upon others. The blind bard, Milton, sadly and pathetically sings:

"Thus with the year,  
Seasons return, but not to me re-  
turns;  
Day, or the sweet approach of ev'n  
or morn,  
Or sight of vernal bloom, or sum-  
mer's rose,  
Or flocks, or herds, or human face  
divine;  
But cloud instead, and ever-during  
dark  
Surrounds me, from the cheerful  
ways of men,  
Cut off, and for the book of knowl-  
edge fair  
Presented with an universal blank  
Of nature's works to me expung'd  
and ras'd,  
And wisdom at one entrance quite  
shut out."

The loss of no other sense is so sad. A mother's sad cry when told that her boy was blind was, "O, my child will never look upon his mother's face again!" And yet spiritual blindness is a thousand-fold more sad. It excludes the vision of God and the spiritual splendor of His revelation. It blots out from view the glories of the world of bliss and purity. How sad that all unconverted are thus! There are many things that are spiritually discerned. These are the things freely given us in Christ. Paul says of Christians: "Now we have received, not the spirit of the world; but the spirit which is of God; that we might know the things that are freely given to us of God." These things are such as the sweetness of sins forgiven. Now is realized that the guilt, pollutions and power of sins are removed from us. The sense of pardon thrills us with raptures, conscious communion with God as our reconciled Father. He is ever present in our thoughts and emotions; the rich dew of grace constantly communicated by the indwelling spirit. The Holy Spirit ever abides in the soul developing His fruit, "Love, joy, peace," etc., within us; the bright home of finally entering His everlasting kingdom. He is now preparing this beautiful Home for us. "I go to prepare a place for you," said Jesus. All these and many

more are spiritually discerned by the regenerated. What glory is this? Why should any lose it!

There have been so many failures in the big meetings held in Cleveland, Ohio, that the city has been called, as *Christian Work* tells us, the "graveyard of evangelists." But one evangelist found it not a graveyard for himself but a field white for the harvest.

Dr. R. A. Torrey held one of the best of all his meetings in that city. He is always sure of a crowd wherever he goes, and Cleveland proved no exception. The meetings were held in the Central Armory, which will seat 6,000 people. This was packed night after night and hundreds were turned away. In most of his meetings there will be some nights in which no one makes a profession of religion. But in Cleveland men were saved at every meeting. Among these were many leading business men of the city.

Torrey makes a profession of religion difficult. It is not a matter of signing a card that one wishes to "lead a better life." Impenitent sinners will say that and go on in their sins. In London, and we suppose he did the same in Cleveland, he called on those convicted of sin to rise in their seats to indicate that they wished Christians to pray that God would forgive their sins. Then he called them to come to the front bench (though he did not call it the mourners' bench), that Christians might talk and pray with them. And when they felt that God had forgiven their sins because He accepted their substitute in their stead, Torrey had the men rise, face the great congregations and tell their experience. Then he urged upon them the duty of joining a church.

At noon Dr. Torrey held a meeting in the Lyceum Theater for business and professional men, and the men crowded the theater. As in London he spoke to those men on "Why I believe the Bible to be the Word of God." There were scoffers who do not believe in the infallibility of Scriptures who found much fault with him for missing, as they said, so great an opportunity to talk to the men about honest business methods, etc.

Are our churches lacking in hospitality and sociability towards strangers? In a series of articles in one of our popular magazines there is a charge against many pastors and members of their churches that they are negligent in their treatment of strangers. Were they so? It may be so in some cases doubtless that strangers are neglected, but there are two sides to the subject. For what do we go to church, to be recognized by a hand-shake or to worship God? As for ourselves we have ever felt that at the close of the service we would be glad to be let alone for meditation upon what we have heard and conversation seems out of place. It is true that there should be a recognition of the strangers present. This is often done by pastors in their prayers in behalf of strangers present. The attempt of today is too frequently to run the church socially instead of spiritually. A word and handshake may and ought to be given to strangers, but to meet at the doors of the church and engage in social chat will often destroy the good results of the service. There are extremes, which we should avoid. To much sociability so-called is to manifest a want of reverence for God in His house. We very much doubt that the dress of the lady visiting the churches had any-

thing to do with her treatment. It has been well said in regard to the Sabbath that the Scotch and Irish Presbyterians in the old country have an impressive custom. The absence of all conversation, the close attention to the service, the head bowed in silent prayer as the closing exercise, and the withdrawal of each individual, without speaking until outside the building, indicate a reverence for God in His house, which is noted by all visitors, and can be profitably imitated in our land. Let us not make the mistake of confounding the social and the spiritual.

The *London Baptist Times* gives an interesting story of the Chinese colony in Liverpool. There are about one thousand Chinese living in the city, and they all live in that colony.

A year ago Mr. G. A. Kirkham, a Baptist member of the Brook church met the interpreter of the colony and invited him to come to the church. He came and was much interested. He told in the colony how he was treated there, and what he heard. His account so interested the colony that two Chinese went to the Brook church and asked that a Sunday-school be opened for them.

The church arranged for a Chinese Sunday-school in their chapel on Sunday evenings. This chapel is three miles from Chinatown. The Sunday-school has now been open for four weeks and fifty Chinese walk the three miles to attend it. Many of them stay to the night service in the church. The class is growing rapidly and it is probable a much larger number will come. The Sunday-school lasts one hour and a half each Sunday evening.

This result of Mr. Kirkham's invitation is another illustration of the blessing which follows those who everywhere and at all times are about their Master's business. The busiest laymen can find opportunities every day of his life to serve God and his fellowmen. "In the morning sow thy seed and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Last week we spoke of the most prominent thing in all the speeches of the Congress of Religious Liberals which recently met in Boston. That was freedom, freedom, freedom! And it meant only that "liberals" should have the freedom to require other men to pay them salaries to preach or teach things those other men believe to be false. Analyze every speech for freedom they made and that was the gist of it.

The next most prominent thing in all their speeches was the charge of insincerity and hypocrisy which they brought against orthodox men.

These be the apostles of sweetness and light. In this meeting Rev. Charles Wendte thus described the "religious liberals": "We are liberals because we cherish a tolerant and sympathetic spirit towards those with whom we differ in opinion. No mind can be truly liberal which entertains a scornful temper towards another type of mind. The only unpardonable sin in his eyes is uncharity."

And yet again and again those most charitable of men accused orthodox preachers and professors of insincerity. They said that men in orthodox churches and professors' chairs preached and taught

what they no longer believed. Beautiful exhibition of charity!

We have seen no such "scornful temper" and lack of charity as that exercised by the orthodox towards the liberals. Old foggy as we are we are too liberal to bring that charge against those liberals. We give them the credit for honesty and sincerity in their utterances. We do not doubt they really believed what they spoke, even though it seems to us most strange they can believe such things. Why can they not show the same charity towards those in the orthodox churches instead of accusing them of cowardice and hypocrisy in preaching what they do not believe?

It is an old charge frequently reiterated by them, and we resent it. Orthodox men believe the articles of faith of their churches and their seminaries, and they are too truthful and honorable to continue to preach or to teach the doctrines of their denominations if they do not. A little more sweetness and light, Messrs. Liberals.

Bitchism was a dominant note in the meeting. One would think that President Elliott, even though he is a Unitarian, would have too much scholarship and too logically trained a mind to advocate that Christian consciousness or Christian experience, which is the term usually used now, cannot be in the least degree the foundation for any truth. Christianity is founded on the solid rock of facts, not on the shifting sand of human feelings under any name. The Christian experience of all the men on earth cannot vary those facts one hair's breadth.

One of the chief of these facts— one of the three greatest indeed is the resurrection of Christ. No man's experience can alter that in the least: cannot alter the smallest circumstances in connection with it. President Elliott can believe or disbelieve as seems to him best. But he can have no effect upon that great fact. And he ought to know it.

That freedom is the right to require other men to pay a salary to a man to teach things those men believe to be false; that it is sweet and tolerant to accuse pastors and professors in orthodox denominations of insincerity and hypocrisy; and to test historical facts not by evidence but by the pricking of each man's own thumbs—these be thy gods, O Liberal!

The members of a certain synagogue determined to make their Rabbi a present of a keg of wine. So as to make it easy they concluded that each member should purchase and bring a bottle of wine and pour it into the bung hole of the keg. One member thinking about it concluded that one bottle of water would not make any difference in a keg of wine, so he brought a bottle of water. But lo! when the contents of the keg were drawn out it was clear water! Every other Jew thought the same as the first one and brought a bottle of water! So the Rabbi lost his wine.

Rev. Dr. E. S. Alderman, of Yonkers, N. Y., has been called and accepted the call to the Fourth Avenue Baptist Church (formerly the McFerran Memorial). Dr. Alderman has held several pastorates in Kentucky and was at one time President of Bethel College. He is a fine preacher and successful pastor, well known in Kentucky, and doubtless will succeed finely with the Fourth Avenue church.

## EDITORIAL VARIETIES

On Wednesday, the 16th, at 9 p. m., in the Broadway Baptist church, Miss Agnes Osborne, daughter of Mr. Thos. D. Osborne and wife, was married to Mr. Christopher Urwick, by Rev. W. B. McGarity, of Texas, brother-in-law of the bride, assisted by her uncle, Dr. J. M. Weaver, of Chestnut street Baptist church, of this city. The decorations of the church were beautiful, the bride was lovely and everything went off impressively. The bridal couple left after the ceremony for a wedding trip. They will be at home after November 1st, in their handsome new home on Castlewood avenue, the house and furnishings being a wedding gift from the bride's parents. Congratulations! May they have many years of joy and happiness.

We learn with pleasure that Rev. Leonard W. Doolan, of Baylor University, Waco, Texas, has accepted a call to the pastorate of the Highland Baptist church, of this city. Bro. Doolan is no stranger but is a native of Kentucky, and well known. We predict for him and the Highland church a brilliant future. Bro. Doolan will commence his pastorate about the middle of November. May God bless and give him great success in his new relation.

Rev. J. W. Carter, one of the oldest ministers in West Virginia, died at the home of J. W. Cammack, in Huntington, where he was attending a meeting of the Baptist General Association. Dr. Carter was the founder of the Association in West Virginia, in 1865. He was the pastor of the Baptist church at Spencer, W. Va. Dr. Carter was a most remarkable preacher.

Family worship is of great influence. A dying boy once said: "Father, I want to ask you a question if you will not be offended." The father weepingly answered: "Ask anything you will." "Did you ever pray for me?" "Yes, a thousand times." "Well, I am so glad, but I never heard you."

Live every day as if it were your last, for it may be. Death often comes suddenly and unexpectedly.

The suicidal mania seems to be on the increase. Every daily paper tells of some one rushing unbidden into the presence of his Maker. We are sure that the publication in minute detail has something to do with this increase and we suggest that the papers cease to publish these cases in such minute detail. Men are influenced by these often to go and do likewise. We know of a case in this city of one who made enquiry of a friend how their mutual friend had killed himself and then the next day did the same thing, shooting himself just as did his friend.

It is said that a Roman Catholic priest, of Elwood, Ind., has announced that he will not grant the sacrament to any saloonkeeper! If this is so it is a strange fact. If all of our priests in this city should follow his example what would be the result? One of two things would follow. Either all the saloonkeepers would quit the business or they would quit the church. In either case good would result.

At the annual meeting of the Congregationalists recently held in Cleveland, there was a report made of the attendance at their eight theological seminaries. Andover, with its large endowment and large faculty, has only eleven students, the same number as last year. Five show a decrease in the number of students. Two, Chicago and Yale, an increase. The total is 354 in all the seminaries, 20 per cent. less than ten years ago.

The Unitarian asked the laymen what sort of sermons they liked best. We have only seen some of the answers quoted by other papers and God is not mentioned in one of them! Let us hope that the question if asked of other denominations would bring out answers which put God first.

Bishop Drane in the recent meeting of the Episcopal General Convention at Richmond introduced a resolution forbidding the remarrying of all divorced persons. This is the South Carolina law. But it was voted down. It is already the law in that church that only the innocent party in a divorce on Scriptural grounds can marry again.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Bro. J. S. Detweiler: Established by Faith; No Condemnation. One by letter.

Broadway - Bro. E. Y. Mullins: Morality and Public Life. City Limits - Pastor N. R. Stone: God's Love. Bro. Lovelace preached.

Clifton - Pastor W. E. Foster: Love Backsliding. Evangelist M. F. Ham preaches at 3 and 7:30 p. m. daily.

Calvary - Bro. J. S. Detweiler: Purpose of Redemption; Three Requirements of Discipleship.

Chestnut St. - Pastor J. M. Weaver: Jabez's Prayer; Sacred and Symbolizing It. One baptized, two by letter, one under watch care.

East - Pastor R. L. Brandenburg: Moses' Choice; Things that Make us Unhappy.

East - Pastor L. T. Wilson: The Need of Evangelism; The Method of Evangelism. Three by letter; ordained Bro. J. C. Strouse as deacon.

Eighteenth St. - Pastor Everett Rawlings: Paul Reasoning with Felix. German - Pastor A. Janzen: The Sympathy of Christ; The Treasure in Earthen Vessels.

Highland Park - Bro. G. F. Davison: A New Creature: The Christian Race. Have lately carpeted the church and also have a new board walk from the street to the church.

Highland - Bro. Wm. B. McGarity, of Hillsboro, Tex.: Faithfulness; Breaking and Making Connection.

Hazelwood - Pastor C. B. Althoff: Numbering Our Days; Duty of Members to Church and Pastor.

Immanuel - Pastor T. A. Johnson: Denying the Power of Godliness; Salvation of the Lord. Two by letter.

Ormsby Ave. - Pastor J. R. Williams: A Crisis in the Life of Jesus; The Great Revolution.

Oakdale - Pastor S. N. Mohler: The City to Come and How to Gain It; An Invitation to Abandon Sin. Two baptized.

Parkland - Pastor F. G. Vick: Everyday Faithfulness; Belshazzar's Feast. Five by letter.

Powee Valley - Pastor J. M. Walker: Ezekiel 1:18; Num. 20:29. One by letter; one profession of faith.

Thirty-sixth and Grand - Pastor Jas. W. Thompson: True Relation of Holy Spirit; Faith.

Third Ave. - Pastor S. J. Cannon: Sowing and Reaping; Excuses. One for baptism, five by letter, one by relation; meeting continues.

Twenty-second and Walnut - Pastor M. P. Hunt: Civic Righteousness; Why Christ's Death. One for baptism, two by letter, two baptized.

Twenty-sixth and Market - Pastor B. E. Reed: The Christian's Sufficiency; Children Brought to Christ. Three for baptism, two by letter, one by relation, thirty-five baptized.

SEMINARY NOTES.

ARTHUR H. MAHAFFEY.

As usual the Seminary opened for the session of 1907-1908 on October 1st. The number of students matriculating on the first day was 194, five more than on the first day of last session. It is gratifying to know that the number has been growing daily.

October 1st, at 8 p. m., Dr. George B. Eager delivered the opening address to a large audience, subject: "Current and Christian Ideas of Progress." At the close of the address, Dr. Mullins having read the articles of faith of the Seminary, called on Dr. C. S. Gardner, successor of Edwin C. Dargan to Chair of Homiletics, to attach his signature. While doing so he remarked: "I can sign my name with great heartiness and pleasure."

Wednesday, October 10th, Dr. William Spurgeon, of England, delivered a very enthusiastic address at Norton Hall, subject, "The Welsh Revival." Suffice it to say it was very beneficial to all who heard it.

Dr. Gardner was away last week visiting the State Convention of Virginia. Drs. Dement and Mullins are away on similar duties in other States.

It was regretted by the faculty and student body that Dr. Sampey was absent on the first few days of the session on account of sickness. A recent message has been received from Dr. Carver who is now on his tour in the East. Glad to know that his health is improving.

The students are very much pleased

with the new manager and matron of New York Hall, respectively, Mr. and Mrs. Vick.

Supplies for last Sunday: Joseph Piani, address West Point; G. S. Jenkins, Franklin street; W. N. Rose, Enin Ind.; E. C. Andrews, Beech Grove, Ky.; E. O. Cottrell, Mt. Washington, Ky.; A. R. Abernathy, Union, Ky.; I. W. Green, Mitchell, Ind.; E. J. Weller, Little Flock; Dana Kerry, Portland Avenue; Lankston, Sandy Hill, afternoon; Bro. J. T. Betts has recently closed a very successful meeting with Bro. A. L. Crawley at Silas, Ky.; G. B. Smalley, Waterford.

THE STATE.

We received the programme for a Bible and Missionary Conference in the Ashland church too late for publication last week. It began on the 20th so that the greater part will be over before our readers receive this. On Friday L. B. Leavell, of Nashville, delivers three addresses, and on Saturday he delivers three, all upon Sunday-school and Young People's work. At night on Saturday, Dr. T. B. Ray, of Richmond, Va., makes an address. On Sunday Prof. Leavell makes two addresses, at 11 o'clock and at 8. At three there will be a mass-meeting. We know Pastor Watts well enough to be sure this Conference, under his management, will be both pleasant and profitable.

We are very glad to learn that Bro. Geo. C. Cates has decided to take a rest. No human constitution could stand the strain to which he has subjected his without breaking down. He has gone to Europe for several months' rest. He has no organic trouble, his nerves have given way. Therefore, there is strong ground for believing he may return in full strength and labor for many years.

Bro. J. N. Eckler writes from Dry Ridge: There will be a series of meetings with the Baptist church at Dry Ridge, commencing Monday night, by Pastor J. L. Wills, assisted by Elder T. C. Ecton, of Covington.

Pastor Wm. M. Stallings writes from Smith's Grove: I closed a meeting at Oakland last night with thirty-four professions and thirty-one additions by experience and baptism, two by letter and a great spiritual awakening in the whole community. I organized this church one year ago with twenty-three members. They now have seventy-five. I go to aid W. J. Puckett in a meeting at Louisa Monday week.

Pastor C. M. Johnson writes from Valley Station: Please change my paper from Buffalo, to Valley Station. I have accepted the pastorate of Beechland Church.

Bro. W. E. Hunter writes from Princeton: Bro. H. C. Hopewell, of Sturgis, has been called to the care of three churches in Little River Association. He will give the Gracey Church two Sundays each month and one each to Rocky Ridge and Lowest Grove. It is thought he will accept. W. E. Hunter begins a meeting the twenty-first with Little River Church, near Hopkinsville, assisting the pastor, Bro. L. L. Spurlin.

Pastor E. H. Spillman writes from Salem: Just closed a twelve day's meeting of great power at Salem Church, Barron county. There were thirty-five additions, twenty-eight baptized, two await baptism and five by letter, one from the Campbellites. Bro. J. M. Bruce was with us, and endeared himself to all by his earnest plain gospel sermons. To God be the praise. I am to help Bro. Bruce in a meeting at Three Springs in this county, beginning tomorrow night.

OTHER STATES.

Pastor W. E. Self writes from Yoakum, Texas. Please change address of WESTERN RECORDER from Hope, Texas, to Port Lavaca, Texas. I go to be pastor of Port Lavaca.

We are very glad to learn that Bro. Sid Williams has recovered his health. He took a six month's rest which he greatly needed, and has now begun his work again, greatly recuperated. He is assisting Pastor Z. J. Amerson at Lufkin, Texas.

The Sweetwater Church, Tennessee, has set apart its new house for the worship of God.

A meeting in the Niota church, Tennessee, closed with fifty professions of religion and twenty-eight additions to the fellowship of the church.

Pastor J. A. Taylor held a meeting in the Shelbyville Church, Tennessee, as-

sisted by Eld. W. W. Hamilton. There were forty professions of religion and thirty-nine additions to the fellowship of the church.

Pastor E. A. Wesson held a meeting in his church at Hobart, Okla., doing his own preaching. There were one-hundred and sixteen professions of religion and one-hundred additions to the fellowship of the church.

A meeting in the Dawson's church, N. C., greatly revived the church and added ten to its fellowship.

Sixteen have been added to the fellowship of the Piney Grove church, N. C., as the result of a recent meeting.

DEAR RECORDER.

We are back at the old place, as a busy crowd of boys and girls, trying to occupy our places among the hustling, rushing throng that make this old world of ours. And while it may not seem from a casual glance that our place is important, or very difficult to fill; yet we feel that upon our shoulders is resting the fair name of the oldest, greatest and best Baptist College in the Southland. The fond expectations of loving parents and friends cause us to remember that success will lighten and brighten their pathways or, on the other hand failure will crush fond hopes and darken to a great extent the remaining vista before them.

The college is moving on in fine order with 210 boys and girls, who are getting in good earnest regarding their work.

In the person of Dr. Arthur Yeager we feel the faculty has an excellent leader and certainly Dr. Yeager has the hearty co-operation of tried and able men. And with the addition of two such noble men as Prof. A. L. Rhoton and Dr. B. A. Dawes, it is not to be wondered at if this year proves the greatest in the history of Georgetown College.

Since Dr. Dawes has come into our midst it seems that a religious enthusiasm has been awakened among our people that is deeper than a mere outward form. Yes we know that this is true, and while the Baptist Church and people are rejoicing in the great things the Lord is doing for us, we desire that the prayers of all Christian hearts shall ascend unto God that even at this time his power shall be manifested in the Salvation of a great number of precious lost souls. There have already been some to renounce the hidden things of darkness. And believing the truth, which declares "my Word shall not return void," we are hoping and praying that there shall soon arise from this place a great shout of triumph because that many are coming home to God. Bro. Dawes surely was sent by a loving Father in answer to the prayers of anxious pleading children. He is a brave, fearless, and able defender of the truth and his messages come with arousing power. During the meeting which still continues; there have been twenty-nine additions to the church.

The Ministerial body of the College is encouraging. There being twenty-four earnest young men who have heard the call and answered "Here am I send me." They come only as others, with a determination to prepare themselves for greater usefulness in the Master's vineyard. About eight or ten of them are pastors and the rest engage in supply work. Pray for us.

Georgetown, Ky.

The messengers to the State B. Y. P. U. meeting to be held with the First Baptist Church, Lexington, Ky., the evening of October 30th, 31st and November 1st are requested to send their names to Mr. W. E. Davis, President of B. Y. P. U., Lexington, Ky.

MALCOM THOMPSON, Chairman Committee.

DEAR RECORDER:

Enterprise Association closed 13th of October, with a successful session. There being five new churches admitted into Enterprise Association, and work along all lines seemed to be more progressive. Bro. J. W. Abbott, from Baptist Association was present, a representative of Baptist Association, which helps to support a missionary, Rev. L. F. Caudill, in Pike county.

The meeting was a success, peace and harmony prevailing at all times.

This Association takes in five counties, Martin, Johnson, Magoffin, Floyd and Pike. So you can readily see this is a large territory, and but few churches. Pray that there will be a great ingathering of souls in this Association in the near future.

I will give a few facts concerning our work here in Paintsville at this time. I am pushing the work on the church house trying to get the building closed in be-

fore winter. We are in need of means at this time. I have quite a number of subscriptions out, if I had the subscriptions now it would help greatly in completing the building. We will have a fine house of worship when completed. Our Sunday school is growing, second best Sunday-school in town. Work along all lines is encouraging. We will be glad to receive any amount from any person, and it will help greatly now. May God bless those who have a hand in this work here, and bless all who feel impressed to help in the mountains at this time. Remember Paintsville, in giving and praying.

CHAS. MARTIN.

Paintsville, Ky.

DEAR RECORDER:

Rev. U. T. Huber was greeted last Sunday by one of the largest crowds that has yet been at the opening of a meeting. The church house yesterday at Mt. Washington, was crowded and the only thing that prevented more people from hearing the sermon was that more people could not get inside the building. The indications are that more people will attend the meeting than at any previous one.

Marion county roads are in good condition just at present, and this gives splendid opportunity for the people to come to church and hear preaching.

The meeting will continue for several days and nights.

All men live and have their being in an Infinite Ocean of Life, some get more, some get less, depending entirely upon how they respect and reverence Infinite Spirit or ignore it.

We believe that good words, when deserved, should be spoken to the living instead of waiting to frame them in a monumental inscription.

P. F. SKAGGS.

Maple, Ky.

DEAR RECORDER:

You will find enclosed money order for \$2. I have read the RECORDER all my life nearly; am near seventy-two. Have read a great many papers, but none so good as the old reliable. My father was a subscriber to the paper from the time it was established up to the Civil War. After the war closed a brother of mine and I continued the subscription up to 1883; from that time to the present wife and I have continued the subscription.

While Dr. Eaton was editor we have read the paper very close—read and re-read a great deal. We think the WESTERN RECORDER is the best paper in the world and these long years we have enjoyed and have appreciated the paper in the superlative degree. Dr. Eaton was the greatest man we ever knew; was the safest, soundest, sanest and brainiest man we ever heard preach or read after. We think he was the peer of any man in this nation. In his death the Baptists sustain an immense loss. How we loved him, how we miss him, how can we do without him, how hard it was to give him up, how we thank God that He gave the Baptists such a great leader. May God's richest blessings abide with the Eaton family and the readers of the RECORDER and the grand old man that now edits the paper, all of whom we admire above any people in the world. Long live the RECORDER.

M. M. BROOKS.

Somers, Ky.

DEAR RECORDER:

Although so far away from you and domiciled in this little village, which is in a small island off the northwest coast of Europe, yet I gladly welcome your weekly appearance. I often wish some of your American ways would wander over and discover this tight little island, in fact our denominational papers might take a leaf or two out of your book, but there, now, I suppose I should be told that this is not America, and American ways would hardly suit English soil.

I also wish your English information was more to the point. Sometimes a remark causes a smile at this end. This morning September 19th copy came to hand, your reference on page one to P. B. Meyer is away from the mark. His going to Newman Hall's church was as follows: He was resigning a rich church at Regents Park, saying he felt called to work among the masses. The great Congregational church which Newman Hall built was practically empty and as the neighborhood had changed to that of poor and middle-class working people, the trustees thought it was just such a sphere that Meyer would probably be looking for. In approaching him they found that his Baptist views were firm and the only condition he would consider the matter was that they should build a baptistry in the church; this they did, hence he never became a Congregationalist, but taught Baptist doctrines and baptized in what had been a pedo-Baptist building.

Your second remark also wants a little

explanation—the millions of the race going to a bottomless pit "no longer held the mind." Please take it that Dr. Meyer is strong on eternal punishment; what he was deploring was the growth of rationalism in many denominations, and also the great increase in the "larger hope" theory which holds to a kind of mild purgatory and offers universal future life in a sinless world to come.

With all good wishes, I am yours heartily,

S. W. GENTLE-CACKETT.

London, Eng.

DEDICATION.

A great day at Oakland was Sunday, October 20th. The handsome new church house was set apart to the service of God. The house is a perfect gem. A handsome brick, with stout foundation, inclined floor, elegant pews and carpet and art glass windows. The cost was about \$5,000 one-half of which was raised on the day of dedication. Pastor W. M. Stallings, of Smith's Grove, has engineered the work. His people at Smith's Grove aided liberally by their gifts to the building.

He organized the church about thirteen months ago, with twenty-three members. He recently held here a glorious meeting and baptized thirty-one converts. They now number seventy-five, have a good Sunday-school and prayer meeting, and are a great power in the community. I know of no church one year old so efficient and promising. Bro. Stallings has only given them one Sunday afternoon in each month. The Lord has wrought marvelously through him. The sermon was by your scribe, and the dedicatory prayer by Elder W. M. Stallings.

J. G. ROW.

Smith's Grove, Ky.

BROWN UNIVERSITY.

The Brown Union, the social organization of Brown University, appears to be entering on a most prosperous year. While as a rule the membership increases largely throughout the year, there are only seventy-six undergraduates left who have not become members this year.

Announcement has just been made of a course of extension lectures for teachers, to be given at Brown University. Each course consists of ten lectures, beginning in the week of October 28th. The lecturers and their subjects are: Prof. Winslow Upton, "The Solar System"; Prof. W. W. Allison, "Greek Literature in English"; Prof. Courtney Langdon, "French Drama—Moliere"; Prof. G. W. Benedict, "English Composition"; Prof. William McDonald, "The American Revolution"; Prof. Thomas Crosby, "Shakespeare as Dramatist and Poet"; Prof. A. C. Trevel, "German Elementary"; and Helen Willbur Payne, "Physical Training."

Dr. J. Ackerman Cole, of New York, has sent to the treasurer of Brown University, one thousand dollars, to be used for the establishment of a prize for excellence in athletics. The interest of the fund will be available annually. Dr. Faunce and Mr. Marvel will soon decide to what particular branch of athletics the prize will be devoted.

President Faunce announced to the Freshman class this morning the establishing of a course of Freshman lectures, to be given once a week during the latter part of the first term, and the first part of the second term. Half a dozen members of the Faculty have agreed each to deliver one lecture. During the lecture hour all other exercises of the Freshman will be suspended. The object of the course is to open up various departments of University study—their opportunities and their meaning—to the entire class.

The Rhode Island Institute of Instruction, which holds its annual meeting in Providence on October, 17-19, will hold one of its sessions at Brown University, in Sayles Hall. At this meeting President W. H. P. Faunce will preside, and also give a short opening address. The other speaker of the evening will be Prof. Winslow Upton, Professor of Astronomy at Brown, who will speak on "The Question of Life upon Other Worlds."

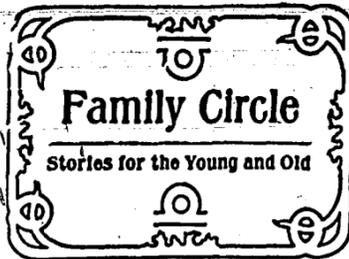
Providence, R. I.

WORK AMONG THE DEAF MUTES.

A convention of the deaf mutes was held at the First Baptist Church, Little Rock, Arkansas recently. The spirit of the meetings was very fine and much enthusiasm was shown throughout. Rev. J. W. Michaels, our missionary to the deaf mutes, was the leading spirit in all these sessions. The earnest efforts being put forth by this consecrated brother are very rich in results and I am of the opinion that our Home Board did very wisely in making the appointment.

BEN COX.

Little Rock, Ark.



BE NOT CAST DOWN.

BY R. C. BUCKNER.

Let's keep our hearts and spirits up,  
Let's always walk in wisdom's ways;  
And when affliction's bitter cup  
Brings sadness to our earthly days,  
Let's still hold on to God's great hand,  
O'er stormy seas or rugged land.

Let's travel His appointed way,  
Tho' dark the clouds or bright the day,  
Sweet consolation He will give  
To help us on while here we live.  
And then, when the last end shall come,  
He'll call us to our heavenly home.  
Dallas, Tex.

WHEN MARGERY WAS GRADUATED.

BY MARY BARRETT HOWARD.

(Concluded from last week.)

She turned and ran back to the house, and Jack gave a whistle of dismay:

"Gee! I never saw Margery in such a rage," he observed. "It's up to us to make ourselves scarce. Come along, kids."

"She'll overtake us before we reach the chapel," said Don, philosophically. "Margery never stays mad."

Meanwhile the usually thoughtful girl had rushed into the sickroom and was sobbing forth all the trials of the last two days, which had culminated in the destruction of her essay.

"Margery, I'm ashamed of you," said her father, who had entered the room with little Katherine, the "next to the littlest baby." "Have you no consideration for your mother whatever? The loss of your essay is vexatious, but you have learned it by heart, so you can recite instead of reading it."

"I won't have an oration, like a boy," wailed Margery childishly.

"Margery! Pull yourself together and do as I tell you!" commanded Dr. Alden sharply.

When Dr. Alden spoke in that tone no one ventured to disobey him, and Margery left the room, pausing on the threshold for a parting shot:

"It's perfectly awful to be the oldest girl in a family like ours. The other girls are having all sorts of pleasant things done for them today, but no one seems to care whether I'm ever graduated or not."

By the time Margery reached the street anger had dried her tears, her eyes shone like stars, and her cheeks were flushed to the tint of a Vermet rose. Ross Challenger, a Columbia law student, who chanced to issue from the house opposite just at that moment, caught his breath in sudden admiration.

"By Jove," he muttered, "Margery Alden is getting to be a raving, tearing beauty!"

There was a waked-up expression on his handsome face as he hurried to meet her.

"Are you on your way to the chapel, Margery," he asked, "and may I walk there with you?"

The novel, indefinable deference in the tone of her old playmate was soothing to Margery's ruffled feelings, and she responded graciously. But they had gone only a few steps when there was the patter of little feet behind them, and little Katherine ran up to her sister, hisping:

"Tate me wiv you, Margy, please."

With an impatient exclamation Margery caught up the child and ran back with her to the room where her father and mother were deep in earnest consultation.

"You promised you'd look after Katherine, daddy," she cried wrathfully.

"Oh, I forgot all about the little rogue, Margery," Doctor Alden exclaimed apologetically.

But Margery was off like a whirlwind to the place where Ross Challenger, an amused twinkle in his gray eyes, was awaiting her. They had proceeded perhaps a block or two, when an anxious mewling was heard, and looking back they saw a white Angora kitten trotting after them.

"Good gracious, you're not going back with that cat?" said Ross, as Margery silently picked up the kitten and turned to retrace her steps.

"If I don't she'll follow me into the chapel and sit on my shoulder during the

exercise," replied Margery, grimly. This time she only went as far as the hall door, and dropping the kitten inside, she closed it again with something closely resembling a bang.

When she rejoined Ross, he tactfully refrained from making any allusion to the kitten, but when a moment later a shaggy head was thrust between them, and Marcus Aurelius, Doctor Alden's big St. Bernard, gazed up into their faces as if to say, "Pardon me for not joining you sooner," the young man gave way to helpless mirth. He stifled his laughter, however, as Margery turned back for the third time.

"Why don't you send the beast home?" he ventured.

"He never will be driven," answered Margery resignedly, "he has to be coaxed."

"Then walk on yourself and I'll take him back," said Ross. "Come with me, sir."

Marcus Aurelius looked somewhat undecided, but he had received favors in the way of bones from his young neighbor in the past, and expected more in the future, so after a moment's hesitation he bounded after him.

Margery had nearly reached the chapel when Ross overtook her, out of breath.

"I stopped to make sure the cow was securely tied," he remarked cheerfully. "I knew if I didn't, she'd come tagging along, too."

At his teasing tone another gust of anger seized Margery.

"You think it's very funny, but I guess you wouldn't if you were in my place, Ross Challenger," she cried. "I wish I need never see another child or animal so long as I live!"

Ross glanced at her curiously. "I beg your pardon, Margery," he said in an altered tone. "You've always concealed your real feelings so successfully that I'd supposed you enjoyed having them all so fond of you."

Something caught at Margery's throat. "Oh, dear," she thought, "now Ross will think I'm horrid, and of course father and mother are dreadfully displeased with me. I know I shall die before this day is over."

Just then she was confronted by an apparition that caused her to exclaim wildly. "Oh, mercy! there's Mrs. Dud Wilcox!" and catching her flimsy skirts in a firmer grasp, she set off at a pace that taxed even the powers of Ross Challenger, the champion runner of his class. He wasted no breath in questioning her as to the reason for her sudden flight—the ranting, red-faced lady behind them being universally known as "the late Mrs. Wilcox."

Margery hurried in at the rear entrance of the building just as the graduates were taking their places, and the whistling chorus which arose on all sides. "Oh, Margery Alden, you've forgotten your essay," did not tend to steady her throbbing nerves.

Her name was one of the last to be called, and as she went forward with empty hands, a little voice from the audience cried loudly, "Is you skeered, Margery?"

Margery's face, which had been white with embarrassment, flushed painfully. Then the blood receded again, leaving it whiter than before. For a moment she wavered, then she walked forward resolutely, anger lending her strength.

"I won't fail before all these people, no matter what those dreadful children do or say," she resolved. "But when it is once over, I'll never try to do anything like other girls again. I'll just stay at home and drudge for the rest of my life."

She felt very sorry for herself just then, but as she raised her head she saw the long row of brothers and sisters regarding her with honest, faithful eyes. Jack had his hand over Teddy's mouth, and the big fellow was looking up at her in such unaffected tenderness that she nearly laughed outright. Somehow, the hard, bitter feeling melted away, and forgetting her own discomfort, she resolved to do her best to allay their affectionate anxiety.

Her essay was no better than the average school-girlish effusion, but it may have been the lovely look in the clear eyes bent so steadfastly on the glowing faces of her "kith and kin," or it may have been that there was something pathetic in the slender hands hanging empty by her side, without the ornate MS. adorned by sweeping satin ribbons that so manifestly supported the other girls during the trying ordeal; but certain it was that when she had ended and made her timid farewell bow, the chapel resounded to thunders of applause.

She was pleased with this mark of approval, and at the formal offerings with which the children were weighted down on their homeward way; but she felt the reaction from the strain of the last few days, and when she was greeted by her father on her return home, she threw

herself into his arms in a flood of tears. "Oh, daddy," she said, "I'm sorry I was cross."

"You are worn out, little girl," he replied, patting her shoulder soothingly. "You must go straight to your room and rest. I persuaded Clara to visit the dentist and she is again restored to usefulness, and a new nurse will be out from the city in half an hour."

"But I must ask mother to forgive me," said Margery with quivering lips. "Well, just one word, and off to bed with you," the doctor said.

A long kiss and the soft whisper, "Mother understands, little daughter; but, my Margy, unless we women chose to live narrow, selfish loveless lives, our hands must be strong to labor, our courage to endure," and Margery went off to drink a cup of hot bouillon brought her by the rejuvenated Clara, and then to sink into the dreamless sleep of complete exhaustion.

She was aroused some hours later by the cautious opening of her door.

"Are yez awake, alannah?" asked Norah Goggin. "If ye are, the docther says ye're to put on your pritty new gown, fer it's the grand celebration we're goin' to giv ye this night."

"Oh, Norah, are you back again?" cried Margery, joyously.

"Fax, an' I am," returned Norah. "an' bad cess to me fer steelin' off mad wid rage, when it was the kind heart of the doctor, God bless him, fearin' me floors would be faded, that spoiled me hat on me. But hurry then, alannah, fer its the foine dinner. I've got fer yez. Tomatty purray, an' briled chicken, an' grane peas, an' strawberry ice cream an' a grand little fig cake."

"Oh, Norah, you duck!" Margery cried, sniffing at the festal odors that drifted in to the room. "I'll be down in time, for I'm starving."

But when Margery saw her plate heaped with gifts from the children, each one the fruit of months of self-denial and hoarded pennies, and when, last of all, she discovered a beautiful enameled watch and pendant from "father and mother with dearest love," she found it difficult to do justice to Norah's dainties, and at the first opportunity she stole out to the quiet porch, her heart bursting with gratitude and remorse. Someone coming up the steps in the twilight greeted her eagerly:

"What luck to find you here, Margery! I wanted to say how sorry I am that I teased you this morning. Jack has told me all about the hard time you've been having, you sweet, plucky—"

"I guess you like our Margy most as well as Prince Charming did his bride, don't you, Ross?" piped a little voice. "Don't you remember how he said,

"My dear, you're a jewel, a lily, a pearl,

'You're a beautiful, dutiful, sensible girl.'"

Quaint little Frances, her six-year-old head filled with fairy lore, stood lifting big, innocent brown eyes to the young man's face. He stooped and swung her to his broad shoulder, his smooth cheek flushing joyously.

"Right you are, little one," he said warmly. "I think her all that and more too, Margery—"

But Margery, in a tumult of sweet confusion, had retreated to the safe precincts of the home circle, where she was brought speedily back from the realms of romance by a brotherly remark from Jack.

"I say, Margery," he said patronizingly, "when I saw you on the stage today, I thought that if your hair had been a trifle less red, and your eyes a bit less green, and you hadn't quite so many freckles, you'd be rather a nice-looking girl."—Interior.

BROADWAY, N. Y. BLOCKED BY A KITTEN.

A kitten that could nestle comfortably on the palm of a man's hand tied up traffic on the west side of Broadway, at Sixth ninth Street for an hour and a half today.

The bit of fur was playing on the southeast corner, when there appeared a black and white bull pup. The frightened kitten the next instant had gone up a tree to a height about midway, between the second and third stories of the apartment house on the corner. There it set up a caterwauling that brought to the windows of nearby apartment houses a crowd of spectators, and caused a crowd to gather in the street.

When Patrolman Coleman appeared the crowd demanded that he rescue the kitten. The policeman never learned to climb trees, especially wet ones, and when he failed to find a ladder he asked for instructions from the station house, and

Sergeant Fittle brought two other policemen to help.

By this time that side of Broadway was filled with wagons, automobiles, and people, each individual having a plan of rescue. A wider search of the neighborhood was made for a ladder, but there was none to be had. Just as the sergeant was about to send in a call for a hook and ladder truck, two moving vans hove in sight, and the sergeant commanded these and made them drive up close to the tree.

Several small boys were induced to try to skin up the rest of the way, but failed. Finally the driver of one of the vans got on top of his vehicle and succeeded in getting hold of a limb of the tree, and by hard work swung up among the branches. Then he made his way to the kitten, which had its claws sunk deep in the bark, as it uttered its doleful cries.

But the kitten did not understand the relief expedition, and only dug in its claws deeper when the driver sought to dislodge it, spitting and biting at him. It became necessary to get the driver of the other van into the tree to help before the kitten could be brought down.

After it had been separated from the rescuer's coat, to which it clung as desperately as to the tree, a sympathetic woman took possession of the little thing, and carried it away to a place where bull pups do not enter and a kitten may find rest.

"IF."

If you want to be interesting, don't talk much about yourself.

If we had more good hearers, we would have more good sermons.

If you are in the wrong place, your right place is empty.

If you want to be strong in trial, don't forget to pray when you are prosperous.

If there is some man you hate, begin to pray for him, and you will get ashamed of yourself, and try to help him.

If you can't be rich, you can become better off by being contented.

If you can't do the work you like to do, try to like the work you have to do.

If you are a Christian, the devil will never get in front of you unless you turn round.

If the earth were covered with flowers all the year round, the bees would get lazy.—Exchange.

HEARSAY EVIDENCE.

Lawyers are so prone to demand answers to embarrassing and irrelevant questions that when a sharn witness can pay them back they get nothing but their deserts.

A middle-aged woman once stood in court as a minor witness. Among other trivial questions of no bearing on the case the counsel for the defendant asked the witness to state her age.

"Sir," said she, "I refuse to answer that question."

"But you must," persisted the lawyer; "why won't you tell the Court your age?"

"Well," replied the witness, "my age I only know by hearsay, and hearsay evidence is never taken in court."

A STRONG CONGREGATION.

"Is this a strong congregation?" asked a man of a church attendant who was just about to leave the house of worship.

"Yes, sir," was the prompt reply.

"How many members are there?"

"Seventy-six."

"Are they rich?"

"No, sir, they are poor."

"How, then, can you say, it is a strong congregation?"

"I say it," was the reply, "because they come to church regularly and esteem God's Word highly; because in general, they are earnest in their Christianity and show it by their walk; they live in peace and mutual love and endeavor with one consent to further the cause of the Lord. Such a congregation is strong whether it consists of fifty or five hundred members.—Ex.

BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 212, South Bend, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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STORIES FOR LITTLE ONES

BILLY BOY'S GARDEN.

BY CAROLYN S. BAILEY.

One fine spring morning when the grass blades were standing stiff and straight on the lawn, and the dandelions were bobbing their yellow heads about, Billy Boy said: "Oh, Mother, dear, you have a beautiful garden with rosebushes, and tulips, and crocuses, and all lovely things in it. And the farmer across the road has harnessed his horses to his plough. I wish I could have a little garden all my very, very own."

Then Mother Dear, who had on her garden hat and her garden gloves, and was slipping rosebushes with her big shears, said: "Here are some beans, and here is a paper of marigold seed, Billy Boy. You may have the sunny south corner by the fence for your very, very own little garden, but be sure you take good care of it like a real gardener."

So Billy Boy put on his blue jean overalls, and took his beans and his marigold seed, and started down the path to make a garden. As he went, he saw a garden rake lying by the side of the path, and was it not strange?—the rake stood up and said in a thin, scappy voice: "Where are you going so early in the morning, Billy Boy?"

"To the sunny, south corner by the fence," said Billy Boy. "to make a little garden."

"May I go with you, Billy Boy?" asked the rake. "Can you do anything to help me?" asked Billy Boy.

"I can clear away the sticks, the stones and the brush," said the rake. "Then you may come, too," said Billy Boy.

So Billy Boy and the beans and the marigold seed and the rake went on together until they nearly tumbled over a little spade, which stood in the path directly in front of them.

"Where are you going, Billy Boy?" asked the spade in a deep, gruff voice. "To the sunny, south corner by the fence to make a little garden," said Billy Boy.

"May I go with you, Billy Boy?" asked the spade. "Can you do anything to help me?" asked Billy Boy.

"I can dig the earth and make holes for your beans and your marigold seed," said the spade. "Then you may come, too," said Billy Boy.

So Billy Boy and the beans and the marigold seed and the rake and the spade went on together until they came, all of a sudden, upon a little hoe leaning up against an apple tree by the edge of the path.

"Where are you going, Billy Boy?" asked the hoe in a common, ordinary voice. "To the sunny, south corner by the fence," said Billy Boy, "to make a little garden."

"May I go, too?" asked the hoe. "Can you do anything to help me?" asked Billy Boy.

"I can keep the weeds from choking your beans and your mari-

golds," said the hoe. "Then you may come, too," said Billy Boy. So Billy Boy and the beans and the marigold seed, and the rake, the spade, and the hoe went on together until they nearly stepped upon a fat, green toad who sat winking and blinking in the path.

"Where are you going, Billy Boy?" asked the fat, green toad in a thick rough voice. "To the sunny, south corner by the fence to make a little garden," said Billy Boy.

"May I go with you, Billy Boy?" asked the toad. "Can you do anything to help me?" asked Billy Boy.

"I can catch the creeping, crawling bugs that would eat your beans and your marigolds," said the fat, green toad, "and I can watch the garden at night."

"Then you may come, too," said Billy Boy. So Billy Boy and the beans and the marigold seed, the rake, the spade and the hoe went on together and the fat green toad hopped along beside until they came to the sunny, south corner by the fence.

Then the rake cleared away the sticks, the stones and the brush. The spade dug the earth and made holes for the beans and the marigold seed. The rain watered the garden, and the sunshine warmed it. The hoe kept away the weeds. The fat, green toad ate all the creeping, crawling bugs, and kept watch at night. And Billy Boy had a little garden, all his very, very own.—*Kindergarten Review*

A BOY'S ESSAY ON LIONS.

The boy's teacher had taken him to the zoological garden with his classmates. Upon their return the teacher asked that each should write an essay on some one of the animals he had seen. Here is a sample for a bright minded eleven-year-old:

"Lions always walk except when they eat, and then they growl. Their roar is most terrifying to men and other beasts when heard in the forest, but when they are in cages it sounds like they were sorry about something. Their tails are not so long as the monkey's according to their size, but keep switching all the time, and the seals can make just as loud a noise and have more fun in the water. They are cats, no matter what you think, and their size has nothing to do with it, and they think without talking. Once a donkey stole a lion's skin and went around bragging about it, but the other donkeys got onto him because he talked so much. That showed he was a donkey. Keep still when you are thinking."—*American Boy*.

THE LITTLE FOUR MARYS.

The Little Four Marys, who always live in the same body, and seldom agree, were not pleased the other night. Their mother was going to prayer-meeting, and as she went out she said: "I want you to go to bed at half-past seven tonight, Mary; you were up late last evening."

"Now, that's too bad," said Mary Willful. "I'm not tired." "Nor I," "Nor I," cried Mary Lazy and Mary Selfish. They all expected Mary Loving would want to do as her mother said; but at first she was quiet. She had meant to crochet a little, after the lessons were done.

Soon some small words were whispered in her ear—"He pleased not himself, and you said you

wanted to be like him." "Let's go to bed; it's half-past seven now. We ought to mind mamma," she said. "Now, I just won't," said Mary Willful.

"Mamma only wants to get us out of the way before she comes home," said Mary Selfish. "She thinks I'm sleepy, and I ain't!" said Mary Lazy; but as she spoke her eyes drooped.

Now it was hard for Mary Loving to insist on doing what she hated to do, but the little voice still whispered, "Shall I take up my cross today?" she thought. And when she spoke with all her heart: "Let's mind mamma; she's always right, and we ought to mind her anyway. I do begin to feel tired."

Mary Willful and Mary Selfish did not mean to give up; but something was drawing veils over their eyes and their thoughts, too; so they let Mary Loving lead them to bed. When all the rest were asleep Mary Loving said: "Dear Christ, forgive this naughty girl who wanted to please herself, and help her—help her!" she was too sleepy for the rest, but he knew.—*Well-spring*.

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Miss Edna Wilson, Sunbeam Leader, 1708 Third Avenue, Louisville, Ky.

Mrs. J. N. Prestridge, Recording Secretary, 118 W. St. Catherine St., Louisville, Ky.

Mrs. W. H. Matlack, 1517 Brook Street, Louisville, Ky.

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#### BANDS.

Butler, \$1; Eminence, \$3; Erlanger, \$2; Franklin, \$7.11; Fordsville, \$15; Goshen W. W., \$1.25; Henderson, \$9.75; Louisville—Broadway, \$3.10; East, \$2.60; Orphans' Home, \$12; Parkland, \$4.75; Thirteenth and Kentucky, 50; Twenty-second and Walnut, \$4.55; Walnut Street, \$7; Grand Avenue Sunday-school class, \$7.50; Maysville, \$3.25; Poplar Grove, \$7.23; Sharpshurg, \$1; Shelbyville, \$5; Stanford, \$3; Sulphur, \$9. Total \$109.59.

Foreign, \$56.05; Home, \$16.78; Tichenor, \$10.80; Preaching, \$4.01; Mountain Schools, \$5.40; El Paso, \$4.55; Margaret Home, \$1.00.

#### Y. W. A.

Bowling Green First, \$35.50; Franklin, \$10.15; Hopkinsville, \$5; Louisville—East Juniors, \$25; Fourth Avenue, \$7.50; W. M. U. Training School, \$25; Owensboro First, \$5.90; Williamsburg, \$10. Total \$124.05.

Foreign, \$83.45; Home, \$2.95; Tichenor, \$15.00; S. S. B., \$5.00; Preaching, \$10.15; Training Home Building Fund, \$7.50.

#### W. M. S.

Anburn, \$5.60; Beechland, \$9; Bellevue, \$5.65; Bethlehem, \$32.25; Berea, \$4.70; Bowling Green, First, \$161; Bowling Green, Mrs. B. F. Proctor, \$100; Burke's Branch, \$7; Cane Run, \$29; Carrollton, \$10; Chaplin Fork, \$2.60; Christiansburg, \$4.10; Clay Village, \$26.80; Clinton, \$5; Covington—First, \$60.75; Immanuel, \$27; Croppers, \$7; Cynthia, \$8; Cecilian, \$13.72; Cloverport, \$19.56; Central City, \$20; Danville, \$10; David's Fork, \$10; Davton, \$42.05; East Hickman, \$13.65; Eminence, \$10; Elizabethtown, \$20; Erlanger, \$6.51; Falmouth, \$28.75; Franklin, \$66.05; Georgetown, \$26; Greenville, \$13.50; Hartford, \$4; Hopkinsville, \$7.35; Hazel Creek, \$7.40; Hickory Grove, \$1.15; Irvington, \$1; Lebanon Junction, \$18; Lexington—First, \$208; Fifth street, \$20; Mrs. I. M. Chenault, \$50; Lewisburg, \$16.25; Little Flock, \$5; Little Mount, \$14.30; Locust, \$4.13; Long Ridge, \$64.45; Louisville—Broadway, \$461.33; Broadway, Mrs. J. B. Marvin and daughters, \$100; Clifton, \$16.60; East, \$117.20; Emmanuel, \$4.20; Fourth Avenue, \$51; Highland, \$32.90; Parkland, \$29.25; Twenty-second and Walnut, \$25; Walnut Street, \$31.09; Grand avenue, \$16.50; Mayslick, \$6; Maysville, \$5; Mt. Pleasant, \$6.70; Murray, \$5; Monticello, \$5.45; Mayfield, \$5;

New Castle, \$25; New Liberty, \$5; New Salem, \$13.36; New Union, \$30; Nicholasville, \$15; North Fork, \$1.60; Olivet, \$5; Owensboro—First, \$8.81; Princeton, \$2; Paris, \$5; Pembroke, \$10; Pembroke, Mrs. J. R. Payne, \$100; Pigeon Fork, \$9; Poplar Grove, \$5.30; Providence (Elkhorn), \$5; Providence (Boone's Fork), \$2; Providence (Simpson), \$15.94; Richmond, \$50; Rochester, \$5; Russellville, \$14; Salem (Bethel), \$18.62; Salem (Shelby), \$35.27; Shady Grove, \$5.00; Sharpshurg, \$15.00; Shelbyville, \$30.75; Simpsonville, \$6.00; Smithland, \$2.50; South Union, \$10.00; Stanford, \$3.00; Stehensport, \$15.40; Sulphur, \$11.25; Union Grove, \$6.96; Versailles, \$5.50; Wadsworth, \$54.85; Walton, \$13.15; Williamsburg, \$15; Winchester, \$1; Worthville, \$5; Buck Run, \$20; Millers, \$5; Henderson—Ladies Aid, \$36; R. E. Smith and wife, \$10; Hardinsburg, \$6; Training Home board, \$500. Total \$3,300.96.

Foreign, \$1,039.29; Home \$376.75; Tichenor, \$114.95; S. S. B., \$59; Preaching, \$261.08; Mountain School, \$281.39; Training Home—Building, \$1,081.50; Support, \$95; M. Home, \$2. Grand total, \$3,534.60.

#### MISS WILLIE LAMB,

Sec'y and Treas. C. C.

New Bands Enrolled—Monte rev: Louisville—Baptist Orphans' Home, Thirteenth and Kentucky.

New Y. W. A.'s Enrolled—Lawrenceburg.  
New W. M. S. Enrolled—Mayfield, Worthville, Buck Run, Forks of Elkhorn, Little Bethel, Somerset, Dunmor, Hazel Creek, Friendship.

#### WEST KENTUCKY ASSOCIATION.

The West Kentucky Association held its fifteenth session with Poplar Grove church, near Hickman. The session lasted three days and was a very pleasant and profitable one. Bro. J. C. Midgett preached the annual sermon from the story of Gideon. Brethren R. W. Mahan and M. E. Dodd were re-elected Moderator and Clerk, respectively. The letters from twenty-seven of the thirty-one constituent churches were read and showed an increase over last year in most instances. There have been many gracious revivals and there were reported 200 baptisms more than the preceding year. There was a pleasant rivalry between, Fulton, Columbus, Arlington and Clinton messengers as to which church was in the lead in total contributions during the year. They stood in the order named, the church at Arlington, however, led in mission contributions and advanced from the sixth place in 1906, with total contributions of \$539, to third place in 1907, with a total of \$1,776.68. We rejoice with Pastors Dodd and Norris in the glorious progress and bright outlook of the cause in Fulton and Columbus.

The Central Baptist church, of Fulton, Elder G. E. Holt, pastor, applied for membership in the body. The church letter reported twenty members, eleven male and nine female. They will occupy the needy field in Fulton known as Riceville. The petition for membership in the Association was rejected, as there were eleven opposing votes, and the constitution demands a unanimous vote of the messengers present.

During the session of the body a new church was organized in the home of Bro. Cartwright, as the result of the labors of the Associa-

tion Missionary, G. E. Holt. The church took the name of Spring Valley and was received into the Association.

The Association elected a new board, with headquarters at Clinton and Pastor J. C. Midgett as chairman, and instructed them to employ a missionary for full time. The great destitution in our bounds demands attention and this forward step is praiseworthy.

The reports on missions and kindred topics were good. A brother who has attended most of the meetings of the body since its organization declares the mission discussion the best in the history of the Association. Home Missions was especially dwelt upon. The subject of Prohibition received enthusiastic attention from Brethren Norris, Mahan, Midgett and others.

The next meeting will be held with South Ballard church, about three miles northwest of Bardwell.

The Poplar Grove church is a strong and prosperous body, and is making rapid strides forward, under the leadership of their consecrated pastor, J. W. Bruner. They entertained their guests royally, and the pastor had a rather unique way of rapidly assigning homes, which worked like a charm. The church is rejoicing in the results of a gracious revival in which over thirty souls were saved, and there were twenty-four additions to the church. Their house of worship was swept away once or twice by storm, but they have a commodious and comfortable church house on a beautiful site.

Our work at Arlington moves quietly and steadily forward. During the month of September, Elder J. W. Bruner assisted the pastor in a nineteen-days' meeting, which resulted in thirteen conversions and twenty-two additions to the church. His stirring, spiritual sermons moved the entire community and wrought great good until, through long strain, his voice gave out and demanded rest. Bro. M. E. Dodd then came to our assistance for a day or two, and on the following Sunday afternoon returned to deliver an address at the baptism of eleven candidates. Many agreed with the pastor that it was the greatest address on baptism they had ever heard. The words of Dr. A. C. Davidson concerning Dr. Frost's "Moral Dignity of Baptism," are a fitting tribute to this kindred address. "Baptism as a revival theme, as a theme for consoling the afflicted, as an act of devout worship: all this was set forth in such a devout way as to make baptism a new thing for us." Tears were in many eyes at the conclusion of this address of nearly an hour to the listening throng which sat on the green, sloping knoll just above the baptismal waters. Two of those baptized have suffered some persecution but they remain faithful.

The church has recently greatly beautified the interior of their building by reseating, papering, painting and carpeting it. Peace prevails and we look forward upon a bright and promising future of usefulness.

W. C. TAYLOR.

#### GOSHEN ASSOCIATION.

The Goshen Association met at Pleasant View church, four miles east of Millward, on the I. C. R. R.

Bro. I. M. Washburn, pastor, had his forces well organized, and the details were managed with the sagacity of a veteran. Though this Association is not renowned for its large contributions to missions, it

must be said to her credit, that, under the direction of Bro. H. B. White, Moderator for sixteen years, it is the most remarkable of any Association of eight I have attended this year for promptness of messengers, with letters on first call of the Moderator. Every letter was present with messengers.

Bro. J. R. Ward preached the sermon, and a crowded house enjoyed its thoroughly Gospel ring.

After reading the letters, Bro. J. Wess Layman, a layman indeed, was elected Moderator, and Bro. W. B. Montgomery, a layman in deed, was elected clerk. Brethren White, Winchell, Duncan, Conaway, Likens, Cummins, Criswell and King, with Pastor Washburn, were present, with visiting brethren, Granville Keith, of Gasper River; John Davis, of Green River, and S. C. Humphrey, of Shelby county.

Committees were all ready to report, and the scant details of work done made it easy.

This Association is surrounded by hardshell territory, and partakes of its influence. Some noble missionary spirits are found here.

The Association is growing, and let us pray that they may pursue to the end. Many readers of the WESTERN RECORDER here, and twenty-two new subscribers added to the list.

S. C. HUMPHREYS.

#### REMARKABLE DISCOVERIES AT POINT BARROW, ALASKA.

Captain Tuttle, of the United States revenue cutter Bear, made a number of interesting investigations at Point Barrow, Alaska, during his recent trip in Arctic waters. Two years ago, when he was cruising in the southern part of the Arctic Ocean, Capt. Tuttle stopped at Point Barrow, where a missionary told him of a discovery by natives of a remarkable house on a cliff fronting on the ocean, about fifteen miles southwest of Point Barrow, forty feet above tidewater and thirty feet from the top of the cliff. The house was built somewhat after the plan of the structures of the primitive inhabitants of America. The ribs of an enormous whale, or of some animal now extinct, were used for a frame work, and over these skins had evidently been stretched. No trace of the skins, however, could be found, but the framework of the house was intact. At the instigation of Capt. Tuttle the natives of Point Barrow made excavations in the cliff, and brought away all the utensils that could be discovered. The immense bones that made up the framework of the house were left on the shores of the Arctic. All of the utensils were brought to Point Barrow, and this summer when the Bear visited that place they were turned over to Capt. Tuttle.

The utensils found at the spot consist of a bailer for a boat, or hodaka, as the Alaskan natives call it; a carved ivory row lock, four stone knives, a bone knife, and a skinning knife. This skinning knife is a curiosity in itself. It might be said to be in the shape of a crude, old-fashioned drawing knife, such as is used by carpenters, minus the handles. It is about the length of a drawing knife, but the stone blade, which is fitted in the centre, is about four inches in breadth by three or four inches deep. The boat bailer is made from the ivory of a mastodon tusk. It is shaped somewhat like an old-fashioned gourd dipper, will hold about one pint of water, and the ivory is

stained a deep yellow from the long lapse of ages.

Two of the stone knives are very crude. Another, evidently made of slate, looks better. It is chisel-shaped and a man of the stone age might have found it serviceable. The fourth knife is a beautiful specimen. It has a bone or ivory handle, and the blade, which is also chisel-shaped, looks rather formidable. The whalebone knife might be said to resemble a corn knife, or machete, such as was used by the Cubans in their war for liberty. A peculiarity of this knife is an etching of a prehistoric animal on the blade. The image appears to be a rude caricature of a rhinoceros in some particulars. The two forelegs, however, are shorter than the hind legs, giving a faint impression of the kangaroo. There is an enormous task on the nose of the animal and it has a long tail. There is a probability that the knife may have been made from a bone of the animal depicted on the blade, and the etching may have been attempted on the part of the artist to perpetuate the fame of killing the monster.

The ivory rowlock is also etched. The work on this relic is much more delicately and artistically done than on the knife. The etchings are of fish and sea monsters, and there are five or six of them, there being several fragmentary heads and tails etched on the piece. These are all the relics that were found in the house, but the unusual disadvantages under which the excavators labored doubtless caused them to overlook many utensils that would be of great value to archeologists. Some effort may be made to bring the bones of the house framework down from Alaska and set them up in the Smithsonian Institution, just as they were found in the cliff. The fact that there was thirty feet of gravel and earth above the house, and that all the utensils were of stone and bone, and mastodon tusks, warrants the conclusion that the house was built in the remotest antiquity.

All the relics were turned over to Capt. Tozier, of the revenue cutter Grant, this morning. In addition to these, Capt. Tuttle brought down a large collection of very rare Siberian and Alaska curios, which were also turned over to Capt. Tozier, and will be added by him to his splendid museum of northern curios which he has been many years in collecting. Among the treasures brought by the Bear is a native Siberian skin goat, or padaka, worn by a native headman. It was woven from the hides of deer killed at different seasons, which gives coloring and beauty to the garment. There is also a section of what has been an enormous mastodon tusk, a pair of beautifully woven skin shoes, a number of Russian pipes made of lead, a knife about 700 years of age, made with a blade of iron and the handle of ivory from a walrus or mastodon tusk; a second knife made in the same manner and chisel-shaped, a number of native fishhooks and primitive fishing gear used by the Alaskan natives who have not come in contact with the whites; a bow and arrows for killing ducks, a weapon made of bone beads which are strung on sinew and is used for throwing over a duck and entering its wings, when it is captured by the hunter, and many other curios.—New York Evening Post.

The habit of trying to see good in everything is the making of a great soul.

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**GOOD COWARDS.**

The worst thing about good people is that they are such cowards. We have all assisted, and more than once, at a meeting which has been a parable of human life. It has been let us say, a church meeting, a vestry meeting, the business meeting of some committee or political organization. There is sharp difference of opinion, and, perhaps, some question, of principle involved. The discussion becomes unpleasant; bitter things are said; the air is electric. What happens? One by one the best men and women get up and leave the room. The wrong-headed, the selfish, the cantankerous, remain—and carry everything before them! Interrogated as to why they left the meeting in possession of the awkward and stupid people, the really nice people, who ought to have stayed and supported the right, always answer, "Oh, I don't like that sort of meeting. It distresses me too much. I can't bear it." And so the good cause is lost. When we saw this first our souls sickened within us. It seemed to us then, in the days of our strong young manhood, that "a shameful and horrible thing had come to pass in the land," and we wondered "what we should do in the end thereof!" So many of the best people shrink from the rough work which at times has to be done for the Master. Christians have yet to be pathfinders, pioneers, iconoclasts, destroyers of the old, stern builders of the new, grim fighters for the truth. With trowel in hand, but with sword on thigh, we build again the walls of our Jerusalem. For the day of the Lord is ever upon us. And "the meekest of saints can find stern work to do in the day of the Lord at hand."—*Aked.*

**MISSOURI LETTER.**

J. N. BARBEE.

The announcement has been made that Hon. E. W. Stephens, of Baptist name and fame, president of the Southern Baptist Convention and Moderator of the Missouri Baptist General Association, prominent member of the Columbia Baptist church, will not be a candidate for the nomination for Governor. Bro. Stephens and wife and daughter sailed from San Francisco on October 15th for a trip around the world. Mr. Stephens and family will visit Japan, China, the Philippines, India and the countries of the old world. Mr. Stephens has never been a candidate for any office, notwithstanding his eminent fitness to successfully and admirably fill any State or larger office.

**A Prominent Baptist Gone.**

Judge John M. Givan, a very prominent lawyer and judge, a Christian gentleman and thorough Baptist, died Thursday, October 4th, at his home in Harrisonville. The funeral and obsequies were conducted by J. P. Green, President of William Jewell College, and an old-time and true friend of the deceased. The Judge was ailing only a short time.

**Story of Genesis Confirmed.**

It is announced that Brugesch Bey, the famous Egyptologist, has discovered hieroglyphics which confirm the story in the Book of Genesis as to the "seven lean years" in Egypt 1,700 years before the Christian era. The inscription shows that about that time the Nile failed to rise for seven consecutive years, and as a consequence there was a great famine throughout the land. Biblical students and theologians are eagerly awaiting the publication of the inscription.

**Jewish People In America.**

The *New York Tribune* takes the following from the Jewish Year Book, just issued by the Jewish Society of Philadelphia: "The Jewish population of the United States is given as 1,777,185, which shows that only two countries have a greater Jewish population, viz.: Russia, with 5,215,805, and Austria-Hungary, with 2,076,378.

**Rev. Wm. P. Pearce in Demand.**

Our beloved pastor, the Rev. Wm. P. Pearce, is in demand for evangelistic services. Already, since his pastorate of three months, a number of invitations have come to hold meetings as a pastor. The last one was from Rev. W. S. Bayne, of Paris. Bro. Pearce is a mighty power for truth in this city and county (Pike), and will, under God, bring things to pass.

The following is from *The Word and Way*:

**Nothing to Preach.**

A preacher with, nothing to preach is in a bad way. Here is the case of a young man who studied theology under Prof. Foster, of the Chicago University. Before he got through with his course he decided to give up his purpose to preach, and to go into the real estate business instead. Here is his statement:

"What did Dr. Foster teach you?" "Well, he showed that there was nothing miraculous about the Bible; that the religion of the Jews

just grew up naturally like other religions; that Jesus Christ was the Son of God only in the same sense that all of us are; that the miracle stories can't any of them be true; that the death of Jesus didn't do anything for us; that it's our own character that saves us, and we don't need the benefit of anybody else's character, and so on—all that goes with that. When I found I believed all this, I didn't seem to have anything to preach, and so I gave it up."

If what Dr. Foster taught that young man be true, what is there for anybody to preach?

This reminds us that last May T. T. Eaton had occasion to challenge any man to name any heresy which a professor in the University of Chicago might teach for which he would be called to account or dismissed by the trustees. No one ever dared to accept the challenge.

I am very, very glad that everybody by a large majority don't believe in Dr. Foster or his teachings. I am exceedingly glad, ye greatly gratified that so many of our schools and universities are not afflicted with men like Prof. Foster, but that they have men like Green, of Missouri, who stand for truth and righteousness, and that when men go from under their instructions they have plenty to preach.

Louisiana, Mo.

**DEAR RECORDER:**

I am just home from a two-weeks' meeting with Pastor I. T. Lewis in his church at Stephensport, Ky. Counting seven which the pastor had received just before I reached him, there were just forty accessions to the church. Thirty-three for baptism, seven otherwise. Revivals just preceding ours in the bottoms and at Tucker's School house, conducted by Brethren Will Everetts English, also by Bro. Willett, did much to air ours. Bro. Gardner Hawkins, eighty-one years old, and his little grandson by the same name, eleven years old, both professed faith in Christ and were baptized together. Their profession and baptism were scenes that beggar all descriptions. A minister beholds but few such in a long ministerial experience.

Pastor Lewis has been with Stephensport Baptist church seven years. He has a great hold upon the church and town. Missions and all departments of church life have had a marvelously substantial development under his ministry.

He is the friend, and seems the spiritual adviser of everybody. The church is thoroughly evangelistic, and although they have a protracted meeting each year they always have a large number gathered in each meeting. The writer, together with all Stephensport and country for miles around, was made very sad to learn that Bro. Everetts English's eyes are in a critical condition. The specialist in Louisville says they are better, but that his sight is still in peril. Let all who read these lines join in prayer that God may not permit blindness to come upon this useful, consecrated and brilliant young minister. Such an affliction would be an unspeakable calamity.

Pastor W. E. Hathorn, Norwood, Ia., has just closed a good meeting with Pastor J. R. Hobbs at Walnut street here. Some twenty-five were added, and the church greatly revived. Bro. Hobbs is making things move at this church. Evangelist W. W. Hamilton has been two weeks with Pastor Nowlin at the Third church. Some forty have been added, and the meetings

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will continue another week or longer. Bro. Hamilton is a great evangelist, safe and sound.

Pastor of the First church, L. B. Warren, is absent, aiding Pastor White, of Beaumont, Tex. Good reports are being received here from the meetings. Bro. Warren received thirty into his church here during September at the regular Sunday services. In Bro. Warren as our pastor we are finding a compensation for our long months of waiting. His fine presence, his lute-like voice, his adaptation and consecration, his genial and conciliatory spirit and his mind to work and ability to keep us at it make him fit in the highest degree to be

pastor of the First church. THEODORE N. COMPTON, Owensboro, Ky.

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**The Farm  
and Household**

Jos Stewart bought a lot of corn at \$3 per barrel in the field. J. T. Hedges bought 30 acres of corn delivered this fall at \$2.25 per barrel.—*Paris Kentuckian.*

Jerry Reeves sold this week to Mr. Caywood, of North Middletown, a four-year-old combined horse for \$200; to Henry Wright a horse for \$90, and to Bev White a mule for \$85.

Mr. J. Tewmey leads the sheep raisers this year, says the Harrodsburg Herald. Out of 37 ewes he raised 67 lambs and sold 47 of them that averaged 92 pounds, to W. J. Hanna at 7 cents a pound. The wool of lambs from each ewe netted him \$13.25.

Mr. W. F. Richardson, of Glasgow, bought two heavy horse mules last week, four and six years old, 16 hands, for \$265.

Mr. Lewis Peden, of Temple Hill, sold Mr. Bluford Underwood, of Roseville, a pair of four-year-old mules for \$590.

Neal Franklin and W. G. Maggard, of Hiseville, sold nine weaning mare colts to Shobe & Craig, of Warren county, for \$1,010—an average of over \$112.

The 1907 crop of Burley has made its appearance on the Louisville market. One hoghead was from Hart county and sold at \$10.50, and another was from Trimble county and sold for \$9.10 per hundred.

Tobacco in Clark county is all housed and in good condition. Much of the corn crop is now cut and shocked. Wheat sowing is in progress and about ten days more will find the work finished. The Clark county Equity Warehouse is in course of construction. It will be 82 by 194 feet with walls 10-12 feet high.

Mr. Clem Bank, of Cane Valley, recently sold three ginseng roots weighing one-half pound for \$3.22 1/2, the highest price ever paid for three roots in Adair county. Mr. Wm. Dulworth, the largest ginseng cultivator in this county, marketed in Louisville recently one hundred and forty-eight pounds of ginseng of his own growing for which he received \$888.

The tobacco crop in Christian county neighborhood is in the barn. Some few farmers have commenced wheat sowing. Corn crop is fine. The hay crop is considered the best for a long time. Hogs are scarce and many dying.

T. J. Burgess, of Sadieville, received 200 mule colts October 1st. He sold to W. J. Ruffie, of Williamsport, Tenn., at \$60 to \$90 per head. Milligan Fleming sold to Warren Davis a bunch of hogs at \$6.25 per hundred. One hundred and seventy-seven of the hogs shipped to Cincinnati last week by H. C. Allen & Son sold at \$7 per hundred. This is a premium price and the best sale made by one firm in the Cincinnati market this season. There was not a cull in the bunch. Sixteen heavy sows sold at \$5.90, the top of their class.—*Georgetown Times.*

**THE VALUE OF VEGETABLES.**

An authority in one of our leading daily papers has carefully summarized the main points that make for health in the use of food. He says:

"While I am in favor of a mixed diet, I would suggest that a certain amount of care be used in the mixing. It is also well to recognize the fact that we should seek quality rather than quantity." He then makes an interesting comparison of the food values of the more common meats and vegetables, and adds: "Fish has so much refuse and the flesh contains so much water that the proportions of nutrients are smaller than in ordinary meats."

From the naturally organized foods (not from a bottle) you should obtain what the system requires to strengthen the nerves, stimulate the liver, clear the complexion, and all the iron that is needed to build up the blood.

It is an absolute fact, demonstrated by recognized scientific investigation, that no inorganic element can, in any way, be assimilated by the system and converted into the various tissues and structures of the body.

Therefore, if you need iron in the blood get it from the food from which it will be readily absorbed. I give herewith a few of the principal ones of which the thin-blooded person should partake freely, viz.: Spinach contains from 33 to 39 per cent. of iron; asparagus, 20 per cent.; beef, 17 per cent.; yolk of egg, 10 to 24; cabbage outer green leaves, 17; dandelion leaves, 14; apples, 13; hazelnuts, brown skins, 13; cherries red, pitted, 10; almonds (brown skins), 9.5; strawberries, 8.6 to 9.3; carrots, 8.6; beans (white), 8.3; cherries (black, pitted), 7.2; peas, 6.2; potatoes, 6.4.

In addition to the foregoing it may be well to remember those foods that seem to possess other values, viz.:

Lettuce is good for the nerves, cooling to the blood and a good sleep producer, containing, as it does, opium in its natural state.

Celery is also good for the nerves, for nervous dyspepsia, neuralgia, and also for rheumatism.

Cauliflower contains the largest percentage of phosphorus of any of the common vegetables.

Cucumbers contain arsenic of sufficient quantity to affect the complexion beneficially, if eaten freely, not foolishly. They are also said to contain potassium, silicon, chlorine and phosphorus.

Spinach and dandelion have a marked effect upon the kidneys; the former also giving relief to those troubled with gravel; also good for rheumatism and gout.

Carrots are good for asthma. If eaten raw, early in the morning, they are highly recommended as a complexion beautifier; also said to produce a most astonishing effect on the hair, skin and eyes. They contain a large percentage of sulphur.

Onions are among the best nerves known—a sovereign remedy for coughs and colds, also for eczema and scurvy. Being soporific, they are invaluable for those troubled with insomnia. They are of great value in absorbing impurities from the blood. The onion is the only vegetable that is readily inoculated with disease; therefore reject those that are tainted.

Cabbage (raw) when young and tender furnishes phosphates to enrich the blood.

Turnips, also radishes, are recommended for gravel, scurvy and nervous disorders. Radishes were fed abundantly to the pyramid builders, by order of Pharaoh.

Boiled beets, served with salt and oil, were used by the Greek philosophers as an aid to mental exercise. Artichokes were used extensively by the Arabians for the liver. They are regarded as particularly wholesome for any one leading a sedentary life.

Rhubarb (pie plant), when properly prepared and thoroughly cooked, is a mild but efficacious laxative.

Apples, juicy apples, eaten just before retiring promote sound sleep, excite the action of the liver, thoroughly disinfect the mouth, help the kidney secretions, prevent calculus, relieve indigestion, and, as a so-called brain food, contain more phosphoric acid in an easily digested form than any other fruit.

Water cresses are cooling; also a good tonic and stomachic.

Blackberries are excellent for diarrhoea in allaying inflammation. Cranberries are recommended for erysipelas and malaria.

It will thus be seen that fruit and vegetables play a very important part in the game of get well and keep well.—*Selected.*

**BEE HINTS.**

Keep the hives protected from wind, rain and sunshine. The best way to do this is to slip over them a cap made of tarred paper, such as is commonly used for roofing or lining, tacking it on the outside lid that is a little larger than the hive in such a way that the lid or board cover will keep out the rain, and hold it in place. Of course, it should, before tacking, be folded in the shape of a hive, and be made of such size that it will slip easily over it, like a box turned upside down.

Learn if the bees have plenty of food. There should be at least fifteen pounds of stores at this time of year. To determine this weigh an empty hive, and then weigh all those with bees in them. Allow about five pounds for the weight of the bees and comb and moisture. Therefore, if the weight of the hive with bees be less than about twenty pounds, not including the weight of the hive itself, the owner should then prepare to feed them at once.

Early spring feeding will be found very beneficial for all light or weak colonies, and also for those that have reduced or scanty stores. Prepare the food by making a cake of hard dry candy, and place it in the super or box over the hive, and under a chaff cushion with which they are protected during the winter and spring. This means that the food should lie on the frames directly over the cluster of bees, where they can get at it without coming out for it.

Make the bee candy by boiling granulated sugar (white) in water until it has reached the condition where it will form a hard string as it drops from the spoon, or where it will become hard when dropped into cold water. In other words, boil it until it reaches the stage that is considered right for making fudge. Then stir it in a pan while cooling until it becomes grainy. It should not be stirred until it is entirely cold and will not stick together, as it should not be fed to them when pulverized, but it should be in a granulated condition and yet in the form of a block, not more than an inch thick, and as wide and long as the owner may

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wish to use, although it should not fill all the space under the chaff cushion.

This early feeding stimulates the queens to lay, and is one of the first important steps toward building up strong colonies in the spring, as well as carrying colonies through the winter, which would be about starved at this time of the year if not given care. Many colonies of bees which are yet alive will be found dead within a few weeks from starvation if not fed soon.—*Pennsylvania Monthly Bulletin.*

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**ITEMS OF INTEREST**

News the World Over.

A hill in the department of Ardeche, France, with a cubic measurement of not less than one million yards, has been undermined by the filtration of the water, and is moving at the rate of 120 feet an hour. Six hundred feet of roadway and two bridges already have been obliterated, and the shifting earth has dammed up two streams which are rapidly forming a vast lake.

Hardly a day passes that a statue is not erected to some one in this country. One has been put up in New York City by the German-Americans to the memory of Gen. Franz Sigel, who was one of the bravest fighters in the army. The statue is the work of Carl Bitter. It was unveiled by Franz Sigel, a son of the General. Gov. Hughes made the address. There were 30,000 in the parade.

The London Times says a Japanese imperial ordinance rigorously forbids all foreigners, Americans as well as others from working in Japan as laborers in agriculture, manufacturing, mining, fishing or other industries outside of certain narrow resident settlements which have been granted to foreigners. Japan has a good deal of impudence, in the face of this regulation to find fault with the United States for refusing to receive Japanese laborers.

England having taken with due meekness the mobbing of her subjects in Washington, not because they had been guilty of any crime, but because the United States citizens consider them undesirable, another mob has followed the example of the first. Hindus were driven from Danville, Wash., over the line into Canada. The law ought not to allow of their coming into this country and a treaty should be made with England to that effect. They will soon smother out the white race if they are allowed, for they have so many millions who can come.

A pair of white crested tournacons, the first brought alive to this country, are in the Zoological Garden in New York City, and are in excellent health. These are very beautiful, their crests being white and the rest grass green, except the large feathers in the wings, which are red. The thing of especial interest is that when these birds bathe some of this red washes out and makes the water pink. The color is metallic copper, also an unusual phenomenon.

In 1903 the German Government ordered the Mormon missionaries to leave Germany. A compromise was effected on the pledge of their leader, Cannon, that no more proselyting would be done. It seemed there were already several thousand converts in Germany beside those who had gone on to Utah. It now appears the Mormons did not keep their promise and three from the United States have been driven from Germany by the police, who are watching the others closely.

The Interior says it has the highest authority—that of the lady herself—for declaring Vice President Fairbanks had no knowledge whatever of the cocktails which were on his table when President Roosevelt dined with him. This lady, a neighbor and intimate friend, was helping Mrs. Fairbanks prepare for the large company. When the guests were arriving and Mr. and Mrs. Fairbanks were busy with them, she went into the dining-room and saw there were no drinks. She thought President Roosevelt was accustomed to them and it would never do not to have some drinks. So she telephoned a hurry order to her husband's club and the cocktails were sent up in an automobile.

The Vice President is a devout Methodist and teetotaler, and he denied having ordered the cocktails, but declined to say who did, not being willing to tell on a lady. The Methodists in their Conference voted down his name as a delegate to the General Conference on account of the cocktails. When the lady learned this she told the story of her doings, but it was too late for the rebuff he had had from the Conference to be undone. It is too bad, for Mr. Fairbanks is a man whose brains and cool wisdom would have been valuable in the General Conference.

**— 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.

TERRY.

Brother Moses Terry left us for heaven October 6th, 1907. Truly a great and good man has fallen. He was one of the leading members of Meeting Creek Baptist Church. Was active in all lines of church work, but his greatest work was in the Sunday-school. There he was indeed a Prince. Every child loved him and loved to attend where he was a teacher. Bro. Terry was not only a leading church worker; but also a leading citizen, in whom all men had confidence. While in death's agony he said: "To me dying is glorious."

C. J. BOLTON.

One of our exchanges has set going the couplet which went the rounds of the church newspapers a few years ago.

"What kind of a church would our church be, If all its members were just like me?"

It is a searching inquiry and very good to be taken inwardly, like a dose of "spring medicine." It has been known to induce repentance and amendment of life, and to help much in the quickening of lagging service. The truth is that the average church-member does not distinctly realize that the church life is and can be only what he makes it. There is a feeling that in some way, "our church" has a character of its own, which makes it pleasant, or otherwise, to belong to it, but with which the single member has little or nothing to do. The consequence of that notion is that if the church is made up of those who hold it, it probably has but little character of its own. Other members may be so vigorous and do so much as to preserve a good character for the church, but if very many come to feel that the church will go on all right without reference to their own relation to it, it will be sure to weaken and lose character. And on the other hand, any member who asks himself the question of the couplet and answers it honestly, in the endeavor to make himself the kind of church member he ought to be, may give a quickening impulse to the church life that will be felt throughout the whole body. We wish the question might receive new consideration this spring. The answers would be various. But they would be sure to produce enlivening in a good many churches.—Presbyterian.

"If there be first a willing mind, it is accepted according to that a man hath." "In a word," says the Living Church, of Milwaukee, "the genuineness of that which a man would do if he could is mirrored in that which he does, as he can. This, therefore, must, for all time, stand as his judge. And so soon as this truth makes its reality felt, the searching question stirs within—if this be indeed the measure whereby willingness to do is to be judged, and therefore the measure of accountability, would it not be well, in the parlance of the world, occasionally to take account of the assets for which one must answer? In funds available, the sum may be small; for the majority of men such is the case. Yet, however, limited, that it has its own responsibility, is clearly evident—according to that a man hath." Probably, however, it is the least of many valuable possessions demanding account. What of the riches of health, time, opportunity, gifts spiritual, mental, or physical? Are not these all trusts, things, truly which a man hath? It may be but a voice waiting to be consecrated to the worship of Him who gave it. It may be but an hour, daily, free to His service. Physical strength, only, perchance, called to lighten the burden of one less strong. Gifts of personality, it may be, conscious of personal influence; social position wielding weight and the force of example. And what if it be capacity and opportunity to respond to the pleading call for volunteers on the mission field? All, or any of these, are to be summed up in "that which a man hath," and declared to be 'acceptable'; and till using them to the very best advantage possible, let no one plume himself on the generous deeds, the noble works he would do with that which he hath not."

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

OCTOBER.

38—Franklin, Frankfort.  
30—Graves County, Mt. Pisgah church, three miles East of Boaz.  
Clover Bottom.  
Landmark, Bethlehem church.  
If changes or corrections are necessary, please write to the papers.  
J. K. NUNNELLEY, Secretary.  
Georgetown, Ky.

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ITEMS OF INTEREST

News the World Over.

Franco and England have made a treaty by which the subjects of one residing in the other country will have the benefit of the Employers' Liability Act.

It is surprising how little harm has been done by the large meteors which have been falling on the earth from time immemorial.

The powder mills of the Dupont Company near Fontanet, Ind., blew up on the 15th. The first explosion was in the glazing mill, and in a few minutes another mill and then the third.

Joseph Baker, Democratic candidate for the nomination for Governor in Maryland, was elected a member of a large club.

The American ship, the Prussia, Captain Andrew Johnson, while rounding Cape Horn was east by a storm upon the rocks of Staten Island, a bleak and mountainous spur, some miles east of the Cape.

Ashland, N. C., has gone dry by a majority of 848. Birmingham, Ala., will vote on the local option question on the 28th of this month and the good people feel confident of victory.

Dr. P. A. Cook, the scientist and traveler, is trying to reach the north pole by a new route. He and his party are wintering on Smith's Sound, thirty miles farther north than Peary did.

It seems strange that in as thickly a settled country as India there should still be so many wild beasts of prey and so many poisonous snakes.

Rev. Duncann McRae, a Canadian missionary in Corea, tells a sad story of the outrages done by the Japanese.

WRITE FOR A NEW FASHION BULLETIN.

Our Fashion Bulletin, fresh from the printer, describes and illustrates in the new approved styles Women's Cloaks, Coat Suits, Skirts, Shirt Waists, Misses' Coats and Infant wearables.

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B. Y. P. U. RALLY.

Last Thursday evening at 8 p. m., we found the ushers ready to welcome us to our seats in East Baptist church. Those of us who came early had the pleasure of seeing the unions from the different churches march in and take their places.

In the opening exercises, Pastor C. B. Althoff read the Scriptures and Dr. J. M. Weaver led in prayer. Then came the roll-call of unions, by the secretary, Bro. Boyce Watkins.

The subject for the evening was "Is the B. Y. P. U. Worth While?" This was to be discussed by Rev. M. P. Hunt, from the pastor's standpoint; Dr. E. Duff Burnett, from the professional man's standpoint, and by Bro. John Z. Short, of East church, from the Christian worker's standpoint.

Dr. Hunt was not able to be present, but we were favored with a beautifully worded and carefully prepared paper by Dr. Burnett and a vigorous, forcible speech by Bro. Short.

The address of the evening was by Dr. B. H. Dement. He showed in a most thoughtful and earnest speech the value of uniting the young people in an organization, that they may be trained for service.

Then came the election of officers. Bro. Chandler offered his resignation as president, as he had served over two years, and wished to retire from office.

These officers were elected and asked to come forward to the platform and be presented to the organization as the new officers.

The retiring president expressed the desire that a large number attend the State B. Y. P. U. Convention, at Lexington, Ky., the last week in October.

The secretary's record showed sixteen unions represented and about 385 members present. Other Christians and friends were in the audience.

Adjourning with prayer by Dr. Lloyd T. Wilson.

B. T. KIMBROUGH, Member Chestnut St. B. Y. P. U.

ORDINATION.

After earnest and prayerful consideration, we deemed it wise to add to our number of deacons, and were led as we believe by the Divine Spirit to set apart three noble, God-fearing men for this office and on Saturday, October 12th, the ordination service was held at Big Bone Church.

After dinner (which was served in the grove), the following program was in order:

After song and prayer and laying on of hands, Bro. T. L. Utz spoke on "What the church expects of her deacons," followed by Bro. O. M. Huey on "The Duty of the Church to her deacons."

Deacon," by Bro. S. M. Adams. Each of these subjects were ably discussed, and the charges earnestly and lovingly given, for it was under the shadow of this old church's influence that Bros. Utz, Huey and Adams spent their boyhood days, and were called of God from her fold to preach "the unsearchable riches of his love," so it was a home-coming to them, and a day long to be remembered by us all, for God's Spirit was with us in power.

MRS. R. W. CLEMENTS, Big Bone, Ky.

Our Michigan brethren are, doubtless among the "excellent of the earth," but they have some queer ways. Their aim is to improve upon the old, steady-going, possibly slouchy, ways of their brethren and the traditions of the denominations.

WARREN ASSOCIATION.

Whereas, God in His providence has removed from earth to glory His servant Dr. T. T. Eaton, therefore, be it

Resolved, That while we bow in humble submission to the will of God, we feel keenly the loss of a good man, a great preacher, a brilliant editor, an able defender of the faith and one of the greatest denominational leaders of the age. Be it also

Resolved, That we honor his memory by consecrating ourselves to the propagation of the great principles to which he gave his life. Be it also

Resolved, That a copy of these resolutions be sent to the WESTERN RECORDER, and a page in the minutes be set apart to this memorial with a picture of our beloved brother.

WM. M. STALLINGS, J. S. DILL, Committee.

Live Stock Markets.

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



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Table listing various types of livestock (Good to choice bulls, Med. to good bulls, etc.) and their market prices, including sections for HOGS, SHEEP AND LAMBS, TOBACCO, BURLEY, DARK, BUTTER, POULTRY, and EGGS.