

# WESTERN RECORDER

Faith, Hope and Love, these three.

82nd

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Some years ago Fong See, a Chinese boy, as he describes a "raw heathen," came to San Francisco to make money. He was converted and resolved to go back and work among his own people. He worked his own way without any help through five years at Pomona College and three years at the University of California and one year in Columbia University, and last month sailed for China.

When speaking a rifle range at which Gen. Lord Methuen, in his speech spoke of the great advance which temperance had made in the army and in society. He said that when recently he had maneuvers in Sussex the citizens were opposed to them for fear of drunken soldiers. He assured them there had been a very great change for the better in the army and guaranteed that in all the large force there would not be more than ten men drunk. There were only five.

There is no place where the labors of the missionaries have been more blessed than in Byeng Yang, a city of Corea. The Presbyterians have a very large church in the center of the city, where a continual revival has been in progress for months. There are conversions at every service. There is a church in every quarter of the city, and all of them are filled to overflowing every Sunday. The recent converts number 1,800.

Give Prof. Harnack time enough and he may yet come around to the orthodox position about the Bible. He seems to have gotten there so far as the writers of the New Testament are concerned. Some time ago he decided that the New Testament must have been written about the time it was thought to have been according to the "traditional" view. Now he is out in a book asserting that the physician, Luke, was a companion of Paul, and that he wrote the Gospel and the Acts.

There would not be found in these days many, perhaps, to agree with Carlyle, but his words are worthy consideration: "Surely of all rights of men, this right of the ignorant man to be guided by the wiser, to be gently or forcibly held in the true course by him is the indisputable."

God was not under the slightest obligation to save any sinful creature. He could have been happy forever in Heaven if all men who sinned were lost. Salvation is all of free grace.

## LAYMEN'S MISSIONARY MOVEMENT

### ORIGEN.

Like the Day of Pentecost, the Laymen's Missionary Movement was preceded by a prayer-meeting; also both were called and presided over by Baptists. In the first century the Gospel was carried to earth's remotest bounds largely through the efforts of Baptist laymen, many of whom were scattered abroad through the persecution. A Baptist layman was the first to lay down his life as a martyr; the first Apostle to die, the Rev. Judas Iscariot, hung himself on account of remorse; the capitalists church members, Ananias and Sapphira, were struck dead for lying, but the business man, Deacon Stephen, was stoned to death. In the present century, the doors of every nation being open for the Gospel, the Centennial of the Haystack Prayer-meeting was celebrated in New York. Among the speakers was Rev. Dr. Edward Judson, son of the great Adoniram Judson, who had gone as a missionary from the historic Haystack Prayer-meeting movement.

As an outcome of this Centennial celebration a call to prayer was issued by an honored Baptist layman, Mr. Mornay Williams, chairman of a committee of laymen. The call stated the need of the hour was a consecration of laymen to the work of missions.

### ORGANIZATION.

After hours of prayer, November 13-14, 1906, in the chapel of Fifth Avenue Presbyterian church, it was resolved to ask the convention of Foreign Mission secretaries at their January meeting to act as follows:

First—To project a campaign of education among laymen, to be conducted under the direction of the various boards.

Second—To devise a comprehensive plan for the Evangelization of the World in this Generation.

Third—To endeavor to form, through the various Boards, a Centennial Commission of Laymen, of fifty or more, to visit the missionary fields and report their findings to the church at home.

An Executive Committee was formed, with Samuel B. Capen, chairman; Mornay Williams, vice chairman; John B. Stemen, Jr., secretary, and Messrs. William Joy Scheffelin, S. W. Woodward, John R. Mott, Robert E. Speer, Eben E. Oleott and J. Campbell White. Later Eben E. Oleott was made treasurer, J. Campbell White, general secretary, and Messrs. H. W. Hicks, J. E. Leageroft, A. E. Marland, Silas McBee and N. W. Rowell were added to the committee. Headquarters, 1 Madison avenue, New York.

### APPROVAL.

The Foreign Mission secretaries unanimously approved the three suggestions and added two recommendations:

First—That the Foreign Mission Boards of all denominations be earnestly asked to secure groups of laymen to promote campaigns of intelligent and generous interest in Foreign Missions on the part of the men of the church, the expense of such movements to be borne by such groups of men.

Second—That the Boards be requested to ascertain from their mission fields what they will need in men and money, to evangelize in this generation, the people, for whose evangelization they are responsible, and to endeavor to provide the men and

money needed to accomplish this purpose.

All denominations are at work. Just

prior to the meeting of the Southern Baptist Convention, two honored laymen, former Gov. W. J. Northen and Seminary Trustees' President Joshua Levering, gave notice through the Baptist papers that they would ask favorable action at the Richmond, Va., convention and when the convention met they presented the movement, with resolutions signed by Joshua Levering, chairman; W. J. Northen, Georgia; Wm. Ellyson, Virginia; Minetry Jones, Missouri; J. F. Brownlow, Tennessee; R. E. Burt, Texas; T. L. Smith, South Carolina; C. E. Vrooman, District Columbia; and after commendatory remarks by Joshua Levering, Maryland; C. C. Slaughter, Texas; A. D. Freeman, Georgia; A. C. Avery, Missouri; J. F. Brownlow, Tennessee; R. H. Edmonds, Maryland; A. R. Levering, Missouri; H. B. Pollard, Virginia; R. E. Burt, Texas; W. D. Upshaw, Georgia; George F. Haynes, Kentucky; John Peter Sauls, Virginia; Minetry Jones, Missouri; W. M. Mayfield, Missouri; T. P. Bell, Georgia, they were enthusiastically adopted, May 20, 1907, and a Laymen's meeting was held in the First Baptist church; also a Laymen's Conference agreed upon for the Convention of 1908.

In accordance with these resolutions the Southern Baptists organized, with this Executive Committee: J. Harry Tyler, chairman; J. J. Darlington, vice chairman; F. S. Bingham, secretary; C. M. Neal, treasurer. Messrs. Joshua Levering, Richard H. Edmonds, M. C. Woodward, J. M. Lyell, Baltimore; Moncure Burke, Washington, D. C. Headquarters 415 Continental Trust Building, Baltimore. And they have wisely pushed the work.

### KENTUCKY.

At the meeting of the General Association at Mayfield, Ky., June 26-28, 1907, Thos. D. Osborne offered the Richmond resolutions for adoption, and, after complimentary words by Drs. T. T. Eaton and J. M. Weaver, they were unanimously adopted. (The speech of Dr. Eaton, made June 20th, commending the Laymen's Movement were almost his last words to the General Association.)

The Kentucky Executive Committee was formed as follows:

Louisville—Thos. D. Osborne, president; Wm. Moses, vice president; Dr. Roy L. Carter, vice president; M. M. Sizemore, vice president; Ernest Horn, secretary; H. H. McCullough, treasurer; C. T. Dearing, H. O. Wieland, Lee E. Cralle, Calvin F. Thomas, K. B. Grahm, J. A. Hendry, D. R. Florer, T. J. Miller, Jas. S. Ray, W. E. Coombs, J. D. Gibbs, F. M. Perkins, W. J. Cissell, G. E. Shirley.

The State—Geo. F. Parks, Ashland; B. F. Proctor, Bowling Green; T. C. Colliver, Carlisle; T. O. Jones, Central City; N. I. Hess, Columbus; D. F. P. Day, Corbin; T. M. Porter, Covington; Chestee H. Jewett, Cynthia; M. J. Farris, Danville; W. S. Rosson, Frankfort; L. E. Gillespie, Franklin; Morris Wilson, Fordsville; Arthur Yeager, Georgetown; J. L. Bryan, Glasgow; S. B. Harris, Henderson; J. H. Anderson, Hopkinsville; Evan Rogers, Lebanon; J. R. Howard, Lexington; Dr. J. W. Barnhill, Madisonville; W. M. Wilson, Mayfield; U. W. Ray, Maysville; W. H. Gagel, Middlesboro; J. W. Hodden, Mt. Sterling; J. H. Parrish, Owensboro; Lou Brauntz, Newport; J. R. Puryear, Paducah; E. L. Stevens, Paris; J. A. Middleton, Shelbyville;

Geo. Minary, Versailles; Dr. A. Gatliff, Williamsburg.

Headquarters—Third and Broadway, Louisville, Ky.

Through the co-operation of Dr. J. G. Bow a vice president has been secured in each District Association, and many write encouragingly of the work. Several District Associations have commended the movement, and it is hoped that in all the fifth Sunday meetings and elsewhere the good cause will be pushed. Look at Concord Association for an example.

### EXPLANATORY.

It is no new society; but believing that the church is Christ's missionary society, it desires to give force to that. It has no by-laws but the Bible. It receives no mission money, that is to go through the regular channels as heretofore. It hopes to have every church member asked for a contribution for missions. All persons will be invited to share in spreading the Gospel. Declaration cards are to be signed by all who co-operate. The cards are as follows:

### LAYMEN'S MISSIONARY MOVEMENT.

Of Southern Baptists.

415 Continental Trust Building.

Baltimore, Md.

Believing it to be the duty of the church of Christ to preach the Gospel to every creature, it is my purpose to pray, to give, to study and to work, as God may give me opportunity, that the church of this organization may obey this command.

Name .....  
Occupation .....  
Street Address in Full .....  
Post-Office .....  
Name of church .....  
Date .....

The signing of this declaration definitely identifies a man with the united effort to enable the church to fulfill the Great Commission. The Laymen's Movement does not send out missionaries or administer missionary funds, but seeks to co-operate with the regularly established agencies of the church in the extension of her work. Literature regarding the movement will be sent to the signers of this declaration and a list of all signers will be sent to the respective Missionary Boards, thus securing for the Laymen's Missionary Movement, and for each Board, a record of those who are vitally interested in the work of world-wide missions.

Send this card when signed, to Laymen's Missionary Movement of Southern Baptists, 415 Continental Trust Building, Baltimore, Md.

Cards like this 30 cents a hundred, post-paid, if ordered from Kentucky Baptist Laymen's Missionary Movement, Third and Broadway, Louisville.

Appropriate literature is sent to every signer, with the prayer that the Holy Spirit will help to complete the work.

### POSSIBILITY.

Have Kentucky Baptists the money? Their wealth increase! this year at the rate of \$200,000 a day, as shown by the financial statistics. Know and glow. Give and live. Deny and die. Keeping is losing. Giving is saving. Not to give is to rob God. Not to give is to rob the heathen of the treasure entrusted to us for them. "We can IF we will," said the Haystack Meeting. We can, AND we will," says the Laymen's Missionary Movement.

## LIFE'S MYSTERIES.

EMMA THARP HALE.

Life is full of mysteries from beginning to end. Who can explain the mystery of a human being—body, mind and soul joined in one—as it is ushered into the world? Who can tell how the tiny infant so weak and helpless, receiving just the nourishment that nature has provided, grows into the robust child? From childhood he grows to manhood, then declines into old age—"second childhood"—and finally steps out into the beyond—into the mystery of eternity? Surely all these things are mysteries when we pause to think of them? So many questions arise in our minds as we ponder over our lives! Why are we put here to bear our burdens, and carry our griefs, through the brief years of our lives? What purpose has God for us in it all? Only by acknowledging God the Creator of all things can we come to any satisfactory conclusion. Only as we realize he is our Father—our all-wise, loving Father—can we realize that there is a purpose and a plan in our lives. How it clears away the perplexities to see that behind the mysterious things, the pain, the loneliness, the bitter experience, there is a loving Father directing our lives, caring for us, sympathizing with us! What seems blind chance to others is but the hand of God to his trusting children. When we read in his Word how he has cared for and led his people through all the ages, how he cared for the children of Israel in the years of famine, then later in their hard and bitter bondage: leading them out of Egypt with mighty wonders, and a high hand, how he was with them in the Wilderness, and gave them water from the rocks, and bread from Heaven, and "rained flesh upon them as dust," we get a glimpse of his power and love!

We see, too, how these, God's chosen ones, on whom he bestowed so much love and care, murmured continually against him, and many times kindled his anger against them. "But he, being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away and did not stir up all his wrath. For he remembered that they were but flesh: a wind that passeth away, and cometh not again." Surely here is the greatest mystery of all—God, the all-wise, the all-powerful, caring for poor frail humanity so tenderly, watching over it so faithfully, loving so freely! How we ought to love and adore him for all his goodness to us! How we ought to still our murmurings, and break forth in praises, when we think of his care for us all the days of our lives! Surely we should be willing to trust him when the way is dark, when we are hedged about with difficulties, yea, even when our hearts are well-nigh breaking beneath the burdens of life we should still be able to say, "Though He slay me, yet will I trust him."

If God should give our lives into our own hands for direction, even for one day, what shipwreck we might make of them! We cannot see one hour ahead, yet he can see all the way!

Would we dare to direct our own way, with our finite minds, and our fickle wills?

Should we not rather commit our all into God's hands, trusting him to give us the things that are good for us. How comforting it is to realize that we do not have to clear up life's mysteries; that one wiser than we understands all, and guides all! How this should cheer us! When our loved ones do anything for us we have no anxiety lest they should make things hard for us. We know they love us, and that they will do what they can for our happiness. How much more will our Father do for us! No earthly love is so strong and faithful as his. Shall we then fear to leave everything in his hands? Shall we not rather commit ourselves, with all we hold dear, into his keeping, knowing that he is worthy of our deepest love and trust? Sometimes, even here, he lets us see why we have had to bear some burdens. He shows us why he withheld something dear to us. Perhaps we live to thank him that he did, for we see where it was just the affliction or bereave-

ment that we needed. Perhaps he withholds the blessing we crave in order to give us something better—something that he sees will give us truer happiness. There are some things that we never see the meaning of here, but we shall see hereafter.

Oh, let us trust him more! Let us yield our wills to his in all things! Can we not say, "Help us, Father, to cease our murmurings and questionings at life's mysteries and sorrows, and trustingly lay our lives in thy hands, knowing that thou lovest us, thou carest for us, thou wilt give us that which is best for us? Teach us, Lord, that thou knowest best, that thou withholdest in love, and that thou givest us all the blessings we can bear."

How we do want to have our own way! How we do long for the blessings just ahead! How we cry for the flower of happiness that is blooming just beyond our reach! Oh, let us trust God more! Let us yield our wills to his in all things! When we reach the Home of the Blest all the mysteries will disappear, and we shall know, even as we are known. We will wonder then that we were so wilful. All the heartaches and sorrows will be over, and no doubt we will say, "Why did we not submit to God's plan for us? Why were we so selfish and unbelieving?" Oh, that we would, here and now, commit our all into the Father's hands and trust him to make our lives glad and sweet!

Only in this way can we hope for the peace which cometh from above—the "Peace which passeth all understanding!"

## BRINGING IN THE SHEAVES.

Harvest time is a time of joy. If the season has been a successful one and the products of the field have been abundant, there is much to bring gladness to the heart. Then one sees the results of his toil. The seed that was cast into the ground has produced some thirty, some sixty, and some a hundred fold.

It is for the harvest that the farmer works. He would be a strangely sentimental being if he could be satisfied to toil in his fields without any hope of a harvest. It is not enough for him to get the good exercise, and the fresh air, and the healthful sunshine, and a view of the beautiful landscape. All these are blessings that he takes gratefully as they come, but he is working for something definite in the way of a harvest that shall fill his granaries.

So is it in doing the Lord's work in the church. We are to strive for and plan for the harvest. We are to seek for souls saved for Christ and the eternal world. We want definite results and should work for them. We should not be satisfied with anything else. We get Christian enjoyment and religious culture and spiritual nurture as we go along, from doing the work to which we are called, in the pulpit, in the Sabbath-school, in the prayer meeting, and in other departments of Christian effort. But we want more than this. The church is more than a gymnasium. It is more than a flower garden. It is more than a school of culture.

If we want to secure a harvest of souls we must use the appointed means for so doing. We must go forth, weeping, bearing precious seed. We have the example of Christ and his apostles, and of missionaries, and of zealous and successful evangelists and ministers. Those who have been successful have worked hard, and have been prayerful, and sympathetic, and diligent, and persistent. No one ever just happened to be successful. It has never been a mere piece of chance. Wheat grows where wheat has been sown. Weeds grow where the soil has been neglected. Souls are not led to Christ without much spiritual effort. Where there is the neglect of Christian effort souls go to perdition as weeds grow up in the untilled field.

The truth of God must be taught and impressed upon those about us with all the tenderness and positiveness of which we are capable. It is a matter calling for great earnestness. Plowing the soil and sowing the seed is hard work. No one was ever able to make mere play out of it. So Chris-

tian work calls for intense effort. It is something in which no trifter will or can be successful, and in which no trifter will care or try to be successful. But those who love God and human souls, and who have a sense of eternal things, can do much to bring about a day of great and joyous results.

Nothing in all the world brings such joy as comes from doing the great work of leading souls to Christ. It is vital work. It is work that is concerned with life. Whatever we do, we do for God and by his blessing. We can not see all the results here. We may see more with each passing year. Eternity will disclose the grand and final results. With this in view let us labor in faith and prayer and love.—*Herald and Presbyterian*.

## SLOW DOWN.

BY CHARLES HALLOCK, M.A.

There seems to be a general consensus of opinion among all classes all over the country in favor of less speed. Every competitive industry and every hustler after wealth is tired of the killing pace. For years past speed has been the chief potential factor in the titanic scramble and rush for pelf. "Git thar," regardless, has been the universal catch-word, and no humane consideration has been allowed to stand between the plan of a coup and its attainment.

What has been the effect? General demoralization; the whole country flooded with crime, law and order wiped out, Sunday observance disregarded, waste of life appalling, destruction of property immense, misery cheek by jowl with extravagance, the marriage relation placed in contempt, labor disorganized, vandalism rampant, no life safe in private or on the public highway, greed and graft ubiquitous, and the daily record thereof the chief pabulum of the newspapers and sensation mongers.

All this was! But now the reaction is on. The reckless pace has had its day. Force has spent itself. The sorrow and anger of the many thousands of persons whose friends and relatives have been killed or maimed on railways, run down by automobiles, or murdered in cold blood for their belongings has been stirred. On every hand the conservators of good order, good fellowship, square dealing and Christian charity are putting on brakes and apply deterrents. As long ago as last December Senator LaFollette, of Wisconsin, introduced a bill in Congress to shorten the hours of labor on railroads. Secretary Sharon pronounced in favor of less speed. Senator Frelinghuysen, of New Jersey, petitioned the State Highway Commissioners that automobile license be revoked after repeated violation of the speed law.

Commercial men had already petitioned for a longer trip than eighteen hours between New York and Chicago, and for "flyers" which would not fly the track. The railroads themselves discerned that attempts to comply with the exactions of commercial competition would ruin them financially, and the Burlington management not only put on a sixty-mile speed limit, and installed speedometers on trains, but adopted for its motto that "the first consideration is safety." Other railroads protested to the United States Post Office Department that a general reorganization of schedules, and the discontinuance of many trains, especially in Sunday traffic, was imperative. The need of a stated day of rest, as well as of a reduction in continuous hours of labor, was recognized and urged; and on April 13, at Lynchburg, Va., after 20,500 people had been killed and injured on railways during the previous three calendar months, and 1,860 automobile accidents had occurred in the State of New Jersey alone, the movement for reform took active and effective shape when the railway managers of Virginia met the Inter-denominational Church Committee in a joint effort for Sunday observance and a resolve to slow down.

The loss of life on Sunday excursion trains had just previously been enormous. Canada went farther! Prohibits Sunday

newspapers, excursion trains, and all entertainments which charge an admission. In the city of Quebec no traffic whatever is allowed on Sunday mornings, and trolleys do not run. In Kingston, Ont., the same rule holds. However, the operation of street cars is under municipal control.

By this time evildoers have "become abominable." No such climax of crime has been reached before in this nation's history. Nevertheless there is a preponderating power and influence for good in the law-abiding, conscientious mass of our home-born people (and not these only, either), who, having long tolerated and deplored the reckless folly and selfishness of their fellow-men "whose hand is against every other man's," will doubtless rise in the might of self-assertion to correct and punish the evil as soon as they have recovered from the shock of the great cataclysm of immortality which has jarred the country like a San Francisco earthquake.

"Evildoers shall be rooted out."—*Christian Work*.

## THE WRATH OF GOD.

BY REV. R. J. ADAMS, D.D.

The Bible has much to say about the "anger" of the Lord and "the wrath of God." John iii. 36: "He that believeth not the Son shall not see life, but the wrath of God abideth on him." (Eph. v. 6: "Because of these things cometh the wrath of God on the children of disobedience." In Rev. vi. 16 we read of the wrath of the Son of God on the finally impenitent. They call for the rocks to fall on them, and hide them from the wrath of the Lamb. How fearful must be the wrath of the rejected Redeemer!

Divine wrath is a holy indignation and abhorrence of evildoers. It is the reaction of purity against impurity. It is the repugnance of holiness against unholiness. The more holy any man is the more does he abhor vice and crime. How intense must be the abhorrence of a perfectly holy Being for all workers of iniquity!

But it is said that God hates only the sin, and not the sinner. But the Bible says that the wrath of God abideth on him. No law, human or divine, separates the crime from the criminal. The guilt and condemnation are always placed on the wicked person, whose perverse will caused the deed. But it is urged that God is love, and that he so loved sinful men as to give his only begotten Son to be their Savior, and that love and hate for a sinner can not co-exist in any mind, human or divine. Very truly, if the word love always has precisely the same meaning. But it has not. The love of benevolence, or pity, differs from the love of complacency or satisfaction. I can benevolently love a vile wretch so as to put forth effort to save him whilst I detest his despicable nature and baseness. Thus I can have a benevolent love, and a strong aversion for the same person. So it is with God. He has a benevolent love for sinful men which seeks their welfare, but only for the righteous does he have a complacent love so as to delight in them.

A failure to recognize the variant qualities of love leads many to discard or explain away what the Bible says about the anger of the Lord. Just here is the point where all liberal religionists diverge from the line of orthodoxy. They dilate on the love of God, and decline to recognize the necessity of indignation and wrath in his holy nature. Then they decide that there is no need of an atoning Savior. They conclude that God can forgive sin without the shedding of sacrificial blood. They infer that salvation is only reformation and the improvement of character, and that the idea of redemption through the blood of Christ is discreditable. Thus it appears that the fact maintained in this article is of vital importance in the Biblical religion. It condemns the opinion of many who hold that under the gospel there is no more anger in God, and that he is only love and mercy and nothing else.—*Journal and Messenger*.

WHAT I LIKE.

BY REV. J. H. HARRIS.

I like a handshaking religion—a religion of recognition, that makes you know a brother or sister, whenever and wherever you meet them. Not only so, but induces you to shake hands, as a good brother used to say, "plumb up to the thumb," not a finger-tip shake. Nor am I all who like it! It savors of love; of brotherly and sisterly feeling. The religion of Christ is a religion of recognition.

But where handshaking originated the present scribe don't know, but if it existed in our Lord's day, and was a custom among the Jews, I venture to say that He made free use of it. It is so natural to shake hands, so almost irresistible, especially with those we love and feel an interest in, if nobody else. It is always regarded as a mark of friendship and kindly feeling—a recognition, to say the least of it. When we introduce our friends and acquaintances to others who were strangers before, we expect a shake of the hands, and would be disappointed without it.

But it matters not what the custom or practice of people may be by which they recognize and manifest their friendship and kindly feelings toward each other when they are thrown in contact; it behooves them to use it as a demonstration of the recognition, friendship and good feeling for one another. So it should be with those who are bound together by the strong ties of Christian relationship and church-fellowship, and "have tasted that God is good and the powers of the world to come," hence are "heirs of God and joint-heirs with the Lord Jesus Christ." "Ye shall be known as my disciples because ye love one another," says the Master Himself. And now, recognizing, and every way appreciating the fact that there are other ways, many ways, if you please, that we may and can manifest our love to others besides the common, every-day courtesies and salutations, yet the others do not compensate for the disuse or setting aside these common ones of which handshaking is one of the chief. Moreover, of one thing I am fully persuaded, that is, that whatever other marks of love and preference were to be evidences of discipleship, there were to be outward assurances and manifestations by which His disciples should be known to the world, otherwise, "Ye shall be known as my disciples," would mean little or nothing. And today the man or woman professing godliness, and entertaining church-fellowship for those they neither recognize nor howly with in public places, on streets, thoroughfares or wherever they chance to meet, is looked upon as not only discourteous, unbrotherly or unsisterly, as the case may be, but unchristian. Moreover, no sort of excuse, except in a very few isolated cases will suffice, with the great majority of either worldlings or Christian professors. There are but very few circumstances and surroundings that do not admit of a passing shake of the hand, where the contact is not too often; and pray where may we not salute one another by a bow or word of mouth? But our Saviour has taught us that we should not only salute our brethren, but others as well. He teaches us to be perfect, "even as our Father, which is in Heaven is perfect." We must not only love others, but even our enemies, as well as those who love us.

And now, I want to ask how often you would have to tell a man, brother or any one else, that you love him to make him believe it, when you sweep right by times without number and never recognize him with "a howdy" or nod, to say nothing of a handshake? You had as well preach to a naked, starving man about soul's salvation, telling him, "Be ye fed and be ye clad," at the same time doing nothing in that direction yourself, and get him to heed it, as to talk to men about the love you entertain for them and others, with never a word or handshake, or nod of recognition from you. There is many a man today in the sloughs of melancholy and drunkenness who, if taken by the hand, kindly talked to, in a way to cause him to think he who holds him by the hand feels an interest in his well being, no matter how far gone he may seem to be, thus in a gentle, kindly tone seasoned with "salt" and grace, make him bethink himself, consider, and turn away, so that it may be, often a whole family might be made happy, and forsooth, a soul saved from death. The truth is the fellow in the ditch needs sympathy, for oftener than otherwise he feels, if he does not say it, "No man cares for my soul," so he gives loose rein to appetite. Don't stop with one talk, but talk again and again, and get others to talk along the same line. Inspirit him; get him to think there is good in him, if he will turn in the other direction and bring it out. Abuse does no good, cursing is unbecoming. Throw arms around him in love, and beseechingly persuade him as a brother to lead a different life, that he can be a man, useful to self and others, if he will, and you want him to be one. Personal Christ-like appeal can and will change many deemed too far gone to make a change. He is demi-devil or devil whom kindness and prayer will not touch. Few there are so wholly and solely and absolutely abandoned that there is no chord nowhere that cannot be touched by some one with help from the master hand above.

And now taking a business view of the matter, the man who shakes hands, or bows in recognition of those he meets and a smile of good cheer for all, if he sells calico, or gingham, or lawn and domestics, he will sell two yards to the other man's one who brushes by you frigid as an iceberg, with a "sho-fly" air and carriage. So it is in soul-winning; the man who meets the man with a soul to save, with a cordial shake of the hand, will have an influence, hence a power for good, that the man who don't do it, will seldom if ever have. Rome, Ga.

CONVERSION.

The psychology of conversion cannot be discussed in a brief article, but the experience of our Welsh brethren emphasizes one incontrovertible fact; conversion must include the will if it is to be permanent. No one becomes a new creation in Christ Jesus except through the Holy Spirit. Neither does any one become a child of God without the exercise of his own volition. God calls, we answer. God commands, we obey. In response to the appeal of God there must be response from the regnant force of the soul—the will. The stirring of the emotional nature, important as it is, soon subsides leaving no residuum of value, save as the will is prompted to set before itself ends heretofore unsought by it. The Spirit of God does not turn us into new paths irrespective of our own choices, but so moves the soul that it freely makes these choices. Thoughtful determination is inseparable from true conversion. It is evident that Jesus saw and guarded against the danger of thoughtless acceptance of himself as Lord and Saviour. When great multitudes followed after him he warned them of that which was involved in becoming his disciples. He must have first placed in their lives, and it might happen that they would be compelled to choose between himself and those nearest and dearest to them. In Luke's gospel we are told that the king who is going forth to war, first sits down and counts the cost; so must those do who follow him. It is evident that in the mind of Jesus a thoughtless religion is a poor religion, and the history of Christianity abundantly justifies his verdict.

The explanation of the reaction which so frequently follows great religious awakenings lies, in part, in the absence of intelligent decision of the will. By this means or that feeling is excited, a feeling of fear, or a feeling of desire, or both, and under the impulse of these emotions public profession of faith in Christ is made. The revival wave passes and the soul finds itself deprived of some portion of the stimulus that generated new feeling and aspiration. If, now, it has no settled purpose based in clear apprehension of the meaning of the Christian life, the subsidence of emotion will mark its return to former indifference. That there will be a lessening of emotion is as sure as that there has been an unusual degree of it at the time of conversion. The "revival all the time" of which we sometimes speak, cannot be a revival marked by high pressure. The great auditorium with its throngs, the special music and special evangelists, the fervid appeals and personal exhortation, cannot be continued month after month through a series of years. Neither is any such thing attempted. The continuous revival, whenever we find it, is marked by unremitting but quiet effort to induce men to be thoughtful concerning the things of God, and to act in accordance with their best judgment. In this way it not infrequently happens that through a ministry of twenty years or more men and women and children are all the time being born into the kingdom of God; not in great numbers at any one time, perhaps, but steadily, unremittingly.

We have, here in America, experiences not unlike those through which our Welsh friends are passing. An illustration was brought to our notice recently. In a town of the Mississippi Valley special services were held for a series of weeks by a well-known evangelist. Hundreds of people professed conversion, and more than 100 persons united with the Baptist church. Within six months after the close of the special meetings, the prayer-meetings of that church were attended by fewer people than before the revival. The testimony of the pastor is that the "last state is worse than the first." Some of those who began the Christian life at this time are still faithful; the great majority seems absolutely indifferent to the obligations of the Christian life. It will not do to lay the blame to the pastor or to the church. We hear of churches so cold that they freeze the young convert; but this is not of that order. The pastor and the older members of the church did all that lay in their power to encourage and help those who were beginning the service of Christ. The explanation is to be found, rather in the spectacular and nerve-exciting methods of the evangelist. A nervous thrill, even though it lead the one who experiences it to the altar of confession, is no adequate substitute for thoughtful decision to take Jesus Christ as Lord and Savior. As the church of Christ comes to live as Christ has taught us and the share in his longing for the redemption of the world, so will it become a witness having power to convince and convict the unregenerate. No agency for conversion is so potent as a life in which Jesus Christ dwells in the fulness of his grace.—*The Standard*.

SUDDEN DEATH.

The books of common prayer, both in the Catholic and Episcopal churches, lay on the lips of the worshipper the petition—"From sudden death, good Lord, graciously deliver us." To us it has ever appeared an echo of that pregnant statement of the writer of the Hebrews—"who through fear of death were all their life-time subject to bondage." The word "sudden" may mean several things. It may stand for a violent death and that certainly is a thing to be dreaded. It may stand for a death, for whose coming one is wholly unprepared. In that case it is certainly a fit subject of earnest prayer. But this prayer is laid on the lips of believers, who are presupposed to be ready when the summons come, and, therefore, the word "sudden" can only mean "unexpected," sudden in the commonly accepted sense.

The shock of such a death may be a little harder on the mourners, who are left behind, although we doubt whether it can be compared in that respect to the long drawn out agony, caused by the pro-

tracted suffering of our dear ones. And the prayer has no reference to them but to the believer who is thus suddenly summoned to the Master's presence.

What death can ever be more desirable to the child of the King than such a one? The fear of death keeps us in bondage till we have seen His face, who "through death has destroyed him, that had the power of death, that is, the devil." Then we can look at the vanquished tyrant and shout defiance in his face. The teeth of the bohemian are broken out by our victorious King. He is harmless henceforth. The gloom of death hides but the transcendent glory that is to be revealed to us. And if suddenly the chariot of fire and the horses of fire appear and separate us from our loved ones, who together with us have a trysting place in the land beyond, we should accept this special gift of love as a matter of special grace. Let the world, that knows not God, dread a sudden death. It has reason enough to utter this prayer of the Litany. The church of the ages has ever replied to the Master's—"Lo I come quickly Amen"—with a fervent—"Even so come, Lord Jesus."—*Christian Advocate*.

**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.

*Baptism and the Remission of Sins.* President E. Y. Mullins, D.D., LL. D. Price 5 cents net. American Baptist Publication Society.

This pamphlet is a paper that was read at the National Congress of the Disciples, April 25, 1906, by special invitation. It is an able and clear discussion of the subject. It is a presentation of the symbolic interpretation of those passages bearing on what is called Baptismal Regeneration as debated between Baptists and Disciples. It sustains the Baptist view of the subject. The Doctor says: "To sum up our view we may say that baptism, in its relation to regeneration and remission, is not a procuring cause, nor is it a part of a whole of which the latter is the other part, nor is one a spiritual condition of which the other is spiritual fulfillment; but rather, baptism, is symbolic, regeneration are the effects. Baptism is not the moving or original cause of salvation, nor is it a meritorious or efficient cause, and it is certainly not the final cause. It is rather a symbolic instrumental cause, producing a symbolic effect. It is the external, invariable concomitant symbol of an internal spiritual reality which precedes." This is the usual view held by Baptists, and the pamphlet is well worthy of study as it is a clear presentation of the subject. The Disciples did not receive much comfort from the paper read.

*The Review and Expositor* for October is an able number. The best thing in it is Elder S. G. Mullins "Call to the Ministry," though the other articles are good. We were much interested in Dr. Dawson Walker's exposition of the First Epistle to the Corinthians. A great feature of the *Review* is, of course, the reviews of new books. Prof Robertson's reviews are among the best we have seen in any magazine. He knows how to seize upon the salient points of a book and make pithy comments and does not need a great wash of words with which to do it.

"*The Nineteenth Century and After*" stands in the front rank of English magazines. In fact we know of none which has an equal number of articles on subjects of current importance which are sane and sound. That does not mean, of course, that we are agreed with it on every point. But its subjects are ably discussed and the opposing views treated with fairness. The October number opens with "Fair Farms Versus Fancy Crafts," by the Duke of Argyll, son-in-law of Queen Victoria. Basil Tozer on "Premature Burial and the Only Sure Signs of Death" will attract widespread attention as it is a subject which appeals to us all. Published by Leonard Scott Co., 7 Warren street, New York City.

Contents of *New England Magazine* for November.

What's the Matter With New England? (V.) Connecticut, by Frank Putnam; The Tale of the Lost Island, by Beatrice Grimshaw; Before an American election (poem), by Arthur Upson; Old King Spruce (X.), by Holman F. Day; An All-Hallows' Honeymoon, by Jeannette Marks; Views of Old-Time Philadelphia; Laying a Long-Distance Line, by Frederick Rice, Jr.; A Young Wooer, by Mary E. Fitzgerald; The Presentation of Lemuel Cady, by Elliot Walker; A Widy Sunset (poem), by Alice F. Tilden; Son's Son, by Annie H. Donnell; Silence (poem), by Charles H. Musgrave; Men and Affairs at Washington, by David S. Barry; She Hath a Way (poem), by Alice Sæger; Letters of a Wellesley Girl (V., VI.), by H. R. Adams; From the Dark (poem), by Josephine Belding; Alchemy (poem), by Isabella H. Fiske; Concerning Home and School, Sarah L. Arnold; Editorial; The Great Maine Conspiracy, by Lewis A. Barker; Margaret Fuller (poem), Margaret Ashmun; Ed-

tor's Table; To the Closed Gentian (poem), by Christine P. Kelley; The Song-Weavers (poem), by Charlton L. Edholm; Books as I See Them, by Kate Sanborn; Leaf-Mold (poem), by Cora A. Matson Dolson; Book Notes.

Table of contents for October. *Princeton Theological Review*.

Augustine's Doctrine of Knowledge and Authority, by Prof. B. B. Warfield, D.D., LL. D.; The Priesthood of Christ in the Epistle to the Hebrews, by Prof. Geerhardus Vos, Ph. D., D.D.; Deuteronomy and the Argument from Style, by Harold M. Weiner, A. M., LL. B.; Sheol and Pit in the Old Testament, by Sidney Zandstra, A. M., B. D. Reviews of recent literature: Philosophical Literature, by Rev. Henry Collin Minton, D.D., LL. D., and Prof. George S. Patton, A. M.; Apologetical Theology, by Prof. W. Prenton Greene, Jr., D.D., the Rev. Henry Collin Minton, D.D., LL. D., and the Rev. George Francis Greene, D.D.; Exegetical Theology, by Prof. B. B. Warfield, D.D., LL. D., the Rev. Prof. W. P. Armstrong, A. M., the Rev. Prof. Charles R. Erdman, Prof. William Hallock Johnson, Ph. D., Prof. Nicholas M. Stefens, D.D., and Prof. Geerhardus Vos, Ph. D., D.D.; Historical Theology, by the Rev. Frederick W. Loetscher, Ph. D., the Rev. Benjamin F. Paist, Jr., B. D., and Prof. Geerhardus Vos, Ph. D., D.D.; Systematic Theology, by Prof. B. B. Warfield, D.D., LL. D., and Prof. W. Brenton Greene, Jr., D.D.; Practical Theology, by the Rev. Frederick W. Loetscher, Ph. D., and Prof. Nicholas M. Stefens, D.D.

With a special anniversary issue the *Atlantic Monthly* will celebrate in November its semi-centennial. The *Atlantic* is a magazine which makes a strong appeal to the reading public of the United States. In its long career it has shown that American journalism can, if it will, steer clear of the dangers of a sudden and flashy popularity. Its breadth and scope is illustrated by the fact that in a single issue we find articles of permanent value on widely separated topics in politics and art. In the course of twelve times fifty issues the variety and the vital quality of its contributions have given the *Atlantic Monthly* a national significance unique in the history of American magazines.

*The Emancipation of Miss Susanna.* By Margaret Hannis. Pp. 74. New York: Funk and Wagnalls Company. 40 cents.

The Emancipation of Miss Susanna is a very human and amusing little story. Because she was unmarried—a spinster of unmentionable age—she was at the beck and call of all the cousins and the aunts, called upon to do all the things they did not want to do, nurse the children, entertain in her little home disagreeable guests, and so on. Miss Susanna suddenly determines to put an end to it all, and the only way to do it, she thinks, is to get married. How she accomplishes her matrimonial ambition is cleverly worked out, and is original if not practical. It belongs to that charming series of dainty short stories, The Hour-Glass series which includes among others, "The Old Darman," "The Transfiguration of Miss Philara," "The Trouble Woman," and "Parsifal."

*Wayfarers of the Bible.* By David James Barrrell, Pastor of the Marble Collegiate Church, New York. Pp. 222. New York and Chicago: Fleming H. Revell Company. \$1.00.

In this volume, in a series of twenty-two chapters, Dr. Barrrell outlines the history of mankind, as found in the Bible, tracing it by journeys from the creation to the advent of Christ. Dr. Barrrell has his own style and methods, and his originality of treatment has an interest in itself. The Journeys of the Wayfarers here traced, mark each a period in Bible history, bringing out conditions and disclosing or illustrating the state of affairs. For instance, the Flight of Moses brings out the condition of the Israelites in Egypt; Samson on the road to Timnath shows the state of affairs during the period of the Judges; and Esther's visit to the banquet hall of Ahasuerus discloses the sorrows of the captivity. Beautiful lessons of comfort and encouragement to the Christian are woven into the story of each of these journeys. Dr. Barrrell never forgets the personal word, and his hearers or readers can always find something in his words to help them individually.

*Doctor Forester.* By Mrs. O. F. Walton, author of "Christie's Old Organ," etc. Pp. 287. Philadelphia: The Union Press. \$1.25.

The scene of this very sweet story is laid on the west coast of Britain in a secluded little hamlet situated on the beautiful Bay of Hildie. One of the points of interest in its neighborhood is an old castle that tradition says holds hidden treasures of untold value somewhere in its walls. A happy party of young people has gathered at this remote resort for the summer described here, and the finding of the lost treasure by robbers, and a dastardly act that nearly ended in a tragedy, add the touch of mystery and excitement that makes the vacation time not only interesting to the young people, but to the reader also. A very charming romance is woven in, making it altogether a pure and absorbing story.

THE DOOM OF THE HYPOCRITES.

It often happens that emigrants anxious to avoid paying fare, conceal themselves in some dark part of the ship, or among the steerage passengers. It is impossible to find them until the ship has gotten well out to sea. Rev. George L. Thompson, of the New York East Conference some twenty-five years ago happened to see on a steamship pier this sign, "Stowaways presented on the other side," and on it he delivered an impressive discourse concerning the doom of hypocrites and backsliders, whatever the success of their duplicity on this side.

**SUNDAY-SCHOOL LESSON**

SUNDAY, NOVEMBER 10TH.

Joshua renewing the Covenant with Israel.—Joshua 24:14-28.

Motto Text.—“Choose you this day whom you will serve.”—Joshua 24:15.

The last two chapters of this book show that Joshua could preach as well as fight. All the circumstances tended to make a deep impression upon the minds of the people. They were gathered on mounts Ebal and Gerizim, where they had stood twenty-five years ago and heard the law of Moses read. Such are the marvelous acoustic properties of that valley that words spoken by one can be heard distinctly by thousands upon the hillsides.

Joshua was now one hundred and ten years old; it is thought that this discourse was, so to speak, the funeral sermon he preached over the body of his great ancestor who had lived to be just Joshua's age. If it was, it was just such a funeral as Joseph would have preferred—all about God, and only the mere statement of his burial at the end.

Joshua went over the many blessings which God had given Israel in the past. It is well thus to recall his loving kindness. It makes men grateful for the past and hopeful for the future. He shows also the power of God and the vengeance He takes upon his enemies. The lesson begins with the exhortation at the close of the sermon.

“Now, therefore,” in view of these facts which they knew to be facts, “Fear the Lord and serve him in sincerity and in truth.” No one can serve the Lord who does not fear him. Professed love without awe and reverence towards God is mere flattery and leads to blasphemy. As he sees the heart he cannot be mocked by lip service.

“And put away the gods which your fathers served.” Joshua was old but he knew what was going on in Israel. He knew that secretly they were, some of them, worshipping the idols of Terah and his forefathers. There is no reason to charge Abraham with having been at any time an idolater. The proneness of these Israelites for idolatry would be amazing did we not see the same proneness in ourselves. Only instead of worshipping Apis and Baal we worship Self and Mammon. “Serve ye the Lord.” The worship of idols, whether ancient or modern, is destitute of reason and shows the blindness of sin.

“And if it seem evil unto you to serve the Lord.” As it seems to have done to some, else why the idols? After all God had done for them, and promised to do in future, and after all He was in Himself, it seemed evil to some to serve Him because he is a holy God by no

means clearing the guilty. “Choose you this day whom ye will serve.” Joshua, like all strong characters, had a contempt for indecision, and for facing both ways. Our Lord expressed a loathing towards it. “Because thou art neither hot nor cold, I will spew thee out of my mouth.” Some were pretending to worship God in public, and in secret were worshipping idols. They had their choice between the gods their fathers served on “the other side of the flood,” that is, of the river Euphrates, and of the gods of the Amonites, if they would be idolaters.

“But as for me and my house, we will serve the Lord.” He would not budge an inch, no matter what all the world did. His choice was made, and he had so trained his children he could speak for them. “God forbid that we should forsake the Lord, to serve other gods.”

And serve another god was to forsake a God who would not receive a divided worship. These people spoke with great earnestness and sincerity. The great body of them were true Jehovah worshippers, who had no other god before Him. They enumerated, as Joshua had done, the great things the Lord had done for them. They had seen his power and his goodness. He deserved their love and adoration, therefore they would serve him.

“Ye cannot serve the Lord.” A greater than Joshua bade men count the cost of being his disciples. “For he is a holy God,” and the carnal heart is enmity against him. “He is a jealous God.” Would that we had more preachers in this day to preach as Joshua did. God will have no rival in the hearts of his people. “He will not forgive your transgressions.” “Pass by,” let them go as if he saw them not. Be not deceived. God is not mocked. Whatsoever a man soweth, that will he also reap. God never forgives a sin. He accepts a substitute for his people, and with his stripes they are healed. He forgives the sinner only because atonement has been made for the sin, and his law has received from the Redeemer, the uttermost farthing which was due.

“If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt.” A sturdy old Calvinist, telling the whole counsel of God, and indifferent to the fact that men do not like such plain speaking. The fact that he had blessed them in the past would not prevent his punishing them afterwards. If they were not going to serve the Lord in sincerity and truth, they had better not choose him to serve. He would hold his people to a stricter account than he did the heathen. If sinners intend to hold on to their worldliness they had better not make a profession and join the church.

“Now, but we will serve the Lord.” Knowing what that service was, knowing God's holiness and jealousy, they deliberately choose to serve him. Three times over Joshua makes them covenant to serve God. “Ye are witnesses against yourselves that ye have chosen you the Lord to serve him.” They had entered into this covenant with their eyes open, knowing what was before them. Their own words would condemn them if ever afterwards they served idols. And these men of Israel, those soldiers of Joshua, who had followed him into so many battles, had much of their great general's decision of character. They accepted the responsibility of their words and answered, “We are witnesses.”

The third time he exhorted them

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BY THE REV. EDWARD T. HISCOX, D.D.

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to serve God and shun idolatry. The third time they answer, “The Lord our God will we serve, and his voice will we obey.” And each time they made their covenant in stronger words. These were no idle unthought words. These grizzled soldiers kept their promise. They served God and held their children to his service, as we learn from the thirty-first verse of the chapter.

Having served his God with all his heart and soul and mind and strength at the great age of 110, Joshua died. No nobler character appears on the pages of the world's history.

**FISHERS OF MEN.**

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

Jesus Christ commissions his servants to be “fishers of men.” A good motto for ministers and Christian people everywhere, anxious for largest results, lies in Christ's command to Peter on the shore of Galilee: “Launch out into the deep!” Peter's reply to his Master was that they had been toiling all night and had caught no fish; “nevertheless, Lord,” he says, “at thy word I will let down the net.” He was despondent, but not despairing. The command of his Lord is enough to rally his faith. To the eye of faith many things are clear that to the eye of sense are exceedingly dark. Faith sets the bow of Peter's little smack toward the deep water; the fish are there, and not in the shoal water near the shore. So out into the deep they pull; down goes the net, and lo! such a great multitude of fishes are enclosed that two boats are required to bring the abundant haul safely to land.

Here is a lesson for pastors, Sunday-school teachers, parents and all who long for the salvation of souls. Perhaps last year was not a year of success. Failure in any

good undertaking is a calamity; it often breaks the back of a weak Christian's courage. Failure ought to provoke a true Christian to fresh ardor, and new attempts to retrieve the losses of the past. Failure has a reason for it, and it ought to stir every honest heart to the solemn inquiry: Whose fault was it? God does not break his promises. His injunction is: Be not weary in your good work, for in due season ye shall reap, if ye faint not.

The first duty of faith is to make a new venture. Christ's command is to “launch out,” and make the effort. I would not make too much of a word which originally had only a local and temporary intention; but that word “deep” has a great spiritual significance. There must be a deep down faith in our hearts and a deep insatiate desire for the salvation of the souls with whom we labor. God grants to a fervent desire what he denies to a faint and feeble desire. “I will not let thee go unless thou bless me”; that is the temper of a Christian who is in dead earnest for a revival in his church; or for the conversion of a friend he or she is laboring with. Shallow interest, shallow feeling, shallow praying, catch no fish for the Master.

The minister who longs to convert souls must lay hold of the deep truths of God, and strive to penetrate the depths of the hearts before him. Down in the bottom of the unconverted heart is the lurking depravity, the besetting sin or the belief that keeps the sinner from Christ; and the truth must go deep to reach the roots. It must uproot the sin to make conversion thorough. My brother, you will need strong doctrine to do this. Phillips Brooks well said that “no exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience.” Preach all the doctrine your Bible gives you, and in love to the sinner's soul.

Fishing for souls is a personal work. It is not confined to the pulpit; every man or woman who possesses faith and an ardent love of Jesus should engage in it. It is not a “professional” business restricted to a few, and to be done in a set fashion. Nor is it to be accomplished only by a whole church employing a huge net to bring in a multitude of converts at a single draught. Sometimes a powerful and general revival does this. But conversions follow individual efforts with individual hearts. A pastor often accomplishes as much by an hour of close friendly conversation as by an hour of public preaching. The Sabbath-school teacher can reach his or her scholars most effectively by a private visit, and a faithful talk with each member of the class. Personal work does the business; each fisher must drop his own hook, baited with love. No one is sooked to Christ; yet an unconverted person will bear a tremendously searching talk if it is conducted in a frank, tender spirit, and unmistakably prompted by affection. The real aim must be persuasion, that is, to persuade the sinner to let go of his sin and to lay hold of Jesus. He is wise that winneth souls.

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

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

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

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

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MISSOURI LETTER.

J. N. BARBEE.

Rev. Wm. P. Pearce, our pastor, is aiding Elder W. A. Bibb in special meetings with his Salem church, in Lincoln county. The meeting has resulted very graciously to date, October 20th—only been in progress one week—five professions and a deep religious influence and fasting in the community, and the church worked up to quite a remarkable degree. Bro. Pearce is a great spiritual force in a meeting. Will aid Pastor W. S. Bayne, of Paris, in November.

According to reports, the correctness of which we have no reason to doubt, our colleges have opened most auspiciously. This indicates that the patrons of William Jewell, LaGrange, Hardin and Stephens are not only satisfied with the management of these high class and high grade institutions, but also with the educational advantages. This year's material prosperity has very largely contributed to the success attained.

Rev. J. O. Partee closed a week's meeting at the Baptist church in Vandalia Tuesday night. There were twenty-seven additions up to and including Monday night. Rev. Partee suffered a severe hemorrhage Monday evening, which necessitated the closing of the meeting sooner than it would have been otherwise.

Bro. Partee has been called to succeed Rev. Otto Russell, who has recently gone from Marshall to Hannibal. Bro. Partee is one of our most gifted preachers, and the brotherhood will pray that his temporary bread-down may not result seriously. He is a good and consecrated man.

Corresponding Secretary of the Missouri Baptist Convention, T. L. West, has been laid aside on account of sickness, which may somewhat hinder the work of raising the necessary amount—about \$6,000—in order that another year's work may be undertaken without any indebtedness.

The General Association meets the 22d, with the church at Lexington.

Rev. G. W. Hatcher and wife, of Carrollton, have gone to California. The church he has twice served as pastor presented him with a purse of \$175, when they got ready to leave. A compliment well deserved.

With the 166,000 Baptists in Missouri and their immense resources, spiritual and temporal, immeasurable good ought to be accomplished by them.

Louisiana, Mo.

BOONEVILLE ASSOCIATION.

The Booneville Association convened at 10:30 a. m., Friday, September 13th, with the church at Liberty, Clay county, and held three days. The introductory sermon was preached by Bro. J. P. Metcalf, and was heard with marked attention by a large congregation. The Association was organized by electing Bro. Hughes Bowling, of Hector, Ky., Moderator; Bro. J. P. Metcalf, of Sexton's Creek, Assistant Moderator; H. C. Hornsby, M. D., of Burning Springs, Secretary, and Bro. Lewis Sandlin, of Sexton's Creek, Assistant Secretary.

Bro. Metcalf was elected Associational Evangelist, every church in the Association being requested to contribute \$1.00 per month to his support. Brethren Bowling and Hornsby were elected messengers to the next session of the General

Association, it being believed that their attendance would prove helpful to the mountain work.

There have been about ten Sunday-schools in the Association this year. About ten to one as compared to the work five years ago.

Contributions were made to the Ministers' Aid Society, Baptist Orphans' Home and other objects. Some \$18 was promptly collected in for the publication of minutes. It is hoped that there will be systematic giving during the year, by every church in the Association, to pastoral support and missions.

Throughout the session the attendance was good, and the entire meeting seemed to be one of enterprise and energy.

Some of the mountain brethren have a different view of the moral condition of infants and of election, from that of their brethren beyond the mountains. They will, however, from time to time, seek opportunities to become better acquainted with the brethren abroad, and with their views of doctrine.

The next session of this Association will convene with Pleasant Run church, Clay County, Friday, September 11, 1908. The brethren will be glad to have you present.

H. R. McLENDON,  
Manchester, Ky.

REVIVALS AND MISSIONS

The work has kept me on the go so constantly for the last thirty days I have not taken the time to write you of what the Lord is doing for us in this part of His vineyard. Beginning on Wednesday, before the fifth Sunday in September, the

Quickly Cured at Home

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

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

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

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

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

No tortures from operations.

No heavy doctor's bills.

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

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

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

pastor, at the request of Deanfield Baptist church, conducted a ten-days' meeting, resulting in six professions and four baptisms, the church strengthened and revived.

On the first Sunday in October, at Fordsville, we took our annual subscription for missions for this associational year, resulting in \$200. Our growth has been pleasing. The amounts for three years are as follows: \$10, \$34, \$120, and now \$200, and we say while this is not what would be called a large contribution, but we praise the Lord and hope for a greater growth in the graces. Our work here is on the up grade, pastor and people are growing into one mind, and one purpose—trying to do our best.

On Monday, after the second Sunday in October, it was my good pleasure to go to Garfield, to assist Pastor E. B. English in a meeting, but owing to an affliction of Bro. English, he was kept from being with us. We all deeply sympathize with Bro. English in his trouble, which has caused him to be kept entirely out of any of his work; his eyesight has been much impaired and absolute rest was commanded. Almost an entire stranger, a good audience met me at 7 p. m., and good congregations both day night continued with us to the close. Many nights the capacity of the house was taxed and the attention was fine. Four professions of faith and the church greatly revived.

Garfield saints are a noble folk. M. P. Compton and wife never missed one service. My first visit was in their comfortable home. They read the RECORDER. My nights were spent near the church, with Bro. Compton's son-in-law, Bro. I. Richardson. He and his noble young wife, who, by the way, is the excellent organist at Garfield, gave me a good home.

Brethren A. A. Richardson and M. P. Compton were the leading spirits in organizing and building the Baptist church here. It was my lot to enjoy the hospitality of many of the best homes. My visits to the homes of Sister Gregory and Bro. H. B. Head were made sweet because of our all joining in worship after the noon meal.

All these homes read and take the RECORDER. Don't you know it did not take long for me to feel like home folks. Many others were very kind, and substantial evidence was given me, on leaving, that the work was appreciated.

May God bless Garfield and the afflicted pastor.

ARTHUR N. COUCH,  
Fordsville, Ky.

THE MISSION OF THE CHURCH.

It is God's plan, as made known to us in the Gospel, that all those who come to know him should work together to make him known to all those about them; that all who are saved shall be diligent in co-operating to save others.

Christ called his first disciples directly, going about, finding them, and speaking to them personally. But he does not do so now. He is not on earth in the body as he was then. It was expedient that he should go away. Now he employs his disciples to go about in his name and call others to his service. The Holy Spirit works through them and by means of them and thus wherever there are true disciples the call is going out from them. The Holy Spirit thus has millions of instruments through whose personalities he can work to bring souls to the service of Christ and to the life of salvation.

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

Nature warns you when the track of health is not clear. Kidney and bladder trouble compel you to pass water often through the day and get up many times during the night.

Unhealthy kidneys cause lumbago, rheumatism, catarrh of the bladder, pain or dull ache in the back, joints or muscles, at times have headache or indigestion, as time passes you may have a sallow complexion, puffiness or dark circles under the eyes, sometimes feel as though you had heart trouble, may have plenty of tubition but no strength, get weak and waste away.

If such conditions are permitted to continue, serious results are sure to follow: Bright's disease, the very worst form of kidney trouble, may steal upon you.

Prevalency of Kidney Disease.

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

A Trial Will Convince Anyone.

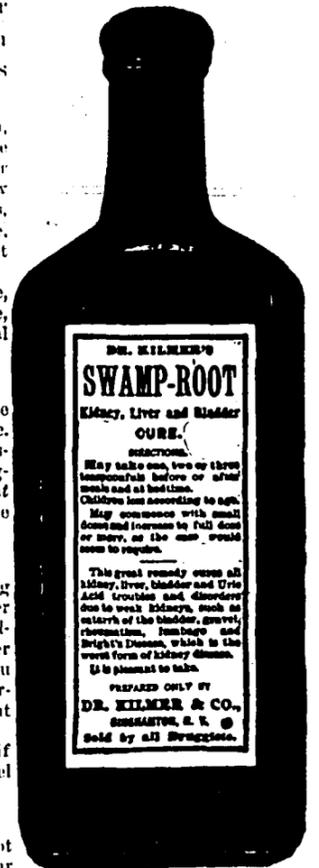
If you are sick and feeling badly, begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better, they will help the other organs to health. In taking Swamp-Root, you afford natural help to Nature for it is the most perfect helper and gentle aid to the kidneys that has ever been discovered.

You can not get rid of your aches and pains if your kidneys are out of order. You cannot feel right when your kidneys are wrong.

Swamp-Root is Pleasant to Take.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at all drug stores. Don't make any mistake but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., which you will find on every bottle.

SAMPLE BOTTLE FREE—To prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands of letters received from men and women who found Swamp-Root to be just the remedy they needed. The value of Swamp-Root is so well known that our readers are advised to send for a sample bottle. Address Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Louisville Western Recorder.



Swamp-Root is always kept up to its high standard of purity and excellence. A sworn certificate of purity with every bottle.

It is a great honor to us to be so employed. God might have arranged to use his angels for this work, and we have reason to think that even the highest and mightiest angels in Heaven would consider it an honor to be employed in calling souls to the saved life. But he has not seen fit to so employ them. He has given this duty to us. We are to be interested in this great work. We are to be the means for bringing this world to the feet of Christ by proclaiming his Gospel to those who as yet know him not.

It is a great blessing to ourselves as well as an honor, to be so employed. If we had no part in the spiritual work of saving the world, we would lack the most important element in our own spiritual development. Instead of folding our hands and doing nothing in this most important field, we are now expected to think and plan and pray and give and preach and teach, and thus our own powers are expanded. We are kept familiar with the great truths and our hearts are kept tender through sympathy with Christ and with those whom we would bring to him. Thus our minds, our energies and our affections are enlisted, trained and uplifting by means of the work God has given us to do.

It is readily seen that the church is not a mere human institution, but that it is divinely instituted and directed. God has a definite plan by means of the church to make himself in his love and grace known to the world. The Gospel is his wisdom concentrated upon the great work of saving the souls of men. As one is saved he is to work

with others to save the world. Other organizations may have lofty purposes, but none have so high a purpose as the church of God. Other organizations come and go, but the church holds on through the centuries and will hold on until time shall be no more.

It arouses and cultivates unselfishness in the heart to be enlisted in the divine work of making known the Gospel, and we need to have this done for us and in us. And, after all, there is nothing so satisfactory and so delightful. The results of other efforts may be transitory, but after we have been blessed in accomplishing something for a human soul in bringing it to eternal life there is something that will abide and that will be to show for the effort for ever and ever.

It is a great privilege and a great honor to be a member of the church. Each soul should seek a saving interest in Jesus Christ, and then should confess him, and then should make it the life-long rule to witness for him and serve him and bring others to know him and love him.—Selected.

**BORDEN'S**  
**PEERLESS BRAND**  
**EVAPORATED MILK**  
MAKES  
**THE BEST**  
**ICE-CREAM**

## I LOVE TO THINK.

REV. T. L. BAILY.

I love to think of Jesus—  
The giver of all peace;  
I love to think of Heaven—  
Where pleasures never cease.  
Amid the toils and sorrows,  
That cluster round us here,  
'Tis sweet to think when over,  
There'll be no sorrow there.

O, yes 'tis sweet to ponder,  
O'er mercies of the past,  
To call up precious moments,  
While life is fleeting fast.  
Each day reveals the guidance  
Of that all-seeing eye,  
And list'ning ear that's open,  
To hear his children cry.

O, yes 'tis joy in fulness,  
When doubts assail us here,  
To list the voice that whispers,  
O, trust and do not fear;  
No evil can befall us,  
Beneath his watchful eye,  
'Tis sweet to thus remember,  
His hand is ever nigh.

No earthly joy can equal  
The fulness of his love;  
No home of earthly pleasure  
Can match the home above.  
I love to think of Jesus,  
And feel his love for me;  
And know that he is waiting  
To set my spirit free.  
Atlantic City, N. J.

## Our Pulpit

## CONCEIT REBUKED.

C. H. SPURGEON.

"Should it be according to thy mind?"—Job 34:33.

Elihu thought that Job had spoken too boastfully, and that there was too much of self about him, and, therefore, he reproved him by asking this question, "Should it be according to thy mind?" It is a question which, in the original, has a great wealth of meaning in it; and as the language of the Book of Job is extremely ancient, and very sententious, it is not easy to get the fulness of Elihu's meaning. But it has been said that, upon the whole, our translation not only gives the meaning of his enquiry, but also more of the meaning than can be conveyed in any other words, so that we may be perfectly satisfied with it, and may pray God the Holy Spirit to apply it to us; and if we have grown to be high and mighty, and have begun to criticize the way of God in dealing with us, this question may come to us very sharply, "Should it be according to thy mind?" Should everything be arranged just to suit thy whims and wishes? Should everything in the world be fashioned according to thy taste, and the whole globe revolve just to serve thy turn, and please thy fancy? "Should it be according to thy mind?"

I. Our first question has a measure of astonishment about it. Are there really any people in the world who would have everything according to their mind? Oh, yes, there are such people! I should not wonder if there are some of them here now; in fact, I question whether we have not, all of us, at times, drunk very deeply into this naughty, haughty spirit. If we have done so, may we be speedily delivered from it!

First, there are some people who

would have God himself according to their mind. Now, as a matter of fact, all that I can know of God I must learn from God revealing himself to me. I cannot discover him by myself; he must unveil himself to me, and that he has done in Holy Scripture. All that he intends us to know about himself he has revealed in the written Word and in the Incarnate Word, his ever-blessed Son. But there are some people who get their idea out of themselves. You may have heard of the German philosopher who evolved the idea of a camel out of his own consciousness; at least, so he said. I do not think it was much like a camel when he had evolved it; but there are many persons who try to evolve the idea of God out of their own consciousness. It cannot be, they say, that certain statements in the Bible are true, because there is something or other in their inner consciousness, that contradicts the Scriptural declarations. God, as they believe in him, is what they think he ought to be, not what he really is. And there are some, in these days, who have even gone so far as to reject the Old Testament altogether because its teaching concerning God does not meet the approval of their very marvellous minds. Practically, these people are idolaters, for an idolater is one who makes a god unto himself. The true worshipper of God—the accepted worshipper—is one who worships God as he is, and as he reveals himself in his Word; but there are many persons, who make a god out of their own thoughts. The teachers of the modern school of theology work in a kind of god-factory. The people in some heathen lands make their gods out of mud, but these men make their gods out of their own thought, their imagination, their "intellect." That is what they call it, though I am not sure that it is that organ which is at work in this instance. But when a man makes a god of thought, he is just as much an idolater as if he had made a god of wood or of gold. The true God—the God of Scripture—thus revealed himself to his ancient people. "I am the Lord thy God, which have brought thee out of the land of Egypt; out of the house of bondage." This God is our God, "the God of Abraham, and the God of Isaac, and the God of Jacob," "the God of the whole earth shall he be called." Many a man refuses to accept this God as his; but I should like to ask him, "Should God be according to thy mind?" That would be a strange god, indeed. Should he have no other attributes but such as thou wouldst give to him? Should his character and conduct be only such as thou canst comprehend and justify? Must there be nothing in him that shall puzzle thee? Are there to be no divine depths that shall be beyond the reach of thy finite mind? Are there to be no heights beyond thy power to soar? That is what seems to be thy notion; and if there is anything that staggers thee a little, thou sayest, "I cannot believe it." If it were possible, thou wouldst eliminate from the character of God everything that is stern and terrible; though these attributes clearly appertain to the Most High as he has been pleased to reveal himself in Scripture. I beg you, dear friends, never to attempt to mould the character of God with the fingers of your own fancy. Worship him just as he is, though thou canst not comprehend him. Believe in him as he reveals himself and never imagine that thou couldst, by making any change in

him, effect an improvement in him. By toning down his justice, thou thinkest that thou art increasing his love; and, by denying his righteous vengeance, thou dost imagine that thou art honoring his goodness; but, instead of doing so, by the removal of these things which alarm any annoy thee—if thou couldst do so—thou wouldst take away part of God's grandeur and strength which make his goodness and his mercy to shine so brightly as they now do. Leave God just as he is, remembering how he has said, "For as the heavens are higher than the earth,

so are my ways higher than your ways, and my thoughts than your thoughts." The infinite God must be past finding out by the creatures whom he hath made. I confess that it is one of my greatest joys to find myself completely baffled when I am trying to comprehend the character of God. Sometimes, when I have tried to preach upon the Deity of Christ, I have been fairly staggered under the burden of that stupendous truth, and I have felt the utter uselessness and poverty of human language to describe our great and terrible yet loving Lord; and I have been glad to have it so; for, verily God is altogether above our comprehension, and none of us can speak of him as he deserves to be spoken of; but never let us try in any way to diminish his glorious perfections.

Probably, it is with the minor providences that we more often quarrel when we are in an ill state of heart. You think that you would like to be rich, yet you are poor. "Should it be according to thy mind?" You would have liked to be healthy and strong, but you are weak and sickly, or you have a suffering limb that troubles you, and you sometimes think, "Mine is a very hard lot; I wish it could be altered." "Should it be accord-

## TAKE THEM OUT.

Or Feed Them Food They Can Study On.

When a student begins to break down from lack of the right kind of food, there are only two things to do; either take him out of school or feed him properly on food that will rebuild the brain and nerve cells. That food is Grape-Nuts. A boy writes from Jamestown, N. Y., saying: "A short time ago I got into a bad condition from overstudy, but Mother having heard about Grape-Nuts food began to feed me on it. It satisfied my hunger better than any other food, and the results were marvelous. I got fleshy like a good fellow. My usual morning headaches disappeared, and I found I could study for a long period without feeling the effects of it.

"My face was pale and thin, but is now round and has considerable color. After I had been using Grape-Nuts for about two months I felt like a new boy altogether. I have gained greatly in strength as well as flesh and it is a pleasure to study now that I am not bothered with my head. I passed all of my examinations with a reasonably good percentage extra good in some of them, and it is Grape-Nuts that has saved me from a year's delay in entering college.

"Father and mother have both been improved by the use of Grape-Nuts. Mother was troubled with sleepless nights, and got very thin, and looked care worn. She has gained her normal strength and looks, and 'sleeps well nights.'" "There's a Reason." Read "The Road to Wellville" in pkgs.

ing to thy mind?" Should the fashioning of thyself and thy circumstances have been left to thee? What thinkest thou? Possibly, you have recently sustained a great loss in business, and you cannot quite get over it. "Should it be according to thy mind?" Should providential circumstances have been arranged otherwise so as to suit thee? Should God have stopped the great machinery of the universe, and put it out of gear in order to prevent thee from losing a few pounds? "Should it be according to thy mind?"

Perhaps it is worse than that; a dear child has been taken away just when he had become most closely entwined around thy heart. Thou wouldst fain have kept him with thee; but was it right that he should go, or right that he should stay? Come now, there is a difference of opinion between thee and God, who is in the right? Should it be according to his mind, or according to thy mind? "Ah!" says someone else, "it is the mainstay of the home who has been taken away from us—the husband, the father of the family." Well, though it is so, again I ask, concerning this bereavement, or any other trial that comes to you, "Should it be according to thy mind?" It should be sufficient for you to know that the Lord has permitted it, or actually performed it.

There are some, who carry this difference between them and God into another sphere; for they do not approve of the gospel as it is taught in the Bible. You know that the gospel, as revealed in the New Testament, is so simple that a child can understand it; and you may go and teach it to the poorest and the most illiterate, and many of them will leap at it, and grasp it at once.

Many try to trim down the doctrines of grace. They would get rid of election if they could. Anything like the speciality of the atonement of Christ they cannot bear. The sweet and blessed doctrine of effectual calling they abhor, and they would fain make a gospel of their own. But should they want to do so? Is it not your duty, and mine, brother, rather to try to find out what the gospel really is than to seek to make it what we consider it ought to be? "Should it be according to thy mind?" We have known some people take a text of Scripture, and because it did not square with the system in which they were brought up, they tried to cut it down to make it fit in with their notions; but, sirs, is not the gospel grander than any of our comprehensions of it? Are there not in it great truths that cannot be cut down to fit any system that the human mind can make? And ought we not to be thoroughly glad that it is so? For, surely, it is better that the gospel should be according to God's mind than that it should be according to the mind of Top-lady, or the mind of Wesley, or the mind of Calvin, or the mind of Arminius? The mind of God is greater than all the minds of men, so let all men leave the gospel just as God has delivered it unto us.

Sometimes, this difference comes up concerning the Church of Christ. Some people do not like God's order of church-membership and church-government; they would like to see the world welcomed inside the church. They do not approve of the ordinances, as they were instituted and observed by our Lord Jesus Christ; believers' baptism is peculiarly objectionable to them. Sometimes, they disap-

## THAT DROWSY FEELING

It Prevents You From Doing Your Work and Is Really a Sign of Disease.

## CAUSED BY POISONS

Don't you ever feel drowsy and sleepy, unable to think or work? You have slept pretty well. You don't feel sick. Just drowsy. What's the cause of it?

Your liver. A lazy liver leaves in your system all sorts of lingering poisons, the product of an over-supply of bile, which a properly working liver would have filtered out.

These poisons act like opiates on your nerves, making you drowsy, sleepy and torpid, as if overcome with some strong drug, when you ought to be feeling bright, alert and wide-awake.

And that's not all. When you are feeling liver-drowsy like this, it is a sign that your system is in condition to "catch" some disease.

That is, it has lost its vitality and power of resistance to disease germs.

The clogged liver cannot keep off the intruder as it should.

It is like a sentinel, asleep at its post, leaving the camp open to the attacks of the enemy.

What shall you do? Wake up your drowsy liver with a good dose of Thedford's Black-Draught (liver medicine).

Purify your system of the bile poisons that have drugged it.

Put yourself in position to resist the attacks of disease. Cleanse your blood, brighten your eyes, purify your complexion and become your strong healthy self again.

The old, reliable, vegetable, liver medicine, Thedford's Black-Draught, successful for over 60 years, is what you should use, because of its direct action upon your sick liver.

It contains no minerals or other dangerous ingredients, but is a gentle, natural, vegetable remedy, regulating the liver and relieving or curing such symptoms as drowsiness, headache, bilious sick headache, bilious stomach, bitter taste in the mouth, constipation, bad blood, pimples, sallow complexion, chills and fever, malaria, nervous irritability, etc.

Thousands have written to tell of the wonderful relief afforded by Thedford's Black-Draught, in just such cases.

It is for sale by all druggists, in 25-cent and \$1 packages. Try it.

prove of God's ministers; they pick holes in the most useful of them; this man ought to be so-and-so, and that other man ought to be something else. I can only ask again, with regard to the whole matter, "Should it be according to thy mind?" Are you to make the ministers, and to teach them what they are to preach? Are they your servants or God's servants, and are they to deliver their message in your way or in God's way? Let the question be honestly considered, and then, perhaps, much of the murmuring that is sometimes heard, and much of the discord that often arises among professing Christians, would be cleared away. For, surely, these things should not be according to our mind; but we should let God appoint, and equip and send forth his own servants just as he pleases, and not as we please. Christ must decide everything concerning his own Church; he must be free to choose whom he likes to be members of it, and to fashion his Church after his own model.

II. Now, secondly, we are to enquire—What leads people to

think that everything should be according to their mind?

My answer is, first, that there is a great deal of self-importance in such a notion. There are some people who seem to fancy that they are the center of the whole universe. The times are always bad if they do not prosper. If the earth does not so revolve as to bring grist to their mill, then the times must be out of joint. But who are you, dear friend, that you should suppose for you suns rise and set, that for you seasons change, and that God is to have respect to you, and to nobody else? "Should it be according to thy mind?" Then, if so, why not according to my mind also? And why not according to the mind of another brother? And why not according to the mind of yet another? But no, it is according to thy mind that thou wouldst have it. Ah, does not this show what overweening importance we attach to ourselves? We are mere ephemera, creeping insects upon the bay-leaf of existence—here today, and gone tomorrow—yet we suppose that all things are to be ordered for our special benefit and we quarrel with God if we suffer even a little inconvenience.

This notion also arises from self-conceit. We really seem to fancy that we could arrange things much better than they now are; we would not dare plainly to say so, much less would we be willing to write it; but we talk and feel as if it were really so. If we only had had the ordering of things, we are quite sure that they would not have happened as they have done; but then, depend upon it, they would have happened wrongly if they had been other than they have been. "Should it be according to thy mind? No; unless thou art self-conceited enough to put thy folly in comparison with the wisdom of God, thou knowest that it should not be according to thy mind.

But, oftentimes this quarrel arises from want of faith in God. If we did but believe in him, we should see that all things are ordered well. If we did but trust in God as a loving child trusts in its father, we should feel safe enough at all times, and we should not want to have anything different from what it is.

III. But now, what a mercy it is that things are not according to our mind! If they were, I wonder what sort of world we should live in.

If things were according to our mind, God's glory would be obscured. He knows what will best glorify him, and he has been pleased to so arrange his providential dealings with men that all shall glorify him to the highest possible degree. And, beloved, if we were to alter anything of this, if we could alter anything, it is evident that the glory of God would not be so well promoted; so, "should it be according to thy mind" that God should lose a measure of the glory that is due unto his name? God forbid!

If it were according to our mind, others would often have to suffer. At any rate, if things were arranged according to the mind of some people, they would grind the poor in the dust, and utterly crush them. If things were settled according to the mind of man, we should often be in a terrible plight. Did not David say to God, "Let us fall now into the hand of the Lord; for his mercies are great; and let me not fall into the hand of man"? When God is most grieved with his people, he never deals with them in so harsh a manner as the un-

godly would deal with them if they had them in their power. Let us trust in the Lord, my brethren, and thank him that he does not allow things to be according to the mind of man, for it would be terrible indeed for us then.

Here is another reflection. If things were according to our mind, we should have an awful responsibility resting upon us, because we should feel that if anything went amiss, we should be the cause of it. If we had the choosing of our circumstances, and the details of all that happened to us, we should straightway feel that we should be called to account for everything by our fellow-men and by our own conscience. But now that it is according to the mind of God, you have no responsibility concerning it. If it be according to his will, it must be that which is right, and that which is best; so let us bless his name that all things are left at his disposal.

If things were according to our mind, I am afraid our temptations would soon be greatly increased; for many who are poor would speedily become rich, and they do not know what the temptation of riches might be, nor the grace they would need to resist it. And some, who are sick now, and are praising God upon their sick-beds, if they were well, might find much of their spirituality departing, and they might be thrown into a thousand troubles which they now escape in the quiet of their own room. Some of you are in a condition of life where you may not have many comforts; but, on the other hand, you are not subject to those trials which come to us who are prominent in public life. Be sure that you are in your right place if God put you there. "Should it be according to thy mind?" If so, thou wouldst have more temptations, and less grace;—more of the world, but less of thy Lord. So, thank him that it is not according to thy mind.

If it were according to our mind, we should seldom know our own

**TROUBLE FROM COFFEE**

People Beginning to Learn About The Drug.

"Coffee treated me so badly that I want to tell people about it, and if you can use my letter, I will be glad.

"I am 45 years old and have drank coffee all my life. I have felt bad for years and did not know what ailed me. Sometimes I would have to press my hand against my heart, I would be in such a pain and I got so I could hardly do my work. My head would feel heavy and dizzy, and many a time I got so blind I just had to drop down or else I would have fallen.

"I felt bad all over. My feet would swell and hurt me. A friend of mine asked me to try Postum and stop drinking coffee. I tried the Postum but it was some days before I got hold of the right way to make it. My heart disease and dropsy disappeared and I got entirely well.

"There is much in making it. It has to be boiled longer than ordinary coffee, but when I got it made good, it was fine, and now I wouldn't have coffee in my house at all. I am sure that Postum saved my life, and I am now perfectly well. I send you the names of about twenty people that have been helped by leaving off coffee and using Postum Food Coffee." It's worth while to read "The Road to Wellville" in pkgs.

mind. If a man could manage everything as he liked, he would not long like his own management. Unrenewed men, especially, are never satisfied. The way for a man to be happy is not to have his own will, but to sink his will in the will of God. Look at Solomon when he had his own way. At one time, he gave all his thoughts to grand buildings; and when he had built his palaces, he got quite tired, so he took to making gardens, and aqueducts, and fountains of water. When he had made them, he did not get much satisfaction out of them, so he got him instruments of music, and singing men and women, but he was soon tired of them. Then he took to study, but he said, "Of making many books there is no end; and much study is a weariness of the flesh." He had whatever he chose to have, yet it was vanity and vexation of spirit to him; and he never had what filled his soul till he came to rest alone in his God, which, we trust, he did in his old age. I do not know a more horrible endowment than that a man could have than for God to say to him, "Everything shall be as you like to have it." He would probably be the most miserable and most dissatisfied person under heaven. "Should it be according to thy mind?" Ah, then, sin would go uncorrected in thee, for thou wouldst never have a mind to use the rod! Then thy dross would remain, for thou wouldst never have a mind to be put into the furnace. Should all things go with thee according to thine own will, then thy flesh would get the mastery over thee, and be pampered and indulged; thou wouldst be settled on thy lees, and not emptied from vessel to vessel, and thou wouldst bring upon thyself unutterable woe. O beloved, for this reason also it is a thousand mercies that things are not arranged according to the mind of even the best saint out of heaven except when his mind is brought into full subjection to the will of God.

"Should it be according to thy mind?" Then there would be universal strife. If this were the case, think what a terrible condition the Church of God, and the world, too, would soon be brought into, because, as I have already hinted, if it were according to your mind, why should it not be according to my mind, or according to the mind of every other body? Then, what chaos, what confusion there would be! How would the world be managed if you, and I, and fifty others, each one with a different mind from all the rest, must have it according to our mind? It would mean that the King of heaven must resign his throne, and give place to universal anarchy. It could not be; it would be impossible that such an arrangement should continue for an hour. We should have to go, in tears, before the Lord, and cry to him, "O Lord, come back, and reign over us, for we cannot get on without thee! Everything is going to destruction for want of an almighty will to manage it." "Should it be according to thy mind?" No, Lord; never let it be so except when thou hast made my mind to be filled with thy mind, and then it shall be well. "I always have my way," said a holy man. "How is that?" asked one who heard him, and the good man replied, "Because God's way is my way." "I always have my will," said another, and he gave a similar explanation, "because it is my will that God should have his will." When God's will gets to be your

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will, then it may be according to your mind; but not till then, thank God, not till then.

I know that I have been speaking to some who do not love the Lord. I wonder what it is that keeps them where they now are,—out of Christ. You want something to be altered, you say. Well, ask the Lord to alter you, for that is the alteration that is needed. The plan of salvation does not quite suit you. Well, there will never be another. Does not Jesus Christ please you? God will never lay another foundation for a sinner to build his hopes upon so you had better be pleased with God's way, and build upon Christ Jesus, the sure foundation stone. We tell people, sometimes, that they had better not fall out with their living; and I can tell you, soul, that you had better not fall out with your salvation. God's way of saving you is the best conceivable way, and it is also the only way. He says that whosoever believeth on the Lord Jesus Christ shall not perish, but shall have everlasting life. May the Eternal Spirit bring you now to believe in the Lord Jesus; and if you do so believe, you shall be saved at once. But do not think that the plan of salvation will be altered to please you. It will not be made according to your mind. There is the gospel; have it or leave it, but alter it you cannot. May the Lord grant that you may accept it, and rejoice in it, for his dear Son's sake! Amen.

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 The Society is preparing its 20th Annual Catalogue of Books, Bibles, and Church and Sunday School Supplies for 1907-1908. 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 whose names are on the Society's mailing lists will receive a copy. Others may secure one free by sending a post-card.  
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## Editorial

In the fall man suffered in his whole being, his body became subject to disease, his soul died spiritually and his mind in its confusion lost the power of reasoning correctly, hence in Proverbs 14:12, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." One of these mistakes is that morality will save a man. Morality is a good thing in its place. Jesus once met a moral young man and loved him yet taught him that his morality was not sufficient to give him eternal life. There are many good, moral and respectable men and women who are depending on their morality to save them who will be disappointed, yet they deem this the right way.

Another mistake is that sincerity will save. They say they are sincere in the belief of certain truths, hence they will not be held responsible if they are mistaken and these supposed truths turn out to be errors because they were sincere. Now sincerity only confirms one in error. A young woman sincerely believes a certain man is all right and worthy, and hence intrusts her life in marriage to him only to discover when too late that he was a fraud. The more sincere the belief the more certain the act that leads to a wrecked life. Again, another mistake is that joining a church will save one. The church is a divine institution. God expects men to join it, but only the saved should enter. The ordinances, Baptism and the Lord's Supper, are important and precious, but are provided only for God's children. Baptism is the act of a Christian and the Lord's Supper can be participated in by the regenerated. We see many members of churches yet unsaved and it is a sad mistake to join the church for salvation. Depending upon forms and ceremonies for salvation is a fatal mistake. Again, to think that good deeds will bring salvation is a mistake. Care for the poor and ministering to the needs of the sick are commendable. Humanity even will lead us to do this, but if we base our hopes of salvation on this we will be disappointed. The Bible says: "Other foundation can no man lay than that that is laid, Jesus Christ." At the judgment pictured by our Saviour many will say: "Have we not done many wonderful works and in thy name cast out devils?" Then He will say unto them: "I never knew you." Another mistake is to believe and say that God is too good to damn any one. Thousands honestly believe this. It is true that at times they are troubled with doubts yet they risk it. We must bear in mind that God says: "He that believeth not shall be damned," and, "The wicked shall be turned into hell with all that forget God." Again: "These shall go away into everlasting punishment," says Jesus. What does God mean by such statements? Is He truthful? If so some will be lost forever. Are you making any of these mistakes? Beware!

### THE PEACE CONFERENCE.

It has not been because we did not take great interest in the Peace Conference, which has been in session so long at the Hague, that we have had so little to say concerning it. But the newspaper reports were

contradictory, and we waited till the close, for the summing up by the Conference itself of the work they had accomplished.

The Conference met four months ago. All the nations of the earth were represented except the little States in Central America. The nations have only one vote in making the international laws. And such laws must be passed unanimously to be binding.

In view of that required unanimity, it is surprising to us that anything was accomplished, not that so little was done. We could never understand the great expectations some seemed to have of the work of the Conference. The thing which was most desired was some action limiting the size of the armies and navies of the world. Europe is groaning under the great expense of the armaments. The governments are vying with each other in the size and number of their battle-ships. England maintains her resolve to have a navy equal to that of any two of the other powers. So if France and Germany each build a battleship England must build two.

England was willing to agree to the limiting of the navies and armies, but other nations, especially Germany, were not. Had the question been left to the tax-ridden peoples of those countries they would have voted for the limitation. But the governments appointed the representatives to the Conference.

Another thing which was ardently desired was the establishment of a court of arbitration, which should be compulsory. That is the nations must leave their quarrels to this court and abide by its decisions. At one time it was reported that this was agreed to and there was general rejoicing. But that was a mistake. At least three nations refused their assent. On the last day the Conference passed unanimously (three nations not voting) a resolution piously expressing their desire that the next meeting of the Conference would be able to adopt compulsory arbitration. This, of course would put an end to wars among the civilized nations, and there would be no need of passing a law to limit the armies and navies.

The Conference drew up a list of thirteen things which they had done in the four months. The most important is the establishing of an international court for the deciding about prizes taken in war. Another very important thing was the adoption of the Drago doctrine, somewhat modified. Capitalists in strong nations have been lending money or making improvements in weak nations. When they were not paid, they appealed to their governments, which sent warships and collected the debts by force, sometimes seizing the custom houses till the money was collected.

This is stopped now. The Drago doctrine was that no government should use force against another to collect a private debt. The Conference arranged that no government should do this until it had arbitrated the matter.

They also passed regulations in regard to the rights and duties of neutrals on land and on sea during wars. One of these is that no neutral shall allow either combatant to recruit men on its soil. Regulations were made regarding the laying of submarine mines; the treatment of captured crews; the inviolability of fishing boats and the postal service; and the application of the General Convention and the Red Cross to sea warfare.

It is a great thing that all the nations of the world will enter thus

into a Peace Conference. Had they accomplished nothing but the meeting it would be a cause for rejoicing. It is now the duty of all peace lovers so to influence public opinion in their own countries that at the meeting of the next Conference all will agree to a court for compulsory arbitration.

The last meeting of the Baptist Union of England will not make the Spurgeons and the strict Baptists regret that they do not belong to it. They began by reciting the Apostolic Creed to please an Episcopal Bishop, who had been persuaded to honor their meeting by his presence.

One speaker denounced the "denominational bigot who thinks there should be but one church only and that the church to which he belongs." Every man ought to be convinced that the church to which he belongs is the nearest to the Gospel standard, or he ought to leave it and join the one which is the nearest. And so believing, he ought to wish that all Christians could loyally unite with his church. There ought to be but one denomination in the world and in the millennium there will be but one. There is no bigotry in wishing all men to obey all the commands of the Lord.

Another speaker asserted that "half a century ago only five of the Twenty-seven books of the New Testament writings were considered genuine documents of the Apostolic Age." Neither in the context nor in any part of his speech did he limit that statement. If he had said the German rationalists only considered five genuine, no one would object. But he made it general. And no statement could be false. Fifty years ago hundreds, thousands, millions believed all the New Testament of the Apostolic age. And among these believers were great scholars of every creed.

It is not surprising that this speaker went on to disclaim belief in the inerrancy of the Scriptures. But he accepts the Scriptures substantially because his consciousness agrees with them. If at any time his consciousness should change its views, we suppose he thinks the veracity of the Scriptures would change, too! The Scriptures are not an impregnable rock, but have for foundation the shifting sand of human feeling!

For the last speaker they had a man of some other denomination, whose theology, according to the disgusted correspondent of the *London Baptist*, was "not only not Baptist but anti-Baptist."

The number of additions to the churches was not stated in all the report we saw. Dr. Meyer said the number of conversions comparatively speaking were rare. Congregations were languishing, prayer-meetings were languishing. He added: "The additions to the churches were made rather from the families of the congregations and the Sunday schools than by direct conversions." What does that mean? It seems to mean either that well-raised children do not need conversion, or that conversion is by education. There is no conversion except direct conversion by the work of the Holy Spirit. And C. H. Spurgeon, trained in a godly home, needed it just as much as any pirate. No wonder Zion is languishing if the churches are taking in moral persons who have not been directly converted.

At the meeting of the Foreign Mission Society a Methodist, Mr. W. P. Hartley, was made presiding officer. One can't help noting

that this Methodist gave \$1,000 towards paying off the debt of their Foreign Board. They gave well. The Bible may not be inerrant, their members may not be directly converted, but their collection was great! They had a debt of \$4,500, and they raised, with the help of the Methodist presiding officer \$8,350. And is not money the chief thing in these days?

It was in Dr. W. A. Bartlett's church in Chicago that Gipsy Smith held his meeting for one week of the two which he spent in that city. Dr. Bartlett tells the results of the meeting. And as Smith is to return to this country every one is interested in learning whether his work abides. Dr. Bartlett is a man who can be trusted to tell the whole truth without fear or favor.

He is very much pleased with the Gipsy's work. He found him "same and sweet." He woke up the members of the church to their duty in saving souls, a duty which the laymen, alas! too often try to put off upon the preachers.

The church went on with the method which Smith used. At the close of the sermon the people were asked to bow their heads and opportunity was given to any to rise for prayer. They used the same language which Gipsy Smith used, finding it most helpful: "Stand a moment on your feet and sit down again." Christians and those who stood were asked to go to the inquiry room and they went.

The result of the earnestness of the church members in this work of saving souls has been there have been conversions almost every Sunday night, and some most remarkable ones. Dr. Bartlett says: "Again and again those that rose for prayers most promptly and in the largest numbers were men. And with few exceptions the most striking conversions have been amongst men. Those who have come out have been largely those in the depths of sin. The conversions since the meeting have been almost wholly among adults. O, the struggles and the agonizings we have seen, when we felt our absolute dependence upon God."

Among the converts was a saloon keeper, son of a prominent statesman of Pennsylvania. He had spent a large inheritance in riotous living. He was a graduate from college and law school, yet he had sunk low, low. He was saved, and has made a most earnest Christian, giving all the time he could to seeking to save the outcast men.

This is a most glorious account of the results of Gipsy Smith's meeting. It makes us wish he could hold a week's meeting at least in every city in the country.

That was a memorable scene at the Ohio Valley Association at Sturgis, upon the consideration of the report on Education. After an address on the subject of Denominational Education by Dr. P. T. Hale, he took a collection for this work, which, with some amounts afterwards received, amounted to over \$7,000. Strong men wept and embraced each other for joy, and the audience sang with tearful joy, "Blest be the tie," etc., and gave each other the hand of sweet fellowship. For years this Baptist Academy had been hopelessly in debt, and it seemed that all the \$15,000 the denomination had put in the building would be lost, for the debt of \$3,600. The institution is now saved to the denomination. The school will do great good in all that rich and beautiful country. As one put it Baptist stock is away above par in all that region.

## NOTICE.

Patrons of the Baptist Book Concern and subscribers of the *WESTERN RECORDER* are hereby notified that I am no longer connected with either. Please do not address letters intended for either to me.

—W. P. HARVEY.

## EDITORIAL VARIETIES

Why are chickens said to be the most pious of all the fowls, we were asked some time since. We gave it up. The answer was: "Because so many of them enter the ministry!"

We learn with regret that a few days ago the wife of the Rev. C. E. Hutchison, being on parole from the Western Asylum, poured oil upon her night dress and set fire to it and was burned to death. We sympathize deeply with Bro. Hutchison in his affliction, and pray God to sustain and comfort him in this great trial. We were personally acquainted with Sister Hutchison, and regarded her as a lovely Christian character.

The death of Mrs. Susan M. Warner removes from our city one of the most constant and successful charity workers in our midst. She was a devoted Christian, and many of our poor women will miss her sadly. The Lord comfort her bereaved ones.

We have received an invitation to the marriage of Miss Josie Nace, the daughter of Mr. and Mrs. Nathan B. Crawford, to Rev. Edward D. Solomon, on the 12th of November, 1907, at 1 o'clock p. m. Thanks and congratulations.

We are in receipt of an invitation to the marriage of Rev. Dr. B. B. Bailey's daughter, Miss Gladys Irene, to Mr. Marcus Alexander Wakefield, on the evening of Thursday, November 7th. We would be glad to be present, but cannot. Dr. Bailey is one of our best preachers in Kentucky, and we congratulate Mr. Wakefield in obtaining such a lovely bride, the daughter of such a man. May the future years be radiant and many for them.

The Rev. Robert Neale, pastor of the Presbyterian church at Georgetown, Ky., died last Saturday, aged sixty-two years. He had been sick about two weeks. He was attending the Synod of Kentucky at Midway. He fell in the bath-room and became unconscious, never regaining consciousness. He was a native of England and had been the pastor at Georgetown the past year. He was an able preacher and a good man, highly esteemed by all who knew him.

The Bible mentions three kinds of death, Spiritual, Natural and the "Second Death." Death is the absence of life. Spiritual death is the absence of spiritual life; Natural death is the end of life in this world; the "Second Death" is the absence from God and holiness forever. All born into our world are born spiritually dead, and unless raised will meet with the "Second Death" at their natural death. God earnestly asks the sinner: "Why will ye die?"

Many truths of the Gospel are unpopular and unpalatable to the carnal mind, hence some ministers omit or slur over these. Paul was not such a minister, but as he tells us he preached the Gospel fully. So will every true minister. Woe to him that adds to or takes from the Gospel!

President Tucker, of Dartmouth College, says that first and most important of the qualifications for citizenship is the willingness to subordinate private interest to public good. That is important, but we would put first, "Do justly." Let every man ask first, "Is this thing just?"

In these days when we are hearing so much of Christian consciousness as the foundation of truth, these words of the *Watchman* are timely: "Christianity, if it exists at all, must be a religion of a book, because all that is known of Christ is contained in a book."

The older a Christian gets the more he rejoices in the sovereignty of God. He sees so much that is wrong, he feels his own helplessness; he rejoices in the strength and power of the Almighty.

One of the hardest of things for our self will is to let God say what He pleases. We are trying to read our own wishes into his words. Were we not fallen creatures we would not treat the Bible in any such way.

## AMONG THE Churches.

Walnut St. (Third and St. Catherine) — Bro. S. E. Reed: Wonderful Saviour. One by letter.

Broadway—Bro. E. Y. Mullins: The Lord Reigneth; He Came to Himself. One by baptism, five by letter.

Calvary—Pastor J. S. Detsweiler: Bread Cast Upon the Waters; False Profession Exposed.

Chestnut St.—Pastor J. M. Weaver: A Full Gospel; God's Question to the Sinner. One by letter.

Clifton—Pastor W. E. Foster: Fruits of the Spirit; Signs of the Times; Overcoming. Sixteen by baptism; eight by relation; total additions to church during two weeks' meeting, forty-nine.

East—Bro. J. N. Prestridge: A Study of Faith; A Study of Forgiveness. Two by letter.

Franklin St.—Bro. Everett Rawlings: Future Revelation; Choosing Barabbas or Jesus. Eight by baptism.

Fourth Ave.—Bro. W. J. McGlothlin: Stephen, the First Christian Martyr; Paul's Gospel. Four by letter.

German—Pastor A. Janzen: The Bridegroom's Voice; God's Mercy.

Hazelwood—Pastor C. A. Althoff: Voices; The New Life. Two by baptism. The Ladies' Aid Society presented to the church a beautiful pulpit stand and communion table.

Highland Park—Bro. J. G. Bow: The Remedy for a Mighty Malady. Bro. George Davison: Good Tidings.

Holy Rescue Mission—Pastor W. M. Bruce: Bible Class, First Chapter of Acts. Fine services at jail and workhouse. Closed meeting at Fire Clay, Ky., Thursday night.

Inmanuel—Pastor Thos. A. Johnson: The Fullness of Christ; The Blessedness of Shame.

Oakdale—Pastor S. N. Mohler: The Ten Lepers; Moral Disease and Its Remedy. Pastor goes in a meeting near Horse Cave, Ky.

Ormsby Ave.—Pastor J. R. Williams: A Broken Vow With the Tears of Repentance; The Supreme Duty of Every Man.

Portland Ave.—Pastor L. W. Smith: God's Use of Christians in the World; What is Your Life? Three by letter.

Parkland—Pastor E. G. Vick: The Origin of Missions; The New Birth. One by baptism; one professed faith and received for baptism.

Pewee Valley—Pastor J. M. Walker: God's People Facing a Crisis. One by baptism; one baptized.

Salem—Pastor R. W. Grizzard: B. Strong; The Battle is the Lord's.

Twenty-sixth and Market—Pastor R. E. Reed: A Corn of Wheat; Prisoners Set Free. Three by baptism; three baptized.

Third Ave.—Pastor S. J. Cannon: Witnessing for Christ; Moses' Choice. Seven by baptism, seven by letter, nine baptized; meeting closed, twenty-one additions; forty additions since I accepted the work, June 23d.

Twenty-second and Walnut—Bro. Rud Robinson: Bible Holiness. One by baptism; four by letter.

### SEMINARY NOTES.

ARTHUR H. MAHAFFY.

Time is rapidly passing and the students are still coming in. We hope to reach the three hundred or more before the session closes.

Dr. Smith, Assistant Secretary of the Foreign Mission Board, spent the evening at New York Hall a few days ago, on his way to the State Convention of Missouri.

Hitherto the chapel hour for the Seminary has been Monday afternoon, but at present it is for four days in the week, Tuesday to Friday, inclusive, 10:30 to 11 o'clock.

It was a great pleasure to have Bro. W. B. McGarity, of Texas, to conduct chapel services one day last week.

Dr. E. Duff Burnett, of the city, took dinner at New York Hall one day last week, and made further explanation of the house-to-house canvass of the city of Louisville in preparation for the Sunday-school Convention that is to be held in the city next June. The students of the Seminary aided greatly in doing this work.

The Mission Society of New York Hall had its first meeting last Tuesday evening and listened to a very stirring address delivered by Ex-Priest Piani-Bazille.

Dr. Eager, Mullins and Dement have each been away recently attending State Conventions and other meetings of a religious nature.

Death came to the student body twice last session, once this session. Mrs. J. L. Barrette, Lake Providence, La., sick only

a few days with pneumonia, died October 23d. Her remains were shipped back to her old home, Lake Providence, La., to be buried. She leaves behind a true husband and two small children, ages five and three, with father, mother and one brother and two sisters to mourn her loss.

One day the chapel hour was spent in a memorial service of the deceased, conducted by Dr. McGlothlin. A talk was made by a fellow-student who knew Mrs. Barrette from childhood.

The last words of the deceased to her husband was that he finish his Seminary course. Our hearts and sympathy go out after the bereaved.

Students' Workers' Conference, recently organized, aim to get reports of the various work done by the students on the day before. It meets every Monday at 1:30.

Rev. Bruce, of Hope Rescue Mission, of the city, visited us Monday and made a stirring speech on city missions.

Supplies for last Sunday: G. B. Smalley, Elk Creek; W. M. Hardin, Belmont, Ky.; Everett Rawlings, Franklin Street; Bro. Piani, Pleasant Grove, 11 a. m., and Shepherdsville B. Y. P. U. at 3 p. m.; O. P. Bush, Mt. Moria; J. V. Turner, Kentucky Military Institute; Spurgeon Wingo, Glenview; Joseph Cornell, Millersburg; E. L. Andrews, Simpsonville, Ky.; Bro. Chapman, Butler.

### THE STATE.

Bro. J. M. McFarland closed a meeting of two weeks at Port Royal with eight additions.

Pastor H. M. Shouse writes from Marksbury: Bro. J. T. Betts assisted me in a meeting with the Forks of Dix River church in which there were six additions. Five were baptized, and one who had been excluded was restored to fellowship. There were large crowds, good attention and order, and a deep interest was created, which promises to bear fruit in the future. We feel that our work has been very much revived, and are glad to have had in our midst such an earnest co-worker as the evangelist.

Bro. J. H. Roberts writes from Huntington, W. Va.: The writer has preached eight days in a meeting for Pastor B. H. Akers at Pleasant Ridge church Ky. Up to this writing seven have been baptized. The writer is to assist Pastor Akers in a meeting at Grantslick, Ky. Later I am to go to New Richmond, O., and New Lexington, O.

Pastor J. H. Tow writes: I have just closed a great meeting with my church at Homer, with twenty-three conversions and renewals, and twenty additions to the church.

Pastor A. C. Taylor writes from Burnside: Just closed a seven days' meeting of power and general interest to our congregation in many ways. Bro. W. H. Smith was with us, and did some of the best teaching and preaching we have enjoyed since our little church was organized. Bro. Smith's preaching strengthened, edified and established believers in the Faith once delivered. Just what we needed under present conditions.

Pastor H. B. Gardner writes from Hartford: On Monday after the first Sunday in October I began a meeting at Richland church, in Butler county, which lasted twelve days. Bro. J. E. Gardner was present part of the time, and rendered valuable aid. This old church had gone down, not having done any good for twenty years. The house has become almost unfit to worship in. Only seven or eight active members could be found. The Campbellites have for many years been strong in the community. The meeting resulted in sixteen conversions, twenty-one baptisms, and ten additions by letter. The church has appointed a building committee and expects to build as soon as possible. May the God of heaven prosper them.

Bro. A. R. Willett writes: I have just closed two meetings, one at Kingston and the other at Berea. The Lord graciously manifested his power in both of them, stirring the churches to activity and giving us thirteen additions at Kingston and thirty-seven at Berea. Bro. J. F. Johnson, the pastor, was called to Louisiana the day our meeting at Kingston began. Bro. Amos Stout is pastor at Berea; he is a godly man and an efficient worker. These churches have some very fine workers in them. The Lord was in His Holy Temple.

Pastor L. L. Gwathney writes from Bagdad: Our State evangelist, Bro. McFarland, has just closed a meeting for me at Port Royal. There were six for baptism and two by letter. The number of conversions is not what we had hoped for and expected, but lasting good was accomplished in addition to the conversions. The Sunday-school was reorgan-

ized and the church put on a good working basis. Bro. McFarland is a congenial "pat," and rightly puts more stress on quality, i. e., genuineness of conversion, than on quantity. He is sound in the faith and his work will last.

Pastor J. S. Denham is in a glorious revival at Cedar Spring church. We trust better times are in store for old Cedar Spring, which has been in the background for quite a time. The anti-mission spirit is dying out and something better taking its place. A. P. Cooper has accepted a call from Good Spring church, and will preach for that people once a month.

OTHER STATES.

The nice, new, comfortable meeting house at Belton, S. C., costing about \$2,000, was set apart to the worship of God, free of debt, Rev. O. S. Jones, pastor.

Pastor T. H. Tomlinson, Mt Pleasant church, Nicholas county, W. Va., is rejoicing over his meeting in which twenty-five united with the church. Bro. Tomlinson did his own preaching.

A good meeting at Prattville, Ala., was held in which 30 united with the church twenty-one by experience and baptism.

Pastor S. N. Johnson recently welcomed sixty into his membership.

The new meeting house of the saints at Burlingame, Kansas, has been set apart to the worship of God amid much rejoicing. Bro. E. E. Flanagan, pastor.

A good meeting was held at Warrsburg, Mo., resulting in twenty-five added to the church. Only two male members who would pray in public at the beginning of the meeting; at the close, ten.

The new meeting house of the saints at Clifton, S. C., has been set apart to the worship of God. The dedication was followed by a meeting in which the church generally was revived, and twenty added to her membership.

A very interesting meeting with Pleasant Hope church, West Virginia, closed with fifteen accessions. This doubled the numerical strength of the young church, which is just one year old.

Pastor D. W. McLeod writes from King, Miss.: I have accepted the pastorate of the First Baptist church, Stanton, Texas, and will enter upon my work the first of November. I shall need the dear old Recorder in my business. I do not wish to miss a single issue, so send it right on as I go at once. May God bless you, and help you to keep the Recorder up to the present high standard.

A meeting in the Vesuvius church, Va., resulted in sixty professions of religion and thirty-one baptisms.

Bro. R. F. Harrell writes from Alexandria, La.: After our beloved Bro. Hoover was called to Newport we were without a pastor for a little more than three months. This being what might be called headquarters for the Baptists of Louisiana, our state paper being published here the Baptist college for boys is located here, and this is the domicile of the Executive Board of the State Baptist Convention as well as the State Educational Commission, we were very earnest in our prayers for God to send us the right man. He has abundantly answered our prayers in the person of Bro. W. A. McComb, of Gloster, Miss. He comes to us full of the Spirit and zeal, and is being received with much rejoicing on the part of the church. We predict a great and forward movement for the Alexandria church under his wise leadership.

Bro. W. M. Kuykendall writes from Clarksville, Tenn.: We closed a fine meeting at Spring Creek Thursday night. There were ten additions by experience and baptism. Bro. J. H. Burnett did the preaching. I feel that great good was accomplished by Bro. Burnett's preaching. Among the additions was my youngest son, also my son-in-law. I feel that the Lord has wonderfully blessed my family. I baptized the candidates in Spring Creek Sunday afternoon in the presence of a large congregation.

### THE GEORGETOWN CHURCH.

Last Sunday evening Pastor B. A. Dawes closed a two week's meeting which he conducted, preaching only at night. The church house was full each evening. Nine were received for baptism and twenty-nine by letter and relation. Fifty have united with the church since Bro. Dawes began his work early in September. The possibilities here for pastor and church are great. We can do all things through Him whose we are and whom we serve. J. K. Ne Georgetown, Ky.

### ORDINATION.

In pursuance of a request from the Antioch Baptist church, which has called Bro. Grover C. Mitchell to serve them as pastor, the Campbellsburg Baptist church met on October 19, 1907, in council with Brethren J. N. Fowler, L. M. Theobald, G. W. Hill, L. S. Chilton, B. H. Dement, pastor, and E. L. Averitt, for the purpose of examining Bro. Mitchell concerning his faith and ordaining him for the full work of the Gospel ministry.

Bro. George W. Hill, of Stamping Ground, led the devotional service, and after singing hymns Nos. 16 and 30 in Glorious Praise, and reading John 15:8, 15, and prayer by Bro. Hill, Bro. B. H. Dement stated the purpose of the meeting.

Bro. G. W. Hill was chosen Moderator. Bro. E. L. Averitt, clerk, Bro. B. H. Dement to conduct the examination. Bro. L. M. Theobald to give the charge to the candidate and present the Bible, Bro. J. N. Fowler to preach the sermon and Bro. L. S. Chilton to lead the ordaining prayer.

Then Bro. Dement proceeded to conduct the examination of Bro. Mitchell in regard to his Christian experience, call to the ministry and Christian doctrine.

Bro. Mitchell proved himself well able to give reasons for the faith within him, and the council was entirely satisfied concerning his Christian experience, call to the ministry and views of Bible doctrine, and by a unanimous vote recommended him to the Campbellsburg Baptist church for ordination.

The church voted to continue the ordaining exercises, and thus set apart Bro. Mitchell to the full work of the Gospel ministry.

Bro. Theobald gave the charge to the candidate, and urged him to humbly "endure hardness as a good soldier of Jesus Christ," and then presented the Bible as the only guide to salvation and Christian service.

Then, after singing hymn No. 291, Bro. J. N. Fowler preached from the text found in II. Tim. 4:2 the subject of his sermon being: "The Subject Matter of Preaching—The Word." He emphasized the need of keeping close to the Gospel, with Jesus as the center.

After the sermon Bro. Mitchell was fully set apart for the Gospel ministry by prayer led by Bro. L. S. Chilton, and the laying on of hands by the council.

GEORGE W. HILL, Moderator.  
ERWIN L. AVERITT, Clerk.

### DEAR RECORDER:

The meeting at Cedar Grove resulted in 12 additions to the church, 8 by baptism and 4 otherwise received. Some professed conversion that did not unite with the church. Bro. Barnes is now in a meeting at Elk Lick—Spa, Ky. He is making fine impressions upon the people wherever he goes.

Mt. Pleasant church is planning some important improvements upon their meeting house.

Reechebund church has just sustained what seems to be an irreparable loss in the death of Bro. G. W. Milam, who departed this life Saturday morning last, at about eleven o'clock. Bro. Milam was seventy-two years old last January, and had been a member of the church about fifty years. He was a man of sterling worth, a safe counselor, a warm friend, a devoted husband, a kind father, a good citizen, a true Mason, a sound Baptist, and one of the very best neighbors. He was modest, unassuming, but a man of conviction, and a zealous Christian. Truly a good man is gone from us. The Lord grant to the church and community a worthy successor, and may his grace be sufficient for the stricken family.

I am now at Dunmore, Ky., in a meeting—no ministerial help. This is truly a needy field. I feel a strong desire for the prayers of my brethren.

In my last, you made me say that Epley Station was fifteen miles from Russellville. It should read five miles. Also, in my expressed desire that our churches and ministers should more largely interest themselves in the ministers' and members' meetings, I aimed to say that much good would come from their so doing. You made me say this so doing.

A. C. Dounts.

### DEAR RECORDER:

The fifth Sunday night in September I went to assist Bro. E. H. Blakeman at Pleasant Grove church, Anderson county. Could only stay with him one week, but the Lord was manifest in the work from the very beginning. The church had been without a pastor for some time and was weak, only twenty-seven members, and much discouraged, but in the seven days we were there they painted the roof of the house, made liberal pastor's salary, and raised means to paint church house. There were six additions to the church when I left. The pastor continued the meeting, and I hear among other professions that followed was a preacher. Ho

## THE B. Y. P. U. MANUAL

A NEW BOOK.

BY L. P. LEAVELL, Field Secretary. The purpose of this Manual is to put into convenient form a number of plans found to be successful in conducting a Baptist Young People's Union.

CLOTH, 12 Mo., PP. 159.  
FIFTY CENTS Post-paid.

### SOME RECENT TRACTS.

We have issued several splendid tracts along doctrinal and other lines, and list them here:

*Baptism of Jesus in the Jordan.*  
A chapter from "The Moral Dignity of Baptism," in tract form. Single copy, 10 cents; 12 copies, 75 cents; 50 copies, \$2.00; 100 copies, \$3.00.

*Baptists in Sunday School History.*  
Lecture delivered at Southern Baptist Theological Seminary by Rev. B. W. Spilman. 24 pp. Single copy, 5 cents; 12 copies, 25 cents; 100 copies, \$1.50.

*Doctrinal Teaching in the Sunday School.*  
Lecture delivered at Southern Baptist Theological Seminary by Henry A. Porter, D.D. 24 pp. Single copy, 5 cents; 12 copies, 25 cents; 100 copies, \$1.50.

*The Business of a Church of Christ.*  
Sermon by Fred D. Hale, D.D. 16 pp. Single copy, 5 cents; 12 copies, 20 cents; 100 copies, \$1.00.

*The Supper of Our Lord.*  
George W. Truett, D.D. A Sermon preached at First Baptist Church, Dallas, Texas; 32 pp. Single copy, 10 cents; 12 copies, 75 cents; 50 copies, \$2.00; 100 copies, \$3.00.

*Our Teacher-Training System.*  
A paper read at the Conference of Field Workers, Richmond, Va., May, 1907, by I. J. Van Ness, D.D. 12 pp. Single copy, 5 cents; 12 copies, 15 cents; 100 copies, 75 cents.

*Some Things on Which it Echoes Baptists of this Generation to Put Supreme Emphasis.*  
Address by Rev. J. B. Hawthorne, D.D. before the Southern Baptist Convention, Richmond, Va., May 16, 1907. 20 pp.

## Baptist Sunday-school Board Nashville Tennessee

told me before I left that he was convinced of the truth of the Baptist doctrine.

Bro. Blakeman is an earnest, godly young man, has four churches, once a month preaching. It is a joy, indeed, to be with such a devoted, godly pastor, who wants his people to do things for the Lord.

The 8th of October I went to New Friendship, Harrison county, to assist Bro. J. W. Manley. Spent ten days with this church, and was impressed by the love of this people for their pastor and his family (who live in the community) manifest not in words alone, but in deeds of love and kindness. During the meeting one brother was heard to say, "I will go around with my wagon and gather up a load of corn for our pastor." When the meeting was over ten barrels were given, with \$5.00 in cash, besides other nice and necessary things as a surprise present. May the Lord bless this church and pastor. Up to when I left there were two professions for baptism. The pastor continued the meeting. May the Lord bless the Recorder.

E. W. SUMMERS...  
Georgetown, Ky.

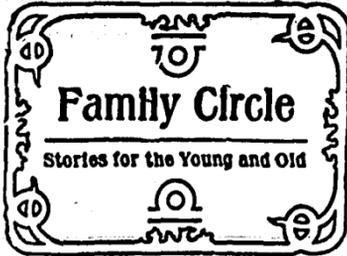
The Alumni of Mercer University gave a banquet in Atlanta to Prof. Noah K. Davis. He is a man of whom all Southern Baptists are justly proud, and Kentucky claims a good share in him. We are glad to know that Mercer had the largest opening in its history. There is great reason for joy and gratitude to God that so many Baptists are sending their children to Baptist schools.

## Dr. Eaton's Picture.

At the suggestion of some of his friends who desired a picture of Dr. Eaton, Mr. R. C. Goldsmith has decided to have some pictures made, provided he can get enough orders to pay for the expense of making them.

It was decided at first to frame them, but it has been thought best to send just the picture, which will greatly reduce the price. The picture, 16x20 inches, will be mailed to any address, ready for framing, for \$1.50, payable after picture is made.

Mr. Goldsmith is one of the young men who went out from Walnut street church last year to study for the ministry, and is a student at Georgetown College. Any one desiring one of these pictures please send order to him at Georgetown, Ky., P. O. Box No. 2.



WHY DO WE WORRY?

Why do we worry about the nest? We only stay for a day, Or a month, or a year, at the Lord's behest In this habitat of clay.

Why do we worry about the road, With its hills or deep ravine? In a dismal path or a heavy load We are helped by hands unseen.

Why do we worry about the years That our feet have not yet trod? Who labors with courage and trust not fears Has fellowship with God.

The best will come in the great "To be," It is ours to serve and wait; And the wonderful future we soon shall see; For death is but the gate, —Sarah K. Bolton in Christian Work.

THE MAN WHO HAD LIVED TOO LONG.

BY HARRIET LUNMIS SMITH.

"He has lived too long who has out-lived his usefulness." That was the thread of the old man's thought as he came out into the sunshine. It was the youth of the year. A fringe of dandelions bordered the dusty way. The gnarled old oak by the roadside had put out new leaves. But nothing within him answered the call of the spring.

The old man who had lived too long moved aimlessly away. He had a feeling of strangeness in this active world with its eyes strained ahead. Once he had understood. He too had worked and suffered and been happy. He had been impatient for the morrow in his time. Now his thoughts all turned backward. Tomorrow was forgotten in dreams of yesterday.

The old man's daughter had sent him out for a walk. "It will do you good, grandpa," she had said kindly. She was always kind to him, this busy mother of growing boys and girls. Even when he forgot to wipe his feet on the doormat there was never an impatient reproach such as the boys would have earned for like carelessness. Sometimes he felt that he would have welcomed any change from the patient toleration which seemed to set him apart from a world where his work was finished.

Under the spring skies a woman in black walked swiftly, unheeding the wakening beauty about her. Her face was hard and forbidding, her thoughts bitter. She was tired of the thing people called duty, that intangible barrier between one's self and one's possible happiness. Life was slipping away. She hated to think how many springs she had seen unfold and bloom and mellow into summer. What if one should brush away that abstraction called right? Happiness would not always stand openarmed and beckoning. It was not as if she had others to think of. The wrong, if wrong there were, was of herself alone.

Who was that in the bend of the road? The woman in black drew back with a cry, putting her hands before her face. The old man stumbled forward, bewildered, apologetic, distressed.

"I'm afraid I started you," he said gently. "comin' round the corner so sudden like." The woman in black dropped her shaking hands and tried to smile at him reassuringly.

"Why, it's nothing, nothing. The sun must have been in my eyes and for a moment you looked so much like some one else. I was startled just a little, but I'm quite myself again, thank you."

She was vexed at the trick her fancy had played her. This gentle, aged mechanic with his kindly, puzzled face was as unlike as possible to the aristocratic old scholar she had seemed for a moment to see at the curve of the road. Something in the pathetic droop of the shoulders, in the shimmer of silvery hair, had deceived her. A wave of homesickness, of disappointment, of heartbreak, engulfed her. O, father, father, father!

Her life had been a failure but for that. The dear old man over whose grave the grass had turned green for seven springs had been her dearest and truest friend. He had never failed her, nor she him.

In all the resolute years she had hugged this comfort to her heart, that she had never brought a shadow to his face. She who had made life a burden and a disappointment to herself had been his joy and comfort. Oh, if it had been he at the turn of the road! If that bowed, gentle, white-haired figure had indeed been her father waiting for her, how quickly all this inner conflict would have been over! Only—she shivered a little in spite of the warmth of the sun—after her thoughts of the morning it would not have been easy to look her father in the eyes.

What if it were true, after all, that beyond the cruel barrier of the years, beyond these creeping days and wakeful, staring nights, there was to be a meeting again? What if he were waiting for her somewhere? "It will not be so very long, dear," he had comforted her once. A sudden terror thrilled her at the thought of finding him again and being afraid to meet his eyes.

A patter of little feet sounded behind the old man. "Mamma said I might come, too, grandpa," a childish voice cried, and a small sunburned hand crept confidently into the old man's tremulous fingers. Other people were sometimes too busy to listen, in too much of a hurry to understand, the four-year-old had discovered, but grandfather always had time. The radiant little face smiling upward, warmed the old man's heart.

"Mebbe I'm a little use after all," he thought. "I guess the good Father can find something for us to do as long as he keeps us here." When the two retraced their steps the old man's face was so bright that his practical daughter looked at him wonderingly. "The walk's done father good," she told herself. "I haven't seen him look so well for a long time."

The old man had not lived too long. For in her own room, behind the locked door, the woman in black was on her knees and she was weeping.—Interior.

PUTTING ROBERT TO BED.

"Papa!" "Well?" "Tell me a story." "I'll tell you just one, if you will promise to go to sleep."

"My pajamas don't feel good." "Don't think about them. I'll tell you a story but one will be all."

Mr. Todd sat beside the bed and began: "Once there was a little boy"—

"What's his name?" "I forget."

"Didn't he have any name?" "Yes, to be sure, he had. Don't interrupt me, Robert."

"Then what was it?" "Why, his name was—his name was Julius."

"Julia is a girl's name." "This boy's name was Julius, not Julia. He was named for Julius Caesar."

"I know something about Julius Caesar," Robert exclaimed, sitting up suddenly and noting: "Julius Caesar"

"Was a wise old geezer, But he froze off his feet In an ice-cream freezer."

"Where did you ever hear such a thing as that?" "Alfred Potts told it to me."

"Well, don't you ever let me hear you use that word 'geezer' again. Now, go to sleep."

"But you didn't tell me the story." "All right. Once there was a little boy named Julius"—

"Julius Caesar?" "No, no. This isn't about Julius Caesar at all. Julius Caesar was a king, and he died a long time ago."

"When he froze his feet off, papa?" "He didn't freeze his feet. This is a piece of silliness Alfred Potts told you."

"What is a piece of silliness, papa?" "Don't ask me such foolish questions. Settle down and go to sleep, or I'll go back downstairs and leave you alone."

"Papa, my pajamas don't feel good." "I told you not to think about them. Now, listen, and I'll tell you about this little boy. He went out one day and saw"—

"Was his name Julius?" "Yes, yes!" Mr. Todd answered. "His name was Julius, and he"—

"Did he die a long time ago?" "No. Julius Caesar died a long time ago. This boy didn't."

"Where does he live now?" "I don't know. Be still."

"How'd you know what's his name, then?" "Well, he lives—he lives in a town somewhere. And one day he went out and saw a tree that was simply full of birds. The birds"—

"What did the birds do?" "The birds sang, of course."

"What did they sing?" "They sang songs. Now, if you want

me to tell you this story, you will have to be quiet. So this boy looked up at the birds, and"—

"My pajamas don't feel good." "They never will feel good if you don't stop thinking about them. So this boy looked up at the birds and—he was a bad boy—and he thought it would be smart to throw a stone at them."

"Did he?" "Yes, he threw a stone at the poor little birds."

"And what did the stone do?" "It made the birds fly. And then"—

"Papa." "Well?" "What did the fly do?" "What fly?"

"The fly it made the birds into." "Robert Gallabue Todd! I am going downstairs, and if you are not asleep in two minutes, I shall punish you!"

Mr. Todd strode from the room, and at the stairs he halted at the sight of a woman sitting on the top step with her face in her hands and her shoulders and sides shaking. It was his wife.—Success.

OLD-FASHIONED BOYS IN DEMAND

There is a price on the head of the old-fashioned office boy. Somehow he has disappeared. Business men are diligently seeking him, and if he reappears he will find hundreds of positions awaiting him. This is said on the authority of one who knows.

The other day a staid old merchant advertised for an old-fashioned boy, active, intelligent and square. He hoped that his advertisement might meet the eyes of an old-fashioned father, who had a chip of the old block at home. This merchant knows there are boys and boys, but like Eugene Field he believes

There are no boys like the good old boys.

But the good old boys are scarce. The race is almost extinct, one might venture to say. Where they have gone and how they went are problems which others must solve. The fact remains that their number is few, which undoubtedly is a condition to be deplored.

For the boys who started out to earn their living twenty-five or fifty years ago were, in their humble sphere, useful members of society. You will find many of them today occupying positions of trust, or perhaps at the heads of the firms they served intelligently and well.

They began in the old-fashioned way, by reaching the office long before the others and sweeping it from end to end. Then they dusted the desks, and filled the ink wells, put fresh nibs in the penholders, and arranged the blotting pads. Keeping a hot fire in the office stove was another of their duties, and they saw to it that the ashes did not fly over the floor.

POLITENESS PROPERLY INSTILLED.

Such youngsters had been trained and educated according to the methods of their day. Politeness was properly instilled in them. They knew how to receive an office caller with courtesy. They could say "Yes, sir" instead of "All right" or "Watcher want?" and they touched their caps to those whom they recognized as their superiors.

And their personal appearance! It was a pleasure to look upon them. The old-fashioned boy went to bed early, had a solid sleep, and was ready for work next day, with his wits about him. His shoes were blacked, his clothes were brushed, and his face had obviously been under the pump. Moreover, his fingers were not stained with nicotine, and if you turned his pockets inside out you would not find stumps of stale cigarettes.

When he ran errands, he didn't stop to discuss the details of the latest murder trial or divorce scandal, for these things were beyond his realm. Neither was he familiar with the past performances of the "ponies," nor with the merits or demerits of prize-fighters or popular actresses. The street-corner game of craps was not for him, and the day of the comic supplement, that lure to procrastination and idleness, had not arrived.

Still, he had his fun, however old-fashioned the variety may have been, though his play was not in working hours. He attended to business, and was not afraid to jump in and do a trifle more than he had bargained for. He kept his eyes open, learned his duties without asking unnecessary questions, and was ready to accept responsibility, even after initial failures.

Fortunately, the old-fashioned boy lived before the days of educational fads and fancies. He was well-grounded in the three "R's." He could spell with his elders, he could write a presentable letter, and he was not at a loss when told to figure interest. And what was equally important, he could name the State in which Chicago is located when ordered to address an envelope.

THE OLD-FASHIONED BOY'S SUCCESSOR.

The successor of the old-fashioned boy

should not be condemned too severely. His faults are not altogether of his own making. He is the product of a town that has outgrown old fashioned ideas, perhaps to its detriment in many respects. As a merchant recently said: "The modern boy, as a rule, lives in a flat. He has never tended a furnace, nor carried coal up the cellar stairs, and the only fire he knows is the one he builds on the asphalt pavement. He has never planted a garden, never milked a cow, and if you put a hammer and saw in his hands and told him to mend a fence, why, he would be all at sea."

"These things may sound superficial, but they give a boy self-reliance, ingenuity, and imagination, all of which are essential qualities in business life. You'll find some office boys unwilling to take responsibility, others who blunder over the simplest duties, and more whose memories are so faulty that they can't carry a message straight from one room to another. Such boys haven't received an old-fashioned training, you may be sure."

"In my opinion, it is the home training that counts. I am not prepared to blame the public schools, although some of the letters we receive in answer to advertisements indicate that the boys have been imperfectly educated in the essentials. You can't teach a boy to do office work before he gets into business, but you can teach him to be honest, conscientious, and trustworthy long before he is ready to earn his living.—New York Evening Post.

ONE LIFE FOR MANY.

At a little German village a crowd of people were assembled one afternoon in the large room of the inn. There was only one door to the room, and that stood wide open, the village blacksmith, a good, brave-hearted man, seated near it. Suddenly, to the amazement and consternation of everybody, a huge dog, with bloodshot eyes, appeared in the doorway, and the inn-keeper cried out: "Back, back! The dog is mad!" There was no way of escape but by the door, and no one could hope to pass the frenzied creature without a fatal bite.

"Stand back, friends," cried the brave smith, "till I seize him; then hurry out. Better for one of us to perish than for all!" Catching the huge creature by the throat, he attempted to throw him down, but was dreadfully bitten in the arms and legs. Unmindful of the excruciating pain, and of the horrible death which must follow, the noble, generous man held fast to the snapping, howling brute until all his friends had escaped. Then, dashing the half-strangled dog against the wall, he quitted the room and locked the door.

As the weeping crowd stood around him, he said: "Don't weep for me; I've only done my duty. When I am dead, think of me with love!" And so he died, gloriously, for his friends.

Was it not much more glorious when the Good Shepherd laid down His life for His enemies? "God commendeth His love to us in that while we were yet sinners Christ died for us."

A BARGAIN.

The woman was at the bargain counter and was plainly distressed. The Brooklyn Eagle thus relates her woes and the remedy which she invented:

"These goods," said she, "have been marked down from five dollars to four?"

"Yes, ma'am," replied the clerk.

"And these others have been marked down from five dollars and ten cents to four?"

"Yes, ma'am."

"I like the first."

"It's an excellent bargain."

"But the other is a better one," she insisted.

"You couldn't make the five dollar goods three-ninety, could you?"

"No, ma'am."

"I'd take them in a minute, if you would."

"I am not permitted to do it."

"I'd much rather have them."

"You'll find them very satisfactory."

"Put the other in the better bargain."

She hesitated again. "Well," she said at last, "give me the five-ten goods for four dollars."

Later she confided in a friend: "They weren't at all what I wanted; but I'm too good a shopper to be satisfied with a discount of a dollar when I can get a dollar ten."

A PERFECT MILK SUPPLY

should bear a guaranty of purity. The name "Borden" guarantees purity in milk products. Borden's Peerless Brand Evaporated Milk (unsweetened) is prepared where cleanliness and purity reign supreme. Use it in all recipes calling for milk or cream.

FLOOR-SHINE ENAMELS advertisement with image of a woman and text: TRIAL CAN FREE, ENAMELS, Oak, Cherry, Mahogany, Walnut, Rosewood, Etc., The Kind That Don't Wear

FLOOR-SHINE ENAMELS advertisement with large stylized logo

For Old or New Floors, Furniture And Woodwork.

Wears like Cement—Dries over night with Brilliant Gloss. Contains no Japan or Shellac. Write at once for Free Booklet, Color Card and List of Dealers. (Transparent "FLOOR-SHINE" for Hardwood Floors, Linoleums and Furniture. TRIAL CAN FREE (send 1c to pay postage). Enough for a Chair, Table or Kitchen Cabinet.

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STORIES FOR LITTLE ONES

BOYS AND MOTHERS.

BY SIDNEY DAYRE.

"Let's go up the hill for nuts."

"Yes—let's." "You come, too, Cliff," as one boy worked himself out of the small crowd just let loose from the country schoolhouse and went out of the yard.

"No, I can't." "Why not? We'll have lots of fun."

"I'd like to." Cliff cast a longing look up the hill shining with the scarlet and gold of autumn. Very well he knew the fun of hearing the brown nuts rattle down an accompaniment to the shouts of merry boys.

"Come on, then." For a moment Cliff wavered, then braced up.

"No," he said. "My mother'll be looking out for me. She always feels a little afraid about the bridge, and if I'm not home just at the time she gets frightened."

"Pshaw!" cried Tom Barnes, with a snarl. "As if I'd be tied to my mother as you are. I can't go up the hill 'cause my foot hasn't got over the sprain, and it hurts. But, if I could, I'd go, mother or no mother."

Cliff was angry and cast about for something sharp enough to say. "Perhaps I would if I had such a mother as yours."

"What's that?" cried Tom, flaming up.

"I say," answered Cliff, delighted at seeing the effect of his words, "that if I had such a mother as yours I suppose I'd do just as you do. But I haven't such a one. I wouldn't have a mother that wasn't worth minding."

Cliff had multiplied his words, flinging them out with more and more relish at Tom's anger. He now turned and ran away with a laugh.

With a shriek of rage Tom started to follow him, but was soon forced by the pain in his foot to stop. As he continued to shout his anger after the enemy the teacher came from the schoolhouse and went toward him. The other boys were by this time beyond hearing.

"Did you hear him, Miss Morse? Did you hear what he said? I'll thrash him tomorrow," doubling up his fists, "till he takes every word of it back. And won't you punish him, too?"

"Well, I don't know," said Miss Morse, drawing the boy to a step and sitting down beside him. "What did he say?"

"He said—why, he said," Tom, in his excitement not really remembering what had been said, "he said that my mother wasn't a good woman."

"I didn't hear that, and I could hear it all through the open window."

"Well, he said he wouldn't—wouldn't—like to have a mother like mine."

"Not exactly that, either. I heard him say he wouldn't have a mother that was not worth minding. And I don't know, Tom, but I agree with him. I shouldn't like that kind myself."

"And who says my mother isn't worth minding?" said Tom, bristling again.

"Well, don't you?" "No. I never said such a thing in my life."

"See here, Tom." Miss Morse smoothed the boy's hair and fanned his hot face with his hat, "don't you ever stop to think that there are different ways of saying things—that our actions speak as loudly as our words? More loudly I should say, for we can say what is true, but what we do shows really what we are and what we think. Now, how does anybody know your mother is worth obeying? Do they learn it from you?"

Tom started for a moment at his teacher, then gave a low whistle. She sat in silence while one new thought after another crowded upon his mind.

How did anybody know it any-how? Tom had never really intended to be undutiful to his gentle little mother who indulged him far more than was good for him. Now he recalled the morning chores she asked of him. If he felt like doing them they were done, but more often they were left for some one else. If there was nothing "up" among the boys after school he heeded her mildly-expressed wish that he should come home promptly; otherwise he stayed out as long as he pleased. No, certainly, nobody would know from him that his mother was worth obeying.

"I don't know Cliff's mother," went on Miss Morse, "because I haven't been here very long, for I feel sure from what I have seen of Cliff that she must be a good woman. When you see a boy ready to think of his mother, anxious to keep her from anxiety, willing to give up a pleasure rather than run the risk of distressing her, I can give a pretty good guess what she must be."

Tom colored deeply. "My mother's good," he growled, under his breath.

"I haven't a doubt of it, my boy. But how are people to know it through you, unless you are dutiful? People will judge her by you. If you do not honor her by obedience, how can you wonder at their thinking that, as Cliff expressed it, she is not worth minding?"

"But she is," exclaimed Tom, firing up again.

"I wish more boys would remember," said Miss Morse, gently, after another little pause, "what joy and comfort they can be to their mothers if they will. And, oh, that they would remember it while they have time! There must come a time, you know, when their voices will be hushed. Our words can never reach them when the sod is between them and us, no matter how we ache and ache to tell them how much we did love, love them, in spite of all our careless ways."

"And I think those of us whose mothers are mild and quiet, not sharp and loud, but low-voiced in their way of letting us know what they want of us—we ought to feel special tenderness for them—don't you?"

"Yes'em, I do," said Tom, getting up. "Good-bye."

"Why, Tommy, you're home so early," said his mother, looking up with a pleased smile as he entered the room at home. Tom liked the smile; it was so different from the troubled look with which she usually met his home-comings.

"Yes—'cause," he began, in the embarrassment of the new feeling which he did not like to show, "my foot hurt—and—say, mother," with a burst. "I'm coming home

when you want me to. Every time."

"Are you, dear? Well, that will be great comfort to mother."

She looked after him as he went after some small duties neglected for days, and there was a mist in her eyes along with the smile as she thought:

"The dear boy will forget it all before long. But it's good to have him think it."

Cliff, arriving at home, found the house quiet and his mother away. It was disappointing, and he growled a little.

"There, now! I might have stayed with the boys as well as not."

And the feeling stayed with him as the lonely evening dragged on, and she did not come home until late. But the last of it went out of his heart when she said:

"My good boy! I had to go to your aunt, who is ill. But I should not have had an easy moment if I had not felt sure you would be at home just when I expected you."

Tom did not offer Cliff the threatened thrashing. Indeed, it seemed from that day on to take so much of his time and energy to show that his mother was as well worth minding as Cliff's mother, as to leave little opportunity for quarreling with anybody.—Herald and Presbyter.

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**THE TENNESSEE CONVENTION.**

This body met in their annual session in the city of Knoxville, with the First Baptist church, of which Dr. J. J. Taylor, recently president of Georgetown College, Georgetown, Ky., is the popular pastor, on the 18th to 21st of October, 1907. It was called to order promptly at the hour formerly arranged. Bro. C. D. Graves, of Clarksville, Tenn., lead the devotional exercises. After enrollment of messengers, Bro. C. B. Waller, of Chattanooga, nominated Bro. A. U. Boone, of Memphis, for re-election, which was carried unanimously. Bro. W. J. Steward, of Nashville, was re-elected secretary of the convention, and Bro. Perryman, of Knoxville, and Bro. C. H. Byrn, of Murfreesboro, were elected Vice Presidents of the Convention. Bro. Fleetwood Ball was again elected Statistical Secretary.

After the Committee on Order of Business was appointed, Bro. Geo. W. Perryman, pastor of Dederick Avenue Baptist church, of Knoxville, delivered the address of welcome, in his own peculiarly happy style. Bro. Brownlow, of Columbia, made the response.

Visitors Bro. W. J. McGlothlin, of the Seminary; Bro. J. N. Prestidge, of the *Argus*, of Louisville; Bro. W. H. Smith, of the Foreign Mission Board, of Richmond, Va.; Bro. I. J. Van Ness, of the Sunday-school Board; Bro. T. B. Ray, of Richmond, Va.; Bro. J. W. Conger, of Union University, at Jackson, Tenn.; Bro. S. H. Johnson, of Virginia; Bro. J. E. Johnson, of Hubbard, Tex., and M. L. Blankenship, of Kentucky, were recognized and given a royal welcome.

Bro. W. W. Woodcock, of Nashville, was re-elected Treasurer.

After the report of the Committee on Order of Business, Bro. Boone called Bro. Byrn to the chair and spoke of the movement looking toward the establishment of a Baptist Hospital in Memphis. Arrangements were made for the appointment of trustees for the Hospital.

Treasurer Woodcock read his report, which showed only a small increase in contributions during the year. Net receipts for State Missions were something more than \$16,000.

**FRIDAY AFTERNOON.**

Devotional exercises by Bro. W. H. Bruton, of Ripley, Tenn.

Bro. Geo. W. Sherman, of Jefferson City, read the report on religious literature. Mention was made of the literature of the American Baptist Publication Society, at Philadelphia, and the Sunday-school Board at Nashville; *Baptist and Reflector*, *The Foreign Mission Journal* and *Home Field*.

November was voted *Baptist and Reflector* month.

Dr. E. E. Folk spoke of the plan to form a *Baptist and Reflector* stock company.

Resolutions endorsing the plan were adopted.

Bro. F. V. Moor of Nashville, read the report on Education.

Bro. J. W. Conger read the report on Union University.

At present 230 have been enrolled. Forty-two of these are young ministers. The name of the institution has been changed from "Southwestern Baptist University" to "Union University."

Bro. Byrn, of Murfreesboro, read the report for "Tennessee College for Women."

Bro. Jeffries followed with the report for Carson-Newman College. Four hundred and eighty-two are

enrolled. Thirty-seven of these are students for the ministry. Five hundred and fifty are expected for the spring term.

Bro. J. N. Penick spoke for Hall-Moody Institute, at Martin, Tenn. Bro. J. T. Henderson, of Bristol, Va.-Tenn., was recognized and spoke a few interesting and encouraging words to the brotherhood of Tennessee.

**FRIDAY NIGHT SESSION.**

After devotional exercises, lead by Bro. Geo. A. Lofton, of Nashville, the annual sermon was preached by Bro. J. N. Penick, on "The Eternal Purposes of God in Missions through the Churches," from Eph. 3:8. The sermon throughout was Scriptural, pointed and good. After the sermon came the report for the Orphans' Home, by Bro. T. H. Cheek, president of the Board of Trustees of the Home.

The great audience was captured and thrilled when the genial good Bro. A. J. Holt pleaded for the Orphans and took a collection.

**SATURDAY MORNING SESSION.**

After devotional exercises, Bro. McGlothlin, representing the Seminary spoke on Ministerial Supply and Ministerial Education.

Bro. W. C. Golden read the report of the State Board and spoke to the same. Resolutions were passed authorizing the State Board to use \$5,000 in Nashville next year.

**SATURDAY AFTERNOON SESSION.**

The report of the Sunday-school Board was read by Bro. G. H. Crutcher, of Dyersburg, and spoken to by Bro. Crutcher, I. J. Vaness giving us some very valuable information concerning the Board's work.

Bro. F. K. Mathews, of Chattanooga, read the report on Home Missions. Bro. Mathews spoke on the report and was followed by Bro. B. D. Gray, Corresponding Secretary of the Board. Dr. Gray almost surpassed himself and everybody else in an eloquent, pathetic, startling speech.

The Foreign Mission report was read by Dr. A. C. Davidson, of Murfreesboro, and speeches were made by himself and Bro. W. H. Smith, Assistant Secretary of the Foreign Board.

**SATURDAY NIGHT SESSION.**

This session was a missionary meeting, in which Bro. C. B. Waller, of Chattanooga, was the first speaker, followed by Bro. J. T. McGlothlin, who spoke of the frontier work. Bro. W. H. Smith spoke of the importance of pressing the men into the field while the harvest is ripe and of training the native Christians in the foreign fields.

Again Bro. Gray thrilled the convention with another one of his great addresses.

Gray, what of him! Oh, for more men like him! But perhaps every man felt lonesome for William. The writer had to leave on Sunday and thereby miss the Sunday afternoon mass meeting and the Monday sessions.

The convention throughout was harmonious and full of enthusiasm. Bro. F. R. Aeree, of Griffin, Ga., formerly of Tennessee, was among the happy visitors.

M. L. BLANKENSHIP.

**WEST UNION ASSOCIATION.**

This body met with Oscar church October 16th, 17th and 18th, and was called to order by Moderator

T. B. Rouse. The introductory sermon was preached by Bro. J. R. Stewart, and was well received.

After the reading of letters from the churches the body proceeded to the election of officers for the ensuing year, resulting in the choice of Bro. T. M. McGee, for Moderator, Bro. S. J. Billington, for Clerk, and Bro. J. A. Giles, for Treasurer.

Among the visitors present I mention the names of Bro. J. G. Bow, State Secretary, and Bro. J. D. Maddox, of the Ministers' Aid Society, both of whom represented their respective causes in their usual felicitous manner.

As the writer gathered from the church letters the contributions did not indicate that supreme interest in the Master's kingdom its paramount claims demand. When will the professed followers of the Lord Jesus awaken to an adequate sense of the vastly momentous importance of hastening a knowledge of the way of salvation to the perishing millions of earth?

In addition to Bro. Bow's able presentation of mission claims, there were a number of strong addresses on the subject. This leads to the hope that more will be done the coming year than last year. The temperance question elicited lively talks on the subject. Special emphasis was placed, both in the report and the talks upon the expressed determination to support no candidate for either branch of the Legislature who will not publicly announce his determination if elected to earnestly strive to secure the adoption of a uniform county unit bill, embracing every county in the State.

Education, religion, literature, Sunday-schools and all objects usual in our Associations received attention, each eliciting a good degree of interest.

I must not fail to tell about one beautiful sight witnessed. It was the "red, white and blue" band of little girls dressed in these colors from Ohio valley church, bringing for the Orphans Home \$17.25, raised by themselves. All told the meeting was a fine success.

T. E. RICHBY.

Princeton, Ky.

**THE NATIONAL BAPTIST CONVENTION OF MEXICO.**

The National Baptist Convention of Mexico met in its fifth annual session in the city of Toluca, October 9-13. As the Baptist churches in the central and southern part of Mexico are not very numerous it was feared that the attendance would be very small this year, and, in consequence, the meetings dry and uninteresting, but when Rev. Geo. H. Brewer arose to preach the convention sermon, on Wednesday night he faced a splendid and inspiring audience. There were present at the convention, and nearly all were present at the opening session, forty-seven delegates and seventeen visitors representing twenty-one churches, and coming from twelve States and the Federal District. Some came from the border, having traveled three days to reach the convention -- and third class: and all were present at the last session. These people go to the convention, and not to have a pleasant time and show their fine clothes. In this they set a mighty good example for our good Baptists folk across the border.

At each annual meeting a program committee is appointed whose duty it is to make out a programme for the next year. The preachers are appointed beforehand and a good list of subjects is arranged and

for each subject some brother is appointed who is expected to prepare a written discourse and the discussion of each subject is introduced with a written discourse; then comes the regular open discussions and it is all free. We are a great people to discuss questions, but we believe it is best to have a subject first presented in a well thought-out, written address.

This year we had a splendid programme, containing such subjects as "How to Cultivate Spiritually Among our Church Members," "Prayer," "Self Support," "Home Missions," "Foreign Missions," etc. There were some splendid papers read and the general discussions were usually spicy and helpful.

In our convention the missionary and the humblest brother meet on a level and the fellowship this year was beautiful. There is no seeking for place or power, only an earnest desire to do the Master's work in the spirit of the Master.

Some veterans were present this year in the persons of Bro. W. T. Green and Bro. Porfirio Rodriguez. Bro. Green has been in the Republic over twenty years and has been a faithful soldier, but his race is almost run, and he will soon pass over the river. Bro. Rodriguez is one of the oldest of our Mexican native workers and like Bro. Green is greatly beloved.

During the convention nearly \$1,000 was raised in cash and pledges to pay for printing the minutes and to maintain the work of the convention among the Indians. We expect to soon have one or more men at work in a section called "Los Once Pueblos (eleven towns), in the State of Michoacan. This is the Home Mission work of the convention and no Board has any connection with it whatever.

The Mexican Publication Society meets every year during the sittings of the convention, and this year a good report of "cash on hand" was made, and during the coming year the society hopes to publish one or two good books and some tracts. This work is small yet, but some big plans are on the "trestle board," and we hope to grow up to our plans.

All the meetings this year were marked by a spirit of prayer; there was much praying for strength and guidance as well as for the salvation of sinners; and the interest grew at every session until the last night, when the windows of Heaven were opened and showers of blessings fell upon us all. Some ten or fifteen made public professions of faith--most of them being from among the pupils of our schools in Toluca. One was from my own home, my own boy.

It was a great convention and amid great rejoicing we adjourned to meet next year in Saitillo.

R. P. MAHAN.

Merelia, Mex.

**ONEIDA BAPTIST ASSOCIATION.**

We had a good time organizing a new association. We adopted the constitution of the General Association, making necessary changes. We propose to affiliate with any church holding the Philadelphia, New Hampshire or any confession which does not conflict with these. We will stand loyal to all of our organized work and started by making an offering of more than \$4000 to the Education Society.

Bro. P. T. Hale was with us and delighted all hearts with his work and a great lecture on Monday night on his visit in the Holy Land. Our minutes will soon be out; we

will be glad to send a copy to any one who wishes them.

H. L. MCMURRAY.  
Oneida, Clay county, Ky.

**NAILS.**

BY J. A. H.

If the religion you have does not make you cheerful, it is pretty clear that you do not have the right sort, or else you do not know how to use it.

If one is honest as a matter of policy only, he is likely to let it slip when it ceases to be profitable. Better be honest for the Master's sake. In that way you can and will resist the devil and he will flee from you.

The automobile is already a whole length ahead of death on the pale horse, in its destruction of human life, and bids fair soon to size up with the record of the iron horse in his mad of death under the ear wheels. These things are hard to account for unless it be the devil's method of getting ahead of the modern swell evangelism. It looks to some of the plain people that both of these popular public amusements might be very much modified to very great profit.

It is often said nowadays that "the world is getting better." But is not this confident statement sadly in contradiction of the facts? "It used to be a criminal offense for a man, or a syndicate, to buy up all or a large part of the wheat, coal, corn, pork or other product of the country necessary to sustain life, for the purpose of raising the price, and compelling the poor and any others for that matter, to pay a profit of a million or millions to the man or syndicate that does it." But now it is a high class virtue in legal phrase. And now if to this you will add the unspeakable infamy, the liquor traffic, with its iniquitous methods of propagandism, and enlargement, the head of the column will be perceptibly turned in the direction of the infernal.

Modern theology men make much out of that oldest of all lies of the old serent in the garden, that there is no hell. Such preaching as they do may make many converts after their sort, but is not at all likely to keep any soul out of perdition, or to bring any one to heaven. It is just such lost souls as these same modern theology preachers that need the Gospel preached to them above all others.

The Oklahoma new State constitution gets the prohibition of the liquor traffic fixed in it for the next twenty years, thereby settling the matter of drunkard-making in that fair State for a good while to come. The Lord grant that in that long time that the accursed thing may die of dry rot and forever be no more.

One of the favorable signs of human progress at least in one direction, is the narrowing of the limits of the liquor traffic throughout all parts of the land. Even Kentucky and Texas, where it is has been said to be most strongly entrenched, are rising up in their majesty and might, and putting it out. The Lord be praised.

Never give up to despair. To regret a wrong is good; to stop to think of it too long, and to plunge into remorse, is to lose the power of reparation.—Charles Wagner.

**WANT COLUMN.**

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

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We can close out the sunshine from our homes by blocking up the windows. The sun shines all the same. So we can also refuse to admit the sweet, life-giving sunshine of Christ's presence and sunshine into our lives, but he shines forth, the light and joy of souls, all the same.—*Rev. Henry W. Little.*

A Richmond minister not long ago was asked to perform a marriage ceremony by a young negro couple. As he had employed the groom for a year or two, he consented. At the appointed time the happy pair arrived, and the ceremony proceeded.

"Do you take this man for better or for worse?" the minister asked.

"No, sah! ah don't," said the bride. "Ah'll take him jest like he is. If he was ter get any better, I's 'fraid he'd die; an' if he was ter get any wuss, ah'd kill him myself!" —*Harper's Weekly.*

Have we ever noted what kind of words the Bible uses to describe God's heart? It speaks not only of the grace that is in it, but of the riches of grace, and exceeding riches of grace: not of the kindness that is in it, but the loving kindness; not only the mercies that are in it, but the tender mercies.—*G. H. Knight.*

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DEAR RECORDER:—The death of Dr. Eaton so paralyzed me that my hand refused to write; his death made my heart so sore that it could not speak. To my mind Dr. Eaton was the greatest man we had in our Southern Zion. He was a man of great ability, and of high attainments. Before going to the Seminary I, like a great many others, thought of him as a man with a giant intellect, but wanting in warmth of heart. But listening to his powerful sermons week after week, and seeing his great congregations moved time and again under his preaching, I was soon convinced that he had a tender, warm and great heart, as well as a great intellect.

The greatest sermon I ever heard fall from the lips of man was preached by Dr. Eaton in the old church building at Fourth and Walnut streets, in Louisville. It was on consecration. His text was Matt. 13:44: "He selleth all that he hath and buyeth the pearl of great price." That sermon is with me yet, and shall ever remain with me so long as I may live. No sermon ever so broke up the fountains of my soul as did that one. No man, living or dead, has ever been worth so much to be as has Dr. Eaton. In writing these lines I look upon his picture that hangs in my study. The life that is behind that picture is a great inspiration to me.

I have often thought "who will, who can, take his place?" The grand old Walnut Street church has, at least, largely answered the question by calling as Dr. Eaton's successor, Dr. H. A. Porter, of Oklahoma City.

Allow me to say a word, please, concerning this brilliant and able young preacher. It was my privilege and pleasure to worship with Dr. Porter and his splendid congregation a few Sundays ago, both morning and evening. I was greatly impressed with the workings of this great church. Their Sunday-school work in their own congregation is indeed a great and wonderful power in that fast-growing city. I peeped in upon Bro. Halcomb's Sunday-school class of men. I was especially impressed with the simplicity of the teacher's teaching and his wonderful knowledge of the Bible. In addition to their own church Sunday-school, they have two missions in each of which is a prosperous Sunday-school, and also a Chinese Sunday-school. This church is doing fine missionary work in their city, both home and foreign. I saw Dr. Porter baptize a Chinaman, at the evening service I attended.

Their Sunday evening services are strikingly evangelistic. The lost are exhorted to repent of their sins and to confess Christ before the world. Dr. Porter preached two strikingly strong sermons on familiar lines. In the forenoon his text was, "Now we see through a glass darkly, but then face to face." In the evening the lesson was the rich man and Lazarus, and his text was: "Son, Remember." In this sermon I learned that Dr. Porter knew the time and place of his conversion. As the lamented Sam Jones often said: "He was there when it happened." After listening to these two splendid sermons and learning of the wonderful work this church has done under the leadership of their retiring pastor, I know that Walnut Street church has exercised great wisdom in selecting Dr. Eaton's successor. With Dr. Porter as their new pastor, I shall confidently expect the grand old church to maintain their high standard among the great

Baptist denomination. May God's richest blessings rest upon the union.

JOHN E. BARNAED,  
Cartersville, Ga.

DEAR RECORDER:—Our fifth Sunday meeting at Poplar Grove, this county, was a success. The exercises included all of the afternoon and evening of September 28th and the entire day of the 29th. Missions were given right of way. A most splendid address was delivered Sunday morning on Ministerial Support by Bro. W. G. Tilford, followed by a sermon on Christian Stewardship by the writer. Bro. J. H. Allen, the beloved Moderator of the South Kentucky Association, drove forty miles through the hills of Pulaski and Casey counties to be present and assist in the work. He was accompanied by our no less zealous brother, W. R. Gooch. These are laymen worthy of imitation, as they are active, successful business men of the bustling city of Somerset, who give liberally of their time, means and ability to press the work of the Lord. There was a large attendance on Sunday and an abundance of dinner.

Am just home from a fine meeting with the Rocky Ford church, this county. I became their pastor last month for half time. I was assisted in the labor of love by State Evangelist E. W. Coakley. The members who attended were greatly blessed spiritually, and pronounce the meeting one of the greatest in their experience. Ten were added by baptism, one restored and seven publicly renewed their allegiance to Christ and His church. The importance of the work accomplished cannot be properly estimated by one not acquainted with the cold condition of the membership and the local environments. Nearly all kinds of "isms" prevail in this section. Bro. Coakley endeared himself to all. He preaches religion and people get it under his leadership. He left with us a return date, for early next fall. The meeting continued two weeks and the interest on the part of the unsaved was unusual throughout. A contribution to State Missions of \$60.20 was handed Bro. Coakley. On the whole, the church and community were most graciously remembered of the Lord. One of the most pleasant incidents of the meeting took place Sunday morning, October 20th, when, at Bro. Coakley's suggestion, an informal reception was extended the new pastor. The response was enthusiastic, even the bright-eyed children pressing forward in the throng, with love and joy in their faces, to give their pastor a hearty clasp of their little hands. The pastor prays that God may make and keep him worthy of such a spontaneous outburst of love and loyalty, as was then and there manifested.

I go next week to Pulaski county, to assist the saints at Flat Lick in a meeting. This is in the neighborhood of my nativity.

J. I. OWENS,  
Liberty, Ky.

DEAR RECORDER:—I don't know whether any one has written any account of the Owen Association for your valuable paper. Our annual meeting was held this year with the Pleasant View church, in Owen county. Bro. J. W. Waldrop preached the introductory sermon. This was the twenty-eighth annual session. The body was organized in 1880 with only four churches, and did not

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seem to do anything for the great cause of missions for several years, but has gradually grown in point of numbers. But it is more gratifying to know that it is beginning to realize that it was created for good works in advancing the cause of Christ. Each year shows an increase for missions over former years. It will meet next year with the Richmond church, in Owen county, eight miles south of Owenton.

It now has ten churches with a membership of 1,800. G. W. O'Banion was re-elected Moderator, and F. M. Goddard, Clerk. The missionary sermon was preached by Bro. Alfred Lusby, and was attentively listened to throughout the whole discourse, by the large crowd. The churches were all represented by messengers and letters. Cancy Fork led in contributions for all purposes, with other churches showing considerable improvement.

F. M. GODDARD,  
Rockdale, Ky.

DEAR RECORDER:—On the 5th Sunday in September I left home and went to Aetna Grove church, in Green county, where I began a meeting on Monday morning, and continued till Saturday morning, when we had to close the meeting on account of other engagements. We found a fine people there whom we learned to love dearly. There were ten professions, and the church being without a pastor I baptized eight Saturday afternoon. They have a large church and need a good, strong man to lead them to God's glory. There is a good field here for a country pastor and we are praying God to send the man. On October 9th we began a meeting with the Pike View church. Rev. A. L. Brown, pastor. We continued there ten days and had a glorious meeting. There was a general revival in the church. Had fifteen professions in the ten days and on Friday night there was such an interest that the meeting could not close. I had to leave Saturday morning on the account of the illness of my wife, but the meeting continued, Bro. Brown doing the preaching. We became very much attached to Bro. Brown and his people while there, and had every reason to believe the church will continue to grow and prosper. Praying God's richest blessings on the RECORDER, I am, fraternally yours,  
S. J. SPARKS,  
Buffalo, Ky.  
Subscribe for the RECORDER.

## The Farm & Household

Ison Bros., of Harrodsburg, sold a four-year-old mare mule to Lafon & Smock, of same place, for \$240.

E. B. Rowlett, of New Castle, sold a suckling mule to Geo. W. Batts, of same place for \$95.

Mr. J. R. Fiers, of Bear Wal-low, has sold a pair of three-year-old mules to Mr. Cy Redford for \$425.

W. L. Graham, of Harrodsburg, bought of B. T. Sims, of Spring-field, two two-year-old jacks for \$1,000.

Lawrence O'Daniels, of Leba-non, bought of Hugh Styles, of Springfield, two five-year-old mare mules for \$450.

I. H. Thurman, of Springfield, bought of Will Clark a horse mule colt for \$140. This is the finest mule colt in Washington county.

At a sale of personal property on the farm of T. J. McReynolds, in Christian county, last week good mules went as high as \$242.50 a piece and yearlings brought \$150.

Crawford Bros., of Lebanon, sold to W. S. Gibbs, of Springfield, an extra yearling mare mule for \$150. Tom Sims, Jr., bought of Gibbs & Birch five yearling mules for \$110 each.

B. F. Craddock of Nolin, recent-ly bought a pair of show mules of G. N. Lyddan, of Irvington, for \$525.

Joe Houston, of this county bought of John Jones, of Scott, forty 800-pound heifers at \$3.90. —*Paris News.*

O. L. Davis sold to a Lexington firm fifty ton baled hay at \$15.30 delivered at Hutchison Station. —*Paris Kentuckian.*

Hon. Abram Renick bought for Ohio parties from J. Hedges Rash, of Bourbon county, thirty-five Shorthorn steers, wt. about 900-lbs., at five cents per pound. —*Winches-ter Democrat.*

Dr. O. G. Wilson, of Simpson county, is a very successful ginseng grower, and will this year gather three-quarters of a million seeds, which will market next fall. The garden is 50x50 feet, and is so cov-ered that about 80 per cent. of shade shelters the plants.

The tobacco crop in Barren county is about all in the barns, and seems to be curing very well, but will be the lightest crop had for many years. The corn crop is good, and most people have finished cut-ting. There seems to be less prepa-ration for sewing wheat here than usual. Only a small crop will be sown.

Dogs in Mercer county have been playing havoc with sheep in the Talmage vicinity lately and many farmers have suffered heavy losses. Walter & Coleman bought thirty-six hogs, average weight 160 lbs., of Gentry Bros. and George Handy, at 6 cents. —*Harrodsburg Demo-crat.*

### SOUNDNESS IN HORSES.

#### How It May Be Maintained.

Dr. James B. Paige, professor of veterinary science in the state col-lege, at the meeting of the Massa-chusetts Board of Agriculture at Worcester, discussed soundness in horses, dwelling particularly on a few of the more common defects and giving some instructions in feeding horses when at work and when idle. He said that a sound horse was one without any defects that make it unfit for the work required of it. Only the ideal horse is perfectly sound, having no defects. Often however, the defects are very slight and hard to find, so that the horse is practically perfect.

In examining a horse, study the conformation in all the parts. Be-gin at the head and pass entirely around. Taking a horse that he considered nearly ideal, Dr. Paige demonstrated the method of exam-ining a horse for defects. First the head, ears erect and clean cut, without any openings from which pus is coming, eyes clear and intel-ligent, nostrils clean and bright (disease of respiratory system is shown here). Examine the glands under tongue for signs of glanders, and teeth, which should be sound and good, showing the age of the horse. The neck should be full and clean cut; look for enlarged glands or other swellings; on top of the neck and shoulders for fistu-la or other sores. The back must be straight and free from saddle galls, etc.; the rump and hips full and even; fractures of bone show here. Then on the front again look to see that the shoulder muscles are full and strong, not shrunken away also look for shoulder galls. Pass-ing down the leg, look for capped elbow, splints or enlarged tendons. Compare the two legs. They should be alike. Then examine the feet for corns, quarter-cracks, etc. At the hock of the hind leg look for spavin; otherwise give it the same examination as the front leg.

There are several ways of detect-ing spavins—by sight, by feeling and by action of the animal. Stand-ing in front and a little to one side and looking across the inside of the hock will show the spavin, if it be one that makes an enlargement of the joint. To one familiar with the disease the touch is a good indicator. Pass the ball of the first or second finger over the joint, right hand for the left leg and left hand for the right leg, and the obliteration of the articulation will be noticed. Another test consists in bringing the leg of the horse into the position of extreme flexion, i. e., the position in which the blacksmith holds the leg when he is finishing the shoeing of that foot; hold it there for a minute or so, then release it and make the horse take a few steps. If spavined he will step on the top of the foot or limp a little.

Turning to the subject of the feeding of animals, Dr. Paige said that the necessary variations of diet depend on anatomical differences. The stomach of horses is compara-tively small and simple and diges-tion goes on rapidly within it, while that of ruminant animals, like the sheep, cow, goat, etc., is large and more complicated, and digestion goes on slowly, food being taken into the first stomach only partly masticated, stored a while and then regurgitated or chewed over. The horse on the other hand eats, the food passes directly to the stomach and digestion begins at once and goes on all the time he

is eating. Thus the horse should have more concentrated foods and be fed more frequently.

It is a very common practice to feed working horses just the same grain ration when idle that they receive when hard at work. This is wrong, and is the cause of two diseases of the hind legs, elephant-iasis or big leg and black water. In both cases the trouble may be avoided by changing the grain ration, cutting out part of the con-centrated foods like corn and oats and increasing the supply of loos-ening foods like bran. When the horse gets the disease, better leave the cure to a veterinarian. But an ounce of prevention is worth more than a pound of cure.

H. W. M.

### SHEEP IN THE SOUTH.

In the Richmond (Va.) Times of a late date Mr. M. V. Richards, land and industrial agent of the Southern Railway, writes on sheep-raising in the South. The exper-ience of farmers demonstrates that it is a profitable business. It improves exhausted lands, and for that reason alone sheep-raising should be added to other lines of farming in the Southern States. It is surprising that more South-ern farmers do not engage in it. Citing the fine results obtained by the feeding of cottonseed cake to sheep in the cotton States, Mr. Richards says: "It is stated that Montana has 3,600,000 sheep, and that the increase in their number and value during the past year represents an addition of \$46 per capita to the resources and wealth of the State. Contrast the number of sheep in that State with the number raised in each of the eight States traversed by the Southern Railway, and it is startling to think how few are grown in some of these States. The fact that some are raised proves that in certain of those States from five to fifteen times as many sheep as are grown could be profitably raised there. According to the census, only 79,421 sheep were raised in South Carolina in 1890. Yet that State could easily raise a million and have plenty of room to spare." Mr. Richards then shows how in the other seven States traversed by the Southern Railway millions more sheep could be raised than are at present on the farms, thus ad-ding a very profitable line to farm-ing, while improving the land and assisting in realizing the much-needed diversified farming. —*Southern Farm Magazine.*

### "SHINY" SUITS.

A correspondent to whom I am much obliged, writes me as follows with regard to the removal of "shine" from clothes, concerning which I had something to say to another correspondent last week. "An acquaintance of mine," he says, "who is employed at a large West End tailor's recently gave me a recipe for getting rid of the 'shine.' Get the finest sandpaper procurable (No. 1) and rub the shiny parts with it (not too hard). The 'shine' will disappear, after which send the clothes to be cleaned and pressed if necessary. I have tried this myself and have found it to achieve the desired result." I commend this recipe to "A Read-er," who writes me this week ask-ing how to renovate a black suit which is a little worn.

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**ITEMS OF INTEREST**

News the World Over.

Por India! In addition to the plague which is still slaying its thousands, she is now facing a famine. The monsoon rains ceased on August 27th, and September was dry and hot. In consequence in many of the provinces the crops are failures. In Central India there is only a quarter of a crop. In the famine of 1879, 1,250,000 persons died of starvation.

President Kruger, of the Transvaal, died in Switzerland. The Boers carried their great leader's body back to his home at Pretoria and buried it in the graveyard there. They placed over it a marble bust of Kruger. Some cowardly miscreant has gone to the grave, borne the bust from its base and clipped it badly. Hanging is too good for that man.

The people of the United States have been told so often that their reckless way of using up the natural resources of the country would soon exhaust these, they have come to pay no heed to the cry of "wolf." But when such a man as W. L. Hall, of the Government Forest Bureau tells them the supply of hardwood will only last fifteen years, it would seem the people would heed. They won't, however. Miceaver-like, they will trust that something will turn up.

The Legislature of Tennessee passed the Pendleton law, which allowed cities of more than 5,000 inhabitants to surrender their charters and be re-incorporated with saloons forbidden. A liquor dealer of Bristol brought suit to test the constitutionality of the law. The lower court decided in favor of the law, and the Supreme Court has confirmed the decision. Under this law several towns had abolished saloons. Now there remains only four places in the entire State where saloons are legal. These are Nashville, Chattanooga, Memphis and LaFollette.

According to reports to the Geological Survey at Washington the blue phosphate rock at Putnam county, Tenn., is of great commercial importance. The only other deposits of this kind in the country were discovered in Utah, Wyoming and Idaho, but they do not compare in value to the Tennessee rock. A report just issued by the Survey shows there were 2,090,957 tons of phosphate rock marketed in this country last year, having a value of \$8,579,437. Tennessee is second in amount of production, having 547,677 tons, valued at \$2,147,990; Florida is first and South Carolina third.

The first newspaper ever published in Thibetan language has been started in Lassa. The people may have taken the Chinese papers to some extent. The Pekin Gazette has celebrated its one thousandth anniversary. But this is the first paper in their own language. Its name is "The Thibet Times."

The election for the third Duma in Russia has been held and the Conservatives who support Premier Stolypin have a good majority. The Socialists in many places did not vote. During the last three months the pacification of the country has gone on rapidly. The Socialists had planned a large number of murders but the police found out the plot in time to stop it, and this disheartened the assassins. Stolypin has shown himself a wise and able man.

It has been rumored that a successor had been chosen by the Christian Scientists for Mrs. Eddy when she dies. But the official spokesman denies it. He says Mrs. Eddy will have no successor, her's shall be the only name connected with the faith. That some one will arise and claim to be successor goes without saying. Probably Mrs. Stetson, the leader of the New York church. Some one else will put in a similar claim and then "there will be music in the air."

August had no great storms, yet there were 414 disasters at sea, and in ninety-nine cases the vessel was lost. There were 151 collisions, nine of the ships, seven sailing one and two steamers, were never heard from after they left port. Of the vessels which were a total loss Great Britain owned thirty-three, the United States fifteen and Norway twelve.

**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.

**MILBURN.**

Mount Freedom Church, Washington county, Ky., does here, by order of the church, report to the WESTERN RECORDER the death of our dear brother in Christ, John H. Milburn.

Whereas, An all-wise and inscrutable Providence has seen fit to remove from his earthly labors Bro. J. H. Milburn. He lived his four score and seven. He was born July 4, 1820, and, after some months of patient and cheerful conflict with old age fell asleep in Jesus September 25, 1907, and on the 26th the funeral was preached at 11 o'clock a. m., by his pastor, John Mason, after which he was laid to rest in the Mt. Freedom Potter's Field.

He was converted at the age of seventeen; joined the Baptist church and lived a devoted and faithful member until the hour of his death. He was married July 24, 1843, to Mary Frances Holland, and to them was born eight children. He lived to see his wife and eight children all buried, and he was left to mourn their loss. But earthly losses is Heaven's gain, and earthly sorrows are Heaven's joy. But in after years in his lonely hours, he was married the second time to Lucy A. Sansford, in 1894, with whom he lived in the peace of life's sea until the pale hand of death claimed his own.

Ah, dear brethren, from our ranks a beloved brother has fallen. But in our hearts remain grief and sorrow with those relatives and friends that mourn their loss.

Bro. J. H. Milburn was a member of the Mason's lodge, and lived a faithful Sir Knight in every respect, and was buried in that order.

But weep not, dear brethren, for those that sleep. We will meet those loved ones at the beautiful gate, where they are waiting to welcome us there.

Written by the sorrowing pastor,  
REV. JOHN MASON.

Arabia, Ky.

**RHODES.**

Grandma Rhodes, aged ninety-eight years, on the morning of August 31st passed away to "that city which hath foundation, whose builder and maker is God." Elizabeth Morton Rhodes was born in 1809, in Ohio county, and twenty years later was born again and baptized into the fellowship of the old Walton Creek church. She was a good mother and a true disciple; faithful in service, patient in tribulation, rich in faith, cheerful in old age, and beautiful in death.

**COKE.**

B. A. Coke was born July 4, 1837; married to Miss Anna McMurtrie December 24, 1869.

Six children, all of whom are living, came to bless their union.

For several years he had been a sufferer from Bright's disease. Peacefully the end came September 16, 1907.

For twenty-one years he had been a Christian and an active member of Oak Grove church, and for the greater portion of the time had been a deacon. Death had no terrors for him; his faith, as he said shortly before his death, was as strong as the promises of God.

The home has lost a loving husband and kind father, the community an obliging neighbor and the church a strong supporter and able defender of the faith.

The funeral was conducted by the pastor, assisted by Elder T. M. Morton. An immense throng of sorrowing friends attended the services.

O. M. SHULTZ, Pastor.

**CHILTON.**

Lucy Chilton was born in Maquier county, Va., January 28, 1817; came to Henry county, Ky., in 1827; married to Rev. L. S. Chilton in 1853. Her maiden name was Lucy Bowen. Her family was closely related to Gen. George Washington, the father of our country.

Sister Chilton united with the Cane Run Baptist church in 1855, and was baptized by Elder C. M. Riley, being the

first person he ever baptized.

Sister Chilton departed this life March 2, 1907, being ninety years one month and four days old. The funeral sermon was preached by the writer, at Port Royal, Ky. Her church membership at the time of her death was with the church at Furnace Station, Ky.

She was a loving companion, a kind mother, an obliging neighbor, and a true Christian. She leaves two children, a son and daughter, and many friends to mourn her loss, and her husband, Rev. L. S. Chilton, who has done a great work for the Master.

L. M. THEOBALD.

Campbellsburg, Ky.

**PREACHING.**

"I desire my minister to preach every Sunday the simple gospel. The 'old, old story' never wears the average congregation, if it comes from a devout mind with preparation in the message. My ideal sermon is one which has an appeal to the unconverted and a spiritual uplift for the Christian. I want my minister to be abreast of the times on all new theological questions and research, but I do not want him to bring them into the pulpit. I have formed certain fixed views of Christ, his gospel and the inspiration of the Bible from a careful reading of that book of books and of the shorter catechism, and it will not make me a better Christian or profit my spiritual life to unsettle these views by a discussion in the pulpit of new theories of Christ and the holy Scriptures. Finally, I want my minister to act upon the belief that Christ's gospel is the surest cure of all social and political evils, and that his best method of promoting temperance, social morality and good citizenship is to bring men into the church. In a word, I want my minister to emphasize in his life and work the declaration of the most successful preacher, Paul: 'It pleased God by the foolishness of preaching to save them that believe.'"—William J. Bryan.

In your temptations run to the promises; they be our Lord's branches hanging over the water. 'hat our Lord's silly, half-drowned children may take a grip of them: if you let that grip go, you will fall to the ground.—Samuel Rutherford.

**Nerve Sick**

If weak, worn-out, nervous, cannot sleep; have indigestion, headache, neuralgia or periodic pains, it is because your nerves are weak. It is the lack of nerve force that makes the stomach, heart, lungs, etc., work imperfectly—become sick. Dr. Miles' Nervine cures the sick when it restores nerve strength, and puts the power behind the organs to do their work.

"Almost three years I suffered from nervousness, indigestion, and palpitation of the heart. I could not eat or sleep with comfort, or walk or talk without suffering. Altogether I was in a bad condition. My doctor did not seem to do me any good. I had tried so many remedies that I did not have much hope of any of them doing me any good. Dr. Miles' Nervine was suggested by a friend. I got relief from the first, and after a few days I felt like a new person. It not only relieved my heart and nerves, but has invigorated my whole system. I am very grateful because since I have stopped using it I have had absolutely no return of my old trouble."

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ITEMS OF INTEREST

News the World Over.

Some two or three years ago one message was sent across the ocean by wireless telegraphy. Since then Marconi has been at work perfecting his instruments. Now a regular wireless telegraph service across the Atlantic has been established.

It is said the Lusitania has reached the limit of speed at which ships can be run with profit. Every knot of additional speed will entail a cost out of all proportion to the speed gained.

A Mexican boy in the Engleville mine, one of the largest coal mines in Colorado, lit a cigarette contrary to the rules, in the gasoline chamber. This started a fire which burned for eighteen months and has only now been extinguished.

Gov. Buechel, of Colorado, received an infernal machine through the mail. There were two sticks of dynamite in it, but there was some defect in the construction of the machine and the dynamite failed to explode.

A contractor on a railroad in the Kagoshima Province of Japan imported 800 Chinese laborers, who work at half the price of the Japanese. Thereupon, the Japanese behaved after the manner of the whites in Canada and the United States.

Gen. Booth, of the Salvation Army says that in one town in England they offered a prize of \$5 to every mother who reared a child for twelve months without the use of the bottle and showed it in perfect health.

During ten years the number of suicides in Europe was 40,000. In twenty-one years in Germany there were 1,125 suicides among the school children. Many of these are due to the gruesome accounts of the suicides, published in the daily papers.

Sir Henry Campbell, Bannerman, the Liberal Prime Minister, of England, has opened the campaign against the despotism of the House of Lords. He made a speech in which he told of important bills, which the House of Commons would pass to which the Lords were known to be opposed.

The North Pacific seals are now in danger of extermination by the Japanese. We can protect the islands, but the seals, especially the females, are killed in the ocean during their long swim.

William Macabee, who is living in the United States Naval Home in Philadelphia, has celebrated his 104 birthday. He is the oldest man in the Navy. He retains his mind and is in good health. He has been in the Navy for ninety years.

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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Indiana Woman Gives Thousands of Dollars to Aid Suffering Women.

In the past few years Mrs. Cora B. Miller has spent \$125,000 in giving medicine to afflicted women.

Some time ago we announced in the columns of this paper that she would give to women who suffered from female diseases another \$10,000.00 worth of her medicine. Having fulfilled this promise, and as she is still receiving requests from thousands of women from all parts of the world, who have not yet used her remedy, she has decided to give away \$20,000.00 more to those who are suffering and unable to find relief.

It is especially prepared for the speedy and permanent cure of leucorrhoea or whitish discharges, ulceration, displacements or falling of the womb, profuse, scanty or painful periods, uterine or ovarian tumors or growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness and piles from any cause or no matter of how long standing.

Every woman sufferer, unable to find relief, who will write Mrs. Miller now without delay will receive by mail free of charge a 50 cent box of her simple home remedy, also her book with explanatory illustrations showing why women suffer and how they can easily cure themselves at home without the aid of a physician.

Don't suffer another day, but write at once to Mrs. Cora B. Miller, Box 9140, Kokomo, Ind.

DEAR RECORDER:

On October 13 we closed a two week's meeting with the Stephenson Baptist church. Dr. T. N. Compton was with us, and did the preaching. He is a great preacher of the gospel of the Son of God. He preaches repentance, faith, baptism, and church membership; a safe man for the church, a good man for the pastors. We had a great meeting. There were thirty-three additions to the church, twenty-five by baptism. The church has had forty-one additions this fall. The baptized ranged from eleven to eighty-one years—grandpa eighty-one, grandson eleven. A beautiful, impressive scene. The church presented the pastor with a baptismal suit, thereby enabling him to "obey" the word of the Lord without getting wet. He is willing to get wet in order to do this: "Obey" the Word of God! It "is better" to obey! (1 Sa., 15:22.) And my dear people made it more pleasant, also.

I am proud of them. They belong to the old family that partook of "the faith" that was "once given" at "one" time—for all time—to be performed "one" way, because of the "one" great work of Christ, wherein He was able to say: "I am He that liveth, and was dead, and behold I am alive forevermore."

We will close seven years work as pastor with this dear old church the third Sunday in November. May our God bless His people continually.

J. T. LEWIS, Pastor. Cloverport, Ky.

We were very glad to read what Bro. A. U. Boone said on the subject of titles at the Tennessee Convention. He was elected President, and spoken of as "Dr. Boone." He protested against this, saying, "Your president is no doctor. There are none in this Convention. We be brethren." We have no objection to all sorts of titles in other places or in other reports. But in Baptist meetings and the reports of them all Dr. Boone is right. Brother in the only title unless that of Elder be used.

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

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Free to You and Every Sister Suffering From Woman's Ailments. I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister.

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