

# WESTERN RECORDER

Faith, Hope and Love, these three.

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In a recent address Dean Lefroy, a distinguished English scholar, said of monism: "Whether they call it monism or naturalism those who brought it would make short work of all that was most vital and most precious in the Christian faith. Men were committing the keepings of their souls for time and eternity to the ghost of a resurrected Pantheism." That is a good definition of monism.

Rev. D. B. Welch in the session of the Welch Church Commission gave the statistics of the Welsh Baptists. The membership is now 143,835, just double what it was twenty years ago. The increase the year of the great revival was 25,242. Last year there was an increase of 3,585 above the average increase.

The late Episcopal Convocation in Richmond had the race question up, and solved it in a wise way. There was a desire on the part of many for negro bishops. They resolved to appoint what is called suffragan bishops in any diocese where the bishop desired it. The suffragan bishops are assistant bishops for the diocese in which they are appointed. And in all where there are many negroes, negro suffragan will be appointed.

The modern habit of saying, "This is my opinion but it may be wrong," is entirely irrational. If I say that it may be wrong I say that it is not my opinion. The modern habit of saying, "Every man has a different philosophy; this is my philosophy, and it suits me"—the habit of saying this is mere weak mindedness. A cosmic philosophy is not constructed to fit a man; a cosmic philosophy is constructed to fit a cosmos.

Rev. James E. Ferris, Methodist missionary in Rhodesia, writes glowing accounts of the progress of their work. In January he visited a chief and made arrangements with him for opening the work. Since then a large church has been built and a ten-roomed parsonage. The Sunday-school has 200 members and the congregation is as large. In two other places new churches have been built. And all these buildings were put up by the natives except in some cases the Board furnished the nails.

## DEATH.

How beautiful it is for man to die  
Upon the walls of Zion! to be called,  
Like a watchman and weary sentinel,  
To put his armor off and rest—in Heaven.  
—N. P. Willis.

Keep your eye steadily fixed on the great reality of death and all other things will shrink to their true proportions.—*Epicurus*.

Oh! is it not a noble thing to die,  
As dies the Christian, with his armor on!—  
What is the hero's clarion, though its blast  
Ring with the mastery of a world to this?—

What are the searching victories of mind—  
The lore of vanished ages? What are all  
The trumpeting of proud humanity,  
To the short history of him who made  
His sepulchre beside the King of Kings.  
—N. P. Willis.

There the soul finds itself on the mountain ridge overlooking the unknown future; our company before is gone; the kinsfolk and friends of many years are passed over the dark river, and we are left alone with God. We know not in the shadow of the night who it is that touches us—we feel only that the everlasting arms are closing us in; the twilight of the morning breaks, and we are bid to depart in peace, for by a strength not our own, we have prevailed, and the path is made clear before us.—*Dean Stanley*.

And we, too, ere long shall pass  
From the sorrows and the fears,  
From the anguish and the tears,  
From the desolate distress  
Of this world's great loneliness,  
From its withering and its blight  
From the shadows of its night  
Into God's pure sunshine bright.

He died as he had always wished to die—without pain; without any formal farewell, preceding to the grave all whom he loved; and leaving behind him a great and honorable name, and the memory of a life every action of which was as clear and transparent as one of his own sentences.—*Trevelyan on Macaulay*.

Foremost captain of his time,  
Rich in saving common sense,  
And, as the greatest only are,  
In his simplicity sublime.

O, good gray head, which all men knew,  
A voice from which their omens all men drew,  
O, iron nerve to true occasion true,  
O, fall'n at length that tower of strength  
Which stood four-square to all the winds  
That blew,

Such was he whom we deplore,  
The long self-sacrifice of life is o'er.  
—*Tennyson on Wellington*.

Death has no terrors when the life is true,  
'Tis living ill that makes us fear to die.  
—*Omar Khayyam*.

Our respect for the dead when they are just dead, is something wonderful, and the way we show it more wonderful still. Respect and love are shown to the dead, not by great monuments to them which we build with our hands, but by letting the monuments stand which they build with their own.—*Ruskin*.

With silence only as their benediction,  
God's angels come,  
When in the shadow of a great affliction,  
The soul sits dumb.

When death, the great reconciler, has come it is never our tenderness that we repent of, but our severity.—*George Eliot*.

I have a son, a third sweet son, whose age I cannot tell,  
For they reckon not by months and years where he has gone to dwell.  
I cannot tell what form is his, what looks he weareth now,  
Nor guess how bright a glory crowns his shining seraph brow.  
But I know, for God doth tell me this, that now he is at rest,  
Where other blessed infants are, on their Saviour's loving breast.  
What'er befall his brethren twain, his bliss can never cease,  
Their lot may here be grief and care, but his is perfect peace. —*Moultrie*.

And may not death first reveal to us, as night first reveals to us, the undreamt of glories, the possibilities hitherto inconceivable, which crowd the universe of God—*Farrar*.

Nay, weep not, dearest, though the child be dead  
He lives again in Heaven's unclouded life,  
With other angels that have early fled  
From these dark scenes of sorrow, sin and strife.

Nay, weep not, dearest, though thy yearning love  
Would proudly keep for earth its fairest flowers,  
And e'en deny to brighter worlds above  
The few that deck this dreary world of ours.

Though much it seems a wonder and a woe  
That one so loved should be so early lost,  
And hallowed tears may unbidden flow  
To mourn the blossom that we cherished most,  
Yet all is well, God's good design to see,  
That where our treasure is our hearts may be.

—*J. G. Saxe*.

When the flavor of youth is past, it is best to die at once; may death strike me at my sixtieth year.—*Mimnermus*.

Life is all the nobler that he lived  
And all he loved, the dearer for his sake;  
And death is all the brighter that he died;  
And Heaven is all the happier that he's there.

Be good, my friend, and let who will be clever,  
Do noble things, not dream them, all day long,  
And so make life, death and that vast forever

One grand sweet song. —*Kingsley*.

## HEAVEN.

Beautiful crowns on every brow.—*Rev. 2:10*.

Beautiful palms the conquerors show.—*Rev. 7:9*.

Beautiful robes the ransomed wear.—*Rev. 7:13-14*.

Beautiful all who enter there.—*Rev. 21:27*.

Thither I press with eager feet—*Phil. 1:23*.

There shall my rest be long and sweet.—*Heb. 4:9*.

## MEAN GIVING.

"I can't bear for her to do the least thing for me," said one girl of another. "She is

always throwing it at you so afterward. It seems impossible for her to forget her kindnesses."

To forget one's own kindnesses is one of the crowning graces of generous people. Those who are really great in kindness keep no mental ledger account of them. It is only the person rather niggardly of favors who remembers them afterward. "I think they're pretty mean if they're not willing to do so, after what we did for them last year," is not an uncommon expression of opinion. It is a reasonable sound, at first. Yet it is neither more nor less than the expression of a spirit that in its kindness and generosity is merely trafficking and bargaining. It is unsatisfied unless it gets back as much or more than it gives.

One has no right to bestow a favor at all unless he can do it with absolute freedom. To refer to a favor bestowed is like taking back the gift—giving it over again in such a way as to humiliate the recipient. Give greatly, freely, nobly, or do not give at all.—*Wellspring*.

## HEAVEN MORE THAN LOCALITY.

What would a bad man do in Heaven, even if by stress of mercy God should admit him to his celestial abode? There would be nothing there akin to his character. He would be out of touch with everything about him. The wicked cannot enjoy the fellowship of the righteous on the earth, and what would they do where all is pure and holy, and where even the weaknesses incident to our mortality are wanting? Neither on earth nor in Heaven will the prodigal, with his heart in the far country, find rest in his Father's house. There must be the penitent heart—the confession of sin, the Father's embrace and the kiss of love before the wayward soul can appreciate the beauty and the goodness of the celestial home. "There would be only misery in Heaven for the bad man. There would be nothing to his nature, nothing to harmonize with his vileness; and his nature could not appreciate the good, the true, the pure, the spiritually happy. To enjoy the celestial world we must be 'like Him.'" Heaven is more than a locality. A change of worlds will not make Heaven for any man.

## SONGS IN THE NIGHT.

Some flowers bloom only as darkness comes on. This is true both of nature and of man. There are evening primroses, and 4 o'clocks, and the night-blooming cereus, which wait for darkness before they show their beauty or yield their perfume. And there is courage, and trust, and patience, and perseverance, which cannot come to flower save as the night of danger, or fear, or trial, or labor is at hand. Cheerfulness, and vigor, and helpfulness, and many other graces, are bright flowers of the soul's day; but it is good to feel that God has also set out to grow these others, with their own peculiar beauty, which open only at the approach of a human soul's night. And in the garden of mankind, it is the night blooms that are most beautiful of all.—*Sel.*

There is no need to be perpetually testing the foundations; but any new building must be on the foundation.

As bread to the hungry; as rains upon the thirsty ground, so is the Spirit of God to the penitent sinner.

### A REMARKABLE BAPTISMAL SERVICE IN WALES.

Llandrindod is a very popular resort in Wales, where great religious meetings are held every year. Recently the Baptists dedicated a very fine meeting house here. It is said to be the most commodious in the place. The meetings that were held at Llandrindod this summer were very largely attended, and the lectures that were delivered by Dr. Pierson on the Epistles of Peter will not soon be forgotten, and much was said about baptism in these meetings. The first baptismal service in the new Baptist church here was held Tuesday evening, August 6th, and it was a very remarkable service. The facts were published by a correspondent of the *Star*, of Wales for August 16th, in Welsh, which are as follows:

"A daughter of a priest was baptized who had been convinced and was anxious to be baptized before returning home. Four others came forward, children of Mr. Morgan, Treasurer of the Convention. After these five had been baptized an invitation was given to others who might have a desire to follow Christ, when a young lady came forward and was baptized. After she had been baptized another invitation was given when a young man who was a B. A. came forward and was baptized. Then a sister came forward and stated that she was prepared in mind and spirit, but that other circumstances made it inconvenient for her to be baptized then, hence it was arranged for her to be baptized Thursday evening, August 8th. After this another sister came forward and said that she would be baptized on Thursday; then a brother arose and said that he also was convinced but inasmuch as he had been accustomed to take a conspicuous part in the town in which he lived he felt that it was his duty to make an open confession there. Following this another brother arose and said that he had been a mocker of the Baptists and had said cruel things about them, but that he was now convinced and had repented, and was baptized.

After having sung "Thanks be to Him" over and over, in Welsh and English, and after the minister had prayed, the people went home from a meeting that they can never forget."

We should like very much to have many such meetings here in Edwardsdale, and to read of them elsewhere in America.

JOHN T. GRIFFITH.

Edwardsdale, Pa.

### A STARTLING DECLARATION.

BY REV. W. A. MCCARRELL, D.D.

In these days of so-called "liberalism" we are sorely astonished at any declaration made by its advocates. Many, however, will no doubt be astonished at the declaration made by the editor of the *Independent* in a recent number of that publication—July 27th—in an editorial on "The Presbyterian Prayer Book." In this editorial the writer criticises the retention of the Apostles' Creed in this proposed book of forms and, among other reasons, for the alleged fact that it contains articles that no one any longer believes. Thus he says: "No one believes any longer in the resurrection of the body." Has it come to this? I can only account for this declaration on one of three suppositions: (1) That it was a misprint and that the editor is made to say what he did not intend; or, (2) That he was entirely ignorant of what he was talking about; or, (3) That he wilfully and deliberately misrepresented the facts. Instead of its being true, as he asserts, that "no one believes any longer in the resurrection of the body," the great majority of all professing Christians, whether Romish or Protestant, believe in the resurrection of the body.

This is one of the fundamental doctrines of Christianity. St. Paul bases the whole of Christianity on this one fact, "If there be no resurrection of the dead, then is Christ not risen, and if Christ be not risen, then is our preaching vain, and your

faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. 15: 13-17). Thus Paul bases the whole of Christianity and all of our hopes as Christians on the truth of this one alleged fact—the resurrection of Christ—and the consequent resurrection of all believers in Christ. As between Paul and the editor of the *Independent*, the ninety-nine one-hundredths of professed Christians will accept what Paul says. It has never been shown that the editor of the *Independent* has reached a special revelation from heaven on this subject. Instead of what the editor asserts to be true the very opposite is the truth. No doubt the editor of the *Independent* rejects the doctrine of the "resurrection of the body" on so-called "scientific grounds." Like those objectors of Paul's time, he asks, "How are the dead raised up? and with what body do they come?" To be sure! How can a body which has been disintegrated and has literally returned to dust again and has been scattered to the winds of heaven, be raised again? That seems like a clincher. It might be a sufficient answer to say, "With God all things are possible." But hear Paul. He has something to say to this wise (?) objector. He calls him a "fool," or "foolish one." "Fool," he says, "that which thou sowest is not quickened except it die." Every one who knows anything, knows this. It is one of the common facts of the natural world. Then the apostle goes on: "And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body." Here the apostle asserts that the resurrection body will bear the same relation to the body that was sown in death, that the living grain bears to the buried seed. The seed must die before it can bring forth its own fruit, yet out of the buried seed, in some mysterious way, we know not how, the new and living grain will come. So, the apostle asserts, out of the dead and buried body, we know not how, will come the resurrection body. It is a deep mystery, just as in the case of the buried seed that dies in the ground, but it is, nevertheless, a glorious fact.

The apostle affirms that it can be asserted that the resurrection body will be the same as that laid in the grave, as truly as the living grain is the same as that which was sown.

The mistake which many make here is, in imagining that identity consists in sameness of particles entering into the body. This is true only of inorganic matter like a rock, or a clod; it is not true of living organisms. It can be truly affirmed of the body of the man of fifty that it is the same as that of his childhood or youth, although the atoms entering into that body have changed many times. The tree that stands today by the home of our childhood is the same tree that it was long, long ago, although the matter entering into the tree has been constantly changing. So it will be with the resurrection body; it will be the identical body laid in the grave although very few of the particles of matter which were in the body that was dead and buried, may be in it. But, mark you, that dead and buried body will be the germ, or seed out of which the resurrection body will come! "Behold I show you a mystery," says Paul; "we shall not all sleep," i. e., die, "but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." It will be the same body that was dead and buried, but how wonderfully and gloriously changed! "It is sown in dishonor; it is raised in glory; it is sown in weakness; it

is raised in power; it is sown a natural body; it is raised a spiritual body." These glorious facts are enough for every true Christian. The resurrection body of Christ was the same as that laid in the tomb of Joseph, but how changed, how glorified! It could pass then a closed door without effort and yet every disciple recognized it.

The scoffer may sneer at these glorious facts, but that does not change the facts. I, for one, am sorry that the editor of the *Independent* has put himself outside of the pale of Christianity by asserting that "no one believes in the resurrection of the body."

But man originates; and especially is this true of moral acts, which, whatever be their quality, have consequences of tremendous import to himself and to the race of which he is a member. God and his fellows hold him accountable for these acts, because he originates them. They are not attributable to any process of natural development, nor are they the result of any compelling force or law of cause and effect, but they are the direct and sole product of his own free willing purpose. Kant said there were two things that filled his soul with admiration and awe; the contemplation of the starry heavens above him, and the consciousness of the moral nature within him. And it was Kant who also said: "The will is the man."

The view held by Arminians, and by those who adopt a *via media* between Arminianism and Calvinism, that man inherits the moral corruption without the guilt of Adam's sin, is both illogical and immoral. It predicates an effect without an adequate corresponding cause; and it involves the fatalism which it would fain charge upon Calvinism. Pelagius, who held that children are born into the world as pure and perfect as Adam, was consistent in asserting that every man has the natural ability to fulfil the law of God. Augustine who, *per contra*, held that children are born with a corrupt nature that is powerless for anything that is truly good, and that virtue and vice, innocence and guilt, reside not only in acts, but in the disposition that is father of the acts, was also consistent in holding that the salvation of any and every human being is of grace alone. But this *via media* alternative expedient—what shall be said of it? which combines in one category such incongruous elements as "innocence" and "an evil nature"; which asserts, on the one hand, that every child born into the family of Adam is exempt from guilt, and, on the other, that it inherits a nature so tainted and morally disabled that its doom to a life of sin is practically predetermined from the start—all this is mentally stultifying and morally stupefying.

Coleridge, to whom I am indebted for more than one suggested thought in this article, says: "A moral evil is an evil that originates in a will. An evil common to all must have a ground common to all. But the actual existence of evil we are bound in conscience to admit. And that there is an evil common to all is a fact; and this evil, therefore must have a common ground. Now this common ground cannot have originated in the divine will; it must, therefore, be referred to the will of man. And this evil ground we call original sin." Professor Sheel is quoted as saying, in illustration of this subject: "When I do a mean act, it is not so much the act that troubles me, as the consciousness that I have a nature capable of mean acts."

It is the conviction, not of sins, but of sin—that is, of one's innate depravity—and the self-abhorrence and self-condemnation consequent thereupon, that is a chief characteristic of repentance unto life; when the sinner, out of a true knowledge of his sin, and an apprehension of the mercy of God in Christ, does, with hatred of his sin, turn unto God, with the full purpose of, and endeavor after, new obedience. And, on the other hand, it is the mere feeling of humiliation over certain overt acts of transgression, while ignoring or condoning the depraved heart that instigated them, that is what the Bible calls "the sorrow of the world that worketh death."

That dreadful transaction concerning Uriah, revealed to David, as never before, the inborn depravity of his nature, and its active virulence, which he confesses in those words of tearful agony: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." And this led him to cry out, not for the extenuation of his guilt, not merely for the pardon of this particular transgression, but for the radical purgation and renovation of his whole nature: "Wash me thoroughly from my iniquity, and cleanse me from my sin. Create in me a clean heart, O God, and renew a right spirit within me." And this terrible agitation of his soul goes on through the whole of that penitential fifty-first Psalm, until, in the last verse of the Psalm proper, it attains a restful equilibrium—that verse which Augustine had written upon the wall of his sick-chamber—"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."—*Presbyterian*.

### BACK TO FIRST PRINCIPLES.

BY REV. WALTER V. COUCH.

The controversies which are now agitating and threatening to rend the Church, resolve themselves, in the last analysis, into two fundamental questions—that of the Scripture doctrine of the Fall of Man, and that of the modern theory of Natural Development. The mental attitude we assume towards these questions determines the side we shall take in these controversies. In Luther's day, the doctrine of Justification by Faith was the doctrine of a standing or falling Church. In our day the centre of gravity has shifted from the Epistle to the Galatians to the first three chapters of Genesis, and the matter has assumed a graver significance. The doctrine of Original Sin is now the doctrine, not of a standing or falling church, but of a standing or falling Christianity. Whatever of theology may remain, if the doctrine of original sin is erased from our Confessions, it will not be Christian theology, and the Christianity it claims to represent will not be the Christianity of the early days, nor of the Reformation.

If we assume that man is a part of nature, the latest, though the most important, link in the chain of an evolutionary process; determined, in his acts and in his character, by the same general law of causation which rules in matter, and in the life of the lower animals, supernaturalism will be to us a superfluity, a miracle a dream or a pious fraud, and a supernatural Bible a stumbling-block in the way of intellectual progress.

It may be well here to state the doctrine of original sin, as it is admirably defined in the brief statement of our Shorter Catechism. To the question, "Wherein consists the sinfulness of that estate wherinto man fell?" the answer is: "The sinfulness of that estate wherinto man fell consists in the guilt of Adam's first sin, the want of original righteousness and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it." This definition of original sin, it will be noticed, includes two essential elements: (I) "the guilt of Adam's first sin," and (II) "the want of original righteousness, and the corruption of the whole nature."

It needs to be premised here that matter and all that part of nature below man is the region of cause and effect, whose law is necessity. Spirit is the realm of self-movement, whose law is liberty. Hence there is, and must be a dualism in the universe: for these two realms—that of self-determining spirit, and that of determined causality—can never be so united as to operate under one and the same law.

When the obstinate man changes his mind, there is surely trouble for some one—unless it is a change by grace, to clothing and a right mind.

The germ of contentment lies in having something to do and in doing it.

THE CROWN OF THE HILL.

A Stroke Straight to the Center.

BY W. E. HATCHER, D.D.

In the name of the Trustees of the Southern Baptist Theological Seminary, I appear before the Baptists of the South with a message. It is a weighty matter indeed which I bring, and I claim the attention of every man and woman who believes in an educated ministry.

Let it be said at the outset that the Southern Baptists have only one Theological Seminary. On this one they are well united, and desire no other. There are other strong and well equipped Theological Schools in our country, owned and operated by Baptists, and doing excellent work, but the Baptists of the South—about two millions of them—are agreed in having just one Seminary of their own, and into that they have consecrated their resources, and around it have entwined their hearts and hopes. Already the South is fast becoming distinguished for the geniality and unity of its ministry, for its doctrinal harmony and the joyous comradeship of its preachers.

In our Seminary at Louisville we have our forces organized for educating our ministers of all grades of advancement and endowment, and for all forms of ministerial service. Our courses of instruction are varied, flexible and adapted to that diversity of gifts which is characteristic of the Christian ministry everywhere.

The spirit of our Seminary is conservative, open to the light of truth, courageous in research, sympathetic with thorough scholarship, and yet far from radical tendencies; reverential toward the word of God, and committed to the salvation of the whole world.

It is not too much to claim that our Seminary at Louisville holds a lofty place in the respect and confidence of the Baptists of the world. While the bulk of its students come from its well defined territory, it finds patronage in every part of our American republic, and not a little as well from beyond it. The accredited representative of our Seminary is a guest of honor in every Southern Baptist assemblage.

Nor need we be ashamed of the Seminary itself as an educational output. It has its seat in the beautiful city of Louisville, and in the most attractive portion of the city. Its halls, its dormitories, its libraries, and more yet, its scholarly corps of teachers, its high spirit of evangelical fervor and missionary progress, make it an institution of which the Baptists of the South are justly proud. It can almost be said that it is the solitary as well as the one unifying possession of Southern Baptists. Let it be added that the Baptists have it to hold. It is theirs by chartered rights and legal guarantees that nothing can break. The Baptists themselves must break before the Seminary can be lost. Its properties are held by Baptist trustees, representing every State, and nominated by the Southern Baptist Convention, the number from each State being determined by the amount of money contributed by that State to the endowment of the school.

But this statement can not stop here. To tell this much and omit the rest would be unfair to the Seminary and to its friends. The Seminary has not attained unto its full growth and power.

Let us explain. True, we have the largest number of students of any Baptist Theological Seminary in the world, but bear in mind that we represent nearly two million Baptists. The demand for men far outstrips the supply which the Seminary can furnish. We cannot take all of the students who need Theological training and are needed by the churches. Already our teaching force is grievously inadequate. We need more teachers, and in all departments sorely need assistant teachers. We are coming to the point also where we must have more buildings, more departments, more professors, better equipments, and by all means a better library. The truth is that we have not money enough to run the Seminary. Last session, painful as it is to say it, we had to spend for repairs and improvements fully ten thousand dollars beyond our income. This, I admit, is like letting fly an unhappy family secret, but, dear friends, it had to be done.

Some of our friends need to pause for a little sober thinking. The denomination decreed at the outset that all instruction at the Seminary should be free. It is given to men who give up all for the ministry, and of course we would not be willing to charge them tuition. Here, then, is a great school, handling three hundred men, and needing to handle as many more, and yet not receiving one copper in the way of compensation for its work.

Besides, the Seminary has no rich alumni. The sons of the Seminary grow not rich in earthly store. They love their *alma mater* and honor her by godly service, but they have little to put into her treasury. The people in the pews must take care of the Seminary, and this they have good reason to do. The Seminary constantly enriches our ministry, and the pew fattens on the fruits of the Seminary.

It was hinted just now that the Seminary has become poorer of late by unavoidable overspending but the trouble comes in another way. Some of our investments have expired recently, and we cannot invest to such an advantage any longer. This shrinkage is hitting us a hard blow, and we find it necessary to raise the signal of distress.

Take one fact and dream over it. Our Seminary handles about as many students as are found in four or five of our excellent Baptist Seminaries, and yet each one of these schools has more money for current expenses than we have at Louisville.

This fact ought to bring all lovers of our Seminary to action.

Our friends never were in such fine shape for making the Seminary all that it ought to be, as they now are. We never had so many rich people as in this good year 1907, and many of them have not helped the Seminary at all, or at most only in a small measure. If our rich Baptists could get together and talk the matter over for two hours in a sympathetic way, our Seminary would have all it needs.

But the Trustees make another appeal. In these recent years of plenty, prosperity has come home to uncounted thousands of Baptists. Not that they are rich, but they are well-to-do. They have fitted up their homes thoroughly and have a good bank account. They are intelligent, fond of the church, and believe in Baptist doctrines. They love their pastor, and love him all the more because he is educated. There be some who mourn because their pastors are uneducated, and the best way for them to win their desire is to put their hearts in living union with the Seminary. The best blessings come to those who are quick to give. Those who bless the Seminary, the Seminary always blesses.

At the meeting of the Seminary Trustees in Richmond, May 1907, it was decided that the fiftieth anniversary of the Seminary, which occurs in 1909, should be marked by a Jubilee celebration. Meanwhile the friends of the Seminary are to be asked to raise for the endowment of our great school the round sum of four hundred thousand dollars. The request is not exorbitant. It is the amount which is necessary to give the Seminary the ability to enlarge its work and to conduct its business without embarrassment. It is the hope of the Trustees that the Convention may find it agreeable to meet in the city of Louisville in 1909, for the fitting celebration of our Semi-Centennial, and the most practical and substantial schedule of celebration will be by having in hand by that time the four hundred thousand dollars.

Now it is to the task of raising this needed four hundred thousand dollars that the friends of the Seminary ought most urgently begin at once to address themselves. We are attempting little more in this paper than to indicate what we are to undertake. It is hoped that among the many thousands of homes into which this paper shall go, we may find:

1. Twenty-five men who will give us \$5,000 each. Let these favored men of money lead in this matter. Their action will carry us far out on the way. Let each trustee find his man and send in his name.

2. We ask one hundred men to give us one thousand dollars each. They be very many—these thousand dollar men—men who can, and ought, and, we pray God, may give us one thousand dollars a piece.

3. We ask one thousand men to give each one hundred dollars, paying in cash or installment as they may prefer.

4. We ask every church, in city or county, large or small, rich or poor, to give us a Sunday morning collection, taken not in the baskets, but by open subscription, and taken after long and ample notice, after distributing Seminary literature and after a burning appeal by the pastor, and with at least two addresses by brethren of the church selected for that purpose. Surely no church will forget or deny a request like this.

The trustees greatly desire that during this new movement for the more adequate endowment of our Seminary an endowment for at least one chair may be secured. It requires \$60,000 for this purpose, and it opens an opportunity for those of liberal means and large hearts to perpetuate their influence by supporting one department of instruction in the Seminary. Money thus given is faithfully guarded and only its interest is used, and in this way for generation after generation a gift for this purpose will live and quietly do its gracious work for the ministry. Where is the man or woman who will come forward and render this noble service?

Already the Chair of Theology, known as the Joseph Emerson Brown Chair of Theology, has been endowed, and will hold in perpetual remembrance the name of the illustrious Governor of Georgia. We gratefully mention also the David T. Porter Chair of Church History, endowed by Mrs. Rebecca P. Bartlett, in honor of her brother, Mr. Porter. In the former case the money was given by the gentleman after whom the chair is named, and in the other case a good lady endowed the Chair of Church History in honor of her brother. Additional chairs may be endowed, and it is left to the donors to designate the person whose name is to be associated with the chair.

Another privilege lies in reach of the public-spirited and generous friends of the Seminary. For \$30,000 a school in the Seminary may be endowed. This gift could also become a memorial in honor of some loved one, and would constitute a monument which, while commemorating the virtues of the dead, would constantly assist in the work of ministerial education, and bring honor to the Redeemer's name. Who will gladden the Southern Baptists' hearts by a gift in so good a cause? Richmond, Va.

What differentiates Christianity from all other religions is that it alone is a religion with power to regenerate the life. The claim of Jesus to be the one only Saviour of sinners and of his followers that "there is none other name under Heaven given among men whereby we must be saved" rests upon the communication of power to live a life acceptable to God. On this and not on the superiority of its morality or the excellence of its teachings is based the claim for our religion for universal acceptance.—*Christian Intelligencer*.

## 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.

Contents of *The American Review of Reviews* for November.

Mekinley Mausoleum at Canton (Frontispiece); The Progress of the World; Record of Current Events (with portraits and other illustrations); Some of the Current Cartoons; Art Effects at the Jamestown Exposition (with illustrations), by Ernest Knauft; Francis Joseph of Austria-Hungary (with portrait), by Wolf von Schierbrand; An Example for Retired Business Men (with portrait of Mr. Marcus M. Marks); Retirement from Business, by Marcus M. Marks; The Lumber Industry of America (with illustrations), by Milton O. Nelson; Dr. Robertson and the Training of Canadian Farmers (with portraits and other illustrations), by George Iles; The Milk Supply as a National Problem (with illustrations), by Charles Calver Johnson; How Boston Solved the Gas Problem (with illustrations), by Louis D. Brandeis; The Regeneration of Persia (with map and portrait), by Herman Rosenthal; Leading Articles of the Month (with portraits, cartoons and other illustrations); The New Books.

The Semi-Centennial *Atlantic* is a special issue containing a remarkable number of important articles, written in most cases by writers of world fame.

The number leads off with some hitherto unpublished verses by James Russell Lowell, composed in 1857.

"The Launching of the Magazine," by Charles Eliot Norton, is a short essay on the initial steps and final assured success of the new enterprise. The well-known teller of boys' stories, John Townsend Trowbridge, writes a charming paper, "An Early Contributor's Recollection." This is followed by "Recollections of an Atlantic Editorship," by William Dean Howells, the third editor of the magazine.

Four important articles review the history and progress of the fifty years, 1857-1907, in Literature, Science, Art, and Politics. The first is brilliantly treated by Thomas Wentworth Higginson, the second by Henry S. Pritchett. "Art" is written by Hamilton W. Mabie, and "Politics" by Woodrow Wilson, President of Princeton—altogether an unusually telling and eminently fitting series.

The Contributors' Club of the November *Atlantic* contains a "Letter from Dr. Holmes" to Mr. Arthur Gilman, and two short pieces, "Tieknor and Fields and the Old South Clock," and "The Atlantic's Pleasant Days on Tremont Street," both historical matter of unusual interest.

*The Word of the Lord*. By John Cochran, Evangelist Worker, Los Angeles, Cal. Price 10 cents. Baptist Book Concern, Louisville, Ky.

This is an able and pointed tract, in which the writer discusses Jesus as our example, Christ our object, and the Lord Jesus Christ our salvation. He writes: "Not all doctrines preached, even by converted and conscientious men, are true. Some do not 'rightly divide' the word of truth." Many important truths are found in its pages. "The doctrine of eternal punishment of the wicked and its non-eternity cannot both be God's Word." Buy and read it.

*The Antidote to Christian Science*. By James M. Gray, Dean of the Moody Institute. Fleming H. Revell Company.

Dr. Gray is a splendid expounder of the Scriptures. In this book he has given a conservative review of Christian Science. He does not use harshness, but he uproots this ism. He shows first how it antagonizes the Bible and then how the Bible antagonizes it. He clearly shows the nature of Christian Science and presents the antidote to it. Then he shows what the church may learn from it.

He gives an able exposition of Rom. 6; Gal. 5; Eph. 1; Col. 3; II. Thess. 2; Heb. 6, and I. John 4. It is a strong discussion and pays the reader.

*The Mediator*. By Edward A. Steiner. 356 pp. Price \$1.50. Chicago: Fleming H. Revell Company.

No book has come from the press for some time which has received as general praise as this of Prof. Steiner. It is a most entertaining story, and also conveys much instruction in regard to the immigrants to this country, and the trials and dangers which beset them in our cities.

The opening scenes are simply and appealingly given, with the delicate touch of an artist. Reb Abraham, the gentle, unpractical, studious rabbi, for whom the end and aim of life was the Talmud; Channah, the frail, patient, uncomplaining wife, who bore the heaviest end of the burden, are drawn with convincing fidelity. Their simple life lacks but one thing to complete its contentment, and for it they pray with importunity—a son to cheer their old age and carry on the faith of his fathers. To theirs, as to many another eager prayer, the answer comes, the boon that is to fill

them with joy is granted, and behold, to Channah it means death, and to Abraham bitter disappointment, worse than death. For the boy is a dreamer and a visionary, his heart is eager for newer stories than those of the Talmud, his soul yearns for that spirituality which is beyond all race hatred and petty prejudice. For a time he finds it in the bosom of the Catholic church and becomes Brother Gregorius, but a new measure of light drives him forth again, and he seeks America and a wider outlook. He suffered much in this country from the prejudice against his race, and in his efforts to find work. At last he reaches the crisis of his romance and all hearts are stilled in sympathy.

*J. Prophet in Babylon*. By Rev. W. J. Dawson. 366 pp., 12mo. Price \$1.50.

Dr. W. J. Dawson is a prominent Congregationalist minister in England. For three years he has been in this country, holding meetings a part of the time, traveling, studying life in our cities. He is a believer in the possibility of lifting all men up at once, instead of the way of the churches to convert them one by one till, if possible, all are won.

This is a powerful story. It was sure to all those who have read his other works or heard him preach that it would be. The hero is a preacher, pastor of a fashionable church, who evidently had never been converted, and was preaching polished moral essays instead of the atoning Gospel.

He withdraws from the church and establishes a "League of Service," which he insists can do the work of the churches better than they can do it. Why he should hope that a church of his establishing will be better than his old church does not appear. He works in the slums; he thanks God he is not as these other men in the churches. And he sets forth the deficiency in the said churches.

That the churches are doing all they ought to do, no one will maintain. But they have done and will continue to do far more than all these "Leagues" of men so lacking in humility that they think the churches are not good enough for them.

A powerful book; a most absorbingly interesting book. But it makes one who believes in God's churches hot with indignation.

*Ungava Bob. A Tale of the Fur Trappers*. By Dillon Wallace. Illustrated by Samuel W. Palmer. Price \$1.50. Chicago and New York: Fleming H. Revell Company.

No book in many a day has excited more interest in the reading public than Mr. Wallace's "The Lure of the Labrador Wild." It was an account of Hubbard's expedition across Labrador. Mr. Wallace was one of the party and his story of thrilling adventure was most fascinating.

Ungava Bob is his first novel, and it is as good in its way as was "The Lure of the Labrador Wild." It is a tale of a young trapper in the far Frozen North and shows that humanity under the Aurora Borealis is much the same as nearer home. It goes without saying that he describes life that he has seen, and vividly pictures the elusive and mysterious Nascapue Indians of the Interior of Labrador and Ungava. The story is heart stirring for young and old from beginning to end.

*Polly Pat's Parish*. By Winifred Kirkland. Illustrated. 224 pp. Price \$1.00. Chicago: Fleming H. Revell Company.

The publishers say this is the first work of a writer of great promise, and we agree with them. Polly Pat is the fourteen-year-old daughter of a preacher, whose wife is dead. She has four brothers and sisters younger than herself to care for. And she feels her responsibility not only for the children, which one would think was enough, but for her father and his parish. She is an original and most entertaining character. The town to which her father goes is divided into two parts. There is the old aristocratic part of old families and homesteads. There is the new part of the factories and their laborers. And these two parts do not mingle. Till a strike comes the situation between them at best can only be called "armed neutrality." After the strike it is worse. But the minister shows himself a most able peace-maker and he wins the love and confidence of all.

*Father John*. By Hope Daring. 12mo, 270 pp. Price \$1.00. New York: American Tract Society, 150 Nassau street.

The book opens with Ruth Webster's hearing from her aunt, with whom she had lived all her life, the story of her father. He was accused of embezzlement in Richmond, Va. His wife had just died. One day Miss Webster found baby Ruth lying on her bed, with her clothes, her mother's jewelry and \$500. She knew nothing more till ten years afterwards she learned of the crime with which her brother was charged and of his clearing by the confession of the real thief.

It seems \$200 had been left in Detroit every year for Ruth by a man called Father John. He lived among the Indians and had shown himself a father to them in caring for them in sickness and teaching them to be Christians. Her aunt dying, Ruth went to Detroit and then to Macinae in search for Father John. The story of her search and of her final success in finding her father is most interesting. One of the best drawn characters is the French girl, Monique. Ruth's influence over her was most helpful and was blessed by her rescue from the toils of the Catholic priests.

Day by day all of us are writing our characters upon the things around us. Why should we be surprised when the Holy Spirit writes his character upon the house in which we dwell?—Rev. J. G. Beauchamp.

**SUNDAY-SCHOOL LESSON**

SUNDAY, NOVEMBER 24TH.

Temperance Lesson.—Rom 14: 12-23.

Motto Text.—“Judge this rather that no man put a stumbling block or an occasion to fall in his brother's way.”—Rom. 14:13.

“So then every one of us shall give account of himself to God.” No man can answer for us; we are not to answer for other men. In that day the soul shall stand in awful isolation before the Judge. Blessed is the man who has in the Judge himself a Saviour and a substitute who will assume his guilt and cover him with the robes of his own righteousness. The argument is that as God is the judge in regard to clean and unclean meats, Jews and Gentiles ought not to judge each other.

“Let us not, therefore, judge one another any more.” But leave the judgment to God. This did not exclude all efforts of each to persuade the other he were wrong; that was, indeed, a duty. But there must be no attributing wrong motives, or deciding that the weak were not truly Christians.

“But judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.” A thing may be right in itself, but unless it is wrong to leave it undone we must not do it if it will injure others. This is a strong text against moderate drinking. A Christian may feel that he can take a glass of wine without injury. But he must not set an example which may be the occasion of his brother's falling.

“I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself.” Paul sides with the Gentile converts. The distinction between clean and unclean was no longer valid. The Lord himself had revealed this to the Apostle. “But to him that esteemeth anything to be unclean, to him it is unclean.” It is a sin for any man to do what he believes a sin, even though the thing be right in itself. If the Jewish converts, believing the distinction between clean and unclean was yet binding upon them, should eat unclean meat, it would be a sin to them.

“But if thy brother be grieved with thy meat, now walkest thou not charitably.” For charity worketh no ill to one's neighbor. It is a moral grievance of which Paul speaks. If, led by his example, the weak brother should do what he felt to be wrong, he would be unhappy. “Destroy not him with thy meat, for whom Christ died.” Avoid everything which would have a tendency to lead him to destruction. If Christ loved the weak brother sufficiently to die for

him, surely the strong brother will love him so well as to refrain from a little indulgence which might lead him into sin.

“Let not then your good be evil spoken of.” Christian liberty is a good thing, but if it is used to injure a brother by leading him to violate his conscience, that exercise of it deserves censure.

“For the kingdom of God is not meat and drink.” It was not their duty to eat unclean meats, and they could show forbearance toward their weaker brethren without sin. “But righteousness, and peace, and joy in the Holy Ghost.” The righteousness is of faith, the peace with a reconciled God, and the joy is the joy of salvation from the power and guilt of sin. Having these great blessings the Christian could well forego a little pleasure of appetite for his brother's sake.

“For he that in these things serveth Christ is acceptable to God, and approved of men.” These graces wrought by the Holy Spirit cause men to obey the Lord, to be accepted by God, and to be revered by all good men.

“Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another.” Paul is speaking to the strong brother, and urging him to refrain from doing what would make trouble, even though the things were in themselves right. “For meat destroy not the work of God.” “Do not for the sake of indulgence in certain kinds of food, injure the cause of true religion, i. e., pull down what God is building up.”—Hodges.

“All things indeed are pure; but it is evil for that man who eateth with offense.” “All things,” means all food. If you do what you know will lead others to sin, you sin though the thing itself were not sinful. And now follows one of the strongest texts for temperance in all the Bible. “It is good neither to eat flesh, nor to drink wine, nor any thing wherewith thy brother stumbleth, or is offended, or is made weak.”

Meat is not offered in sacrifice to idols in this country in these days. But many a weak man is going to ruin from drink. And so long as that is true must God's people be teetotallers.

“Hast thou faith? Have it to thyself before God.” Paul is speaking to the strong brother who felt there was no sin in eating the meat because he knew the idol was nothing. The strong brother was not to renounce this faith. He must not come to think a thing was sinful which was not. But for the sake of his weak brother it would be well to keep his belief that he had a right to do those things to himself.

“Blessed is the man that condemneth not himself in that which he alloweth.” The man who does not allow himself to do what he believes to be wrong. “But he that doubteth is damned if he eat.” If a man ate what was offered in sacrifice to idols when he had his doubts as to whether it was right in the sight of God is damned if he eat. No man must ever do a doubtful thing whenever he knows it would be right to let it alone. This rule applies to all worldly amusements. “There is a sinful disregard of divine authority on the part of a man who does anything which he is not certain God has allowed.”—Hodges.

**OUTLAWING AN OUTLAW.**

The liquor business is the outlaw of civilized communities. Stronger

**Catarrh of The Stomach**

**A Most Dangerous Disease, Which Causes Serious Results, Unless Properly Treated.**

Catarrh of the Stomach is very common and is known as one of the most obstinate diseases, which, when neglected or improperly treated with cheap patent medicines, tonics, drugs, pills, and other secret quack remedies, results in a broken down constitution and often consumption and death.

Catarrh of the Stomach, like every other disease of the stomach, except cancer, is the result of poor digestion. The digestive organs have become weak, there is a lack of gastric juice, your food is only half digested and as a result you become affected with loss of appetite, pressure and fullness after eating, heartburn, vomiting, waterbrash, tenderness at pit of stomach, slimy tongue, bad taste in the mouth, constipation, pain in limbs and face, sleeplessness, nausea, belching of gas, diarrhoea, sick headaches, dizziness, mental depression, nervous weakness, and many other common symptoms.

If your stomach cannot digest the food you eat, then the stomach needs a rest, as that is the only way you can get rid of your catarrh, but in the meantime your body needs plenty of nourishment, because you must live and in order to live you must eat, and if you must eat, your food must be properly digested, and if your stomach is too weak to do the work, then you must get a substitute that will do the work.

Stuart's Dyspepsia Tablets are the only known substitute that will digest your food as well as any healthy stomach. They contain vegetable and fruit essences, aseptic pepsin (gov. test), golden seal and diastase, the very elements necessary to digest all foods.

Stuart's Dyspepsia Tablets are not a secret remedy and for that very reason thousands of physicians all over the United States recommend them to their patients for catarrh of the stomach, dyspepsia of all kinds, and other stomach troubles. Experiments and tests have proven that one grain of the active principle contained in these tablets will digest 3,000 grains of food.

Stuart's Dyspepsia Tablets are in the form of pleasant tasting tablets or lozenges and are sold in large fifty-cent boxes at all drug stores.

Send us your name and address and we will send you a free sample package. The relief you will get from this trial package alone will convince you of the merits of Stuart's Dyspepsia Tablets. Address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

and stricter are the laws becoming year by year by which the people are trying to control it in its depredations. No matter what the law may be, however, it is broken defiantly by those lawless, anarchist men who are engaged in the business of drunkard making. In a State where there is prohibition they defy it and plead for license law, but in other States where license prevails they are just as vicious and desperate in their onslaughts on the law of the State. They want no restriction. They

are as lawless as Satan, their master, the anarchist of the universe.

But the people are learning how to meet them. The courts are making decisions on every hand which are striking terror to the hearts of these desperadoes. The courts, county, State and United State, are deciding cases on the side of the people and against these organized enemies of society. It will be found that the very highest sentiments of our Christian civilization are to have expression in these courts, and the strongest safeguards for our free institutions are those that are being erected, by our judges, in their decisions.

In Indiana Judges Artman and Christian have spoken out in the enunciation of great principles that are sure to prevail in the end, even if not permitted to govern everywhere at once. They have said that the licensed saloon is a danger, a menace, an enemy, to all that is of value in our civilization, and that there is no reason why it should be licensed and that it has no right to have the State's protection even on the payment of a large sum of money. The saloon is a nuisance, too, and any property holder near whose property a saloon locates, being injured by its very existence, has a right to damages. On these principles it should be fought out of all respectable communities, and out of the nation.

In Kansas the Supreme Court of the State decided that as prohibition is the law of the State, and upheld as constitutional by the courts of the State, those who attempt to run saloons are in contempt of court and are to be closed up summarily by the officers of the law. Under such a decision it is not necessary to have trials and law's delays. The existence of the saloon is contempt and in the presence of the court. This is a most salutary position to take, and it must be mightily efficient, enforced by the Attorney General of the State.

The United States Supreme Court decided on April 15, in Kansas, as a prohibition State, any agent soliciting orders for intoxicating liquor to be shipped into the State, may be convicted and punished. This is another blow at the anarchist business that has tried to override the law. The decision is, that the statute making it a misdemeanor to solicit orders for intoxicating liquors in Kansas is constitutional, and any person found guilty of soliciting orders for liquors within this State is open to conviction and subject to a fine of not more than \$500 and not less than \$100 and a jail sentence of from one to six months. This decision effectively closes the only

**Letters Opened By Grindstone**

**Receives More Mail Than Any Other Women In The State.**

How would you like to receive so much mail that it would be necessary to use a grindstone in order to open the letters as fast as they come in? This is the way a woman in Indiana opens her mail. Mrs. Cora B. Miller, of Kokomo, gets tons of mail and to save time has them opened by a large grindstone which occupies a conspicuous place in her office. No other person in Indiana receives so much mail as she.

To give an idea of how vast her correspondence is, you need only to be told that she spends in one year \$25,000.00 for postage stamps. How many letters will this send out? It is first-class postage for 125,000 letters. Mrs. Miller's correspondence is not confined to one state or one country, but women from all parts of the world write her and it certainly is a pleasure to receive so many letters so full of love and gratitude. The reason Mrs. Miller receives so many kind, grateful and assuring letters is because she gives treatment free of cost to suffering women. A few months ago she sent by mail absolutely free of cost \$10,000.00 worth of medicine to women who were afflicted with female diseases or piles. She is still receiving thousands of requests from ladies who have never used the remedy and has decided to give another lot of \$20,000.00 worth away to those, in need of treatment.

Here is a simple, mild and effectual home remedy which has been used by more than a million women in the privacy of their own home, curing when doctors and other medicines failed.

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 who is a sufferer, unable to find relief, should write Mrs. Miller now without delay and she will send 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.

Don't suffer another day, but write at once to Mrs. Cora B. Miller, Box 9151, Kokomo, Ind.

gap left in the law enforcement defenses. A clause of the decision reads as follows:

“It hence must be that the authority of the State to forbid agents of non-resident liquor dealers from soliciting contracts for the purchase of intoxicating liquors which otherwise the citizens of the State would not think of making is complete and efficacious, especially in view of the conceptions of public order and social well-being which, it may be assumed, lie at the foundation of regulations concerning the traffic of liquor.”

The United States Supreme Court thus recognizes the rightfulness of “the conceptions of public order and social well-being which lie at the foundation” of the liquor laws of the country. We have a right to ward off danger, to suppress evil, to forbid the existence of what is destructive to life, health, morals and character. The day for a healthier sentiment as to the saloon is fast approaching.—Selected.

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**Catarrh Invites Consumption**

It weakens the delicate lung tissues, deranges the digestive organs, and breaks down the general health. It often causes headache and dizziness, impairs the taste, smell and hearing, and affects the voice. Being a constitutional disease it requires a constitutional remedy.

**Hood's Sarsaparilla** Radically and permanently cures. In usual liquid form or in chocolate tablets known as Sarsatabs. 100 doses \$1.

FISHING FOR SOULS.

REV. THEODORE L. CUYLER, D.D., LL.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, Sabbath-school teachers, parents, and all who long for the salvation of souls. 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 the 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 unbelief 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 effort 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 scholar 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 scolded 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 his sin and to lay hold of Jesus. He is wise that winneth souls.

Pastors, teachers and church members are too often reluctant to take hold of the "hard cases." Sometimes they are dismissed as past saving. The fish that bite readily are easily caught, but that inveterate Sabbath-breaker, or that hard drinker, or that open scoffer, are too often passed by as hopeless. That was not the fashion of Peter and his fellow-fisherman, nor should it be ours. The Almighty Spirit which subdued Saul of Tarsus will attend us if, with strong faith, we grapple with the most chronic cases of open impenitence. Sometimes these "hopeless cases" yield the soonest, far sooner than some decorous churchgoers who have become hardened under a thousand sermons and through many seasons of revival; and when a conspicuously irreligious person is converted, the effect upon the community is all the more powerful. One thing is certain, and that is that those Christians who, in their daily conduct, live nearest to Christ, will win the most converts to him. Let us launch out into the deep, and let us remember that the secret of success on Galilee was that Jesus was on board the vessel.

LIQUOR ADULTERATION.

T. E. RICHEY.

The *Woman's National Daily*, St. Louis, Mo., one of the very few great dailies willing to risk reputation and emolument to speak out for civic righteousness, in its issue for April 17th, gives some "facts contained in a recent report from Germany." It says: "One manufacturer of chemicals is responsible for the statement that he alone regularly supplies two hundred and sixty-seven wine merchants with chemicals for adulteration purposes. In Berlin last year 70,000 gallons of wine were seized by inspectors, and emptied into the sewers. In one of the big warehouses the inspectors found that the entire stock contained 10 per cent, of wine fit for human consumption and 90 per cent, chemical concoctions that were little less than rank poison. One wine merchant acknowledged that within a period of seven years he had used 300 tons of glycerine, 120 tons of tartar acid, sixteen tons of potash and eleven tons of citric acid. One dealer named Kern, who was convicted and fined \$2,500 and sent to prison for two months, admitted that in one year he had made and sold 55,000 gallons of wine without a single drop of grape juice, using chemicals

alone." There, now! We have the frank admission at last and the liquor drinker can no longer doubt what he gets for the money he pays out over the saloon counter—yes, and any counter at that. Of course, our saloonist will deny it, and assert positively that their liquors are pure and that the above statement applies to Germany and not to the liquors of our country. Well, let us see about that. On April 11th the statement was sent out from Washington, bearing all the marks of official utterance, that: "The controversy over 'what is whiskey' was settled by President Roosevelt yesterday, when he wrote a letter to the Secretary of Agriculture approving a legal decision on the subject by the Attorney General. The action will affect possibly 90 per cent. of all the so-called whiskies sold in the United States. Incidentally, the outcome is a victory for Dr. H. W. Wiley, the chemist of the Agricultural Department.

It was he who first exploited widely the theory that in nine cases out of ten the thing folks think is whiskey is either not whiskey at all or is partly whiskey and partly something else. So now this writer warns his liquor drinking fellow-men everywhere that these remarks can safely be taken as applying to all kinds of liquors.

Think of this, dear friends, always when you start into any saloon entrance, and may God have mercy on your doomed body and later on your doomed soul, if you proceed till you reach the bar!

Princeton, Ky.

THE FORM OF BAPTISM IN SCULPTURE AND ART.

The above is the title of a book by myself in the hands of the printer. It will be illustrated by over one hundred pictures of baptism, contains 250 pages, printed in the best of style and will be bound in cloth with gold lettering. The price is one dollar post paid. The pictures have been gathered from catacombs and churches, baptistery and sarcophagus, mosaics and ivories of the world.

Those who have practiced affusion for baptism have made much of these pictures, while immersionists have given but little attention to them. There is no other book known to me in the English language which treats exclusively of this subject. The book is not controversial in nature but is a calm recitation of the facts.

The facts have been carefully collated, and the testimony of the authorities gathered from many sources. An original feature of the book is the testimony of many living authorities who have directly written myself. In this list are such celebrated scholars as Prof. George Lampakis, Professor of Christian Archaeology, University of Athens, Greece; Prof. Erich Franz, Professor of Christian Archaeology, Breslau University; Prof. Gustav Adolf Julicher, Professor of Church History, University Marburg; Prof. Ahnfelt, Lund University; Prof. Bonet-Maurey, Professor of Church History, University of Paris; Prof. Nicholas

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

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, many fatal results are sure to follow.



Your other organs may need attention—but your kidneys most, because they do most and should have attention first. If you are sick or "feel 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 all the other organs to health.

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

IF YOU NEED A MEDICINE YOU SHOULD HAVE THE BEST.

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

prevail, they are almost the last recognized by patient or physicians, who content themselves with doctoring the effects, while the original disease undermines the system.

A Trial Will Convince Anyone.

The mild and immediate effect of Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its remarkable cures in the most distressing cases.

Symptoms of Kidney Trouble.

Swamp-Root is not recommended for everything but if you are obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, back ache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, lumbago, bloating, irritability, wornout feeling, lack of ambition, may be loss of flesh, sallow complexion, or Bright's disease may be stealing upon you, which is the worst form of kidney trouble.

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.

- Glubokoffski, St. Petersburg; Prof. W. Senday, Oxford University, England, and many more.
- The table of contents is as follows:
  - I. The impaired value of the Catacomb pictures.
  - II. The uncertain date of the Catacomb pictures.
  - III. The Catacomb pictures have undergone great changes.
  - IV. The removal of the Catacomb pictures from their ancient places.
  - V. The baptismal pictures of St. Calixtus and nude immersion.
  - VI. The baptismal pictures in "The Chamber of Sacraments."
  - VII. The Catacomb and Baptistery of St. Pontians.
  - VIII. The Catacomb pictures clearly represent immersion.
  - IX. The mosaic in the Baptistery of St. Giovanni in Fonte.

- X. The mosaic in the Baptistery of Santa Maria in Cosmedin, the Cup of Alba and the Tomb of Julius Bassus.
  - XI. Some miscellaneous representations of baptism.
  - XII. The reputed baptism of Constantine by Sylvester.
  - XIII. Some striking pictures.
  - XIV. Pictures gathered from many places.
  - XV. The Conclusion. Index. Bibliography.
- I have been at large expense in preparing this book, and I would appreciate advance orders for it. I hope to be able to fill all orders in two weeks. Send me your name and one dollar. Address, JOHN T. CHRISTIAN, Little Rock, Ark.
- We may lose battles while gathering straws.—Scotch Proverb.

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## DOST THOU BELIEVE?

REV. T. L. BAILY.

'Tis mine to lose, 'tis mine to gain,  
Eternal life the stake;  
But every effort is in vain,  
That of myself I make.

How shall I gain eternal joy  
Within the realms above?  
Where sin and sorrow ne'er annoy,  
But all is peace and love.

No work of mine can gain the goal;  
My doing helps me none;  
The only way to save my soul  
Is through the blessed Son.

He paid the price, He died for me,  
My ransom He secured;  
From sins so great to set me free,  
The cross He has endured.

Dost thou believe on God's own  
Son?

This is the test for thee;  
"Lord, I believe"—the work is  
done,

Then, praise the Lord, I'm free.  
Atlantic City, N. J.

## Our Pulpit

PATIENTS FOR THE GREAT  
PHYSICIAN.

C. H. SPURGEON.

"And Jesus answering said unto them, They that are whole need not a physician; but they that are sick."—Luke v. 31.

I. This will be our first business—to visit the sick man, and ask him a few questions.

First, we will ask the man who is sick, but whom Christ comes to heal, *what kind of disease it is from which he is suffering*. If he be rightly instructed, if he understands the truth, he will tell us that it is the worse disease there is. Other diseases may possibly be cured by men, but this one can never be cured except by divine interposition. Some diseases, like fire, expire when they have burned out their fuel; but this one is of such a character that, unless it be cured by sovereign grace, it will destroy both body and soul in hell. This is the worse disease because it does not merely affect us in one point, but it affects the entire system, from the crown of the head to the sole of the foot. It is so foul a disease that even the all-merciful God is so disgusted with it that he found it imperatively necessary that hell should be made that he might shut sin up there, as in a lazaret-house, when it came to the worst state. We might better bear to have the plague and the black pest let loose upon us than unbridled sin. It is the foulest disease in the sight of God, and it is the most dreadful in its consequences to man.

"How did you get this disease?" He answers, "I got it as diseases are generally gained. I had it in three ways: first, by inheritance." Doubtless, many persons inherit certain diseases from their birth; and we have all inherited sin from our birth. David says expressly, and he certainly was no worse than others, "Behold, I was shapen in iniquity." That old-fashioned doctrine that sin is bred in us—against which some people kick so ferociously, is true for all their kicking;—and what is bred in the bone will come out in the flesh sooner or

later. We were born of a traitor, and traitors were we born.

Nor have we merely received sin by inheritance. Sin is contagious, and we have caught it from our fellow-men. Many sins, which, perhaps, we might not otherwise have fallen into, we have acquired through our association with other sinners. Hence the value of early Christian training; hence the blessedness of being found in the company of the godly. Surely thou knowest, O man, that this world's very air is full of miasma, and laden with the germs of the plague, so thou hast acquired innumerable diseases of soul beside that which thou hast inherited from thy fathers!

In addition to that, as some diseases result from intemperance and other forms of evil-living, doubtless the disease which was naturally in each one of us has been fed by our transgression. We have grown worse than we originally were through that upon which our sin has fed. We have gone from bad to worse, from one iniquity to another, till folly has ripened into sin, and sin has culminated in crime. Such is the state of unrenewed man diseased even from his birth, catching more soul maladies from others, or acquiring them by his own ill-doing, our patient is indeed sick, sick until death.

Perhaps someone asks, "Where is this disease of which you speak?" I have already answered that question, but I will answer it again more fully. The disease of sin in you, my hearer—for you are the patient of whom I speak—is to be found everywhere. The eyes of your understanding are darkened, so that you cannot see the things of God as God would have you see them. Your affections are perverted, so that you love that which you should hate, and hate that which you should love. Your conscience, which should be the candle of the Lord shining within you, burns very dimly. Conscience is no more perfect than is any other power in man. I know that some people speak of conscience as though it were the vice-gerent of God, but it is no such thing; it is defiled and depraved like all the rest of our powers. As for the will, my Lord Will-be-will as Bunyan calls it, the Mavor of Mansoul, it is a slave which boasts of freedom, but is never more in bondage than when it boasts of being free. Sinner, your very memory is prone to retain evil rather than good. It will keep the chaff, but let the wheat run through. The mere refuse, which floateth down the stream, finds a place of resting with you; but if goodly cedars come down from Lebanon, you lay not hold of them. The devil's false-

## HEART RIGHT

It Makes a Great Difference.

"About two years ago I became alarmed because my husband had attacks from fainting spells caused by weak heart, from drinking coffee.

"At first he did not like Postum. I had not then learned to boil it long as directions say, to get the rich flavour and brown color.

"After it was made right, he liked it, and now for more than a year he has not been troubled with his heart—in fact, his general health is better than for years." Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs. "There's a Reason."

## 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.

hoods, lascivious songs, foul words, thoughtless jeers—all these stick like burrs; but God's gracious Word, an earnest gospel discourse, a solemn hymn—these, alas! glide from you like oil adown a block of marble, and you go your way, and forget all about them.

Perhaps someone asks, "If the man is so diseased, what are the effects of his sickness?" The usual effect of all sickness is that the man's strength declines, and he begins to waste away. You do not ask a sick man to run the race; and we must not ask an unrenewed sinner to run the race of godliness. We do not expect the man, who has long tossed upon the bed of pain to march in the soldiers' ranks, and to fight battles; nor can an unsaved sinner be valiant for God and his truth. What a dreadful inability sin brings with it! That simple command of the gospel, "Believe," the sinner cannot obey of himself. He can no more repent and believe, without the Holy Spirit's aid, than he could create a world; and, unless divine grace gives him the power to obey the command which bids him to believe, he never will be able to believe. Thou hast lost all strength, sinner. Thou hast brought thyself down to be as one dead, and as them that sleep in the grave. Thine inability is awful, and this is the effect of thy sin.

Many of you confess that sin gives you no comfort. I know you fill your glasses, and sing and shout that the ungodly are jolly good fellows, but they have nothing substantial to sustain their joys. I know that, when you are on a lonely road, the falling of a leaf makes

you start; and the more you brag, the more cowardly does it prove you to be. The very man who blasphemes God the most is generally the one who is most afraid of God. Men do but use great swelling words of vanity and boasting that they may hide the fears that lurk within them, but which they are ashamed to own. I believe there are no such superstitious people anywhere as those who pretend that they do not believe in a God. You may toil to find pleasure in sin, but you shall never discover it. The dregs of sin are always bitter; the cup may sparkle on the brim; but when you have drained it, there shall come satiety, and woe, and redness of the eyes. Rake all the dunghills of earth, but you will never find the jewel of peace with God: go and work in all the world's mines, till you have utterly spent yourselves, but you shall find that you have wasted your strength for that which is not bread, and your labour for that which satisfieth not. Yes, sin is a sickness that robs us of comfort.

And, worst of all, it is a sickness that will end in death, but a death that is something more than death. It is the second death, the death that never dieth. What a contrast there is between life and death! Yet there is not half such a contrast between life and death as between the mere act of dying and the second death, the casting into the lake of fire. Oh, the wrath to come! the wrath to come! the wrath to come! 'Twere enough to make you start from your seats if you did but know what those four words mean. To die unrenewed, unpardoned, to face a righteously angry God, to be made the target for all his arrows, to be rent in pieces in his hot displeasure—sinner, canst thou bear even to think of this? Yet this is what thy sickness will lead to unless the great Physician, of whom I am presently to speak, shall come and heal thee.

Having been to see the patient, and having said so much concerning his disease, I wonder whether you are saying in your hearts, "If this be true, there is great need of a Physician;" for, if so, you have learned what is the very essence of the text. The only right a man has to Christ is his need of him. If you have been brought into the condition I have been trying to describe, your need is extreme; and since you need the great Physician, I am glad to tell you that he is there, ready to heal you. Lay hold of him; look to him now. Christ Jesus is set before you in the gospel; look to him, and live.

II. Now we are going to stop at the door of one who refuses to be called a patient, or to come into the list of sick folk at all.

The sick have need of a physician, but those who are whole manifestly have no such need. Are there any "whole" people? Oh, no! All have need of the great Physician; and, therefore, we preach Christ to all. All are spiritually sick; and, therefore, we entreat all to come unto him who alone can heal them. But we have to deal with men as they look upon themselves; and there are some people, who think that they are not sinners, and who, therefore, do not want a Saviour. Let me give you a description of some of them.

I know a good many men every one of whom says, "I never will believe that my nature is so bad as you say it is. I do not doubt that with some convicts, or other thoroughly bad-hearted fellows, it is as you say; but I do not believe

## OPERATION PREVENTED

The True Story of a Lady Whose  
Doctor Counseled an Opera-  
tion, But Who Cured Her-  
self at Home, After all  
Other Treatments  
Had Failed.

Only a weak woman who has actually experienced it, can realize the shock that comes with the doctor's words: "You must have an operation."

Frequently the doctor is right, but sometimes he is wrong, and finds it out after, or during, the operation, when it is too late.

Many women have found that, by taking Wine of Cardui, they have been able to prevent an operation which their doctor had thought necessary, owing to the wonderful curative effect Wine of Cardui proved itself to have, on their organs and functions.

Of such is the well-known case of Mrs. Blanche E. Stephanou, of 1228 S. 42nd Ave., Chicago, Ill., wife of Lawyer John Stephanou, President of the Greek Society Arcadia, of that city. In a recent letter, describing her case, she writes: "Five years ago, the birth of my baby left me in a very bad state. I suffered with a constant backache, and had such a miserable bearing-down feeling every month. I also had a pain in my side, and am almost unable to describe how miserable I felt.

"Of course, living in a large city like Chicago, I received treatment from some of the finest doctors in the city, which did me no good. After spending hundreds of dollars, my husband engaged one of the best women specialists here. He suggested an operation right away, but I would not consent. After suffering like this for years, a very dear friend advised me to take Wine of Cardui, and from the very first bottle I can truthfully say I began to improve. I have now taken eight bottles and look and feel like a different person. My pains are gone, I am getting stout, eat well and can now wear my corset, which I have not been able to do since I was first taken sick.

This letter proves that it is sometimes best to try the Cardui Home Treatment first, before consenting to an operation.

If your case is like it, why not try Wine of Cardui for your troubles?

If you need special advice regarding your case, write us frankly, giving symptoms and stating age, and we will send you Free Advice, in plain sealed envelope. Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

that what you have said is true of all of us. Just look at me, sir. I have large premises in the City; I like to conduct my business in an honourable manner; nobody can say that I am over-reaching. I have an old clerk, sir, who has worked for me for thirty years; ask him whether I am not as kind a master as can be; my people at home like me very much; I subscribe to the Bible Society; I give a couple of guineas a year to a Ragged School; I have been in the habit of going to church or chapel ever since I was a lad; I do not know that anybody can say much against me. I may have had a little too much wine after dinner once or twice; but, there, that is nothing remarkable, everybody does that sometimes; so, sir, I can say that your representation of me is not true." Very well, friend, I will take you at your own valuation. It seems, then, that you have no need of a physician; so Christ's coming into the world could not have had any relation to you. Suppose you could get to heaven on your theory; do you know what they would have to

do for you? Why, they would have to build a new heaven on purpose for you, because all the people who have ever entered there say, "We have washed our robes, and made them white in the blood of the Lamb." But there is no need to wash what is clean already, and your robes are, it seems, so uncommonly clean that they need no washing. If you could get into heaven as you are, you would be able to sing to your own praise and glory forever! But, to tell you the truth, you will never get there as you are, for the only footing on which a man can go to heaven is that of a humble acceptance of God's grace. Now, you are not humble. What you have just said proves to me that you are as proud as Lucifer; and, certainly, you have not a right estimate of sin, or you would not have said, just now, "I have only done what everybody else does." Does it make a thing less sinful because everybody else does it? It appears to me, dear friend, that you do not know much about yourself, and that, if you would spend half as much time in the stock-taking of your own character as you do in the stock-taking up at those large premises in the City of which you are so proud, you would soon discover that you are spiritually bankrupt, that you cannot pay a single penny in the pound, much less twenty shillings; that you have forgotten God up to this very day; that you have trampled on the blood of Christ by insisting upon it that you do not need it; that you have insulted divine wisdom by saying that it has provided what you do not require; that you have insulted divine justice and truth, for both of these denounce you and condemn you, and yet you say you do not deserve condemnation. O man, the poorest soul that is trembling at the feet of Christ is in a more hopeful state than you are, with all your morality, and all your boasted righteousness! Your only right to Christ lies in your need of Christ; but, according to your description of yourself, you evidently do not feel that you need him. Very well, then, you have no right to him; and if you remain as you are, you will certainly perish in your sin.

Possibly someone else says, "Ah, sir, I do not trust in my good works for I have something better to trust to. When I was quite a little one, I was taken to church, and the parson put some water on my face—I do not know whether there is anything about that in the Bible, by the way—and that made me a member of Christ, a child of God, and an inheritor of the kingdom of heaven,—at least, so the catechism says; and, a long while after that, I went to the church again, and a bishop put his hands on my head,—I do not know what it all meant, and I had never felt anything very particular; and then they told me to come to the communion, and I did, and nobody ever refused me. I have heard that there is a great deal of meaning in coming to the sacrament; and I intend, when I get ill, to look into these matters a little more; but for the present, I am quite satisfied with what our clergyman tells me. They do say that he is a bit of a Puseyite; but we need not bother our heads about that; if we attend to the ordinances of the church, I daresay it will be all right with us." Well, friend, let me tell you plainly, in the name of the Most High, that your refuge is a refuge of lies, and your confidence is a deception. If I speak to

others of you, and you tell me that you were immersed, according to the apostolic fashion, and that you come to commune at the Lord's table, and that you are trusting in this for salvation, I would say the same to you, that your hope is equally a lie.

"Not all the outward forms on earth,  
Nor rites that God has given,  
Nor will of man, nor blood, nor birth,  
Can raise a soul to heaven."

If you rest on these things, and think you are whole as the result of having done so, then you practically say that you have no need of a physician; and, consequently, you have no claim upon him for his aid. O brethren, our plea with Christ must be our wounds! That is his plea with his Father, his wounds; and that must be our plea with him—our sins, our needs, our unrighteousnesses—not our goodness, nor our resolves to be better—this is what we must bring before the Lord.

But I am quite conscious, though I try to describe their cases as clearly as I can, that some, who think themselves whole, will still escape. One will say, "The preacher could not mean me." Perhaps your character has been accurately sketched, yet you say, "The preacher could not mean me; I am such an honest and upright man; do you mean to tell me, sir, that I am to be saved in the same way as a chimney-sweep or a poor fallen woman?" Yes, that is, just exactly what I do mean, and there is no other way to heaven for you than there is for such people as you have mentioned. You must come just as the vilest of the vile come; just as empty-handed as they come, you also must come to Christ; and if you do so, he will receive you.

I want to conclude by earnestly inviting you to come to this great Physician at once. I know that many of you will say that you are unworthy. That is true, but no one was ever saved because he was worthy. Even though you are unworthy, have you not a need of a Saviour? And being conscious of such a need is all the fitness and worthiness he requires. If you need to have sin forgiven, you are a fit subject for Christ to deal with; you need not talk about your unworthiness, for Christ bids you come unto him. Possibly, you say that your case is such a very complicated one that you do not understand it yourself; but he understands it. You cannot tie a knot of sin which Christ cannot untie. Christ can cure your disease whatever it is, even if it has become chronic with you. Christ can cure habitual sinners. He can cure the sin that was born with you, and he can do it this very hour. He can make the drunkard sober in a moment; he can turn the very chief of transgressors from the error of his ways, and set his feet in the right path, and that in a moment. The sin of twice ten thousand years—if it could be possible for anyone to have sinned so long—he can take away in a moment when we believe on him. "Well, but," says one, "I am such an old sinner." I have read that a young lad, of the age of fifteen, heard Mr. Flavel preach; and, soon after, he removed to America, and settled in a quiet village there. He lived eighty-five years after that, an unconverted man; and, one day, sitting in the field, thinking, he recollected Mr. Flavel's sermon, and the earnest

way in which he spoke. Old men often remember the things of their youth better than those of yesterday. What Mr. Flavel had preached, eighty-five years before, was blessed to that sinner over a hundred years old; and he sought and found mercy, and he lived some years after that to tell what divine love and faithfulness could do. You are not a hundred yet; but if you had wasted a whole century in sin, God's grace could enable you to begin another century walking in the paths of righteousness to your life's end.

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CONCERNING THE COLLECTION.

"Now concerning the collection." Now, what is the association of the word "Now"? What has gone before that the apostle should say "Now?" The word commences a new chapter, but there is no break in the letter he is writing. He has been saying something the sequence of which is—"Now." "Now concerning the collection." What is the order of his thought? The collection is the upshot of something else. Of what? Look back a little way, and read, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. Now concerning the collection." Salvation from sin, freedom from the terror of the law, victory over death, a steadfast and abounding service, a sure knowledge that the service is not vain, then the collection.

Is that where we commonly place

PLEASANT SUMMER.

Right Food the Cause.

A Wis. woman says:

"I was run down and weak, troubled with nervousness and headache for the last six years. The least excitement would make me nervous and cause severe headache.

"This summer I have been eating Grape-Nuts regularly and feel better than for the six years past.

"I am not troubled with headache and nervousness, and weigh more than I ever have before in my life. I gained 5 pounds in one week."

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the collection? At the top? Does it come in that sequence in our thought and practice? That is not, perhaps, where we commonly place it, but that is where the Apostle places it, and I think it will not need any tortuous argument to prove that he is right. For it is when a truth is seen in its relative value, that its full excellence stands forth.—London Baptist.

OUR DUTY.

C. H. SPURGEON.

We live in perilous times; we are passing through a most eventful period; the Christian world is convulsed; there is a mighty upheaval of the old foundations of faith; a great overhauling of old teaching. The Bible is made to speak today in a language which to our fathers would be an unknown tongue. Gospel teachings, the proclamation of which made men fear to sin, and dread the thought of eternity, are being shelved. Calvary is being robbed of its glory, sin of its horror, and we are said to be evolving into a reign of vigorous and blessed sentimentality, in which Heaven and earth, God and man are to become a heap of sensation emotions.

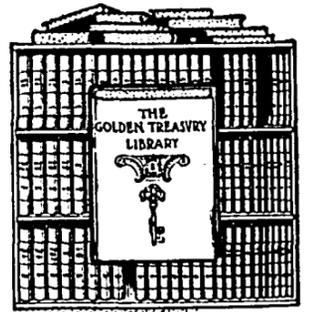
A chasm is opening between the men who believe their Bibles and the men who are prepared for an advance upon Scripture. Inspiration and speculation cannot long abide in peace. Compromise there can be none. We cannot hold the inspiration of the Word, and yet reject it; we cannot believe in the atonement and deny it; we cannot hold the doctrine of the fall and yet talk of the evolution of spiritual life from human nature; we cannot recognize the punishment of the impenitent and yet indulge the "larger hope." One way or the other we must go. Decision is the virtue of the hour.

Neither when we have chosen our way can we keep company with those who go the other way. There must come with decision for truth a corresponding protest against error. Let those who will keep the narrow way keep it, and suffer for their choice; but to hope to follow the broad road at the same time is an absurdity. What communion hath Christ with Belial?

Suppose a man should speak the truth in the name of the Lord, and no one should believe him; suppose that good as well as bad should judge him to be perverse and pragmatic; suppose he should be forsaken by those who were once his adherents and friends; suppose that he should even lie with the ill-repute of being one who needlessly and in vain troubled Israel; what then? if in that which he had spoken he was true to his conscience, and to his God, what would he have lost by receiving no recognition from man? Lost! He would have been immeasurably the gainer, inasmuch as he would not have received his reward, but his crown would be laid up in Heaven. "Against that day." At any rate, he would have glorified his Lord by having been able to say, "Although ministers should not proclaim the Gospel, nor professors confess the faith, the constancy of the faithful shall fail, and even the most godly abide in cowardly silence; courage shall fail from the brave, and decision from the instructed; yet will I rejoice in the Lord and His eternal truth, yea, I will joy in the God of my salvation."

Keep your fears to yourself but share your courage with others.

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## Editorial

The great mystery of Christianity is the incarnation of Christ. Paul says: "He was God manifest in the flesh." Again he says: "God was in Christ reconciling the world unto himself." Again: "For in him dwells the Godhead bodily." John says: "The Word was God." How God the infinite One can dwell in the man Christ Jesus is a mystery beyond the comprehension of a finite mind. It is a wonderful truth revealed to be received by faith. We can apprehend but not comprehend it. Paul says: "It pleased the Father that all fulness should dwell in him." This truth believed and acted upon will put man in a position to have all his needs for time and eternity supplied. Whoever receives Him as a Saviour may under all circumstances draw by faith on the riches of grace treasured up in Him and never be in need. In what does this fulness consist? We can never tell out all this fulness but we can discover and enjoy some of its preciousness. There is the fulness of pardon. We are all sinners by nature and by practice and hence need pardon. None of us can forgive ourselves and no one can forgive the sins of another. Only the great forgiver, Christ, can pardon the violator of His law. He can because He has provided an atonement upon which to base forgiveness. The Psalmist says: "There is forgiveness with thee that thou mayest be feared." Hence if we will enter Christ by repentance and faith we obtain forgiveness for all our sins. "The blood of Jesus Christ cleanseth us from all sin." Whosoever will may thus draw upon this treasure house of riches and be pardoned. What a blessed truth is this for a poor sinful man! Again, there is fulness of wisdom to guide us. We are not only sinners but we are also ignorant. Amid the perplexing mysteries of life we often sigh for some one to guide us into paths of truth and safety. Human wisdom is insufficient and following these ignorant guides we are led into paths of error and danger. We become discouraged and cry out in our despair: "Who will show us any good?" If we will come to and learn of Christ we will be guided into truth and light. "The steps of a good man are ordered of the Lord." James says: "If any man lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." Again there is fulness of power to aid us. We are not only sinful and ignorant but also weak and helpless. Often as the apostle says: "When we would do good evil is present with us." To will is present with us but the ability to perform is absent, and we find ourselves falling deeper and deeper into the quagmire of sin. Paul says: "Through Christ strengthening me I can do all things." Again, there is fulness of joy to thrill us. Amid the adverse circumstances about us because of sin's ravages, joy and happiness are not possible. But whosoever will can find real fulness of joy in Christ. Jesus says: "These things have I spoken unto you that my joy might remain in you and that your joy may be full." The joy of Christ was perfect and this He gives to all those who will by faith draw upon Him. Here alone can real happiness be found. Thus the

fulness of Christ is the believer's source of all rich blessings.

For many years Dr. Eaton kept a common-place book in which he recorded quotations and incidents which seemed to him worth preserving for use in his manifold labors. His extensive reading, his discriminating literary taste, and his wide experience in so many lines, make the book one of extraordinary value and interest. The material thus compiled will, in due time, be published in book form. In the meantime, a series of selections on various subjects will be published in the WESTERN RECORDER. In view of Dr. Eaton's own recent death, the quotations on the subject of death, recorded by him in this book, will be of special interest. The ones on first page of this issue are selected from the quotations on this subject. These will be followed in another issue of the WESTERN RECORDER by selections on Life, and other selections will be presented from time to time.

The WESTERN RECORDER, Baptist organ published at Louisville, tells its readers that *The Interior* thinks that baptism is prerequisite to partaking of the Lord's Supper. *The Interior* thinks nothing of the sort, and we don't know where the RECORDER got its badly mistaken idea. We have certainly made it plain enough that we consider the matter of baptism totally unrelated to the question of privilege at the Lord's table. Anybody has a right to this sacrament who wishes thereby to confess his allegiance to Jesus Christ, and the church has no business intervening at such a sacred time with any question about any other rite. The Presbyterian church isn't careless about baptism; it baptizes all its members very diligently. But it will not build unauthorized fences around the communion.—*The Interior*.

We do not remember to have said that the editor of *The Interior* thinks that baptism is prerequisite to partaking of the Lord's Supper. We did say that all denominations do so teach by some of their prominent writers, and we quoted a number of them. We suppose from the above that the editor does not teach with two of his distinguished brethren. Dr. Doddridge says: "It is certain that Christians in general have always been spoken of as persons baptized, by the most ancient Fathers, and it is certain that, as far as our knowledge reaches of primitive antiquity, no unbaptized person received the communion." Dr. John Dick says: "None have a right to the Holy table but those who have been personally purified by the washing of water and the word." Dr. T. L. Cuyler says: "I do not suppose there is any difference between the Presbyterians and the Baptists in the terms of communion."

Is our brother of the *Interior* out of harmony with his brethren in this matter? All denominations, except the Quakers and open-communion Baptists, teach that baptism must precede the partaking of the Lord's Supper.

A Russian Baptist writes of the work in Russia to the *London Baptist*. He tells a glorious story of the increase since the Czar issued his manifesto in October, 1905, granting religious tolerance to all faiths.

In Rostoff, on the Don, Pastor D. Mazaeff and his church have rented the largest hall in the city and it is crowded twice a day. Pastor Felter reports 600 conversions

in the Baltic Provinces during two months. As the Baptists own no houses of worship, but rent halls, they baptize in the rivers. Pastor Mazaeff has baptized from four to twenty-five in the Don every Sunday, and in the winter the ice is generally about two feet thick.

The Baptists publish two journals, one in St. Petersburg and one in Rostoff. And both of these in every issue publish a sermon of Spurgeon's.

The writer gives one most interesting incident. A young lady, a Baptist in belief, married an army officer of high standing, who was a member of the Greek church. When the Czar's manifesto giving religious tolerance was published she joined the Baptist church and was baptized. Her husband was very indignant and went to his priest immediately, asking him to come and talk to his wife and convince her she was wrong.

The priest refused, saying there was no use in his talking to a Baptist, as they were always so well versed in Bible knowledge, much more than he was. But he went on, "I'll you what I'll do. I'll send the Principal of our Theological Seminary to speak to her and he will soon convince her of her error."

The Principal went and had an earnest talk with the good Baptist lady, who spoke to him of his need of regeneration and urged him to study the Bible. The result was that in a very short time the Principal was converted and joined the Baptist church, forfeiting the high position he had held.

The officer was not yet discouraged. He still longed to bring his wife to the Greek church. Although the theological principal had failed he thought it possible his priest might be able to accomplish her conversion to his faith, and as the priest would not go to her, he carried his wife with him to the priest.

The priest said to the officer: "As I told you before, its no good coming to me. One can do absolutely nothing with these people; they know their Bible as well as they know their five fingers, and they are so stubborn they won't recognize anything but their Bible!"

The officer was naturally disgusted with the priest's refusal to try at least to help him, and turning to his wife he said: "From this day forward I will be a constant attendant at your meetings." He has been as good as his word. He has been a constant attendant and has contributed to the work. He has now made a profession of faith and it is expected he will soon be baptized.

This incident is interesting in itself, and also it contains a rebuke we fear too many Baptists in this country need to take to heart. Could any Pseudo-baptist minister say truthfully of the Baptists in his town "they know their Bible as well as they know their five fingers?" Brother, could he say it of you? Let the faithfulness of these Russian brothers of ours shame us into doing our duty.

So much is said about Baptist bigotry that there is a grim and unappreciable satisfaction in calling attention to the bigotry of other folks. Here is an instance which seems well-nigh incredible, but it is vouched for by a writer in the *London Daily News*.

Rev. Dr. Pride is vicar of the Episcopal church at Bessingby. The graveyard is attached to the church and there is no other church

in the village. A Methodist died, and a Methodist minister was sent for by his relatives to conduct the funeral.

The weather was very cold and the ground covered with snow. Dr. Pride wrote a courteous letter to the Methodist minister, saying there was no other suitable building, and offering him the use of the church in which to conduct the services. The Methodist thanked him for his courtesy, accepted gladly and preached the funeral in the church.

But some Episcopals, who thought frozen ears and noses no more than Methodists ought to have, or else that they should not have services, wrote a complaint against Dr. Pride to the Archbishop. And the Archbishop wrote to Dr. Pride he had done wrong and must never be guilty again of such kindness to sorrowing Methodists!

Who was it said anything about Baptist narrowness, illiberality, bigotry?

Protestants generally, Baptists especially, have not looked with favor upon the endowment of churches. But of late years there have been many pleas made for endowments for churches, even in Baptist papers.

That those who oppose them are right would appear from the history of the Collins Congregational in one of the great cities of Australia. The endowment of the church is such that the income from it provides amply for the payment of the salaries and for the current expenses. The building is large, seating 1200 in the auditorium. The pastor, Dr. Bevan, is an eloquent preacher and an attractive personality. The seats are free.

But since the church was endowed it has steadily dwindled. On a bright Sunday morning, situated in the midst of a large population and in a good part of the city, there were only eighty-five people present. And how to keep the church alive is the problem.

It does not do in this world of ours to relieve people of the responsibility they ought to bear. That is the moral.

The poor Presbyterians! To what straits are they driven in the defense of their sprinkling, especially of infants.

Every now and then one breaks out in a fresh place. He has a delightfully new, and he insists also, true explanation of baptism. Sometimes the new idea has reference to the form, but recently these new light men have been devoting much attention to new views on the design of baptism.

Now, this exposition or explanation or whatever it may be called, which a correspondent of the *Southern Presbyterian* has discovered may not be new among them. But it is new to us. This is his discovery:

"I suppose no one will question the representative character of baptism unless they hold to baptismal regeneration. In other words baptism does not represent an accomplished work, but the necessity of the renewing and cleansing powers of the Spirit in order to salvation. In so far as baptism is concerned, the design is the same in the infant and in the adult."

Dr. John Potts, of Toronto, oldest member of the International Sunday-school Committee, and "archbishop" of the Methodist church in Canada, passed away on October 16th.

## EDITORIAL VARIETIES

Just as we go to press the tidings reached us of the death of Miss Martha Burnett, the sister of Geo. J. and J. Henry Burnett of Murfreesboro, Tenn. She died at Gallatin, Mo. We tender our condolence to the stricken loved ones. A more extended notice will appear later.

The death of Judge Noun M. Givan, of Missouri, is a great loss to Missouri Baptists, and it is greatly lamented. One by one our good men are passing away.

The election in the city Tuesday resulted in the complete defeat of the man who had such a platform of evil. It was not a victory of a political party, neither Democratic nor Republican, but of morality against immorality. Let all pray now that our city may indeed be a moral and religious city under the present administration. God be praised for the glorious victory of the right!

We notice with profound regret the death of Rev. Archibald J. Battle, D.D., the uncle of Dr. Henry W. Battle. Dr. Battle has occupied some of the highest educational positions in the South. For forty years he served various high-grade colleges. For seventeen years he was president of Mercer University, the great college of the Georgia Baptists. He succeeded Dr. P. H. Mell, author of "Mell's Parliamentary Practice." Dr. Noah K. Davis pronounced him the greatest metaphysician of his day. Although he was eighty-one years of age at his death, yet he was engaged on a volume entitled "Ecce Regnum Dei." He was of North Carolina parentage, a man of great learning and piety. He will be greatly missed by the Baptists.

On Thursday evening, the 7th of November, the beautiful daughter, Gladys Irene, of Rev. Dr. B. B. Bailey, pastor at Shelbyville Baptist church, was united in marriage to Mr. Marcus A. Wakefield, a prominent business man of Shelbyville. The marriage was brilliant, the bride lovely and the church was crowded with the elite of the pretty city. Dr. J. M. Weaver, of Louisville, performed the ceremony. May the married years be many and happy.

We notice that Mr. John D. Rockefeller has given \$600,000 additional to the University of Chicago. This is about \$25,000,000 that this gentleman has given to this university. Mr. Rockefeller is certainly a liberal giver to education.

Bro. J. D. Sanders, of Bronston, Ky., says he has been a subscriber for the RECORDER for many years, and that he and his family enjoy the editorials greatly. His father had been a subscriber from the beginning, when it was called the Baptist Banner. May our brother live many years to enjoy the RECORDER.

A writer in a London paper maintains that a child should not be taught religion until it is twelve or fourteen years old. But it is not a fact, observed by all, that a child properly taught of Christian parents learns to love Christ long before it can understand theological doctrines. We have known children from seven to eleven to have been converted and their after life proved that they were truly regenerate. The great Rev. I. T. Tichenor, so long Corresponding Secretary of our Home Board, was converted and joined the church at eleven. Why leave the child to be taught by the world and the devil when its mind is so easily impressed?

Little Bobby said to a caller: "O, Mr. Brown, won't you please play the violin for us?" "Why, Bobby, I can't play the violin. What made you think I could?" "I heard papa say the other day that you always have to play second fiddle to Mrs. Brown."

Mr. Marconi, the telegraph genius, has recently received a wireless message from the Philippines. He will surely revolutionize telegraph. Wires will become unnecessary and wireless telegraphy universal.

Some one has said truly: "What we gave, we have; what we spent we had; what we leave, we have lost."

Garrick showed Dr. Johnson his fine house, gardens, statues, pictures, etc., at Hampton Court. "Ah! David, David," said the doctor, "these are the things which make a death bed terrible." Why should this be if one is a Christian since he will enter upon a more glorious inheritance?

## AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Bro. A. V. Sizemore: Everlasting Covenant; Unto the Uttermost. One received by letter.

Broadway—Bro. T. B. Thames, of Elizabeth, N. J., preached both hours.

Beechland—Pastor C. M. Johnson: Your Sin Made Known; A Very Urgent Mission. One by letter. Progressing nicely.

Chestnut St.—Pastor J. M. Weaver: Paying a Full Price; A Christian's Duties. Two for baptism, one by letter, four baptized.

Calvary—Pastor J. S. Detweiler: Fear Not; The Divine Election.

Clifton—Pastor Wm. E. Foster: Warning Against Unbelief; Law of Sin. One converted; six baptized.

City Limits—Pastor N. R. Stone: A Peaceful Life.

Eighteenth St.—Pastor Everett Rawlings: Giving.

East Mead—Pastor R. L. Brandenburg: The work of Christ and His Followers; Dead in Adam, Alive in Christ. Good congregations.

East—Pastor L. T. Wilson: The Principles that Win; An Ideal Christian Worker. Meeting in progress; Rev. Herman Spencer Pinkham, of Boston, Mass., will arrive Tuesday to lead us in the work.

Franklin St.—Bro. R. L. Creel: Pharisee vs. Publican.

Fourth Ave.—Bro. W. J. McElthlin: Christ and Little Children; An Interesting Incident. One by letter.

German—Pastor A. Janzen: Love, the Greatest Gift; The Saviour of Sinners.

Highland Park—Pastor L. B. Arvin: Forgiveness; The Blessedness of Repentance.

Hazelwood—Pastor Chas. B. Althoff: Beauty of Holiness; What God Hath Wrought.

Ormsby Ave.—Pastor J. R. Williams: A Song of Victory; Disappointment.

Oakdale—Pastor S. N. Mohler: Finding Fault with God; A Faithful Saying, of the One Great purpose of Christ. Pastor just returned from a meeting with Pleasant Valley church, Hart county; 12 additions.

Parkland—Pastor E. G. Vick: Seeking. Bro. W. M. Bruce: Christian Opportunities. Two by letter.

Pewee Valley—Pastor J. M. Walker: Entire Consecration.

Portland Ave.—Pastor L. W. Smith: Matt. 16:13-15; Matt. 25:46. Eight professions in Sunday-school; four by baptism.

Shepherdsville—Usual services. Morning subject, Heaven; evening, Excuses. Two by letter.

Salem—Pastor R. W. Grizzard: The Christian's Standard; The Good Fight of Faith.

Twenty-second and Walnut St.—Pastor M. P. Hunt: The Blessed Man; Sin His Own Revealer. One by baptism, three by letter, three by watchcare, two baptized.

Third Ave.—Pastor S. J. Cannon: Christ's Mission in the World; Repentance. Five for baptism, three by letter, one by relation, one by restoration, fourteen baptized. Meeting at 7:30 every evening except Saturday.

Twenty-sixth and Market—Bro. J. S. Dodson: Crucifixion.

Van Buren St.—Pastor S. G. Sills: Walking With God; Handwriting on the Wall. Two for prayer.

### SEMINARY NOTES.

ARTHUR H. MAHAFFEY.

It is getting late along in the session, but not too late for new students to come in.

Dr. Dement has been away for a few days attending the State Conventions of Missouri and Oklahoma. He brings good reports from both States.

Dr. Mullins has recently been away to Texas to attend the State Convention.

Dr. Eager is away this week on the same mission in Virginia.

It was quite a pleasure to have Prof. Harrison, of Russellville, and Dr. Gardner to dine at N. Y. Hall last Thursday evening.

The weekly prayer meeting of N. Y. Hall, conducted by Dr. Gardner, was very interesting and valuable.

Ex-Priest Piani addressed the Seminary Missionary Band last Friday evening. Subject: "Roman Catholic Plan of Salvation." Suffice it to say that the hour was valuably spent.

Supplies for last Sunday: G. B. Smalley, Glenview, Ky.; T. Riley Davis, Borden, Ind.; J. R. Cullom, Mitchell,

Ind.; W. E. Abrams, Jeffersonville, Ind.; W. E. Fendley, Raymond, Ky.; Neyple, Pitt's Point, Friday evening; Joseph Connell, Simpsonville; S. B. Jones, First church, Covington, Ky.; J. P. Farrington, Athens, Ala.; T. J. Hunt, Pleasant Grove; R. L. Creel, Franklin St.

S. S. Stephenson, who has been sick for several weeks, with typhoid fever, was able to fill his appointment last Sunday. We are glad to have Bro. Stephenson back in the Seminary again.

### THE STATE.

Pastor J. H. Tow, Rockfield, writes: Have just closed a glorious revival with Dripping Spring church, near Ferguson Station, in Logan county. The meeting lasted only eight days, but our labors in those few services were crowned with success. There were twenty-three conversions, and the best revival among the members that they have had in fifteen years. The Dripping Springs people are certainly a good people, and good Christian workers. I was called to the care of this church to enter upon my work the first Sunday in next month. At the close of the meeting twenty-two were baptized. The meeting was a grand success in every respect. The Secretary reported the church to be in better condition financially than it has been before in ten years.

Pastor J. J. Willett, Brandenburg, writes: I have been engaged in three meetings this fall. In two of them I had the assistance of Bro. L. P. Drake, who did good service and preached faithfully the true Gospel. The first was held with my church in September at Paynesville, lasting fourteen days, and resulting in eight additions to the church by experience and baptism. The church was much strengthened. The second was held in November with my church at Walnut Grove, in Breckinridge Association, and continued ten days. Results, one restored and one under watch care of the church. The third I held in a tent, fifteen days, near Stephensonport, for the Breckinridge Association. Large attendance, many deeply interested, requesting prayer, and about twelve claiming conversion. The Lord was with us in much power.

Bro. M. L. Blankenship writes: The First Baptist church of Jellico, Tenn., has unanimously called Rev. J. S. Taylor, of Shelbyville, Tenn., formerly of Louisville, and it is understood that he has accepted. Bro. H. H. Hibbs, of Williamsburg, is assisting Bro. E. W. Barnett at Cerbin, in a meeting. Great things are hoped for. Bro. Hibbs is one of the most consecrated and self-sacrificing preachers in Kentucky. No more thoroughly sound and safe man ever helped me in a meeting than Hibbs. If he were not so badly needed in the pastorate I would be glad for the Home Board to get hold of him. He has several characteristics that would make him a great evangelist. His heart burns with love for lost souls.

Bro. J. S. Head, Sr., Burgin, writes: The meeting at Shawnee Run commenced on the 21st of October and closed on the 1st of November with eighteen additions, sixteen for baptism, and two by letter. It was my pleasure to attend the meeting for several days, and from the very commencement of the meeting there seemed to be a great spiritual interest manifested on the part of the membership of the church, who came up nobly to the assistance of the pastor, who did all the preaching; and he certainly did it nobly, presenting the gospel plan of salvation—that gospel that is the power of God unto salvation to every one that believeth, with great power. It seemed to me that his preaching was assisted by the power of the Holy Ghost. The meeting has certainly left the church in a good, healthy spiritual condition. It always rejoices my heart to see or hear of sinners being saved and God's people revived.

Pastor Luke P. V. Williams writes from Morgan: We have just closed one of the most successful meetings at Gum Lick the church has ever experienced, so say the oldest members. The meeting continued twelve days, with twenty-one additions, twenty for baptism, and one restored. Bro. Robert Tolle did the preaching and did it well. He preached the simple Gospel story, dwelling upon repentance, faith and sin with its consequences. Bro. Tolle endeared himself with us. The church was greatly revived and strengthened.

Bro. E. W. Coakley writes: We have just closed a good meeting with Pleasant Valley church, in Green county. Bro. J. B. Ferrill, pastor. Church was wonderfully revived. Sixteen new members were added and quite a number professed faith who haven't joined. This is my old home church, with which I united before

I was fourteen years old. My parents and grand-parents worshiped here and have passed to their reward. She is now about 250 strong and could be a power for good if she would realize her obligation, take more preaching and give more for missions, ect. O, if they would just see and seize her opportunities.

Bro. J. B. Hunt writes from Glendale: We have just closed a series of meetings with our church at Sonora, resulting in twelve additions to the church, eight by letter and two by restoration. State Evangelist W. H. Smith did the preaching and greatly pleased and edified our people. He is sound, clear, forceful, convincing and relies solely upon the power of the Gospel and the Holy Spirit. He is sane and safe in his methods, and does the kind of work that is most likely to last. We praise God for this good meeting, which He gave us over some serious hindrances.

Pastor R. T. Bruner, Whitesville, writes: A week ago today we closed a good meeting with Cash Creek church, Henderson county, in which we had the assistance of Bro. J. N. Jernigan, who did a little more than half of the preaching, did it well, and has the good will of the people. There were eighteen conversions, eighteen additions, and sixteen baptized. This makes thirty additions to that church during the present year. God be thanked.

Pastor W. L. Shearer, Warsaw, writes: Ten-Mile church has just experienced a good revival, with fifteen additions to the church, fourteen by experience and baptism, and one by letter. The pastor was assisted by Bro. J. H. Potest, of Sanders. Bro. Potest is a very strong preacher of the Gospel; he is brave and fearless in his manner of preaching. It is helpful to have him in a meeting. May God bless the RECORDER.

### OTHER STATES.

Bro. I. W. Spencer, Wiggins, Miss., writes: We had a great meeting here, closing Sunday last; sixty baptisms and thirty by letter. E. D. Solomon, our State evangelist, held the meeting. Bro. Solomon gets married on the 12th inst., and sails immediately for Europe. He will be gone five or six months.

Pastor Ruth, New Hope, Fla., closed his meeting with 25 additions; 23 received for baptism, 18 of whom were men.

The new meeting house of the saints at Wallace, Santa Rosa county, Fla., has been set apart to the worship of God, and Pastor J. A. Abbott is happy.

Dr. B. P. Robertson is now financial agent for Columbia College. This leaves his church at Arcadia, Fla., shepherdless.

Bro. C. H. Baxter has been set apart to the full work of the Gospel ministry by the Calvary church Hannibal, Mo.

A good meeting was held at Palmer, Tex., resulting in 5 baptisms and nine received by letter. Two years ago this church had eleven members, they now have eighty.

Evangelist Sledge, of the Home Board, is in a meeting at Leesville, La. Sixty-nine have been received for baptism up to latest reports.

The meeting at Daingerfield, Tex., conducted by Bro. Sid Williams, closed with twenty-five additions, seventeen for baptism.

Eight hundred and eighty-five students are registered in Baylor University. Of this number 150 are ministerial students, and one Methodist.

Pastor J. D. Chapman, Anderson, S. C., baptized twenty-six candidates as a result of the revival enjoyed by his church. Bro. J. P. Purser, Atlanta, assisted.

Seventeen were added to the membership at Wren, Ga., result of a great meeting.

The Sailor Evangelist, J. D. Taylor, held a meeting at the Western Heights church, Atlanta, Ga., resulting in seventeen additions.

Dr. H. A. Porter, pastor of Walnut street church, and wife will arrive on Thursday, November 14th, and will be the guests of Mr. and Mrs. Wm. Moses, 201 West Breckinridge street, for a few days until they can get located.

### DEAR RECORDER.

The regular meeting of the Board of the General Association met on Friday, the 8th, instead of Tuesday, on account of the election. Much to the surprise and regret of the members, Dr. Bow, the Cor-

responding Secretary, resigned the office. For seven years Dr. Bow has held the office and has done a magnificent work in developing missions in Kentucky and also Home and Foreign Missions. We will miss him in the field. Immediately the Board elected to fill the office Dr. W. D. Powell, one of our State evangelists. Dr. Powell is well known in the State, and we predict that the work will run on smoothly and successfully. The Board also elected Bro. W. J. Mahoney as Sunday school Corresponding Secretary. Bro. Mahoney is a young man of fine ability, and is well known in Kentucky. Dr. Powell enters at once upon his work, and Dr. Bow's resignation takes place at once. We hope the brethren of the State will pray for and support these brethren.

J. M. WEAVER, Chairman,  
State Mission Board.

### A WORD TO THE BAPTIST BROTHERHOOD IN KENTUCKY.

At the last regular meeting of the State Board I was elected to succeed Dr. J. G. Bow, our indefatigable Corresponding Secretary, whose labors God has abundantly blessed. Each month the work has grown steadily.

I have accepted the unanimous call to this work and crave the prayers, counsel and co-operation of the entire brotherhood. My only ambition is to be the servant of all. I want to see Kentucky Baptists intelligently united in a mighty evangelistic campaign. We have a million and a half lost souls in our beloved State. Christ's mission was to the lost, and He says: "As the Father hath sent me even so send I you." We need a world-wide vision. Our forces must be trained for the highest efficiency, and must be unified not around men, but around the work of the Kingdom of Christ, which is the biggest work in the world. The State Board must enlist the sympathy, confidence and enthusiastic support of our churches, pastors and Associations. We must stand unqualifiedly for enlargement and advance along all lines of missionary and denominational life.

Our evangelists and missionaries and colporters must continue to be men of spiritual power—good soldiers of Jesus Christ, who scorn a life of ease and comfort, and endure hardness. They must be men who love lost souls and know how to win them to Christ.

Churches must be established in waste places, meeting houses must be built, Sunday-schools must be organized, and weak and discouraged churches must be strengthened. Our missionaries must do their utmost to make mission churches self-supporting at the earliest possible moment. The membership must be taught to give to Home and Foreign missions, education, orphanage, ministerial education, ministerial aid, and all of our denominational enterprises.

We must stimulate the development of our laymen, and the noble women who "labor with us in the gospel." Our great doctrines must be faithfully taught—the Truth in love. A great work lies before us. "Men of Israel to your tents," "Have faith in God." "Be strong, and of good courage; I will not fail thee nor forsake thee."

Brethren, pray for me, and send on your contributions promptly.

Wm. D. POWELL.

### DEAR RECORDER:

When I learned that Dr. J. G. Bow had resigned as Secretary of the State Board I was displeased. When I learned that Dr. W. D. Powell was to be the

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

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### 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. Spillman. 24 pp. Single copy, 5 cents; 12 copies, 25 cents; 100 copies, \$1.50.

*Doctrinal Teaching in the Sunday School.* Lecture delivered at Southern Baptist Theological Seminary by Henry A. Porter, D.D. 24 pp. Single copy, 5 cents; 12 copies, 25 cents; 100 copies, \$1.75.

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

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

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

*Some Things on Which it Behoves 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

next Secretary I was pleased. When I learned that Dr. C. M. Thompson was to be editor of the WESTERN RECORDER I was happy, for I knew we would still have a Baptist paper. When I learned that Bro. Bow had been promoted to the Presidency of the Baptist Book Concern I rejoiced, and asked myself if it were possible to find another as strong a team of stalwart Baptists anywhere in such important positions. Bro. Powell, as State Evangelist, has fully met our most sanguine expectations. As Corresponding Secretary we feel confident that we may safely expect him to maintain the same decided policy of his predecessor, and that he will speak with no "uncertain sound."

Bro. Thompson will give us the same character of sure enough Baptist paper we had under the almost inimitable Eaton.

Bro. Bow has wrought nobly as Secretary, continuing each year of his occupancy to infuse newer, fresher and more life into missions. At the present time the receipts are more than forty per cent over the corresponding date last year.

Let every true Baptist in Kentucky stand by these noble, stalwart men of God, stand firm for God, the truth and Baptist principles. J. B. FRANKLIN, Ginseng, Ky.

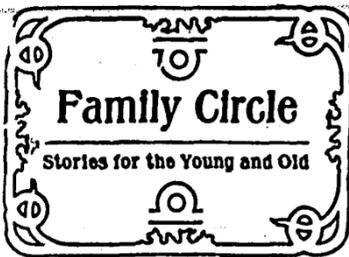
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## THE VALLEY OF PEACE.

CHARLOTTE YOUNG.

One night when my heart was heavy with care,  
I cried myself to sleep;  
And I dreamed that under the skies,  
somewhere  
Was a place called the Valley of Peace.

On the edge of this vale all heartaches cease,  
And all within it forget to weep.

Onward and on I followed the dream,  
As the wise men followed the star;  
Over mountain and desert and stream,  
Past seashores of silver sand,  
Into the realms of the sunrise land  
It led my feet afar.

The wander-lust hath left me at last,  
And I sigh for my own bright hearth;  
I near my home, and my heart beats fast,  
For lo! the star, my dream of peace,  
Rests o'er a cottage where Love can ease

What sorrows come to earth.

## HOW THE REVIVAL CAME TO OUR CHURCH.

BY "ADELPHOS."

In our congregation we had a man who had been a hearer for more years than I can remember. He never professed to be a Christian, and yet he came to the services pretty regularly. Mr. Goldworthy was reputed to be a tight-fisted fellow, and as rich as an old Jew. Whether or not report was right, I cannot say. Goldworthy had made his money in anything but an aristocratic calling. He was originally a rag merchant, and the man was never too squeamish as to what he did if money could be made; so he had made a fortune out of a calling that most people would have despised. He grew rich on what folk threw away. From buying and selling the rags, he became a shoddy cloth merchant, and he made hundreds of pounds every year by the simple turn-over of old rags.

Nobody, that I ever heard, got much by way of charity out of John Goldworthy. He lived a solitary bachelor's life amongst his fostering old rags. No living soul seemed to care for him; nor he, likewise, to care for any living soul.

Goldworthy added house to house and field to field. Was any land in the market cheap, Goldworthy bought it up, and he used to laugh his sordid sort of a laugh, and say, "Get the land, and the bricks and mortar will grow on it," and sure enough they did, almost as quickly and as thickly as mushrooms, so it seemed.

I could never understand why Goldworthy came to the meeting-house. To a man with any conscience at all some of the sermons must have put him in purgatory for half an hour. But he stood it all; he continued to come through the years. I think his soul was like a boy's whipping top—it had been whipped till it had gone to sleep.

But, thank God! nothing is too hard for divine grace, and when the revival came along it touched John Goldworthy's hard soul in the hardest part.

As I think I said at the opening of my story, we were having supplies, and that was the wonderful thing about our revival; it was carried on by the ordinary agencies of the church, and, more wonderful still, it was carried on by supplies, and not by a settled minister or a missionary.

There is always a danger, I consider, to a church that is ministered to by supplies. There is apt to be an absence of unity in teaching. In these days of modern thought and higher criticism, and all the rest of it, preachers seem to forget the Apostolic injunction, to "all say the same thing." What one supply says this Sunday another supply is apt to contradict the next Sunday. Woe be to the church that is driven about like that by every wind of doctrine! In the multitude of counsellors there is wisdom, but in a multitude of doctors there is woe. It reminds one of the poor patient who was ill, and his friends were so anxious for his recovery that they brought in quite a number of physicians, and won-

derfully varied was their diagnosis of his complaint.

On the Monday one doctor said "he had colic."

On the Tuesday another said "it was pleurisy."

On the Wednesday a third pronounced it "a serious affection of the kidneys."

On the Thursday still another diagnosed it as appendicitis, and declared that "a dangerous operation would have to be performed."

But on the Friday an old woman gave him a dose of homely salts.

And on the Saturday he was out and about again.

A multitude of spiritual doctors are confusing to a seeking soul.

However, we were fortunate with our supplies, and I think that was because our church made it so much a matter of prayer that God would send the right man.

As I remember, we had a supply who preached a powerful sermon from Paul's declaration, "I am a debtor to all men."

He emphasized strongly the idea of the debt of love we owe to our brothers and sisters in the world. "Debtor to all men," he exclaimed, and he drew a vivid picture of the way in which that debt is often neglected. He dwelt upon the parable of Dives and Lazarus, remarking sententiously that even Dives had love of a sort for his brethren according to the flesh, and desired Abraham to send Lazarus to them. "Family affection," he very well remarked, "is no sign of divine grace. It must be a divine love than natural affection, and become love for all men."

It was that convincing sermon that affected Goldworthy, and as he listened to the story of Dives, retold so powerfully he felt himself in a hot corner that night. His gold had become molten in the fires of conviction and scorched his very soul.

Who had he cared for all through the years? There was plenty of distress around him, and he had never given as much as a drop of cold water in the name of Christ.

One of Goldworthy's tenants in the dilapidated cottage property he owned at the bottom of the town was Widow Winter.

Widow Winter was a sour, repellent woman. There was nothing much that was attractive about her. But it was hardly to be wondered at. I never knew a woman who had suffered more than Widow Winter had done. She had lost her husband a good number of years, and she had had the upbringing of a numerous family. She had endless trouble with her children in the way of sickness; one of them, a boy, was a permanent invalid, and was likely to be permanently on her hands.

She did her duty; she slaved night and day for her children; but poverty and disappointment, above the ordinary lot of humanity, had made her hard and censorious. She repelled people, and then complained that no one troubled about her. She morbidly honored the door in people's faces, and then craved the world's want of charity. She made herself a bed of thorns, and said how hard the world was. There are lots of people like Widow Winter in the world. If you want friends, then show yourself friendly, says the Book. It is so difficult to know how to sort your manners for some folk. I have known people, for instance, come to our church, and say, "I shall never go to that church again; no one gave me a word, or an invitation to come again." Then I have known other people come, and someone has spoken to them, and invited them, and they have come away, saying, "I shall never go there again if I am to be bothered and fussed with in that way." Well, people are peculiar, and Widow Winter was one of the peculiar of the peculiar.

Now, when Goldworthy raised the debt that he owed the world, it was to this woman that he thought he would begin to try and pay off the big score that he felt that Heaven must have against him.

So, the next Monday, when he went for the rent, he quietly asked, "Can you quite afford to pay it this week, Mrs. Winter?" Widow Winter looked at him in amazement, to see whether there were any signs of insanity in his keen face and cold grey eyes.

"Pay what?" she said sharply.

"Why, pay the rent, Mrs. Winter," answered Goldworthy, apologetically.

"Why, of course I can; haven't I always paid you?" she asked severely, as if she suspected Goldworthy's kindness more than his niggardliness.

"Yes," he said, "so you have; but you've had a lot of sickness and trouble lately with that boy of yours, and I thought maybe it mightn't be convenient just now."

The widow was amazed, but still the old mistrust held her mind. Whoever knew Goldworthy to care whether anybody

could or could not pay her rent! Her suspicious nature conquered her; he had some sinister design, she was sure, so she said decisively: "You take the rent, Mr. Goldworthy, and understand I am an honest woman."

Goldworthy was repulsed; but, fortunately, Goldworthy's was not a nature to be quickly offended. It had been too obtuse for that. There was no false delicacy about this old rag merchant. He had never really felt a rebuff, and so Widow Winter's independence didn't trouble him.

"Well," he said, "Mrs. Winter, I rather like your independent spirit. Thank you," he added, and took the rent.

Now, it was a singular thing that, whereas his intended benevolence had made no impression upon the widow, his commendation of her independence did; she rather liked him for that, little as she had ever cared for him. She plumed herself on her independence.

"No, I've never asked a penny of anybody, Mr. Goldworthy, and never won't," with the slightest gleam of pleasure lighting up her sombre face as she hugged her self-righteousness.

So Goldworthy left her; but he had not given her up. The old man had never readily given anything up when he once got a fast hold of it with his teeth, and his natural pertinacity came to his aid here.

So the next week when he went to the widow's cottage for her rent, he tried a new tack. He took the rent when Widow Winter proffered it. So he asked casually, "Have you heard of the revival at the meeting, Mrs. Winter?"

"Yes," she snapped, "and much good may it do them. I say if religion's worth any thing, it means practice; not a lot of groaning and croaking. And what have any of the lot of them ever cared for me, I'd like to know?" and she looked hard at Goldworthy, and her mouth was puckered into an interrogation mark.

But Goldworthy did not see her stern look; his eyes were fixed upon the widow.

"Well, but, Mrs. Winter," he went on doggedly, "you might go and see what it's like, at any rate."

"No," she exclaimed, "I go to the meeting! No, never."

"A good many people that have said that have gone later," he remarked, with quiet emphasis, "and I thought you might like to go."

"No," she said decisively, "and I don't see why you should want to trouble about me and my going to this meeting, Mr. Goldworthy," and somehow Mrs. Winter's mind went back years to the time when she had been comely and desirable in the eyes of others, and there was a little softening of her stiff nature.

"Well," said Goldworthy slowly, "the fact is, Mrs. Winter, I find I owe you a big debt, and I have been robbing you through all these years."

"Owe me a big debt! And robbing me?" and she laughed derisively. "You might as well talk of robbing a church mouse as of robbing me. You couldn't rob me of nothing but my poverty and my trouble."

"Poor soul!" thought Goldworthy, and he looked tenderly at her.

"Yes," it's right," he went on in his unemotional tones, "the fact is, I've had my eyes open to see what I never saw before. I've been in the world all these years, and, as far as I know, I've never done a living soul any good. I've come here now a good many years, and I've seen your trouble; your good man died, and you had sickness and death in your family. I've seen your little home almost broken up, and comfort after comfort go out of it for food, and I never asked whether I could help you. And I've sat under the preaching of the Word for years and listened to the judgments of God's Word about this very sin, and I've heard it read: 'Your riches are cankered, and your garments are moth-eaten,' and I've never cared. I've just seen you eating your heart out with envy and disappointment, and poverty, and I've no more cared for it than the stones in the street. God forgive me for my sin. God be merciful to me a sinner!" he groaned, and the tears trickled down his furrowed cheeks. "God has opened my eyes," he continued, "and now I see I owe you and lots of others a debt."

"You say, Mrs. Winter, the revival is no good. Well, that's what it has done for me, and what it has done for me it can do for you and for everybody else in another way."

Mrs. Winter's face softened, the hard lines disappeared, there was a tremulous note as of softening feeling in her voice. "Well," she said, "if it has done that for you, John Goldworthy, I won't say there's nothing in the revival, and you aren't the only sinner by any means," she remarked with downcast eyes, and

her stiffness melted out of her as when the genial sun melts the frost out of the frozen linen. "I think, after all, I'll see what the revival is like."

From that day Widow Winter found the best of earthly friends in John Goldworthy, and her own soul found blessing in the gracious revival that visited our church.—London Baptist.

Parents are often sorely tried over the choice of their sons for young women whom they do not approve of for wives, or over the disposition of their daughters to accept attentions from young men whom they consider unfit for husbands. Parents, however, are often responsible for placing their children in circumstances or conditions of life where just the event they deplore has come in a natural course of development. It may be possible at an early stage to so shape a child's mind that he or she will have the parental standard of judgment in thought before the time of sentiment and action comes. It may be that the place of residence, the circle of society, the educational institution, may be so selected that the child will naturally form an alliance that is acceptable on the whole. Many parents have chiefly their own previous carelessness or thoughtlessness as the cause of the alliance which they regret so greatly, and try too late to break up. Foresight and preparation a long way ahead might have averted the disaster. Cross currents may affect the best laid plans, but many a parent will find upon reflection that there was a time when he might have anticipated the influences that affect his child.—The Watchman.

## TWO POINTS OF VIEW.

"Pray no not rise," she said as an old man rose to give her a seat in the car.

"But I—" began the old man.

"No, please don't," and she gently pushed the old man back into his seat.

After the car had gone two blocks the old man attempted again to rise.

"I beg of you, sir, please don't," she was very pretty, and her dainty, gloved hand once more rested on his shoulder as she gently pushed him back.

After three more blocks the old man made a third attempt, but once more the girl persisted.

"Please don't. Your age entitles you to the seat," she sweetly said as that hand once more rested on his shoulder.

"I know, miss, but—"

"No, no buts, please. I can stand!" And she did for four more blocks until the old man once more attempted to rise. Again the pretty creature around

"Really, I don't mind it, sir," she said.

"That's all very well for you miss," said the old man. "But I do. I want to get out. I've come six blocks beyond my street already."

THE KIND OF READING IN THE COMPANION.

The reading of The Youth's Companion makes one well-informed on almost every subject worth knowing. It gives one clear views of the use and misuse of one's talents and powers. It provides one with wholesome diversion. It constantly sets before one ideals worthy of emulation, and carefully distinguishes between true and false success in life.

"My dear, you look perfectly discouraged," said little Mrs. Nash's most intimate friend. "What is the matter?"

"I am perfectly discouraged," said Mrs. Nash, tearfully. "You know that foot rest with the handsome embroidered top that I gave George for Christmas? Well, I've noticed it has begun to look almost a little shabby and couldn't imagine why, for it stands away from the windows, and I've taken great care of it. And when I came down earlier than usual from putting Janey to bed, last night, what do you suppose I saw?"

The friend shook her head hopelessly. "I found," said Mrs. Nash, with bitterness, "that George Nash had taken that footstool out of the center of the room, near his Morris chair, and had put his feet—with his boots on, too, right on it!"—Youth's Companion.

## BETTER THAN SPANKING.

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

## HOW TO GET RID OF CATARRH.

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

His treatment is unlike anything you ever tried. It is not an atomizer spray, douche, salve, cream or any such thing, but is a direct and thorough local application that clears out the head, nose, throat and lungs, so that you can again breathe the free air and sleep without that choking, stopped-up feeling that all catarrh sufferers have. It avoids the wear and tear of internal medicines which ruin the stomach. It will heal up the diseased membranes and thus prevent colds, so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery, and want to make a test of it without cost, send your address to Dr. J. W. Blosser 115 Walnut street, Atlanta, Ga., and he will send you entirely free enough to satisfy you that it is a real genuine remedy for catarrh, scratchy throat, stopped-up feeling in the nose and throat, catarrhal headaches, catarrhal deafness, etc. He will also send you free an illustrated booklet, which will show you how you can treat yourself privately at home. Write him immediately.

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STORIES FOR LITTLE ONES

THE LITTLE SUNSHINE DOCTOR.

Lottie was thinking busily while she picked flowers to make a bouquet for mamma. Dear mamma had a headache, and the children had been told to keep very quiet. Poor mamma! She looked so pale that it made Lottie feel bad to think of it. It must be very hard, she thought, to have a headache on such a bright, beautiful day.

She never had a headache. No, indeed! Once she had a toothache, and that had been very dreadful, and she had cried a great deal, but mamma had told her that she must be patient. She remembered how kind mamma had been, and how she had stayed at home all one afternoon to amuse her, and how she had made up some beautiful new games. And, after a while, she had quite forgotten about the pain, and by supper time it was all gone.

She wished she could do something to make mamma well.

Of course she couldn't play any game such as mamma had, for it would tire her; then, too, big folks couldn't be amused the same way that little girls were.

But couldn't she do something? Just then she happened to see some plants that papa had transplanted. They had been almost dead, and he had taken them up and brought them here where the sun would shine upon them.

And now they were all coming up, and little buds were beginning to show.

It was the sunshine that had done it.

"Sunshine will do everything," she had heard him say.

Why wouldn't it cure mamma?

She would go and carry some to her. She had been out there so long, she knew she must be just full of sunshine, and maybe if she went into the house and sat down quietly where mamma was, and smiled and looked happy like the sunshine, it would make mamma feel better.

So she stood quite still for a moment in the full, bright sunshine, and drew a great deep breath, and then went back to the house, and, carrying her flowers with her, crept softly up the stairs, and into the room where mamma was lying on the couch.

She went in so very quiet that mamma hardly noticed her as she drew her little rocking-chair and sat in it, and began a soft little humming to herself, smiling all the time.

Presently mamma looked up. "Why, Lottie," she said, "how happy you look. Are you thinking about something nice? What is it, dear?"

She sat up, and looked kindly at Lottie's sweet little round face.

"I love you so much," Lottie said, drawing her chair up close to mamma, and laying her flowers in her lap; "and I thought I'd come in and see if I couldn't make you feel better."

"You dear little girl!" mamma answered. "Your bright, happy face and these lovely blossoms have done me good already. You are

just like a ray of sunshine."

Lottie clapped her hands, but very softly, so as not to disturb mamma.

"That's just what I wanted," she cried. "I'm just going to try and smile, and look happy all the time, no matter if I don't feel so, for I'm going to be a sunshine doctor."

Mamma kissed her very tenderly. "We need your sunshine, darling," she said. "You will make everybody better and happier if you will always carry the sunshine with you."

"I am going to—I really am!" Lottie said, nestling into mamma's arms. "I am going to be a sunshine doctor all my life!"

And so far she truly has been.—Adapted.

ALL THE SAME TO GOD.

"Well, Matt," said Mrs. Flournov, coming out on the balcony, "where's Flora? Didn't you bring my little girl back from her grandmother's?"

"Indeed, no, mum," answered the coachman; "niver a word did I hear about little Missy."

"That is very strange," said the lady, looking vexed. "Did you give the grandmother my note, Matt?"

"Shure, I did, mum."

"And what did she say?"

"Shure, mum, what should a foine leddy like her be savin' to Matt? 'Very weel, Matt,' says she."

"How very strange!" exclaimed Flora's mother. "I never knew the grandmother to do such a thing before. Well, I suppose the darling is as safe there as she would be with me; but I am disappointed."

How surprised Mrs. Flournov would have been if she had known that her dear little daughter was not more than fifty yards away from her at that minute!

The next morning, when the maid came into Mrs. Flournov's room to open the shutters and fix her bath, she was carrying in her arms a rather chilly, shivery little girl, with her yellow curls tumbled over her face, and her frock rumpled into a thousand creases.

"Praise the Lord, Mis' Flournov; the blessed lamb is safe!" she exclaimed the minute she opened the door.

"Flora—my—precious—how did you get over from grandmother's so early?" asked the mother, sitting up in bed.

"It wasn't early; it was late," said the child, looking bewildered.

Don't you think that wee little maid, only six years old, had spent the night in the carriage, shut up in the carriage house! This was the way it happened: As soon as grandmother read the note, saying Flora must come home, she put on the little girl's hat and coat, packed her bag, and sent Mary, her maid, out to put her in the carriage.

Matt had hitched the horses and left then with grandma's coachman, while he went to ask the gardener for some seed potatoes; and when Flora climbed into the carriage it came into her head to play a trick on Matt: "Don't you tell him I'm here, Mary," she said; "and don't you tell, Andy. When we get 'most home, I'll jump out and say, 'Boo!' and won't Matt be surprised?"

So Mary and Andy covered her up in the bottom of the carriage with the fur robe, and let Matt drive off without knowing he had a little passenger aboard. How could they know that little Missy would

drop right off to sleep, and sleep all the way home, and sleep on and on until pitch dark night, when everybody had gone to bed! But that is just what happened.

"O, my baby, my baby," sobbed the mother, hugging her tight. "What did you do when you waked up out there alone in the dark?"

"I hollered and cried," said Flora.

"My poor little darling! and what then?"

"Why, I just cried some more!" "Did you cry all night, my lamb?"

"No, indeed," said Flora, shaking her rumpled curls. "I got tired 'rying I tried to get out of the carriage, but, you know, mamma, it won't open inside; so I jes' curled up under the fur robe and went to sleep again."

"Were you dreadfully scared, pet?"

"At first I was scared, till I remembered the verse you taught me to say at bedtime, 'bout darkness and light being all the same to God; so then, I knew that God wasn't afraid in the dark, and I jes' asked him to take good care of your little girl."

And God has taken care of her for "darkness and light," you know, "are both alike to him."—Elizabeth Preston Allen, in Cumberland Presbyterian.

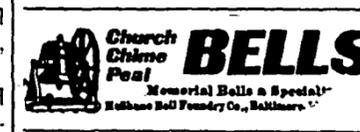
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### A KENTUCKY-TENNESSEE HOME FOR BAPTIST MINISTERS—WHY NOT?

A home for many of the beneficiaries of the Baptist Ministers' Aid Society of Kentucky is an imperative necessity. It is a big undertaking. Not only its starting, but its maintenance will take money in no small amounts. There are not many such institutions in existence. But there are enough and some of them are old enough to prove that there ought to be more of them. Texas Baptists have one in connection with the Buckner Orphans' Home, the two under one management. The Baptists of Indiana, Illinois and Michigan have a tri-State organization, with a home at Fenton, Mich. The union of forces saves largely in the expense of maintenance, and is in this respect certainly to be desired.

Kentucky and Tennessee are two great sister States. They lie full length alongside each other—geographically one. Their interests are common. Their work frequently overlaps. Their people are one. In a special sense are all these true of Kentucky and Tennessee Baptists. The thought of even one visible bond of union enthralls one.

I dare say, without inquiry, that there are, among the worn-out old captains of God's host in Tennessee, as I know to be true in Kentucky, those who greatly need the comforts of such a home. Shall they die needing these comforts? They deserve the best.

Some day those in Kentucky shall no longer need such comforts. May I not say the same of those of Tennessee? Are not the Baptists of Tennessee of the same sort? Only give these in either State to see that what I say of the needs of their old preachers is true, as it really is true, and I have no doubt the remedy shall come. Homes for the homeless would have been provided long ago if only our Baptist hosts had known the truth. They do not all know it yet in regard to the brethren under consideration.

If they could see the half, nay, the fourth, of the suffering and distress and privations because of the awful poverty in the persons of those who have ministered to us in spiritual things, I am persuaded they would no longer "shut up their bowels of compassion from them;" for many have abundantly of "this world's good" and "the love of God abiding in them" also.

Then, these things being true, "why not" a "Kentucky-Tennessee Home?" Either alone could do nobly. The two together should do grandly.

Will not the editors and pastors and brethren generally think on this matter and then speak out their minds and hearts on it, whether pro or con? Write to your denominational papers, great and small. Write and speak to each other about it. I shall be glad to have a private word from any who will write.

J. D. Maddox, Cor. Sec.,  
Baptist Ministers' Aid Society of  
Kentucky,  
Owensboro, Ky.

### OHIO VALLEY ASSOCIATION.

This body met with Sturgis church, October 22d and 23rd. The session was harmonious and well attended. Among the visitors I noticed Dr. J. G. Bow, Dr. J. D. Maddox and Dr. P. T. Hale, each of which represented his appropriate interest effectively. Dr. Maddox secured a good contribution for the old ministers. Dr. Hale's visit was a splendid Godsend for our college

there. The institution was about gone from the denomination, having been so badly managed in the past as to have utterly destroyed all hope of ever making anything of it. But Bro. Hale set it substantially upon its feet again, and with bright prospects before it. He is certainly a prince in the financial kingdom when it comes to money raising. His work in this instance resulted in making provision for the payment of the entire indebtedness and about enough more to erect a dormitory for a fine body of students. With the magnificent grounds owned and the already assured buildings upon them, together with the bright outlook opened up by Dr. Hale's efficient agency, there can be no longer any need for despondency. The institution ought now to become very early a mighty power for good throughout the Ohio Valley country.

The usual committees reported and all, more or less, favorably. Those on missions and temperance elicited special interest. The contributions for missions appeared to have been more hopeful for the cause than in the past, though not at all equal to the existing obligations. Christian people in general need to be infinitely more impressed with the value of immortal soul and with the obligations that are upon them to give them the Gospel.

The temperance cause was specially emphasized. Every voter was urged vehemently to assure himself that every candidate for legislative office committed himself to use his utmost efforts to secure the adoption next session of the Legislature of a uniform county unit law for the whole State. A resolution was also passed petitioning the Legislature to pass an act next session submitting to the people the right to vote for an amendment to the Constitution prohibiting the manufacture and sale of alcoholic liquors of all kinds. The doom of the saloon seems to be near at hand. God hasten the day!

T. E. R.

### DEAR RECORDER:

Rev. J. T. Early, the pastor of Plum Creek church, believed it to be his duty to resign the pastoral care of our church and accept that of the West Jackson Church at Jackson, Tennessee.

Our church building had just been erected and dedicated; we were without pews, and heavily in debt, the membership, a majority of them, lukewarm, to say the least, in short his work with the blessing of God has brought order out of chaos, revived the religions of nearly all of the membership, given the devil as complete a thrashing as was ever witnessed in any community, paid nearly all of the church debt, and seated the church with beautiful new pews at \$725, which was paid for in full. Furthermore, during a revival of two weeks, the pastor did all of the preaching, which resulted in sixty-seven being received by baptism and eleven otherwise, and more given to missions than ever before. We feel that we need him at least another year to complete the work necessary to put us entirely on our feet again, and we also feel that it will be a difficult matter to find another pastor as completely in accord with our people as is Bro. Early. We have never had a pastor more so; and just now it seems that his influence for good is more far-reaching than at any other time. It would be unseemly to go into extravagant rapture or praise, because God in his infinite mercy, wisdom and justice will fully com-

pensate our beloved pastor for all his labors. Let Tennessee be proud of having produced such a minister and we shall pray God to bless him in all good and faithful service.

We shall be glad to have him with us again whenever it is the will of God that his work may be in our midst.

J. B. GENTRY,  
J. T. TICHEENOR.

### NOTES FROM MISSOURI.

The Will Mayfield College, located at Marble Hill, Mo., is in a prosperous condition. They have the largest enrollment we have ever had at this season of the year. The school under the management of Prof. Hendricks and his assistants is doing good work. The school is well located, prosperous, but it needs more buildings and better equipment.

Southeast Missouri is rapidly coming to the front, not only in financial, but in spiritual things. New churches are springing up everywhere. The ministry is active and aggressive. Hundreds of souls are saved every year. Churches are moving up to full time service. We "thank God and take courage."

The church at Sikeston has called Bro. Frank Wilson, of Kentucky, to its pastorate for full time. This is a good church, located in a field of great resources, and we trust he will lead them to great achievement in Christ.

They are hoping to dedicate the new beautiful house at Oran by Thanksgiving, free of debt. This is a noble band of workers, worthy of assistance. I served them for over five years, and know them to be the "very elect."

Rev. D. P. Montgomery is succeeding in the pastorate at Charleston splendidly, and also finds time to get out and hold a few meetings besides. He is a "Pastor Evangelist" in the true sense.

Rev. H. A. Smoot, of Frederickton, leads on triumphantly in his field, and J. O. Willett takes hold well in his new pastorate at Cape Girardeau—the metropolis of Southeast Missouri.

State Evangelist T. H. Jenkins has been holding some good meetings this year in Southeast Missouri. He is a safe and helpful worker in this needy field.

I have recently resigned my two churches, Marble Hill and Oak Ridge. These two churches are both able to have a pastor for his full time. Oak Ridge has a new, beautiful house, and out of debt. It is situated in a small town located in a rich farming country. Marble Hill also has a good house, located in a small town. It is an important field because the W. M. C. is located there.

I am open now to a call to a full time pastorate wherever the Lord may direct.

I assisted Pastor M. Grace in a meeting near DeSoto recently. He has two vacant Sundays. Some one-fourth or half time church would do well to call him for the rest of his time. Address him DeSoto, Mo.

W. M. RUDOLPH,  
Marble Hill, Mo.

### DEAR RECORDER:

On November 1st, the Pembroke church closed a meeting of eleven days, in which the pastor, Rev. W. E. Mitchell, had the assistance of Dr. L. T. Wilson, of Louisville. Nine were received by experience, and one by letter. Rain interfered last days of the meeting, and but for this we think the results would have been greater. When it closed

there were several anxious inquirers, and we yet hope for their conversion. Bro. Wilson was very popular with our people, and all regretted to see him leave. He is an able minister, and his sermons were full of spirituality and power. He makes no effort at display—there was no sensationalism, and no machinery as is so often the case with professional evangelists. He ignores self and preaches Christ in a most attractive manner. The church will long retain the memory of his faithful ministry. While Bro. Mitchell did not attain all he desired, yet he is hopeful of the future.

JNO. P. GARNETT,  
Pembroke, Ky.

### WHY NOT.

BY THEODORE HARRIS.

Missions, missions, missions. Millions of dollars and thousands of men and women are being poured out of Christian churches upon foreign shores to convert the heathen, with a result which—while we are thankful for the success gained upon the whole—is sadly disappointing and the reason is as plain to see as day light. The only wonder is that Christian Missionaries, who must have seen it always have never sought to remedy it. That reason is, the various churches of the various Christian Missions, each zealous for its own, one tells him this, another tells him that. The consequence—the heathen struggling to find the light, or perhaps half indifferent to it, finding these Christians not agreed among themselves, clings to the faith he was perhaps inclined to abandon.

### The Remedy.

Is there a remedy for this and can the heathen be more speedily brought to accept Christianity? Undoubtedly. The remedy is simple.

If the missionaries are instructed to teach all that Jesus and his disciples and Paul taught—plainly taught as recorded in the New Testament—nothing more; nothing from imagination; nothing of inference, nothing of what Jesus ought to have taught but did not teach; only what He and his disciples did teach.

United upon these principles we would have a Christian church which would teach repentance, faith, baptism, the Lord's Supper, the vicarious death of Jesus and His resurrection—a Christian church like the original one that all Christians must approve of and the heathen would flock into.

Of course, upon this basis some of our Christian friends would have to give up more or less of cherished notions.

For instance, our Catholic friends would have to give up prayers to the Virgin and the Saints. But still, while that could not be taught by the church because there is not a hint of it in the New Testament if one thought he might be helped thereby, he would have the right to make such prayers.

So too of Baptism. This would have to be immersion because all Christians accept immersion as valid while many think no other is. Because also history gives immersion as the only mode in the first century.

Also as to infant baptism which is not taught in the New Testament either by precept or by example, but as an inference. While for

this reason infant baptism could not be taught still, if it made any mother happy to have the face of her child sprinkled, I should not object to it.

Then we should have a church on the model of the New Testament. Such a church as Paul and Peter preached to. And, why not?

### CHRIST'S ABIDING PRESENCE.

BY A. P. GRAVES.

There is a potent significance in the words of Jesus, when he said to his followers: "Abide in me and I in you." It is this thought, knowledge and experience that gives to believers joy and peace in the common walks of life and comfort in times of affliction and sorrow. It is all too true that many Christians seem to entertain the idea that religion consists in something that Jesus does for them, as a simple gift of grace and love rather than that when they are converted they are related to him in all the endearing relation of a bride. Far above that of a human relation. It is a divine relation. We are united to him who, "spake as never man spake," and who could say, "all power is given unto me in Heaven and in earth." And of whom it could be divinely written, "Jesus Christ the same yesterday, today and forever," and also "that there are given unto us exceeding great and precious promises by which we are made partakers of the divine nature."

With all this Christians may well rejoice and be glad. And more, when Christ our divine bridegroom, who is enthroned in the deepest affection of our hearts and never to be dethroned, says to his bride, "You shall never perish and no man shall pluck you out of my Father's hand," we may well go forth realizing that "we are more than conquerors through him that loved us." Therefore, not a falling tear, not an hour of sorrow, and not a burden do we bear, or duty perform, but that we feel the presence of our Christ and hear him say, "I will give you rest." What a joy and satisfying peace is this to every child of God who has learned their true standing in Christ. More than this it is a wonderful lesson to learn that Christ stands for every true saint, and they stand for him. To realize this, is our exalted privilege all the time. And with the abiding presence of our adorable Lord it is no marvel that David could say, "In thy presence is fullness of joy, at thy right hand there are pleasures evermore."

"I need thy presence every passing hour.

What but thy grace can foil the tempter's power?

Who like thyself my guide and stay can be?

Through cloud and sunshine, oh, abide with me."

Los Angeles, Cal.

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

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**OUR ATTITUDE TOWARD SIN.**

Every real Christian will test his life by the life of his Lord. If we can ascertain what the incomparable Man of Nazareth was in His attitude towards any question or any condition, we have found a safe standard by which to test ourselves under similar circumstances. That which He taught He was; and the most trust-worthy interpretation of His teaching by precept is to be found in His teaching by example. Some things found in His addresses which might not be altogether clear standing alone, are made plain as we come to know how He lived.

When we study the life of Jesus with a view to ascertaining how we are to bear ourselves to the wilfully wicked, we do not go far before the conviction seizes us that whatever certain modern religionists may teach, Jesus was thoroughly convinced of the reality of evil. Possibly it may be easier to deny the existence of evil than to stand up against it, fight it, conquer it; but that was not the method of Jesus. If language has any reliable meaning, the New Testament teaches that Jesus recognized the existence of lives that were fundamentally wrong and needed to be set right. To deny the reality of sin is to make the incarnation unnecessary and foolish. Jesus came to "seek and save that which was lost." It is impossible to believe that He "emptied Himself, taking the form of a servant.... becoming obedient unto death," for the avowed purpose of saving the world from sin when sin did not exist. If He believed that things apparently wrong were only so in appearance, what folly for Him to spend His time in pointing out apparitional wrongs and warning men against them. To call men a generation of vipers and children of the devil when they cannot and do not sin, is to advertise one's insanity. If some modern and popular theories are true Jesus was tremendously mistaken. The average person will prefer to trust Jesus Christ at this point rather than any Delphic utterance of any modern soothsayer.

Turning again to the life of Jesus we find him stoutly condemning sin and the sinner, and yet holding in his heart a great desire that the sinner should forsake his way, cherishing constantly a helpful purpose toward those who are evil as well as towards those who are good. It is difficult for us to fight sin, oppose the sinner in his ways, without allowing personal bitterness to enter our hearts. Sometimes we become possessed with the lust of battle and fight for the sake of fighting. We grow in love with the excitement inseparable from battle, and life without aggressive attack seems tame and commonplace. The antagonism to evil not infrequently engenders personal dislike and even hatred, until we cherish anything but the spirit of Christ toward those with whom we struggle. If we are truly Christians our controlling purpose in all conflict will be to help men. It is not that we may be crowned victors on a hard-fought field or that our antagonists may be humiliated and overthrown that we take arms against the foes of the kingdom, but that this world may become God's world and that lives now stained with sin may be purified and redeemed. The love for our enemies which Jesus demands is that deliberate choice of the other's man's good which ought to co-exist with the sternest enmity to his sin.

The tendency to excuse or condone the offenses of the religious while inveighing against the wrongdoing of the non-religious, is something that does not appear in the earthly life of Jesus. Just because men claim to be religious we have a right to expect to find in them graces of character which the non-religious do not assume to possess. Jesus had little to say in denunciation of drunkenness of licentiousness compared with the rebukes which he administered to the self-righteous and hypocritical. This was not because he failed to see the heinousness of the grosser forms of evil, but rather that he might emphasize the sinfulness of baseless religious pretension. He saw, what all must recognize, that the most grievous injury done to religion is inflicted by those who assume to be religions while their lives give the lie to their professions.—*Selected.*

**DEAR RECORDER:**

The Second Baptist church of Marshall closed a very precious meeting on last night, resulting in a number of conversions, five accessions by letter and four by baptism. The church is greatly encouraged and revived. Much interest was manifested all through the meeting, and the meeting closed with a number desiring to be saved.

The meeting was conducted by the pastor, assisted by Rev. M. L. Sheppard, of Gilmer, Tex., and well did he do his work. He preached the old-time Gospel with much earnestness and power. He relies on the Holy Spirit for conviction. He does not resort to any clap-trap methods. He is a true-yoke-fellow. It is a pleasure to work with him. The church is on higher ground and will go forward in the work of the Master. The pastor has baptized seventy-two into the fellowship of this church in less than a year, and in less than three years, 225 persons have been received into the church—more than one hundred this year. Truly the Lord is blessing us.

Pastor Weaver, of the First church, has been very prosperous in his work. He has baptized sixty-four people in less than a year, and the Lord is blessing him. He rounded up a great collection for his church, for State missions, making about \$600, the best by odds the church has ever done.

Our State Convention is soon to convene with the Baptist churches of San Antonio, Tex. By the time this is in print the Baptist hosts will be gathering in San Antonio, and it is believed that one of the best reports ever made to any convention will be made in the Alamo City. Dr. Gambrell has been pushing State Missions, and it is believed that we will go up to the convention with the \$150,000 raised. This is no little sum, to be raised, and yet it will be raised.

This has been a great year for Texas. Great revival meetings have been held in different parts of the State, and large numbers have been brought into churches, and our churches have steadily increased in membership. While crops of all kinds have been short, yet our people have increased in liberality and missionary zeal.

Our schools have all had fine openings, and the attendance is larger than usual. The future looks bright for all the correlated schools and the outlook is very hopeful. Truly the Lord has done great things for us.

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Marshall, Tex.

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# The Farm and Household

Mule colts sold at from \$35 to \$50 in Carrollton last week.

Mr. Ed Wilson, of Metcalfe county, sold a two-year-old mule for \$200.

Harry Altsheler, of Horse Cave, sold J. A. Hubbard a pair of six-year-old horse mules for \$400.

W. A. Thomason bought at Mt. Sterling, last week, eight work mules at from \$125 to \$190 per head.

The highest price ever paid for a mule was given in E. St. Louis, Ill., recently. It was \$560 and the specimen in question was over eight feet high and weighed 1,960 pounds.

Mt. Sterling was full of suckling mules last court day and over a hundred were sold. Small mules brought \$45 to \$60; good ones, \$75 to \$90; extra good ones, \$100 to \$110. No big mules were sold and only a few were offered for sale.

More than two hundred mule colts were sold on the streets at Harrodsburg recently. The prices ranged from \$45 to \$80, being about \$5 per head lower than on September court day. One man bought one hundred choice colts.

Hundreds of mules were in Glasgow, last county court day, but the difference between buyers and sellers was unbridged and only 21 mules changed hands. Harry Lazarus, of Bowling Green, bought 21 of these, and Shobe & Jones, of Oakland, three. All these mules were of the medium, common variety, and sold for from \$100 to \$150.

Mr. Neal Franklin, of Hiseville, sold a pair of four-year-old mare mules to a Warren county buyer for \$355.

Wm. Wilson delivered last week 13 head of cattle to Blair & Hood, gross weight 111,140 pounds, at \$3.45 per hundred. W. R. Darnell sold and delivered to James T. Garey, last week twelve 1,150-lb. cattle at 4 1-4 cts. Also to same six 1,000 pound cattle at 4 1-4 cts. Same to Mark Hendrix ten 800-lb. heifers at 3 cts. Same to Hendrix one pair of work mules for \$365. Also same to Blair & Hood sixty-one 300-lb. cattle at 4 3-4 cts. —*Flemingsburg Times-Democrat.*

There was a great deal of corn fodder bitten by the frost in Metcalfe county, but the ears of corn were well matured, consequently the frost did not injure them. The tobacco crop in this section was all saved and well in the barn before the frosts came. All the early cutting is ready for stripping. Stock oats are all right. Plenty of sugar cane, and not injured by frosts. Some farmers here claim that they can buy flour cheaper than they can raise it and will therefore not sow any.

Mr. A. H. Turner, of this county, bought on county court day forty seven mule colts at an average price of \$50, also one pair of yearling mules for \$200, and a pair of two-year-old mules for \$250. —*Lourensbury News.*

## THE BREAKFAST PARTY.

BY JESSIE J. WILLIAMS.

### Fruit Ambrosia.

Have ready as many glasses as there are guests. Put at the bottom of each glass a layer of crushed ice, then a teaspoonful of grated pineapple, one teaspoonful each of orange pulp and grape-fruit pulp. Sprinkle these with sugar, then add four strawberries cut into halves, and six cherries. Sprinkle again with sugar, and pour over the top one teaspoonful of lemon juice. These must be prepared twenty minutes before required, and left on the ice until wanted.

### Salmon Timbales.

Ingredients.—Six hard-boiled eggs, one-half pound of cold cooked salmon, one-half gill of good white sauce, the whites of three eggs, salt, pepper, and grated nutmeg to taste.

Run the whites of the hard-boiled eggs through a sieve and break the salmon into shreds, removing all skin and bones. Pound the whites of the hard-boiled eggs and the salmon to a paste, and season it to taste. Moisten it thoroughly with the white sauce and then stir in very lightly the whites of the three eggs whisked to a stiff froth. Have ready some small timbale moulds, well buttered, fill them with the mixture, and steam for about twenty minutes until well set. To serve turn the timbales on a hot dish. Cover them with a coating of white sauce, and sprinkle them with the hard-boiled yolks of eggs rubbed through a sieve.

A sauce for coating is always required to be thicker than an ordinary one. A white sauce made according to the following quantities would be right for coating: Ingredients—One ounce of butter, one ounce of flour, one-half teaspoonful of Plasmon arrowroot, one and a half gills of milk, salt to taste.

Put the butter into a stewpan, and when melted stir in the flour and Plasmon arrowroot smoothly, and add the milk and a pinch of salt. Let this cook over the fire until it boils and thickens, and then use. Neat finger rolls must be served with the timbales.

### Raised Sweetbreads.

The following French way of cooking sweetbreads is delicious. First steep the sweetbreads for an hour in cold water, take them out and put them in a stewpan with enough cold water to cover them, and bring them up to the boil. Drain them, and pour cold water over them, and drain again. Put two ounces of butter into a stewpan, and when melted put in the sweetbreads, one carrot, one small onion cut into slices, a sprig each of thyme and parsley, a little salt, and half a pint of stock. Cover the stewpan and leave over a mild heat until the moisture is reduced and the sweetbreads colored (being careful not to let them burn). Then add another half-pint of stock. Put the sweetbreads on a hot dish. Strain the gravy, return it to the stewpan, and thicken it with half-teaspoonful of potato flour mixed with a little cold water. Let it boil up, and pour over the sweetbreads. Serve with young green peas round.

### Boiled Tongue in Tomato Aspic.

If a smoked tongue is used, allow it first to soak in cold water for twelve hours, then boil until tender, allowing the tongue to get cold in the water. Then take it out,

trim it neatly, put it into a large mould and pour the tomato aspic over it. Set it on the ice until wanted, and then turn out. Tomato Aspic.—Ingredients: One and a half ounces of gelatine, one teaspoonful of salt, one and a half pounds of ripe tomatoes, one dessertspoonful of tomato ketchup, one-half teaspoonful of sugar, one tablespoonful of tarragon vinegar, one and a half pints of cold water, a few drops of cochineal.

Put the gelatine into a stewpan with half pint of the water, and dissolve over a mild heat. Slice the tomatoes, put them into a stewpan with the pint of water, and stew them gently until soft. Strain to them the dissolved gelatine, the salt, sugar, vinegar, ketchup and cochineal. Mix thoroughly, and then strain through a clean, scalded cloth. When the aspic is cool, pour it over the tongue in the mould, and allow it to set.

### Broiled Mushrooms.

Peel the mushrooms and cut off the stalks. Sprinkle them with pepper and salt, and put a small piece of butter on each. Put them under the grill, and when cooked serve on neat squares of hot buttered toast.

## DOCTORING OLD ORCHARD TREES.

The pruning of fruit trees should be brought to a conclusion as speedily as possible now, as the bush fruit already shows signs of resuming activity, and it is always advisable to remove superfluous growth betimes in order that the retained buds may receive the full benefit of the first flow of sap. The details of this subject have been previously dealt with under "pruning to profit," but something remains to be said as to the best manner of dealing with old and established orchard trees. Obviously, the drastic methods of spur pruning, such as is practised upon dwarfs and pyramids, must be avoided, or most of the fruit buds will be removed. In neglected specimens pruning must take the form of thinning, as crowded or inter-crossing branches may be removed with distinct advantage. Restricted growth will induce the formation of new spurs, and young wood should be encouraged to fill up gaps caused by the removal of dead or exhausted branches. If the stock still shows signs of vigour, a fresh start may be made by heading back the branches now and grafting in spring. Scions of the best kinds are offered by nurserymen. Where the codlin moth and other pests are troublesome, the trees should be subjected to a thorough application of the caustic alkali wash. The best time for this work is the first half of February, as if deferred till the buds are moving they will simply run off the trees like rain. But applied at the physiological moment moss and lichen growths scale off, taking with them all forms of injurious insects, leaving the tree bright, clean, and healthy.

It isn't always safe to leave mud spots on till they are dry. Clay will be apt to absorb the colors in drying. Sponging off the mud as soon as it lodges on the garment is the best plan.—*The Epitomist.*

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**WILSON.**

Whereas, In the providence of our Heavenly Father who has removed from us our brother, Willie Wilson causing him to pass through the shadows of death; a providence mysterious to us but precious in His sight

Resolved, That we the children of God and brothers of the deceased express our grief, tho' we sorrow as those who have hope in the general resurrection of the dead to a glorious immortality.

Resolved, That we as a church of which he was a faithful member, serving the same as a consecrated deacon, duly and truly recognize his usefulness among us and that we shall profit by his Godly life.

Resolved, That we sympathize with our brother's loved ones who are left to mourn his absence and that we for his sake shall endeavor to be to them what he was: a father, a husband, a friend.

Resolved, That these resolutions which imperfectly express our hearts, be inserted in the records of this church, a copy be sent to the family and published in the WESTERN RECORDER and the Baptist Argus.

MRS. RETTA BRYANT.  
MRS. ANNIE GRAVES  
THOMAS WALTON.

Cropper, Ky.

**FAITHFUL IN LITTLE.**

There was a young boy in New York who wrapped the goods in the store, and because he wrapped them so carefully and tied them with such nicety, the customers' attention was called to the artistic manner in which it was done. He was finally called to a better position, and then into partnership, and became a great benefactor in the city of New York. He could give his millions afterwards because he began to wrap up well the goods in the store. Though he was paid then only two or three dollars a week above his board, he tied each package so carefully that he did it well, better than all the other boys. He was striving to do thoroughly, striving to do well. Hence he had the honor which he ought to have had, and had the inestimable satisfaction of conscience in knowing that whatever he did, he did well.

**SPREADING TROUBLE.**

Promiscuous announcing of our own hardships never does any good, and usually works a two-fold harm. "I've had a terrible summer of it," exclaimed a woman in a loud tone to her companion in a trolley car. By that unnecessary utterance she increased her own burden and passed on some of it to her listeners. Her surest way to have lightened her burden and to have made her summer a little less "terrible" would have been for her to forget herself for a few minutes by interesting herself in her companion, and, by a word, if nothing else, striving to brighten that one's life. The chronic grumbler is hard on others, but still harder on himself. The one who resolutely refuses to talk of his own troubles is on the high road to their entire overcoming.---*Sunday School Times.*

**POWER THAT TRANSFORMS LIFE.**

What a power Jesus Christ exercises over a life that has admitted Him through faith! How He reverses the aims, elevates the thoughts, purifies the passions, ennobles the relations, and glorifies the hopes of life! Paul found his life so absorbed in the Christ life that he exclaimed, "I live, and yet no longer I, but Christ liveth in me," and "for me to live is Christ." There is power in precept; there is greater power in imitation, and still greater in social intercourse. But the transfiguring influence of Jesus Christ is not that of one person acting on another through external means, it is a spiritual union more intimate than any other. "He that is joined to the Lord is one spirit."---*Sunday School Times.*

# THE ? OF THE HOUR

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**DON'T DELAY.**

ITEMS OF INTEREST

News the World Over.

The Bourbon Stock Yards' Plant was almost wiped out by fire last week. Six persons were injured, and 1,700 hogs, 48 head of fine beef cattle, a car load of 30 Western horses were burned to death.

At the Episcopal church Congress in England, Sir S. Bancroft, the famous actor, delivered an address on eloquence and delivery to the preachers, who crowded the house.

Judge Gaynor, of Brooklyn, is a Democrat. He is so able and just that the Republicans endorsed his nomination and put his name on their ticket.

It was Germany that was responsible for the failure of the Hague Conference to make a law regulating and restricting the use of floating mines in war.

A strange landslide has occurred in Aubenas, France. Suddenly a hill, where there had been no earthquake, began to move.

Another writer of Shakespeare's plays has been discovered. It was not Shakespeare—oh, no! anybody but him!

The women suffragists in England seemed to have had all the free advertising their hearts pined for awhile and they have kept quiet.

China, this time directed exclusively against the missionaries. The Scandina missionaries were stoned before the magistrate of the city could stop the rioters.

There has been a riot in Nanchoo, China, this time directed exclusively against the missionaries. The Scandina missionaries were stoned before the magistrate of the city could stop the rioters.

Mr. Edison has invented a system of moulds by means of which an entire house can be built of cement, "bath tub and all."

THE LONELINESS OF GOD.

The central idea of the great part of the Old Testament may be called the idea of the loneliness of God. God is not only the chief character of the Old Testament; God is properly the only character in the Old Testament.

DEAR RECORDER: The work in Lyndland College is moving along nicely. Several new students have entered since the opening.

MINUTES WANTED.

Will the clerks of the District Associations please send me one copy of the minutes of their respective Associations for this year.

HAPPY HOME AND FIRESIDE.

This is a National Monthly Magazine devoted to literary training, intellectual development, domestic happiness, and high ideals for the home.

God can open the blind eye or unstop the deaf ear, or paint a lily bell or form a dewdrop or create the trill of a bird song.

Just Published for any department of church work

HALLOWED HYMNS NEW AND OLD By I. ALLAN SANKEY; son of IRA D. SANKEY 256 PAGES, ALL LARGE TYPE.

Live Stock Markets.

CATTLE.

Table with columns for stock types and prices. Includes: Good to choice export steers, Light shipping steers, Good to choice butcher steers, etc.

HOGS.

Table with columns for hog types and prices. Includes: Good to choice pack, and brs., 200 to 300 lbs., Med. prs. & brs., 160 to 200.

SHEEP AND LAMBS.

Table with columns for sheep and lamb types and prices. Includes: Good to choice fat sheep, Medium to good sheep, Common Sheep, etc.

TOBACCO.

BURLEY—Dark Red.

Table with columns for tobacco types and prices. Includes: Fresh (green or mixed), Trash (sound), Common lugs, etc.

BURLEY—Bright Red.

Table with columns for tobacco types and prices. Includes: Trash (green or mixed), Trash (sound), Common lugs, etc.

DARE.

Table with columns for tobacco types and prices. Includes: Trash (green or mixed), Trash (sound), Common lugs, etc.

BUTTER.

Fresh, 16 1/2c to 17c per pound.

POULTRY.

Hens, 8c per lb.; roosters, 4c; young chickens, 10 to 12c; ducks, 9 to 10c; geese, 8c; old turkeys, 9 to 10c; young turkeys, 12 to 13c.

EGGS.

20c to 21c, case count; candled, 22c to 23c.

We may believe, with the profoundest reverence, that there is no work upon material things, faithfully done by man, which God does not look upon with pleasure.

SURE - POP!!

No doubt about it. Don't miss it. Well made and heavily plated. Every man in the land should have one. A perfect charm. To quickly introduce our new Ink Cartridges we give this handsome present absolutely free to every one answering this advertisement.



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The originators of this new Pictorial Bible hope they may claim to fill a want. There are many illustrated Bibles. Some contain copies from the Old Masters, and grand as these pictures are in color and artistic skill, no one would venture to say they are correct either as to place or costume.

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