

WESTERN RECORDER

Faith, Hope and Love, these three.

79th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, NOVEMBER 10, 1904

NUMBER 49.

Published weekly by
THE BAPTIST BOOK CONCERN,
Incorporated.
404 Fourth Ave. (at the New Postoffice), Louisville.
TERMS OF SUBSCRIPTION.
PRICE—Five cents in advance, \$2.00 after three months,
\$5.00 after six months, \$10.00 Single copies, 5 cents.
RECEIPT and credit of payment is shown in about two
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The Power of Prayer.

BY J. M. WEAVER, D.D.

James says: "Every good and every perfect gift is from above and cometh down from the Father of lights." Every thoughtful and consecrated Christian recognizes and confirms this fact in his experience. God is the great treasure house of the Christian's riches. In order to obtain and enjoy them the Christian must ask for them. After making promise of many blessings to His ancient people, God said: "Yet will I be enquired of to do these things." So we learn the absolute need of prayer if we would obtain blessings from God. There are certain conditions of answered prayer. There are three things essential to obtain answers. Without these we cannot reasonably expect answers.

One is that the prayer must be indited by the Holy Spirit. James says: "The effectual fervent prayer of a righteous man availeth much." In the original there is but one word for "effectual fervent" and should be translated "inwrought." The context confirms this. Now in order to this there must be the indwelling of the Spirit and submission to Him. In regeneration the Spirit enters the soul and abides there. He guides and controls the Christian who submits to His influences and monitions. Hence the Christian's prayer, being inwrought or indited by the Spirit, is in accord with the will of God. Paul says: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." Thus a Spirit-filled child of God can and will always have answers to his prayers.

The second thing is that the prayer must be from a righteous man. "The inwrought prayer of a righteous man," &c. Righteousness is conformity to law. Hence God's laws must be obeyed by one who may expect to have answers to his prayers. Simeon withholds the blessing. David says: "If I regard iniquity in my heart God will not hear me." This means that one who wills to be fully conformed to God's will and seeks ever to do it is righteous. No one fully conforms to all of God's will but the consecrated Christian wills so to do. He who does not will to do God's will is not a Christian. Through ignorance or weakness he may not always do it, yet he ever so wills.

The third thing is that the prayer must be offered in faith. James says: "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." The prayer of faith is always heard and answered, inwrought, from a righteous man and in faith. Thus the power of real prayer is wonderful. Some teach that the "reflex influence" upon the one praying is all that prayer accomplishes. That is, that the act of prayer only prepares us to receive God's blessing. They say that God governs the universe by laws and that it is unreasonable to expect Him to violate any of these laws on account of prayer. This is true, but what are God's laws but His will? Is He so bound up by His laws that He cannot exercise His will? A miracle is not a violation of law, but the direct exercise of His will in bringing it to pass. God never vio-

lates His law. When one of the sons of the prophets lost his axe in the river, God, through his prophet Elisha, restored it by an act of His will. He did not violate or suspend the law of gravitation, else the whole bottom of the river would have come up with the axe when Elisha put the stick over the water. God simply reached down by His will as a hand and brought the axe.

Prayer is a power. We are told that it controls natural law. James says: "Elisha was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again and heaven gave rain, and the earth brought forth her fruit." It is not therefore fanatical, but reasonable, for God's children, when the earth is scorched and needing rain, to call upon God to send it. Jesus, as God, when on earth, calmed the waves of the sea and stayed the tempest, and He is the "same to-day, yesterday and forever," hence can now as then when appealed to control nature.

Prayer brings temporal blessings. Through it every temporal need (not want) is supplied. Every consecrated child of God may justly expect to have his temporal wants supplied when he calls upon God his Father in faith. God has promised this. God says through Paul: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

Again, prayer sustains and consoles in sickness and upholds in afflictions. In bodily afflictions we may expect God through prayer to bless and heal us. James says: "Is any sick among you? Let him call upon the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith (not the oil) shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Unbelief has now almost done away with this promise and the elders are scarcely ever called in. Some yet believe in it and act upon it and are healed. I have seen numerous cases of it. Many of God's afflicted children have been sustained and comforted by prayer unto him.

"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat—
'Tis found beneath the mercy-seat."

Often revivals are brought down through the prayers of some earnest soul in the time of religious dearth. Sometimes it is the deep, earnest prayer of a poor, sick child of God confined to a bed of affliction. God hears His Spirit-filled child though unable to work for His cause.

Mr. Finney, the successful evangelist, gives this incident: "A pious man, in the western part of New York, was sick with consumption. He was a poor man and had been sick for years. An unconverted merchant in the place had a kind heart and used to send him, now and then, something for his comfort, or for his family. He felt grateful, but could make no return for the kindness, as he wanted to. At length he determined that the best return he could make would be to pray for his friend. He began to pray, his soul kindled, and he got hold of God. There was no revival, but by-and-by, to the astonishment of everybody, this merchant

came right out on the Lords' side. The fire kindled over the place; a powerful revival followed, and a multitude were converted. This good man lingered in this way for several years and died. After his death his diary contained the statement that numerous revivals sprung up in many churches for which he had prayed." Thus we may expect to have refreshing from God in answer to prayer. Beautifully Montgomery writes:

"Prayer is the soul's sincere desire,
Unuttered or expressed,
The motion of a hidden fire
That trembles in the breast.

"Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer is the sublimest strains that reach
The Majesty on high."

Reader, do you have answers to your prayers? You will if you fill the conditions.

The Place for Prayer.

BY O. F. GIFFORD, D.D.

On the Mississippi river, years ago, a steam packet on its way to the Gulf stopped at the dock of a small town at the river side. It was loaded with passengers and freight. It went down the river; it would come up shortly after midnight. A great tree became lodged in the middle of the river where it was bobbing and turning with the water. The steamer coming back at midnight would bring hundreds of passengers from Mardi Gras, and the steamer and its freight of human lives would sink in an hour and every life be lost. The steamer could not help itself. They were all under law. But in a little house beside the river a boy saw the tree bobbing; he took a basket, put into it a lighted lantern and swam out to the middle of the river, waiting by the tree for hours, waiting until midnight. When the great Leviathan of the deep came up the river he swung his lantern, the steamer stopped, the lives were saved. One little boy at the riverside did what the river could not do; he saved five hundred human lives. The God I worship is competent to turn all the universe back on the dial of eternity to redeem a race threatened with eternal death. It is no more wonderful for God to perform a miracle and save the human race from death than for the boy on the Mississippi to save five hundred lives in the steamship from river and tree, by his interference. Without human will they were absolutely helpless. There is your place for prayer, with less of petition. The nestling place of the soul is under the wing of the infinite, omnipotent God who made the worlds through Jesus Christ.—Watchman.

When Providence closes all doors to your feet but one, angels could bring you no clearer evidence that this is one door through which the shining purpose of God for your feet, leads. You should enter it, even in moments of gloom, with full confidence; for it is the doorway of duty, and the avenue to light.

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A man can never be at his best until he is at one with God.

This Baptist Union of England refused to rescind the "vote of censure" against Spurgeon, but passed instead a resolution of praise for him. If Spurgeon's friends are satisfied with that their meekness is of the Uriaiah Heep order and not the meekness of Moses. Spurgeon protested against the number of unsound men in the Baptist Union, one of whom, Dr. Akers, denies the deity of Christ.

The Congregationalist says if sex is to be a dividing line in the churches, the responsibility for it will rest upon the women. Adam rediuvus. The woman gave me and I did eat. Men cannot shift the responsibility in that way, for if the women did form societies on the sex line before the men did, they would not have done so if their pastors had not been willing, or if the deacons and brethren had opposed.

The Watchman says truly: "It is not bigotry nor narrowness to insist upon an important denominational truth, but an instinct of nature and a duty to the kingdom of Christ."

Some of the leading Northern Baptist papers are opposing the formation of an Evangelists' Trust which the "400" who met in Massachusetts propose to organize in the pretty little parlor in St. Louis. The desire is to establish another Society which shall keep evangelists "on tap," so to speak. Pastors and churches instead of sending for what brother they choose to help in a meeting, are meekly to send to this Society and let them send the man they choose. No wonder the papers are opposing it.

The London Daily News mentions some long pastorate in England. Rev. E. K. Elliott has just resigned at Broadwater, having been pastor for 51 years. He succeeded his uncle who held the pastorate for 55. In East Anglia there is a church which has had two pastors for 120 years. Canon Norgate on his 52nd birthday officiated at the funeral of Mr. John Woodhouse who died at 84. Sixty-one years before Canon Norgate preached his father's funeral.

The Watchman makes a paragraph in which the writer says fearfully and truly that according to Menon "Nine, namely nine heavens, evil-livers and evil-thinkers of every description are integral parts of the work of the Northern Baptist churches. The great mercies of Menon and public prayers are secured by the hundred of these

Christ the Truth.

By C. H. WATKINS.

There is much significance in Christ's saying "I am the truth" (John 14:6). This is how, 19:11 Christ is called by the names, "Faithful and True." When the promise is laid down that Christ is the truth, then one of the conclusions must be that he is also "faithful and true." He is the absolute truth, and therefore he must necessarily be absolutely faithful to the truth, all truth, and especially all truth relating to the Father, the Holy Spirit, and the heavenly kingdom. Whatever Christ said was in precise harmony with what the Father thought. If one would know what the Father thought about sin he could see that thought in Christ's words and deeds. If one would know the Father's mind in reference to the final state and experience of the continuously ungodly people he could see it in Christ's speech.

Furthermore, Christ, being the truth, could not treat sinners in any way which would be contrary to the truth. He could not hold up any inducements to sinners which would lead them to think that if they did not repent in this life they would have an opportunity in the future life to repent unto salvation. To have done so would have been a violation of the truth, and also an injustice to Christ himself. Being the absolute truth Christ must be "faithful and true" to absolute justice. Absolute truth and absolute justice must forever harmonize precisely. As Christ could not do an untruthful thing, so he could not do an unjust thing. He promised to guard and keep those who believed and trusted in him, and in keeping that promise he must condemn and oppose those who sought to harm the trusting ones. And of course this is true to-day. He who attacks true believers in Christ attacks Christ himself. This is what Christ declared, and it is a philosophical position. He who speaks untruthfully of true Christians speaks untruthfully of Christ. Moreover, he who attacks the truth of the Bible attacks Christ. The Bible is the truth, because Christ the truth is the author of it. He designed that the Bible, unlike any other production, should be a volume of the highest truth, and hence to disbelieve the Bible is to disbelieve Christ.

It follows, therefore, that a disbelief in the miracles which the Bible says that Christ performed is a disbelief in Christ. It is not at all surprising that Christ never spoke in a way which indicated that the Bible was not fully trustworthy. If he had spoken as though some parts of the Old Testament were untrue, he would have spoken against both himself and the truth; and I say that they who declare that some parts of the Bible are unreliable make false accusations against Christ himself and likewise against the truth. Let us duly reverence Christ as the embodiment of the highest truth.

Biblical Criticism of the Present Day.

By ABRAHAM KUPFER, PRIME MINISTER OF HOLLAND.

Indisputably the entire Scripture study, especially that of the Old Testament, is at this moment governed by the question, whether there was a fall from holy to unholy, or whether there was a gradual ascent from the lower to the pure and holy. The question arises in three stages: First, with Adam; then with Israel in the wilderness; and, finally, with the early Christian church. And because this question is now answered in the negative, the hamartology of Genesis 3 must be the product of phantasy; the nobler parts of the theory must not be attributed to Moses, but to the end of the Israelitish development; and the consciousness of the Christian church must only ripen gradually. And now I ask, "Is there a tendency to be noted here, or

not?" And when I know, that the elimination of the fall is at present the principle of all philosophy; that the idea of such a fall is most deeply insinuating to the pride of the human spirit; and that the Holy Spirit condemns the wisdom of the world in this very point; that, in giving holy gifts in Adam and by Moses, and graces and powers on the day of Pentecost, the Holy Spirit exhibits the divine majesty, and in each subsequent falling away our deep corruption, is it not folly itself for theologians to be train-bearers of a Scripture-study which at each of these three points secularizes the Scripture? Likewise there is a tendency at work in the biblical criticism of the present day to undertake the same contest against the sovereignty of inspiration which Arminius waged against the sovereignty of grace. For whereupon does the denial of prophecy rest other than upon the denial of God's immutable decree? What is the humanizing of inspiration other than a repeated protest against a grace, which, being irresistible, never fails of its purpose?

The "wisdom of the world" constantly seeks to reduce the immediate work of God in history to ever smaller dimensions, and cannot rest until the factor "God" has entirely disappeared from the same. In like manner, the Scripture also, which lays its witness in the scale against this very process of the wiping out of God's name, had to be distilled until creation passed away in a Darwinian evolution; the miracle went hiding; inspiration was reduced to an unobservable touch of a soul unconscious of that fact; and, finally, the human author appeared so one-sidedly in the foreground that at length there remained no higher honor for the Divine Author (*Auctor primarius*); than the service of a laudatory editor with the people who still believe.

It has ever been a trait of the wisdom of the world, and it is this especially in our days, to class the idolatries of the nations who do not know God, as very honorable forms of religion under the self-same category with the religion of Jesus. Its philosophical principle, that there is no wall of separation between the sacred and the profane, compelled still compels it to do this. But this was bound of necessity to overthrow the whole Scripture-study, especially that of the Old Testament. The simple change of the name by which henceforth all idolatry, however defiant its character might be to the only true God, is called "religion," is a criticism on the Old Covenant that condemns its entire world-view. And so it came to pass that wholly contradictory to the teachings of Scripture, Israel's religious development was explained to have sprung from the same root as that of the heathen, and, finally, the nobler idolatrous nations were represented as co-operators in the work of establishing what Israel, yes, what Jesus, confessed.

Thus we see that this irrefragable spiritual impulse of the philosophy of our age to transpire in every way the "Deus homo" into the "Homo deus," was bound of an iron necessity either disdainfully to cast off the whole Scripture or, when piety refrained from this, to take apart the joining map of that Scripture and put it differently together again, till at length, in direct opposition to its own principle, the Scripture had guaranteed or subscribed this false hypothesis of the "wisdom of the world" with its seal. This, however, shows to us no less that that theologian tears up his credentials, who, instead of opposing hand to hand this process of roughly pulling out the leaves of this most precious of all the books of Eberus, is either sufficiently cowardly or thoughtless to allow himself to be carried along by this current of the humanizing of the Scriptures and to present it under pleasing colors to the masses.—*Bibliotheca Sacra*.

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Yours truly, M. A. SUNDMAN.
Parkersburg, W. Va.

The Helpfulness of Church Membership

There are some whose lives are so set apart for ministry to others, and so filled with call for service, that they seem to have no opportunity to be ministered to by others. They are always giving and never receiving. They spend their days in helping others, but no one helps them. They carry the burdens of many, but no one comes to carry their burden. They are comforters of the sorrow of all their friends, but in their own grief no one ministers consolation to them. They share their bread with the hungry, but when they are hungry no man gives unto them. Yet these find their help in the very serving to which they devote their lives. In feeding others they are fed. In comforting others they are comforted. In blessing others they are blessed. It matters not that others come to serve them—they are served in their service.

"A poor man saved by thee shall make thee rich,
A sick man helped by thee shall make thee strong.
Thou shalt thyself be served by every lease
Of service thou has rendered."

Association with other Christians has its immeasurable help in time of need. This is one of the benefits of ideal church membership. The strong help the weak. Much has been said of the way the poor help each other. The experienced hold the lamp for our feet that are new on tangled paths. But even help in trouble is not the best that love has to give. Better far is the help which it may give continually in the way of inspiration and in asking for the best that is in us. The church does the most for its young people when it holds up a lofty standard of excellence in character and urges them to attain it; when it sets large tasks for them and expects those tasks to be achieved. We should welcome all such demands upon us, for they are divine calls, bidding us to be worthy of the vocation wherewith we are called. Here is a prayer which every young person may fitly make his own:

"Send some one, Lord, to love the best that is in me and to accept nothing less from me; to touch me with the searching tenderness of the passion for the ideal; to demand everything from me for my own sake; to give me so much that I cannot think of myself and to ask so much that I can keep nothing back; to console me by making me strong before sorrow comes; to help me so to live that, while I part with many things by the way, I lose nothing of the gift of life."—*Exchange*.

True Greatness.

By REV. E. R. WISHARD, D.D.

There is a genuine article. It is not earth-born. It is from above. There is a vast amount of sham. It is counterfeit, but passes among the men of this world as genuine coin. It is ephemeral. It turns to ashes, and passes away with the mortals that have traded in it.

God only is great, absolutely. He is incomparable in goodness and greatness; and all his creatures are small and insignificant. The most that we can do is to think God's thoughts, and enter into his great plans and purposes as he has revealed them. We will never perceive what are his purposes, nor will we ever aspire to accept and enter into them with our whole being, until we have been born again. The old life can have no appreciation of the goodness and greatness of God. The natural eye hath not seen, the natural ear hath not heard, nor has the conception of the divine goodness entered into the natural heart. But, once regenerated, made into his image by the new life received from him, the over-living aspiration of the soul is to be more and more like him.

It is, therefore, both lawful and honorable to seek to be great, as God would have us great. It is a high destiny. To fall to recognize the obligation to be like him in our measure, is to be unfaithful to the aspirations which the Holy Spirit

has kindled in the heart of every true believer. The apostle has reached the recognition of true greatness. And in view of it he counted all things but loss. His former position among men, his birthright as a Hebrew among Hebrews, his standing in the Jewish church, his training at the feet of Gamaliel, a whole life of legalism, he threw away that he might have the excellence of the knowledge of Christ Jesus. And now in the high and holy sense he was ambitious to be great, as God would have the most humble of his children to be.

Our Lord has taught us, both by example and precept, how to be truly great. "Whoever will be great among you shall be your minister, and whosoever of you will be the chiefest shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister and give his life a ransom for many." He came as a servant, and, by the power of his service has become a commander and leader of the people. The great men in the estimation of the world are the men who have served. Much more are they great in the estimation of God who have served in the higher realm of spiritual life and service.

The greatest act of service that has ever been witnessed by the universe, was that performed by our Lord when he laid down his life for his enemies, that he might raise them from the death of sin to a life of holiness. That was greatness. The vision of John in the Apocalypse caught heaven's highest acclaim, when they sang the new song; for he said, "I heard the voice of many angels round about the throne, and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Whoever claims to own himself, to direct and control his labors according to his own pleasure, has not learned his position before God. The blessedness of the family tie is found in service, in the slavery of conjugal love. Much more is the blessedness of the Christian life found in that absorbing devotion to the will of our Lord, that carries us forward rejoicing in, and rendering the service which he rightfully claims.

In that night of shadows, in the presence of his coming death, and the disappointment of his disciples, he said to them, "If a man love me he will keep my words." And by such obedience only can he claim to be a servant, and seek to be great. Such an ambition has no canker in it.—*Herald and Presbyterian*.

A Christian lady came to comfort a man who was lying sick in a hospital, and she said, "Dear brother, remember that Jesus has been good to you in days gone by, and that He will be in the days that are to come; for He is the same yesterday, to-day and forever." Then the man said, "Excuse me, madam, I think you have made a mistake." "O no, indeed I have not; that is the very word in the Book." "Ah, but," the man replied, "I find He is better to-day than ever He was."—*Rev. Sidney A. Selwyn*.

THE LOWLINE AND LOWLINE GIFTS.—The loftiest gifts, the most conspicuous positions, have no other purpose than that which the lowliest powers in the obscurest corner are meant to subserve. The one distributing Spirit divides to each man severally as he will; and whether he endows him with starlike gifts, which near above, and bless over half the world with lustre that lives through the centuries; or whether he set him in some cottage window to send out a tiny cone of light that pierces a little way into the night for an hour or two and then is quenched.—It is all one. The manifestation of the Spirit is given to every man for the same purpose—to do good will. And we have all one office—namely, to give the light of the knowledge of the glory of God in the face of Christ Jesus.—*Alm. Mackay*.

The Number of Baptists in the Reign Mary Tudor.

BY JOHN T. CHRISTIAN.

"That the Baptists were very numerous," says Crosby, "at that time, it is without controversy; and so doubtless many of the martyrs in Queen Mary's days were such, though historians seem to be silent with respect to the opinion of the martyrs about baptism; neither can it be imagined, that the Papists were in the least favour any of that denomination which they so detested and abhorred." (Crosby, The History of the English Baptists, vol. 1, p. 63).

The exact number of the martyrs among the Baptists at this period can never be accurately told, but probably the large majority of those who suffered were of this communion. William Clark, M.A., Hon. LL. D., D. C. L., F. R. S. C., who is not a Baptist, recently investigated this subject and gave as his testimony: "A considerable proportion of those who suffered under Mary were Anabaptists." (Clark, The Anglican Reformation, p. 328).

This subject has been confused in the past and there was a paucity of material, but fortunately investigation has brought much data to light and many dark places can now be illuminated.

Upon the meeting of Parliament, A. D. 1554, an attempt was at once made to pass a heresy bill. Gardiner, the Bishop of Winchester, and Mary's closest counselor, and especially the Queen, desired, at that moment, that the bill should pass. The bill came up on the first of May. It was opposed by Lord Paget, who fought it upon broad grounds and succeeded in having it thrown out. Paget spoke his convictions and protested against the iniquity of putting men to death for their opinions. (Renard to Charles V., May 1.) Upon May 4 Parliament was dissolved. Notwithstanding the defeat of the heresy bill, the peers assured Mary that they had no desire to shield heresy; that the common law permitted it to be punished independent of a statute to that effect; that the common law prescribed punishments which might still be inflicted. This, however, did not meet the wishes of the Queen since so long as heresy was undefined, only the Anabaptists, or heretics of advanced opinions, would fall into the scope of punishment merely traditional. (Froude, History of England, vol. 6, p. 216).

Of Gardiner, mentioned above, it may be said that he was vindictive, ruthless, treacherous, but his courage was indomitable. He would have murdered Elizabeth with the forms of law or without. He was no dreamer, no high-flown enthusiast, but he was a man of a clear eye and a hard heart, who pursued his ends, and he was never slow to strike when an enemy was in his power; usually he struck at noble game and left the linen drapers and apprentices to the "mouthing ovens."

Bishop Ponet gives this description of him: "The doctor hath a smart count, hanging look, frowning brows, eyes an inch within his head, a nose hooked like a buzzard's; nostrils like a horse, ever snuffing in the wind; a sparrow mouth, great paws like the devil, talons on his feet, like the griffe, two inches longer than the natural toes, and so tied with sinews that he cannot be able to be touched." (Froude, History of England, vol. 6, pp. 106, 107, 206, 90).

"His reservedness was such," says Lloyd, "that he never did what he aimed at, never aimed at what he intended, never intended what he said, and never said what he thought; whereby he carried it so, that others should do his business for him, they opposed it, and he intended their views, he seemed to promote it. A man that was to be traced like the fox, and read, like Hebrew, backward. If you would know what he did, you must observe what he did not; that whilst intending one thing, he professed to aim at the very opposite; that he never intended what he said, and never said what he intended." (Lodge, Illustrations of English History, vol. 3, p. 128).

He was particularly obnoxious, on account of his opposition to the harsh measures to the French. Noailles, the French Ambassador, complained that imprisonment had not named him. (Noailles, vol. 2, p. 123).

The immediate result was that thousands left England and sought refuge in other lands. Very numbers of strangers, many of whom were Baptists, had come to England during the reign of Edward VI. "In London alone," says Froude, "there were 150,000 French, Scotch, Flemish, and German, and many of them were French and German 'enthusiasts.'" (Froude to Queen Mary, now enclosed to Charles V., Rome, Nov. 1554. Froude, History of England, vol. 6, p. 63).

Many of these now sought an asylum in other

lands. Brandt assures us that "in the year 1553, the low country (Holland) exiles, who in the time of Edward VI. had gathered a congregation in London (which upon his death was scattered by Queen Mary) after a dreadful northern journey in which they suffered much from the Lutherans, found at Wismar two distinct communities of Anabaptists." (Brandt, History of the Reformation in the Low Countries, vol. 1, pp. 4, 5).

There also fled a great number of Englishmen, some to the Netherlands, some to France, some to Geneva. Many were Baptists, and some of them will be heard of again. One of that number was Robert Cooke, who was an officer in the royal household, a singer, debater and preacher. But many Baptists remained in England, and they were pursued by the authorities like wild beasts. The advantages secured in Parliament were immediately followed up by the government. An order was issued to the justices of Norfolk, May 27. Some of the provisions were: "I. They were to divide themselves into several districts. II. To assist such preachers as should be sent. III. To lay special weight for preachers of heresies, and procurers to secret meetings to that purpose. V. To procure one or more of every parish, secretly instructed, to give information of the behaviour of the inhabitants. VI. To charge the constable, and four or more Catholic inhabitants of every parish, to give an account of use vagabonds and suspected persons. To observe how and cry; and to look after the watches in every parish." (Strype, Cramer, vol. 2, pp. 93, 94).

Articles of instruction were at once sent to the bishops to search out and apprehend all Anabaptists and heretics. Some of these articles will show how comprehensive the persecution was intended to be. They say: "Item: That every bishop, and all other persons aforesaid, do diligently travel for the repression of heresies and notable crimes, especially in the clergy, duly correcting and punishing the same.

"Item: That every bishop, and all other persons aforesaid, do likewise travel for the condemning and repressing of corrupt and haughty opinions, unawful books, ballads, and other pernicious and hurtful devices, engendering hatred among the people and discord amongst the same. And the schoolmasters, preachers and teachers, do exercise and use their offices and duties, without teaching, preaching, or setting forth any evil and corrupt doctrine; and that doing the contrary, they may be by the bishop and his said officers punished and removed.

"Item: That by the bishop of the diocese an uniform doctrine be set forth by homilies, or otherwise, for the good instruction of all people; and that the said bishop, and other persons aforesaid, do compel the parishioners to come to their several churches, and there devoutly to hear divine service, as of reason they ought." (Foxe, Madden edition, book 1, p. 221).

These articles had no more earnest admirer than Edmund Bonner, the Bishop of London. The brutality of Bonner was notorious and uncontroverted. A notable instance of his disregard for him by a lady, in which he was called "the common cut-throat and general slaughter slave to all bishops in England." (Godly Letter addressed to Bonner. Foxe, Acts and Monuments vol. 7, p. 611).

Bonner did two things: He first published a paper entitled "The decantation of the bishop of London to be published to the lay people of his diocese, concerning their reconciliation." (Cardwell Documentary Annals, vol. 1, p. 137. British Museum, 2003, c.). In that paper Bonner says: "Whosoever this male realm of England divide it self from the unity of the catholic church, and from the agreement in religion with all other christen realms, hath bene, beydes many other miseries and plagues, which God's indignation hath powrd' upon it, grievously also vexed, and SORE INFECTED WITH MANY and sondry sort of sectes of heretics, as Ariians, ANABAPTISTES, Libertines, Zwinglians, Lutheranes, and many other; all which sectes be most repugnant, and contrary one against another, and also against God's truth, Christ's catholyke sayth; where upon hath grown such schlauder to the realm, such malice and disagreement among ourselves, the inhabitants thereof, such treasons, tumults, and insurrections against our prince, and such blasphemy, and dishonour unto God, as no man tongue or penne is hable to expresse." (Ibid, p. 170).

London was "grievously vexed and sore infected" with Baptists. This, in the judgment of Bonner, was a great calamity. All of this must be corrected and the people brought to be well affected to the church.

But a mere proclamation would never satisfy Bonner. He had made of London a thorough visitation. Such a visitation would reveal the presence of any heretics or any irregularities in worship. Among the articles to be enquired of was one as follows: "Article XIV. Item, Whether there be any that is a Sacramentary or Anabaptist or Libertine, either in REITERATING BAPTISM AGAIN, or in holding any of the opinions of the Anabaptists, especially that a Christian man or woman ought not to sweat before a judge, nor one to smite another in the law for his right, and that all things should be common." (Cardwell, Documentary Annals, vol. 1, p. 166).

This plainly proves the presence of Baptists in London, and they must have been there in numbers or this important move would not have been made to seek them.

One thing is also upon baptism which indicates that the form was dipping. Bonner declared: Item, Whether there be any that will not suffer the priest to DIP the child three times IN THE FONT, being yet strong, and able to abide and suffer it in the judgment and opinion

of discreet and expert persons; but will needs have the child in the clothe and ONLY TO BE SPRINKLED WITH A FEW DROPS OF WATER." (Ibid, 157).

These instructions certainly indicate that nothing but immersion would be permitted in England. The influence of Calvin in favor of affusion had as yet no weight in England, and if there was any sentiment of that character it was to be put down by the authority of the Catholic church. Affusion was not for many years to gain a foothold in England.

No where in England were the Baptists safe. As intense as was Catholic hatred to the Reformers, it did not diminish in intensity as the Anabaptists were hunted from their seclusion. Spies hung upon their every step. "For now a man can go to no place, but malicious busybodies search out his deeds, mark his words, and if he agree not with them in despising God's Word, then will they spitefully and hatefully evil against him and it, calling it error and heresy, and the professors thereof heretics and schismatics; and with other odious and spiteful names, as traitors and not the Queen's friends." (Norfolk, Petition to the Queen, Foxe, Book II).

What Bonner did in London, Cardinal Pole ordered done throughout the country. A book was to be kept, in which the names of conformists were to be entered, and the separatists were to be reported, and proceeded against with the utmost severity of the law. (Froude, vol. 6, p. 314).

An incident shows the accurate diligence used to discover Baptists. A certain Mr. Woodward was examined by Gardiner in the Church of St. Overy, at which the Bishop said: "Hold him a book, if he refuse, in event he is an Anabaptist, and shall be excommunicated."

Here are many important particulars. There were great numbers of Baptists in England at the beginning of the reign of Mary. Some fled to other lands, both foreign born and English subjects; but the greater number remained at home. The whole machinery of government was put in motion against them, a thorough visitation was made, spies hounded the steps of every suspected person, many were led to prison and many were put to death. Incidentally we find they were charged with the reiteration of baptism, that immersion was the form of baptism and sprinkling was condemned. These are some of the known facts concerning the Baptists of 1553-1558.

Little Rock, Ark

Literary... All the books noted in these columns will be sent at publishers' prices by the West Publishing Co., Chicago, Ill., on receipt of the price.

BOOKS. The Jewish Encyclopedia, Vol. VIII. Leon Moravrin. 86. Funk & Wagnalls, New York.

Thus this stupendous work goes on. We have no hesitation in pronouncing it the best of all the encyclopedias on the market. Though it is Jewish, it is general, and treats of well nigh everything. In this volume there are 1,644 topics treated by 180 scholars. The illustrations are superb and the mechanical execution is all that is to be desired.

Among the notable articles we mention Leviticus, Literature, Lithuania, London, Maccabees, Magic, Manasseh, Manuscripts, Marriage, Martyrs, Maryland, Mayoral, Massachusetts, Mathematics, Mayence, Medicine, Memorial Dates, Mendelssohn, Messiah, Midrash Haggadah, and Mohammed.

The views on Scripture subjects are those held by the "advanced" theologians, as a rule, though other views are stated. Offensive views are put mildly. One leading, and specially valuable, feature of this great work is the information it gives about the Talmud and the Hebrew literature of the world. Much here furnished is nowhere else accessible. Another interesting and valuable feature is the Jewish history, actual and legendary, which is here revealed as nowhere else. No history is more interesting, thrilling or pathetic than this history of the Jews. Yet another interesting and valuable feature of the Encyclopedia is what it tells of Jewish theology. Take, for example, the article on the Messiah, in this volume.

All large private and all public libraries should be supplied with this great work, the greatest of its kind ever projected, and the most valuable of all the encyclopedias now on the market.

By no means all the scholars who write these articles are Jews. In this 8th volume, for example, we find such Gentile scholars as Drs. A. H. Sayce, A. V. W. Jackson, Charles Taylor, F. K. Sanders, G. A. Barton, I. M. Price, J. F. McCurdy, C. H. Toy, W. Max Müller, and others.

Devisions of the Deep. Frank T. Bullen. \$1.75 net. Fleming H. Revell Co., Chicago and New York.

Here are vivid and glowing pictures of life in the ocean depths, and they are of absorbing interest. The author opens to us a new and a wonderful world. He evidently is master of his subject, and his accounts of the sperm whale, of the Albatross, and of the Man-eating Shark, and of the Regaleau, or Sea Serpent, are of extraordinary interest. The author insists rightly that the flying fish really fly and do not simply leap out

of the water. The writer, in travelling over the Caribbean Sea and the Gulf of Mexico, has often watched these fish, and he can certify that they really do fly, beyond any sort of doubt.

Christ in the Camp. J. William Jones, D.D. Introduction by Bishop J. C. Granberry, D.D. \$2.00. The Martin & Hoy Co., Atlanta, Ga.

We are glad Dr. Jones has brought out this new and improved edition of his sterling work. This book was well worth writing from each of two points of view. It is a valuable and an inspiring record of the triumph of God's grace, and of practical work in winning souls. It is valuable also as a history of one of the greatest armies of the world, explaining what else were inexplicable in that army's record. There is also a personal element that is by no means to be ignored. The personnel that is portrayed in these pages, is of greatest interest. The book is admirable from every point of view and written by the man who, of all men, is best fitted for our land. We wish a copy was in every home in our land.

Thirty Years in Madagascar. T. T. Matthews. \$1.75 net. A. C. Armstrong & Son, New York. The story of Madagascar as last seen (Ibid). The author spent thirty years in active missionary work in Madagascar, and thus came into close contact with the people. He carefully studied all that others had written about this wonderful island, as well as the traditions of the natives. It is through the missionaries that the world has learned what is known of Madagascar, and the trials and triumphs of the Gospel there are of inspiring interest. The sixty-two illustrations are from photographs, and they add materially to the volume.

The Gospel and The Church. Alfred Loisy. Translated by Christopher Home. \$1.00. Charles Scribner's Sons, New York.

A thoughtful reply to Harnack. The author discriminatingly analyzes Harnack's teaching and shows its narrowness and inadequacy. The divisions are: Introduction, The Sources of the Gospels, The Son of God, The Church, The Christian Dogma, The Catholic Worship. The book is suggestive rather than dogmatic, and the author tears down Harnack more than he builds up his own views. His own teaching is along broad lines.

The Lesson of Providence. Robert MacKenzie, D.D. \$1 net. Fleming H. Revell Co., Chicago and New York.

This volume is composed of twenty four bright, thoughtful and juicy sermons, taking its title from that of the first sermon. The general aim is to set forth God's ways with men, and to do so in a way to cultivate faith, patience and hope. The appeal is to men in active life. The sermons were delivered in the course of a year's ministry, and, as the cover tells us, "they have proven their power to those who heard them."

Many years have passed since it has been necessary to say anything in regard to Peloubet's Notes on the Sunday School Lessons, except to announce that the Notes for next year have been published. They stand at the head of all publications of the kind. No one who has ever had one volume is willing afterwards to do without them, and hence their circulation steadily increases. We have received the volume for 1906, and welcome it. We have not had time to examine it, but long years of experience with previous issues makes us take its excellence for granted.

MAGAZINES.

The Atlantic Monthly for November has the following contents: The United States in the Philippines, Alayne Inland; Country Life, Ralph W. Emerson; Jean Francois Millet (a poem), Florence E. Coates; Isidro (a novel) XI. XV, Mary Austin; A Letter from Japan, Laodicea Hearst; The Romance of Sapphira (a story), Charles D. Stewart; The American Camp (a story of 1901), Henry D. Sedgwick; A Clipper Ship and her Commander, Frank J. Mather; Close Election Contests, John T. Wheelwright; The Sooty Flot (a poem), Julia B. Green; Was Sir Walter Scott a Post? Arthur Symons; Work and Play, Arthur S. Pier; Our Father's Friends (a poem), Richard Burton; A Case of Intellectualty (a story), Emery Pottle; On Improving the Style of the Bible, J. H. Gardiner; The Fertile Band, Edith Richer; Abiding London, Dora G. McSherry; The Pack-Mule (a story), Bolton C. Brown; Books New and Old.

The Pilgrim for November has the following contents: Teaching Wild Animals to Perform, Ruth Everett; The Nerve of Braxton Lanning, Jos. L. Hooper; Tramp vs. Town, Jack Hazel; The Child in the House, Mand M. Miller; The Trouble with Women, N. J. Brangwin; American Push in Cuba, Walter A. Evans; The Senator's Endorsement, Phillip Eastman; The New England Part-Limited, Clarence Hawkins; An Isolated Case, D. L. Henry M. Verde; The Linnæus Workers of Mexico, Alfred Davenport; The Girl and the Deal, Karl E. Harriman; What's Occurring, Hiram M. Green; Miss Wheeler's Fashion Design, Helen Wheeler; Fashion Hints, Helen Wheeler; Ermeste Novelli, Kenneth Barford; Women's Hand in the World's Work; All Over the House, Katherine Kay; Erasmus, Curator, The Editor; Letters to Margaret I.; Hints to Successful Cake-Making, Impregnet St. John.

Every song in GLORIOUS PRAISE seems adapted to praise the glorious God. J. G. Bow, Cor. Sec. State Missions, Louisville, Ky.

Sunday-School Lessons

HUNDAY, NOV. 20.

ISAIAH'S MESSAGE TO JUDAH.

Isaiah 1:1-9, 16-20.

Motto Text.—"Cease to do evil, learn to do well."—Isa. 1:16.

The vision of Isaiah, the son of Amos. Isaiah was a young man who was of royal blood. He prophesied in Jerusalem, for more than forty years. He began in the reign of Uzziah, in which Judah and Israel were both at the height of prosperity. Israel was ruled by the great Jeroboam II., by far the greatest of the kings who ruled in the northern kingdom. Uzziah and Jeroboam had extended their kingdoms till the two embraced all the kingdom of David. Wealth increased greatly, and the worldly prosperity was equal to that of the golden days of Solomon. But the usual consequences followed the great prosperity. Jeshurem waxed fat and kicked. The people in their pursuit of riches forgot God. The vices of prosperity ran rampant, as is shown in the burning words of Hosea. And the punishment of their corruption, drunkenness and debauchery came upon them. The Assyrians began to invade and cut them short. The great harvests ceased and their crops were scanty. Suffering and poverty followed their prosperity. Prophets thundered the denunciation of their sins. The days before their punishment came were very much times as this country has had the last few years. And our devotion to material things and forgetfulness of God has been as marked. It is well to study the punishment of Judah.

"Hear, O heavens, and give ear, O earth."—Well might the heavens and earth be astonished at such perverse conduct of the people who had been so blessed by God. "I have nourished and brought up children, and they have rebelled against me."—They refused to obey his commandments, they even worshipped false gods. Yet God had done so much for them!

"The ox knoweth his owner, and the ass his master's crib."—Even dumb animals showed more common sense. To put the sin of Judah on the lowest grounds it was against their own interests. God's was the hand that fed them. Why could they not have as much sense as the ox and realize this? "But Israel doth not know, my people doth not consider."—Like sinners of all generations. The folly of sin is as great as its wickedness.

"A sinful nation, a people laden with iniquity."—Weighed down with sin, guilty beyond any words at Isaiah's command. "A seed of evil-doers; children that are corruptors."—Their fathers had been evil-doers, they are worse. They not only did wrong, but they led others into sin. (This is the worst of villians. For a man to sin in human, alas! to tempt others to sin is devilish.)

"They have forsaken the Lord, they have provoked the Holy One of Israel to anger."—They had not only forsaken God, they were defiant in their wickedness. Look at our cities to-day, read the awful accounts of the corruptions which were found in Wash-

Economy

Is a strong point with Hood's Sarsaparilla. A bottle lasts longer and does more good than any other. It is the only medicine of which can truly be said 100 DOSES ONE DOLLAR

ington City last year, and consider if Isaiah's words might not have been written of this country.

"They have gone away backward."—They were very prosperous, and boasted the "progress" their country had made. But what is wealth when men and morals decay? What shall it profit a nation if it gain the whole world and lose its own soul?

The punishment had come, sure and swift. They had suffered greatly from the incursion of the Assyrians, from plague, from famine, &c. "Why should ye be stricken any more? ye will revolt more and more."—God had chastised them sorely. Isaiah asks despairingly what was the use of it? The severer the chastisement, the more they had revolted. Prosperity had led them into sin, adversity had failed to bring them to repentance. What was to be done with such a people?

The last clause of verse 5 and verses six and seven refer to the chastisements of God. He had beaten them with rods on all parts of the body. There was no fresh place for him to strike. The severest chastisements of all kinds known among men had fallen on them and fallen repeatedly. God had tried everything; if they continued in their sins there was nothing left but to sweep the ten tribes off the land, and this God at last did during the life time of Isaiah. Do not forget that all these punishments were sent in love and mercy to win them from their sins.

"And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city."—Zion was one of the hills on which Jerusalem was built, and the name is used for the city. A small cottage was built in the vineyard in which a watchman stayed during the time of the vintage. When that was ended the cottage was left, and standing empty in the midst of the bare vines it was a picture of desolation. Cucumbers were largely raised as a food for the poor, and a temporary structure even less than the cottage of the vineyards, was built in the gardens. There is nothing more barren and desolate than such a garden when the cucumbers had been gathered and the vines were dead. "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom."—God does not leave himself without witness. For the elect's sake a guilty country is spared; ten righteous men would have saved Sodom. Isaiah reminds his people in these words what may be their fate when God's patience is exhausted. They had suffered much; they had not yet been destroyed. Let them beware.

In the verses which are omitted from the lesson, the people made efforts to recover the favor of God, but they were wrong efforts. They gave money freely for sacrifices, they observed the outward ceremonies of the religion, but they

continued in their sins. To give money and to observe rituals is very easy for fallen human nature.

Isaiah told them what to do. "Wash you, make you clean; put away the evil of your doings from before mine eyes."—That was what God required. We know that the only way to wash away sin is in the atoning blood of Christ. "Cease to do evil, learn to do well."—It will be a work of difficulty for evil doers to learn to do well. The prophet goes on to tell some of the things they must learn to do. "Seek judgment."—In everything endeavor to be just. Justice is the foundation of all the great virtues. "Relieve the oppressed, judge the fatherless, plead for the widow."—Justice must precede mercy—there can be no true mercy without it. Widows and orphans are especial objects of God's care.

"Come now and let us reason together."—Religion is a reasonable thing. "Though your sins be as scarlet, they shall be white as snow."—What a glorious promise to sinful men! But the forgiveness of their sins would not free them from the duty of obedience to God. Nay, verily, it would give them the spirit of obedience which would make them de-light in doing the will of God.

CONCERNING CALVINISM.

BY GEO. VARDEN, D.D., LL.D.

While I was in Detroit, Mich., I spent some hours in the Public Library, a rich storehouse for the million and the scholar. Taking up the last issue of the *Revue des Deux-Mondes*, I perused its first article: Historical Reflections on Marie Antoinette (Stuart), Queen of France and of Navarre. It is a review of two recent works, one of which is, *History of Scotland from the Establishment of the Reform to the Death of Queen Mary*, by Gilbert Stuart.

The Frenchman's paper is a touching plea for this beautiful, this unhappy woman, who on landing in Scotland tossed high her head, saying, "Let me alone to rule wild Scotland." I wish just to translate a paragraph from the reviewer's article.

"The contemporaries of the unfortunate queen, while commiserating her misfortunes, admitted that she had in some sort deserved them, at least on the part of eternal justice; and now, two centuries after her death, Dr. G. Stuart, suspected doubtless because of his name, but whose ardent Calvinism is a warrant for impartiality, has undertaken the defence of this princess and has victoriously justified her. This learned Scotch chronicler has enjoyed the advantage of going over the original documents, and these confirm his opinion. Hidden away in cloistered sanctity is a voiceful mass of ill-digested information whose careful study and orderly arrangement render the judgment of posterity infinitely more sure on matters of historical moment. And whoever comes into possession of new knowledge is in duty bound to diffuse it. So far the French reviewer.

I ask whether a higher and juster compliment can possibly be paid to the fundamental principles of Calvinism in their controlling influence on human character? These are the doctrines that build up stalwart and heroic Christian men and women, that

give backbone and put iron in the blood. And Calvinism in its essence is simply "the teaching of the Apostle Paul, developed by Augustina and systematized by Calvin."

In *The Queens' Quair*, Mr. Hewlett has, it is said, with amazing skill, sought to pierce the fold of Mary's secret, to find out the truth, and this he has sought to do by seeking Mary's heart. He undertakes to show all the love, the power, the tragic error, the pain, the fierce joys, the wonder-derful sway she had over men through the six years of her rule in Scotland. Her eventful, romantic, tragic history can never become old.

Leaving the Public Library, I attended the mid-day religious service at the rooms of the Young Men's Christian Association. This body owns a fine building which was constructed for the special purposes of the Association. The services over, I entered the library, a large, light, airy room in the same building, with only a few hundred volumes. The Public Library is only about three blocks distant. The general character of the books of this young men's library was a surprise. They were mostly and severely theological. Here were the commentaries of Hodge, of Jacobus, of Leighton, of Lathrop, of Alexander, of Daille, Murphy's Pastoral Theology, *The Marrow of Modern Divinity*, Lectures on the Shorter Catechism by Dr. Abbel Green, Commentaries on the Confession of Faith, by A. A. Hodge, Dale's four heavy, though by no means weighty, tomes, on Baptism, Classic, Judaic, Johanneic and Christic and Patristic, were in conspicuous evidence.

Let me say just here that in the Schaff-Herzog Encyclopedia, Dr. Schaff styles the article on Baptism by our Dr. Osgood, *The Baptist view*, but the article on the same subject prepared by Dr. Dale the conscientious editor sees proper to call it *Pedobaptist view*. And no one understood better than this learned German-American scholar the wide distinction between the indefinite article and the definite. Dr. Schaff takes this means of indicating that the reasonings and views of Dale do not voice those of the great body of Pedobaptists.

Then in this small library are files of sermons which seldom suffer derangement. Tennent's, Davies', etc. Here are also many volumes of the British Reformers, *The Church Fathers*, by Daille, *The Life of John Knox*, the *History of the Presbyterian Church and Calvin's Letters* in four large octavo volumes, which are, perhaps, of greater interest to the jurist, the statesman, the historian and the general reader, than all his other voluminous works. Of course, his Institutes find space here. And these works are almost all published by the Presbyterian Board of Publication.

With the exception of some treatises which are essentially denominational and mostly polemical, these books are labored theological opera of the virile type. Their sterling value cannot be questioned, but they are out of all proportion in a library for a young men's association, be they ever so Christian. It goes without saying that the Detroit Association is controlled by the Presbyterians.

In looking into this edition of Calvin's Institutes, which is published by the Presbyterian Board,

my eye fell on these prefatory words: "The Board have been induced to undertake this edition by the very generous offer of the First and Second Presbyterian churches in Baltimore, of which the Rev. John Backus and the Rev. Dr. R. J. Breckinridge are respectfully pastors. Various corrections have been made to convey the meaning of the author more distinctly and accurately. There is good reason why the English reader of the Institutes should be put in possession of the exact thoughts of the great Geneva, because a translator of this work has at hand both the Latin and the French of this treatise, Calvin himself preparing both. The work in French can no more be called a translation of the Latin work than this can of that. Both are Calvin's."

The name of Dr. Breckinridge recalls a story to which more than forty years ago I listened with interest in a Lexington store. The Doctor, who is the author of a system of theology, published the first volume under the rather unusual and philosophic title, *The Knowledge of God Objectively Considered*. Shortly after it came from the press the noted Thos. F. Marshall, who was an intimate friend of Dr. Breckinridge, being of about the same age, met the Doctor on a street in Lexington and brusquely accosted him: "Look here, Bob, I don't see what objection you can have to God Almighty." "Well, Tom," was the forceful response, "I find no difficulty in seeing a good many objections that God Almighty will have to you."

A powerful orator of dazzling brilliance, Marshall sacrificed to drink the promise of an exceptionally illustrious career.

DEAR RECORDER—

We have just closed a meeting of two weeks at Whitesville, Ky. Bro. T. J. Ratcliff, the pastor, had preached two evenings before I reached him. There were 68 added during the revival, 36 of that number for baptism. Quite a number will join yet and several will join other churches, but I have not heard of a single person who will join another denomination.

At least twelve persons who confessed that they should have been excluded from the church made confession of their wrongs and are happy in the joy of salvation fully restored.

Bro. Henry Strother, who has preached in the Methodist church, joined and was baptized. He claims that the revival was only the occasion and not the cause of his change from the Methodists to the Baptists, that he has had the matter under consideration for quite a while. He is a man of excellent character, understands our doctrines well, and I believe God is calling him to preach.

Pastor T. J. Ratcliff has done the work of his life this fall. His people say he is preaching as never before. I heard him make some talks in the meeting which have never been excelled in my hearing by anybody. He preached four times in my pulpit while I was in the revival, and did it to the enthusiastic satisfaction of everybody. Words of praise for the numerous are upon all lips.

We are to begin special meetings in the First church Nov. 12. Bro. O. V. Edwards, First church, New Orleans, will do the preaching. Pray for us.

TABOONS COMPANY, Owensboro, Ky., Nov. 2.

EAST WASHINGTON AND NORTH IDAHO STATE CONVENTION.

The above State Convention met with the North Yakima Baptist church, Oct. 18-20. Rev. W. H. McCall preached the introductory sermon. Rev. Willis E. Pettibone, of Ellensburg, was chosen moderator. Visitors present were Rev. Chas. A. Cook, superintendent of Stewardship, Bloomfield, N. J.; W. Rider, Oakland, Calif.; Rev. C. A. Wooddy, D. D., and James Edmunds, of Portland, Ore., Dr. and Mrs. J. M. Foster, of Burton Island; Rev. Frank S. Heath, of Boston, Mass.

Tuesday afternoon was devoted to Sunday School work. Rev. James Edmunds, Sunday School missionary for the west, gave the principal address, which was a masterly effort.

Tuesday evening was given to Foreign Missions. Report was made by Rev. J. J. Tickner. Addresses were made by Rev. Arthur W. Rider, secretary of the Missionary Union for the coast, and Rev. Chas. A. Cook. These are both magnetic speakers with hearts burning for the Master's cause.

Wednesday morning was devoted to Sunday School and Colportage work. Rev. James Edmunds and Fred H. Thompson, of the colportage wagon, did the speaking.

The afternoon was given to State work. Rev. A. M. Allyn, Secretary of State Board, made the report, which was full of encouragement. Addresses were made by Rev. E. P. Lyon and Rev. Willis E. Pettibone. Dr. C. M. Hill, president of our newly launched and only theological seminary on the coast, spoke in regard to that enterprise.

Wednesday evening was given to Dr. Chas. A. Cook. His subject was "Stewardship and Evangelism." He quoted Horace Bushnell as saying, "One more great revival is needed, namely, the revival of stewardship," and gave as his own reasons that the annual income of Christians is over twenty-five billion dollars. If one cent of every dollar should be given to the Lord's work the annual contributions would be forty times what they are now.

Second, if every dollar contributed by Baptists for the prosecution of the Lord's work, 86 cents are spent within the four walls of our home churches.

Thursday morning was a business session. At one o'clock the entertaining church provided carriages and escorts and took their guests out to see the magnificent Yakima Valley. It is a veritable paradise, the little city of seven thousand inhabitants has doubled within the last three years. The fertility of the valley is beyond description.

Rev. Frank A. Heath closed the meeting with a most spiritual, evangelistic sermon. Thus ended the best meeting of the Convention it has been my privilege to attend. Perhaps the very best of all was the first hour each morning devoted to Bible study, conducted by Dr. Oliver W. Van Osdel. His subjects were "Getting Power for Individual Service," and "Motive Power."

One feature which would strike the Eastern pastor first, and is most lamentable, is that of the more than sixty churches in the Convention only four pastors were present who were present at my first Convention only four years

ago, and one of these four has resigned and is soon to leave the field. Only one of us occupies the same field as then—Dr. VanOsdel of Spokane. Now don't think Baptist pastors are the only black sheep in the flock. While I have been on my present field just twenty-one months, and am the senior pastor of Mt. Pleasant Baptist Association, I am also the senior pastor of our town, in which there are six Protestant churches. One church has changed twice and is now pastorless. But we hope for better things as you have sent us four Louisville men the past year—Revs. Adams, Ferguson, Hill and Leonard; "and still there is room."

ROBERT A. THOMPSON.
Pomeroy, Wash.

DEAR RECORDER—

We have held two good meetings, the first with Pleasant View church in September, a church of which I have been pastor for 28 years. I had the assistance of Eld. J. R. Ward, who was baptized for fellowship and ordained in this church. He is a good preacher and strongly Baptist in his views. The meeting lasted about nine days; several conversions and twelve received for baptism, eight at close of meeting and four afterwards.

We held another good meeting at Shrewsbury of eleven days. I baptized nine Saturday evening, one having been baptized before, one under watchcare; there were twelve conversions. We had the assistance of Eld. W. W. Williams, pastor of Leitchfield church, who did all the preaching except one sermon that I preached myself. He is certainly a plain, strong minister of Jesus Christ, declaring the plain old Gospel (Baptist doctrine), exalting the Trinity, bringing to bear upon the minds of his hearers the doctrines of salvation by the grace of God and faith in Jesus Christ through the workings of the Holy Spirit. Truly Bro. Williams is a sound, logical reasoner, of whom no sound Baptist should be ashamed.

Eld. Ira C. Winchel, a member of Shrewsbury church, helped very greatly in songs, prayers and talks to sinners. He loves the Gospel and holds unwaveringly to it. I have received for Liberty church six by baptism. We had no protracted services in this church. Total number of baptisms in the three churches, 28.

Hopewell, another of the churches of which I am pastor, has not had any protracted services yet.

I still like the dear old Recorder, which has been paying me a visit each week for nearly 32 years. I love a dear, good friend, whether in person or paper, and certainly the Recorder has been such a friend, coming as it does with its columns filled with truth, the richest food for hungry minds. I appreciate its golden truths above rubies. If information is wanted about our Zion in its columns, we find it; if doctrine, we have it; if encouragement is needed, we get it—the Recorder we love it, we read it, we talk about it, we recommend it, we loan it, we praise it. It gives us pleasure to read it over and over again. I know its editor and I esteem him very highly in love for his work's sake. May the good work go on; may its stakes be strengthened and its cords lengthened in the good old way.

I. M. WASHBURN.
Shrewsbury, Ky.

CANADIAN LETTER.

The spiritual life of Canadian Baptists is in a healthful and hopeful condition, judged by the evidence of the reports of the various denominational interests as presented at the annual Convention lately held in Toronto. It was a large and enthusiastic gathering, larger in fact than for many years, in a measure accounted for by the place of meeting which is a stronghold of Baptists, there being 22 churches with over six thousand members in the city and suburbs.

On our foreign mission field among the Telugus of India we have had 733 baptisms during the year, and the past has been the most fruitful in spiritual results of any year in the history of the Board. It is now 30 years since we commenced work in that country as a separate organization. A new station has been opened during the year in a town of 12,000 inhabitants, at which a hospital has been erected and where native medical workers are being trained.

Home missions in old and new Ontario have made encouraging progress and the outlook is full of promise. The evangelist employed by the Board has done splendid work among the small and weak churches, giving to many of them a much brighter prospect for future work. Five new churches have been organized and ten new chapels built, a number of fields have become self-supporting and several others have reduced their grant.

In the large territories of Manitoba and the Northwest a strong effort is being made to keep pace with the ever increasing rush of all nationalities to that fair land of promise. Our chief need is men and money, and we could at once occupy 40 new points had we only the men and the means. We work in that region among six different languages, and on every side the work shows encouraging progress. All Canada is interested in this territory, and our energetic agent, Rev. A. J. Vining is now touring England in the interests of this mission, after which he intends to visit the United States, where, we feel sure, he will be sympathetically received.

Our educational interests were never in better shape, and we are proud of the high Christian ideals that our institutions of learning have set before them. To develop in every pupil all that is possible in his physical, moral and spiritual nature is truly a high aim, and results show that they are in a splendid manner realized in many of our graduates.

All our other interests, Grand Ligne, Church Edifice, Superannuation and Widows' and Orphans' Fund, Sunday School and Young People's Work, each received their due share of attention. The Sunday School Committee is taking a step forward in appointing a general superintendent of Sunday School work, whose duty will be to strengthen existing schools and open up new ones. The movement is well supported and promises to be successful.

We had a crowded meeting each evening of the Convention in a handsome church (Jarvis Street) which holds 1,500, and on two evenings we had with us Dr. Eaton, of Cleveland, and Dr. Stewart, Dean of Rochester, both Canadians, who are now doing splendid work in the States.

There is generally a hopeful

spirit in the churches respecting the coming winter's work, and many are looking forward to and preparing for an aggressive evangelistic effort. The splendid work of the McMaster Evangelistic Bands in the East and West has helped in no small way to inspire this spirit, and if we are favored with suitable weather during the winter so that people can get out to the services, we feel sure that much good will be done.

A good move has been made in the Maritime Provinces by which the Regular and Free Will Baptists have become united. This will tend to strengthen our work there and we shall look hopefully for the fruits of this union.

One serious note was struck at our Convention, that of the dearth of ministerial students, and the fact that we have this year thirteen less pastors in Ontario and Quebec than last year. We need a revival of Christian heroism among our young men to counteract the terrible spirit of commercialism that is abroad, a spirit that will enter the Lord's work, apart from any consideration of position or large salary. On the other hand, our churches cannot too well learn the lesson that pastors ought to be assured a living salary.

All our larger churches are supplied with pastors, but a number of small churches and fields are without pastors.

THOS. W. CHARLESWORTH.
Arkona, Ont., Nov. 1.

DAILY USE OF THE BIBLE.

Devotional use of the Bible must always take into account the presence of the teaching Spirit of God. We look for help in daily needs, we also hope for growth of spiritual knowledge by which all separated parts of life shall more and more fit into a perfect and related whole. The daily portion may serve a present need, it may wait to do its office as the seed waits in the ground for the time of springing up and growth. He is a poor disciple who has not stored memories and impressions gathered in days gone by which spring up into new meanings in the heat and light of fresh experiences of life. The wonderful variety of the word of God is assurance that it can not be exhausted in the longest life. Its horizon seems to widen as we go on our way, and under the teaching of the Holy Spirit it seems to grow in scope and wisdom with our growth.

The vernacular in which God speaks to man is human experience. The unique value of the Bible is that it is the record of the experience of men who stood in peculiar relations to the unfolding of God's plan which culminated in the human experience of Christ and the building of the Church under the guidance of His Spirit. Cut the humanity out of the Bible and there will be little divinity left. Behind that humanity always remains the sense of the presence of God. The world, too, speaks to us in human tones, but in its greetings, its demands, its grief and laughter, too often the sense of the presence of God is absent or hidden out of sight. We need to read the Bible daily as a corrective for the world's forgetfulness of God, and for the training of our thought in using His presence and His will as a test and measure of proportion for the work and play of life.

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.



Mrs. E. Austin.
An interesting letter to our readers from Mrs. E. Austin of New York City.

Brooklyn, N. Y., Nov. 9th, 1902.
A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months and I suffered untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter as you wish.

Gratefully yours,
Mrs. E. Austin.
19 Nassau St.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the Louisville "Western Recorder."

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 the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

That human language which God speaks finds its purest and its clearest utterance in the life and words of Christ. All the Bible is of Him. In its pages all the long preparation is depicted and the story of His life on earth is given. The personal relation to Him, and through Him to the social uses of the world, must always be the central sphere of life for the disciple. The Spirit, we are told, shall take and declare of Christ unto us. But unless we are familiar with the record of His life and works and words, how are we limiting the power of God's Spirit to do this work?

We need to read the pages of the Bible simply, with the child-like spirit which expects a gift; prayerfully, remembering that the teaching comes through the divine Spirit in our hearts; joyfully as children of the Father who has given us the word; thoughtfully, remembering that the message comes by way of the intellect to reach the heart; humbly, for our thought is seldom large enough to be a mirror of divinity to others; thankfully, because the well is inexhaustible and we may draw at need. Thus delightful private associations will grow up about Scripture passages, and we shall use it as a garden where we wander at our will and find out food and refreshment because God Himself walks with us in its various ways.—The Congregationalist.

THANKSGIVING.

Now thank we all our God,
With hearts and hands and voices,
Who weakness things hath done,
In whom His world rejoices;
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours to-day.

Oh, may this bounteous God
Through all our life be near us!
With ever joyful hearts
And blessed peace to cheer us;
And keep us in His grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.

All praise and thanks to God
The Father now be given,
The Son, and Him Who reigns
With them in highest heaven;
The One eternal God,
Whom earth and heaven adore,
For thus it was, is now,
And shall be evermore.

—Selected.

Our Pulpit.

THE FREE-AGENCY OF CHRIST.

BY C. H. SPURGEON.

"And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees walking. After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town."—Mark 8:22-26.

There are several points in which these people, who brought the blind man to Christ, deserve our commendation and our imitation. They believed that Christ could open that blind man's eyes. In like manner, may we all believe that Jesus can save our relatives, and friends, and acquaintances. If we are ourselves saved, let us always be firmly convinced that he is also able to save any whom we bring before him in prayer. Let us never give way to despair concerning any person, however far he may have gone into sin. Who but the Divine Saviour could open the eyes of this blind man? Nobody; yet he could do it. So, if your friend be very sinful and hardened, no one but the Lord can save him; but he can do it, so believe that he can do it, and in prayer bring your friend to the Saviour as these people of Bethsaida brought this blind man to Christ.

Their faith was of a practical kind. They were not content simply to believe that Christ could heal this man, and then to remain sitting still. True faith is active faith, so these people brought the blind man to the Saviour in whom they believed. If you are praying for any man's salvation, mind that you use the means that will best help to bring about that result. If there be any instrumentality which God peculiarly blesses to the conversion of souls, take care that you bring your friend under that instrumentality, in the hope that God will bless it to him.

Further, note that the blind man was willing to be brought to Jesus. Evidently, he had at least as much faith as his friends had in the power of Jesus to open his eyes. It was a very hopeful case when the man and his friends believed in Christ's power to heal him; it was not likely to be long, then, before the miracle of mercy would be wrought.

Observe, also, that the faith of these friends of the blind man was further proved by their earnest prayers on his behalf. They brought him to Jesus, "and besought him to touch him." It was prayer of a very forceful kind, as the word "besought" clearly implies. It was also a very plain prayer; they did not make use of fine language, or beat about the bush, so as to leave any one in doubt as to what they wanted for their friend; but they brought him to Jesus, "and besought him to touch him." They desired that the blind man should be made to see, and they thought that result would follow from Christ's touch, so they asked for that boon; and, dear friends, whenever you pray for the conversion of any one, mind that you pray straight for it. There are prayers, that one has heard in prayer meetings, which seem to go all round the world, and never to come to the case in hand. Let it not be so with you, especially in your private prayers; but pray for Jane, pray for Thomas, pray for your children or friends by name. Believingly, earnestly, in a business-like way, put their case before the Lord Jesus Christ. Just as, if they were ill, you would state their symptoms to the best physician you could find, and ask him to prescribe for them.

I. My first observation will be, that it is a common weakness of faith to expect grace to come in a certain fixed way. Just as these people expected the healing of the blind man to come by the touch of Christ's hand, so may expect deliverance from trouble to come in a certain specified way. You know it is so with many of you to whom I am speaking. You have taken your troubles to the Lord—you have told him all about your case, and you have entrusted it to him, but you have laid down the plan by which God is to work on your behalf. You remember how he delivered you on a former occasion, and you expect him to deliver you in exactly the same way again. Or you have been reading the biography of some worthy man, who cast his care upon the Lord, and he was helped in a certain manner, so you think you will be helped in the same manner. But, very likely, God will do nothing of the kind; he is not bound to give you any blessing in the particular way which you choose to select. He has his own method of giving a blessing, and his own plan of warding off evil, so you must leave the "how" and the "when" entirely to him. It is useless for you to think of mapping out the route for him to whom the psalmist said, "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known."

II. Secondly the Lord takes care to prevent the dishonour which would thus come to him. Observe how he did it in this case. They brought this blind man to him, and besought him to touch him; so, first, Christ did touch him, yet did not heal him: "He took the blind man by the hand."

That was certainly touching him; yet his eyes were not opened. Jesus kept his hand on the blind man, "and led him out of the town;" but he was still a blind man. How very surprised the poor man himself must have been! His own faith led him to expect that, if Christ would but touch him, his eyes would be opened. He must have had a feeling of astonishment and despondency when he felt that touch—a prolonged touch—a touch that gripped his hand, and led him through the town, right away past the last of the houses, and out into the fields—yet a touch that did not enable him to see. But did not that very disappointment make the man realize, once for all, that it was not merely Christ's touch that opened the blind eyes, but Christ himself who wrought the miracle? It was evident that he could, if he pleased, give a touch that did open the eyes of the blind. Manifestly, there was no magic about the mere touch of Christ's fingers, for his fingers were touching the blind man's fingers all the while, yet he did not even begin to see anything.

This is the lesson which the Lord is still teaching us. The preaching of the gospel is the great means of the salvation of sinners; for "faith cometh by hearing, and hearing by the Word of God." But if you look merely to the preaching, and especially if you look simply to the preacher, instead of looking to Christ himself, it is more than likely that the preaching will be in vain so far as you are concerned. You may listen to it attentively, and even ask God to bless you by means of it; yet it may be to you only like Christ's hand was to the blind man. It is even possible for the Gospel to be a savour of death unto death, as well as of life unto life; and even to those whom Christ means to bless, it may be without power so long as they look to it instead of looking to Christ.

The next thing that Christ did for the blind man was this. His friends expected that Christ would heal the man before the crowd, but he did not. They probably thought, "Now, if the Saviour will but put his fingers on our friend's eyes, and make him see, all the onlookers will know of it, their faith will be strengthened, and Christ will be glorified." But Christ will not do anything to the blind man before the crowd. He takes him by the hand, and leads him right away from the throng. He will not begin to operate upon him while any one else is near, but conducts him away where he will be quite alone. Now, in the preaching of the Gospel, it is a very usual thing for our Lord Jesus Christ to save men in the crowd there and then; many thousands of souls have heard of Jesus and believed in him and found salvation in the midst of a throng of their fellows. But we nowhere read, in His Word, that he intends always to save people in throngs and crowds. On the contrary, there are some to whom he seems to say, "I shall not save you here; come away from the public assembly, and get into the quiet of your own home." Do not object and say, "But, Lord, I thought I could believe in thee here, and now, and so on now." That is not his will, for your believing is to be exercised out in the fields where you can be quite alone, or upstairs in that little room of yours, where, at dead of night,

you shall sit up in your bed, with nobody near you, and turn over in your mind the truths you have been hearing, and there and then put your trust in Jesus. It is dishonouring to Christ for us to say, "If we can only get large companies of people together, and arouse them with stirring appeals and sweet singing, we are sure to get them converted." The crowd has really nothing to do with the matter of conversion; and yet, if we get to regard the presence of the crowd as essential to the conversion of anybody, he will very likely take that individual apart, as he did with this blind man when he took him by the hand, and led him out of town.

The next point is this. Our Lord usually wrought his miracles instantaneously, yet he would not be tied down always to work in the same way. So this blind man is gradually enabled to see; first, only partial sight is granted to him, then the obscuring film is removed, and he sees clearly. There is a deep spiritual lesson for us in this action of our Lord. Perhaps somebody has said, "I know that So-and-so found peace with God in a moment; and I cannot believe until I get the blessing in the same way." My dear friend, let me tell you very solemnly that you must not presume to make any stipulation with Christ as to how you are to believe, and when you are to believe. If you mean to be his follower, you will have to get rid of that proud spirit, and leave the Lord to save you in his own way. Some find love and peace in an instant; but there are others who first receive a little light, and then a little more, and a little more, till gradually they see as clearly as this man did. In the tropics the sun seems, in the morning, to lean up the horizon, and to turn darkness into light in a very short period; but in this country, the sun gives us longer notice of his coming; he shoots many arrows of light before he himself, with rosy steps, advances in the full glory of the dawning day. It is just so in the spiritual realm; there are some tropical Christians, who pass from darkness to light in a moment; others are of the temperate zone—slower in their growth, yet they receive the light just as surely as the others. When you read the story of any one's conversion, do not say, "That is the way I am going to be saved." Of course, there is only way of salvation; that is, by faith in Christ; but there are many ways in which Christ gives this great blessing to the sons of men, and you must leave him to work in his own way. The Spirit, like the wind, bloweth where he listeth, and when he listeth; and, if you try to dictate to him, you will grieve him, and miss the blessing you desire to obtain.

Further, the Saviour employed means which these people had not suggested, and which probably appeared to them to be quite unsuitable. In a similar fashion, my friend, I hope that you are going to be saved, and I urge you to look to Christ that you may obtain salvation through him; yet it is quite possible that you are not going to be saved in the way you think. You are very fond of your minister, and he is very helpful to you in many ways; yet, probably, God means to bless you by some other servant of his, perhaps by some holy woman. The Lord has, many a time, brought

"her ladyship" into the light by means of the cook or the housemaid; and "my lord" has been brought to the Saviour by a man whom he would hardly have employed to black his boots. The Lord can use whatever means he likes, and sometimes he uses means which we should never have thought of using.

I have heard of a father, who used to pray much for the conversion of his sons and daughters, yet he did not see one of them saved. When he came to die, his family had all grown up, and they had themselves become the heads of other households. He sent for them to come to his bedside, and he prayed very earnestly that he might die so joyful and triumphant a death that they might be convinced of the beauty and power of vital godliness, and seek the Saviour for themselves. That was his plan of bringing his family to Jesus, but it pleased the Lord to allow him to be in great pain of body and much distress of mind; indeed, he was in such anguish of heart that his testimony to the power of grace was of a very negative character. He had no songs of triumph, but he had many moans of pain and many questions about his spiritual state. God puts many of his children to bed in the dark, but they are his children all the same. It is of the wicked that it is written, "There are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men." God's best servants often pass away under a cloud, and it was so with the friend of whom I am speaking. One of his last utterances was the expression of his intense regret that his sons would be confirmed in their unbelief by his experience in his dying hour; yet mark what really happened. They all knew of his genuine piety. They had not a doubt about that matter, for they reckoned him to be one of the best of men; and, as they gathered in the house after the funeral, the eldest son said to them, "Brothers and sisters, our father died a very sad death, yet we know that his soul was saved. We all know that he trusted Christ as his Saviour, and that he lived a most godly life. Now," said he, "if such a man as our father found it hard to die, think how much harder it will be for us if we have to die without a Saviour." The same thought had occurred to the rest of the family, and it was not long before they all sought and found their father's God and Saviour. You see, the Lord really heard his prayer, and granted him the desire of his heart, though not in the way he expected; and he will hear you, my brother, and he will hear you, my sister, but the answer may not come in your way. The Lord has his own way of doing his own work; and, sometimes, he adopts very singular methods to teach us that there is no power in the method he uses, but that all the power lies in himself.

III. The third thing to be noted in this narrative is that our blessed Lord takes care to honour His own name when he makes His weakness. He did not touch the blind man's eyes in the way His friends asked him to do it; but he did open his eyes, and he did a great deal more than that for him; and I want you to notice how the Lord Jesus brought the imperfect faith of this man

and his friends, though he also rebuked its imperfections.

First, our Lord condescended to guide this blind man. This is one of the most beautiful incidents in Scripture; I should like to meet with an artist who could worthily depict Christ leading that blind man out of town. It is not everybody who would undertake such a task as that, but our Lord condescended to take by the hand this poor fellow, who could not see anything, and lead him right away from the crowd that had gathered. It was something to be that blind man; I think I would be willing to lose the sight of my eyes if I might be led by Christ, as he was. O blessed blindness, that brings Christ into close contact with this poor man! Was he not greatly honoured? Surely, he was the most highly honoured blind man who ever lived, thus to have Christ to guide him. Sometimes you see a blind man led by a dog; and sometimes by a child; but Christ himself undertakes the task in this case. The blind man believed in Jesus emphatically to be led by him and Jesus led him further than he expected.

Note next that Christ left all the rest of the crowd for the sake of this one blind man. I do not know how many there were to whom Christ was preaching, but he said "Good-bye" to them all that he might take this poor blind man by the hand and lead him out of the town. Have you not dear friends found the Lord Jesus Christ deal with you sometimes, as if you were the only person in the world? Was not his love been an graciously manifested that you have said "Why, if I were the most important person in the world he could not do more for me than he has done." So, on this occasion Christ left everybody else that he might devote all his attention to his one blind man. He seemed to say to him, "My friend I am going to take you into my service that I may perform an operation upon you and I want you to be alone with me that I may give all my thoughts to your case."

On nothing all others said "Christ coming to cure this blind man. For altho' he uses the title of his mouth, then he lays his hands upon the man, and asks him whether he can see anything." After his answer, telling that the cure is working, Christ puts his hands again upon the blind man's eyes and makes him look up. Christ does not give his entire attention to the man, but he looks to him all at once, but he works the miracle as gently as the wisest nurse or the most tender mother.

AS TO COLDS
Feed a cold—yes, but feed it with Scott's Emulsion. Feeding a cold in this way kills it. You cannot afford to have a cough or cold at this season or any other. Scott's Emulsion will drive it out quickly and keep it out. Weak lungs are strengthened and all wasting diseases are checked by Scott's Emulsion. It's a great flesh producer.

Scott's Emulsion is the best and most reliable way to get well again with a cough. When the Lord has taken pains to prevent us from attaching too great importance to the man, himself, he will honor him in the mean.

I have already called your attention to this fact. The blind

man's friends trusted too much to Christ's touch, and too little to Christ himself. He wanted to cure them of that evil, so he touched the man, yet left him unhealed. But after he had taken him out of the town, and away from the people, he did, after all, heal him by a touch, or something more than a touch, for he put his hands upon him twice; so that, though there was a touch that did not heal, there were afterwards two touches that did. It was as though Christ would say to them, "How foolish you are to trust in the touch instead of in me! But, when I have cured you of that folly, then will I put honour upon my touch, which is the method by which I usually heal the sick."

It is so, too, with you who hear the Gospel, yet who seem to hear it in vain, for the Lord means you not to trust in your hearing, but to trust in him. After he has cured you of that evil, I should not wonder if you hear the Gospel twice as well as anybody else does, and I expect that it will come with double power to your soul. It is so in this narrative, and it is often so as a matter of spiritual experience. When the Lord has taken us away from trusting in ordinances, then he shows us what great blessings come from the ordinances when they are rightly observed. When we trust to the preacher, or the preaching, we get nothing; but when we trust in Christ alone, then he makes the preacher, and the preaching, and other means of grace to be the channels of blessing to our souls.

Then, lastly, the Lord sent that man home without letting any one in that neighborhood know of the cure he had wrought. Christ thereby seems to say, "There are many whom I heal of whom nobody knows." There is a message to us preachers in this incident: Christ seems to say to us, "This is often my way of saving souls. I give the healing touch, but you do not know anything about it." Certainly, none of us can calculate the amount of virtue which pours out of Christ through the preaching of the Word. The last great day alone will reveal the myriads of men and women who have been brought to Jesus through the preaching of the Gospel, but who, nevertheless, were never known to the preacher himself, although they were converted through his instrumentality. O brothers and sisters, keep on telling poor sinners about the Saviour! Try to bring them into contact with Christ. You may not actually see him open their eyes, for he may take them out of town, and work the great miracle privately. You bring them into contact with Christ; and, although that may not save them, it will lead us to their salvation; and, therefore, you will be doing good service to them and to your Master, too. Preach away, my brother, and preach nothing but Jesus. Teach your classes, my brothers and sisters, nothing but Jesus, and seek to get his hand into contact with the children of men. But, when you work, and when you pray, do not lay it down that God must bless souls by you, or be satisfied else; but say to him that, if he will but save them anyhow, you will be content and thankful. And as for you, poor sinners, seek salvation by simply trusting in Jesus; and if you have not any clear vision of him at this mo-

ment, get you to your knees, and rise not till you have found him as your Saviour. He has his own ways and methods of working; so you must trust him, and not the method, and he will bless you with life eternal. So may he do, for his own name's sake! Amen.

URGENT THE HIGHEST MOTIVES.
Avoid appeals to personal interest or feeling, such as that it is a good business investment for this life, for a young man or woman to become a Christian; or that it would please friends. Religion, first of all, is right relation to God. We ought to live religiously because God has so made us, and because he seeks our good will on the basis of his good will to us. In the deep experience of the soul we are dealing with him. We find eternal life in the knowledge of God, and we know God in Jesus Christ, whom he hath sent. I mean not to hamper you with rules, but simply to make some suggestions, which may lead to other thoughts. We

might have done. So it comes to pass that, although the man does not get what his friends asked for him, he gets something a great deal better, for Christ gave him a complete cure, so that "he saw every man clearly." Christ did not send him away with one eye opened and the other still remaining closed, or revealing just a little light in one corner of it. Christ did not leave him cross-eyed or short-sighted, but "he saw every man clearly."

It is so, too, with you who hear the Gospel, yet who seem to hear it in vain, for the Lord means you not to trust in your hearing, but to trust in him. After he has cured you of that evil, I should not wonder if you hear the Gospel twice as well as anybody else does, and I expect that it will come with double power to your soul. It is so in this narrative, and it is often so as a matter of spiritual experience. When the Lord has taken us away from trusting in ordinances, then he shows us what great blessings come from the ordinances when they are rightly observed. When we trust to the preacher, or the preaching, we get nothing; but when we trust in Christ alone, then he makes the preacher, and the preaching, and other means of grace to be the channels of blessing to our souls.

Then, lastly, the Lord sent that man home without letting any one in that neighborhood know of the cure he had wrought. Christ thereby seems to say, "There are many whom I heal of whom nobody knows." There is a message to us preachers in this incident: Christ seems to say to us, "This is often my way of saving souls. I give the healing touch, but you do not know anything about it." Certainly, none of us can calculate the amount of virtue which pours out of Christ through the preaching of the Word. The last great day alone will reveal the myriads of men and women who have been brought to Jesus through the preaching of the Gospel, but who, nevertheless, were never known to the preacher himself, although they were converted through his instrumentality. O brothers and sisters, keep on telling poor sinners about the Saviour! Try to bring them into contact with Christ. You may not actually see him open their eyes, for he may take them out of town, and work the great miracle privately. You bring them into contact with Christ; and, although that may not save them, it will lead us to their salvation; and, therefore, you will be doing good service to them and to your Master, too. Preach away, my brother, and preach nothing but Jesus. Teach your classes, my brothers and sisters, nothing but Jesus, and seek to get his hand into contact with the children of men. But, when you work, and when you pray, do not lay it down that God must bless souls by you, or be satisfied else; but say to him that, if he will but save them anyhow, you will be content and thankful. And as for you, poor sinners, seek salvation by simply trusting in Jesus; and if you have not any clear vision of him at this mo-

Advertisement for OXFORD Teachers' Bibles and S. S. Scholars' Bibles. Includes text: "To say that a Bible is the best of the Old and New Testaments..." and "OXFORD Teachers' Bibles With New 26th Century Helps arranged in One Alphabetical Order..."

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learn grammar by reading good literature. We learn to play on the harp by playing on the harp. Every scholar has his own grammar and every harpist has his own touch, and that peculiar personal characteristic is the chief thing in art. Andrew found the secret of all true method when he just went and did the thing his heart prompted. I have brought you this simple lesson that you may be encouraged and inspired to undertake more specific personal work for the Master. The joys of the Christian life are not in heaven alone in the life to come; they are here and now. There is no joy greater than to be instrumental in the spiritual-birth of a soul. Heaven itself does not hold a greater happiness than that of leading a soul into the light of life, and as we look out on the future for another year of labor together, I can have for you no better wish or more ardent prayer than that this joy may be yours, that you may join the hosts of heaven about the throne of God in raptures over repenting sinners.—W. R. Wood.

Editorial

We are frequently asked questions about "the kingdom of God," "the kingdom of heaven," and asked to explain the relation of the kingdom to the church. It is a large subject, and we have intended to prepare a series of articles about it carefully covering what the Bible says on the subject. Various views are held, and there is much confusion of thought in regard to the matter. Is the kingdom of God the cause of Christ in the world? Is it composed of all Christians? Is it composed only of the churches? Various and elaborate answers are given to these questions, and sharp controversies have raged around them.

When now going into detail, we venture to suggest the following: In so far as the kingdom of God means the reign of God, all who are subjects of that reign are members of that kingdom. In this view all regenerated people are included, whether church members or not. In so far as the kingdom of God means any visible organization, it includes only church members, since the churches are the only visible organizations enjoined in Scripture. The kingdom of God can be considered from either of these points of view.

Of course the Bible contemplates that all who are regenerate will be church members, and also that only regenerated people will be church members. Hence the ideal state of things is for all who are subject to God's reign, and only such, to be church members, and so for the kingdom to include only the churches. As a matter of fact, however, we find regenerate people in the churches and regenerate people outside the churches, and it is sometimes difficult to adjust the statements of our beliefs so as to fit what is, rather than what ought to be.

A man who is regenerate, but not a church member, is subject to the reign of God, and so belongs to the kingdom in spirit, but not in form. His relation to the kingdom, therefore, is incomplete. A man's joining the church does not make him subject to God's reign, for he has no right to be a church member until after he has submitted to that reign. His joining the church is a formal declaration of the previously existing fact that he has yielded to God's reign. So far from church membership being essential to salvation, salvation is essential to church membership. It is, however, the duty of all who are saved to be baptized and to be church members, and that is the Scripture ideal. Those who are saved and yet have no church membership, are like soldiers who have volunteered and been accepted, and yet have not put on the uniform and taken their places in the ranks. The army regulations do not contemplate any such state of things. Neither do the Scriptures contemplate men's being Christians and refusing to be church members. All who are in the kingdom in spirit, ought to be so in form also; hence their relation to the kingdom of God is defective until they become church members.

Such, in brief, is our view. At some time we hope to elaborate this view in a series of articles which shall cover the whole ground, but which will not at

tempt to exhaust the subject. Libraries have been written, and more will be written on this theme; but it seems to us a few words are needed along the line we have indicated.

In his communication published in our issue of Oct. 27th, Dr. Mullins included a letter from Dr. Strong containing the following: "The Western Recorder in quoting my statement that the Baptists in England in 1640 numbered twenty or thirty thousand, should have also quoted my other statement that Baptist history proper began in 1640."

In that communication Dr. Mullins began with the statement: "I have no fondness for controversy, but I am in earnest in seeking the truth." He had already in the *Review and Expositor* spoken of any one who quoted Dr. S.'s statement as to the number of Baptists in 1640 and failed to quote his other statement, about Baptist history proper beginning in that year "as a mere controversialist," as "making a man say what evidently he did not intend" and as guilty of "wilful and adroit perversions of what writers say." When the *Biblical Recorder* applied these expressions to this paper, Dr. M. made no disclaimer; and when we asked him squarely whether he intended such application, he declined to answer, under the plea that "the limits of good journalism" did not warrant his answering our question.

When things are said in general reflecting on character or conduct, and these things are applied to a particular man, he has a right to know whether or not they were intended to apply to him.

In his communication of Oct. 27th, Dr. Mullins spoke of sending Dr. Strong the *Western Recorder* of Sept. 1st and of Oct. 20th, along with his (M.'s) comments in the *Review and Expositor*, and Dr. S.'s letter, noted above, came in reply. Dr. M. said nothing about sending Dr. S. a copy of our issue of July 14th, where we noted and commented on the statement we were accused of guiltily omitting. Dr. M.'s "seeking the truth," however "earnest," did not lead him far enough to put the whole case before Dr. Strong. So we wrote to Dr. S. asking whether, when he wrote Dr. M. he was aware that on July 14th we had noted and commented on his statement which we were charged with omitting; and whether those who quoted "the last statement" were under any more obligation to quote also "the former" than were those who quoted "the former" to quote also "the last statement." Here is his reply:

"Dear Dr. Eaton:—I thought the whole matter of so little importance that I do not clearly remember the details. I think, however, that I did not know that the *Recorder* had noted my first utterance and commented on it. But my memory is very indistinct. The fact that I said the *Recorder* ought to have quoted both parts of my address seems to indicate that I did not know. Both parties in quoting me ought to quote both parts, for they hang together. Faithfully yours, AUGUSTUS H. STRONG, Rochester, N. Y., Nov. 2, 1904.

It is thus evident that had Dr. Mullins put the whole case before Dr. Strong, he would not have

written as he did. It is evident also that Dr. S. holds that to quote "the former" and omit "the last statement" (which those papers to which we were replying had done) is as bad as to quote "the last statement" and omit "the former" (which the *Recorder* had not done, but which, it was wrongly charged with doing). Dr. Mullins sharply condemned what the *Recorder* was wrongly charged with doing, but he had no word of condemnation for what the other papers in question had done, which Dr. Strong condemns. Thus the matter stands, and thus the *Recorder* is fully vindicated. What next?

Nor long ago one of the "liberals" denying the authority of Scripture, said among other things: "What is needed is a positive statement—of the larger truths and a reconstruction of theology upon the new truths that have been discovered." We have been having talk like that for a generation past. So the writer sent a letter to this "liberal" asking that he name one of these "larger" and "new" truths, just one. In reply the "liberal" named one (?), and here it is: "There is no evidence of a supernatural revelation—an infallible revelation given once for all. This is our 'new truth' that is settled in my mind beyond serious controversy."

So this old denial, old when Tom Paine said it over a century ago, is the best the "liberals" can furnish as a "new truth," after all their boasting. *Parturient montes nascitur ridiculus centus*. Nothing so substantial as a mouse comes from all their laboring. We think it time the "liberals," in very shame, quit talking about "new truths" and "larger truths."

The "positive statement" called for, can never be furnished, because there is nothing to state. These alleged "larger truths" and "new truths" do not exist. When called on to name one, all the "liberals" can do is to name an old denial which is as old as infidelity. Their creed consists of denials plus moonshine.

Prof. Benjamin W. Bacon, of Yale, is a leading light among the "liberals." He is one of the two men in America (Dr. Toy being the other) who have done some original work in the line of "higher criticism." If anybody is entitled to speak for the "progressive" theologians, Dr. Bacon is that man. Well, Dr. Bacon in the current number of the *American Journal of Theology* (p. 687) says: "Practically, then, as well as theoretically, the progressive religious world is deplorably lacking in well-defined principles."

This is a very significant utterance. The idea of making teachers in religion out of men who are "deplorably lacking in well-defined principles"!!! This is not the language of a conservative theologian to be waved aside as "an orthodox slander." It is the deliberate utterance of the man who has the best right to speak for the "liberals." According to Dr. Bacon they are deplorably lacking in principles, and who is there that will dare to contradict him?

Dr. Bacon, for all his "liberalism" can see a few things, and he warns his fellow "liberals" that even obsolete opinions must be guaranteed exemption from the corroding touch of criticism, lest piety perish with them from the earth.

These "liberals" are nothing else than infidels, though they are mild-mannered and soft speaking. "Liberalism" is simply infidelity softened, diluted and perfumed. Its alleged "larger truths" and "new truths" are simply old denials. Only this, and nothing more.

We are constantly told that "thinking men" are prevented from being religious by the "bigotry," "traditionalism," &c., &c., of preachers. It is insisted that if we would only "liberalize" our teaching, these "thinking men" would become actively religious and would do great good, which they are now prevented from doing. Indeed this is a standing chestnut of the "liberals." It is seldom that one of them makes a deliverance at any length that he does not fling this chestnut at us.

We respectfully ask—why do not these "thinking men" form a religion of their own and go to doing the good they are so anxious (?) to do? Who is hindering them? What can they be "thinking" about to allow the "bigotry," "narrowness," "traditionalism," &c., &c., of the unthinking to prevent the good these "liberals" might, could, would and should do? For "strong minds" to be thus deterred by "weak minds" is pretty hard on the "strong minds." Really strong men do not plead the baby act in any such fashion. We know of no exhibition of mental weakness equal to the plea that "thinkers" would be religious but for the defects of the "unthinking." That in a country where there is complete religious liberty "thinking men" are prevented from being religious by the prejudices of the unthinking is too absurd for anybody except a "liberal" to believe. But when a man rejects orthodoxy, there seems nothing too absurd for him to believe.

THERE is an admirable article in the November *Atlantic Monthly* on "Improving the Style of the Bible." It is by Prof. J. H. Gardiner, and it expresses what we have all along contended for, that the English of the revised version is weaker than that of the old version. God's Word should be translated from the original tongues into the strongest English possible for English speaking people, into the strongest French possible for French speaking people, into the strongest German possible for German speaking people, and so on.

The author shows that: "Feeling and emotion cannot be expressed by abstract general words," and hence the introduction of such words into a version of Scripture weakens the force of the language. This is specially true of the Twentieth Century Testament. The American Revision is the best of the new versions, though it is inferior in force of English to the old version. The Canterbury revision comes next and the Twentieth Century Testament is the weakest of all. The object of this last is to put the New Testament in such language that the meaning will be clear to all readers, and to doing this "emotional richness of expression" has been sacrificed.

We renew our advice to use King James' version in both public and private devotions and to have a copy of the American Revision convenient for reference.

Editorial Varieties

The result of the Presidential election is not known as we go to press. We hope none of our readers will lose any religion over it, however it goes.

Dr. A. E. Dickinson has entered upon his fourth year as editor of the *Religious Herald*. We extend our congratulations. We hope he will round out half a century in the editorial chair.

The California Grape Acid Association has deposited \$25,000 as a reward to "any person who will devise a process to utilize grapes for grape acid." The headquarters are in San Francisco.

The *Expositor* and *Journal* speaks of the *Western Recorder* as "a fair, square, honest, open and brotherly paper." Thanks; that is what we try to be.

An exchange, speaking of the wonderful sale of Spurgeon's sermons, which continues unabated, says: "One sermon has been printed every week for two thousand eight hundred weeks, and there are several hundred remaining."

It was decided at the Baptist Pastors' Conference Monday that the Baptist Union Thanksgiving meeting this year be held at East church 11 a. m., Nov. 24th, Evangelist T. T. Martin to preach the sermon.

The N. Y. Christian Advocate is paying a tribute to Dr. Lorimer, says: "Dr. Lorimer could preach to the half educated in a way to make them feel they were educated." Also: "Dr. Lorimer's mental and physical constitution was a battery of oratorical enthusiasm."

Mrs. Ogden, widow of Wm. B. Ogden, bequeathed a nephew \$5,000 on condition he would drink no intoxicants and use no tobacco till he was 21 years old, and \$5,000 more in case he abstained till he was 26. His abstaining will do him far greater good than the \$10,000 can do him.

The "Holy Synod" of Russia have promulgated a special prayer against Japan to be used in all the churches in Russia and by all the faithful in their homes. Among other things this prayer calls on God to do to the Japanese as this: "Strike them as with lightning and give them into the hands of thy faithful troops."

The "Baptist Congress" is in session at the Broadway church as we go to press. The programme, as published by us, is being carried out. Of the appointed speakers, eight are from Louisville, three from Chicago, two from Georgetown, and one each from Cincinnati, Norwood, O., Buffalo, Newark, Shreveport, La., Terre Haute, Richmond, Nashville, Rochester, Granville, O., New Haven, and Milwaukee.

An honored brother writes to ask whether we favored abolishing the public schools in saying: "Oh! for the glad day when every Baptist child shall be in a Baptist school." Not at all. It would indeed be a great thing if every Baptist child could have Baptist training from the beginning. But since we are not provided for this, it is useful to send Baptist children to the public schools. And even if we were provided, public schools would still be needed, until all other denominations were similarly supplied.

The recent death of M. Bartholdi, who spent ten years working on the famous statue of Liberty in New York Harbor, revived interest in the man. The statue was the gift of France to the United States. The idea was that Bedloe's Island, where the statue stands, would be made a sort of American Pantheon, where the bodies of great and heroic Americans would be placed, with their names inscribed above them. This statue is claimed to be the largest in the world, larger even than the statue of Barometos at Arona, Italy.

The continuance of the war in the far East leads to criticisms on European's saying at the outset that the terms of peace would be settled in Tokio. Fortunately for him he named no time. When Sir Charles Napier was about to start for the Baltic at the beginning of the Crimean war, he said he would be to St. Petersburg in 10 days in three weeks. When Gen. Buller took command of the British troops in the Boer war, he said he would get his Christmas dinner in Pretoria. These boasts signally failed. When in the Franco-Prussian war Napoleon III. left Paris for the front he said, "I will return one day dead or victorious." This was fulfilled.

Strong New Strain that Cures Kidney and Bladder Diseases, Rheumatism, Etc.

We have recently discovered the new specific cure for Rheumatism caused by acid in the blood, or disorder of the kidneys or urinary organs...

Among the many testimonials received the Hon. R. C. Wood, of Lowell, Ind., writes that in four weeks Alkiva cured him of Rheumatism and urinary action of the kidneys...

The only importers of Alkiva so far are the Church Kidney Cure Company, of New York, and they are anxious to prove its value that for the sake of introduction they will send a free sample of Alkiva...

Mt. Washington—Pastor Cain: Joy of salvation and Pray without ceasing. Protracted meeting began Sunday.

Ormsby Ave.—Pastor Cannedy: Neglecting salvation. 3 by letter 1 for baptism.

Oakdale—Bro. Ray: Gospel giving: Christ our Substitute and baptism. 13 for baptism, 5 by letter and 1 restored.

Pewee Valley—Pastor Bennett: Christian responsibility. 2 by letter.

Mt. Olivet (Negro)—Bro. J. W. Warden: Law and Grace.

Hope Mission—Pastor Bruce reports a good week at the Mission and at the jail.

SEMINARY NOTES.

BY C. W. KNIGHT.

The church at Campbellburg, Ind., has called Bro. E. L. Morgan for half time.

On November the 2nd Bro. E. D. Morgan and Miss Irma E. Lee, of this city, were married. Bro. Morgan was a member of the class of 1904, and is now pastor at East New Market, Md. Bro. E. L. Morgan officiated at the marriage.

Bro. Jester has been called to the care of Millville and Erlanger churches.

Prof. McEllothlin is attending the Texas State Convention this week, which convened at Waco.

Quite a number of professions have been made as the result of the students' preaching on the streets on Saturday night.

The number of students in the various classes are about as follows: Biblical Introduction, 88; Old Testament Interpretation, 108 men and about 25 women; New Testament Interpretation, 101 men and about 25 women; Sr. Hebrew, 33; Jr. Greek, 32; Systematic Theology, 75; Biblical Theology, 38; Com. Religion and Missions, 52; Homiletics, 80; Jr. Church History, 73; Sr. Church History, 42; Ecclesiology, 58; Pastoral Duties, 40; Personal Workers, 20.

The subscription list for the Baptist Review and Expositor is gradually increasing. Every Baptist preacher would do well to take this religious journal, edited by our efficient faculty.

November the first was our missionary day. Partial report of work done by faculty and students in the month of October, 350 sermons, 15 addresses, one church organized, 31 additions to the church; 31 professions; 52 or more of the students are doing work in the various missions of the city. Dr. Mullins spoke on "The Eastern Question"; Will Russian dominate the East? Dr. Carver spoke on "Japanese Christian History." Both of these lectures were highly appreciated.

The students were invited to attend a reception given by Chestnut Baptist church on November the fourth.

We were pleased to have Dr. J. N. Prestridge dine with us Thursday evening.

Quite a number of the students heard Mr. Swallow, the Prohibition candidate for President, on Nov. 1st.

Bro. J. L. Jackson filled his appointment at Butler, Ky., and baptized two.

Supplies for Sunday: Bro. H. H. Morehead, Henderson, Ky.; J. E. Martin, Dayton, Ky.; G. B. Baker, Utica, Ind.; N. F. Jones, Gramletta.

Dr. McEllothlin conducted chapel exercises, giving some helpful thoughts and principles as to the correct interpretation of the Sermon on the Mount.

Bro. Vernon conducted our mid-week prayer service; subject, "Jesus only," and Bro. A. C. Fyfe and J. M. Jones made speeches at our Monday night missionary meeting. This meeting is held every Monday night.

Dr. Mullins, McEllothlin and Eger will present papers at the Baptist Conference which convenes at the Broadway church this week. Dr. J. E. Canney was elected Vice-President.

THE STATE.

Pastor J. H. Butler writes from Lewisburg: "We have just closed an excellent meeting with this church, continuing for ten days. Pastor J. E. Holbe, of Mt. Sterling, who recently came to our State from Mississippi, did the preach-

his splendid sermons. Large congregations assembled night after night, and although there were but few conversions, yet we feel that great good was done. As to visible results, two were received for baptism and one under the watch-care of the church. To God be all the glory."

Pastor W. J. Levy writes from Edmonston, Ky.: "I have just closed at Eastport church, Metcalf county, one of the most successful meetings had for many years, with 25 conversions, 20 additions to the church, 17 baptized, the rest at an early date will obey the ordinance. Thanks be unto God which giveth us the victory through our Lord Jesus Christ. With kindness you are in sympathy with us."

Pastor B. A. Seiger writes from Sebree: "My work has moved slowly, but I believe on a solid basis. We had a fine meeting here in the spring, 15 baptized, additions in all here 24. Held a meeting at a school house near here, did all the preaching; had a fine meeting; 5 baptized. Held a meeting at Grove Creek; only one by letter; good work done however. Bro. C. H. Gregston preached for us. I am in a meeting at Roberts; seems to be no interest yet. People seem little interested in mission work."

Bro. Chas. Gregston writes: "On last Sunday night we closed a two weeks' meeting with the church at Hebbardsville, Henderson county, which resulted in about 30 professions of faith and 17 additions to the church. 3 of them coming under the watchcare till they could obtain letters, the others received by baptism. Last Sunday morning at 11 o'clock a large congregation gathered at Mason's Landing on Green River, where 14 happy converts were buried in baptism according to the commands of our Lord Jesus Christ. We had the assistance of Bro. P. E. Gallin, of Madisonville nine days of the meeting, who preached with his usual power and earnestness, and his services were greatly appreciated both by pastor and people. This is our second year's work at Hebbardsville. We have a noble band of brethren and sisters there who appreciate the efforts of a pastor, and by their own personal assistance in the work they prove their faith by their works."

Pastor G. E. Benson writes: "Will you kindly announce the dedication of Cropper Baptist church, which will take place on Nov. 20. Bro. J. J. Taylor will preach the dedicatory sermon. All former pastors and the brethren of the Association are most cordially invited to be with us."

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it cleanses the system, gets rid of all the impurities, the gases and impurities always present in the stomach and intestine and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is Stuart's Charcoal Lozenges; they are composed of the finest powdered willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that so possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clean the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some cases a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

THE CONVENTION'S PERIODICALS

PRICE LIST PER QUARTER.

Table listing prices for various periodicals: The Convention Teacher \$0.12, Bible Class Quarterly \$0.12, Advanced Quarterly \$0.12, Intermediate Quarterly \$0.12, Lessons Leaf \$0.12, Primary Leaf \$0.12, Child's Leaf \$0.12, Kind Words (weekly) \$0.12, Youth's Kind Words (semi-monthly) \$0.12, Baptist Boys and Girls (large 4-page weekly) \$0.12, Bible Lesson Pictures \$0.12, R. Y. P. U. Quarterly (for Young people's meetings) in orders of 10, each \$0.12, R. Y. P. U. SUPPLIER, Topic Card, 75 cents per hundred.

How to Organize—With Constitution and By-Laws. Price 10c per dozen.

Bro. R. F. Quarterly in list above.

- 1. Their intrinsic excellence. 2. Their special adaptation to our people. 3. Their advertisement of the Convention's work. 4. Their value in denominational training. 5. The basis for the Board's best-ness operations. They are used in 80 per cent of all the reported Sunday Schools in the South. Why not every School support the Convention in this work? Why not 100 per cent? Every School increase the Board's usefulness. Samples sent on request.

BAPTIST SUNDAY SCHOOL BOARD,

710 Church St. J. M. FROST, Secretary. Nashville, Tenn.

us and enjoy the day with us. Entertainment will be provided for all. Services begin at 9:30 a. m."

President J. J. Taylor on last Sunday preached the sermon at the dedication of our house of worship at Olive Hill and raised the \$250.00 asked for.

Pastor J. S. Wilson writes from Carrollton: "This month closes my second year with the church here. During the last few months we have beautified our house of worship, much to the delight of all. The Baptists here are a noble band of Christian workers, and have been liberal in the expenditure of time and means in accomplishing this work. We have a good congregation in attendance at each service. Under the splendid superintendency of Bro. P. W. Geier, we have one of the best Sunday Schools in the state. Remember us in our work here."

Pastor T. M. Smith writes: "On November 2 the writer baptized 29 converts, received 10 by restoration, 39 in all, the result of a ten days' meeting held with his church at Freedom, Rockcastle county. There were three of these 66 years old, one 55 and one about 50. The church was greatly revived. Bro. A. J. Pike of Breathed, assisted in the meeting. Bro. Pike is a strong preacher and an able defender of the Baptist faith. This is the writer's third year at Freedom church; has received into the church's fellowship 100 converts in that time; the church is now about 300 strong and in fine shape—not a hard feeling in the church."

Pastor S. M. Adams writes: "We have just closed a meeting of nine days' duration with the church at Hickory Grove, Kenton county. The pastor was aided by Bro. G. W. Argabrite, our State evangelist. He gave us a series of excellent sermons. Sin, the Atonement, and moral responsibility to the demands of the Gospel were Scripturally presented and pressed home with demonstration of the Spirit's power. Bro. Argabrite's Bible readings are very helpful. May the Lord bless this faithful servant of His with health and joy in his service. We baptized 16 and have 2 who stand approved for the ordinance."

Pastor R. J. Davis writes: "We have just closed a gracious meeting with the Clay Village church, in which we had the faithful effort and success of Bro. W. W. Horner, of Maypsick. The interest was good from the start, and we had large congregations to the last, the night congregations often overflowing. Eight were received on a profession of faith, two by letter, one under watch-care. The church was graciously revived. Bro. Horner preaches the Gospel with great force and directness. His sermon on the "Christian Home" stirred our people as they have not been stirred for years. The power of God was in it. He has special gifts for protracted meeting work. Bro. Horner was already a great favorite with our people, as was also his accomplished wife, whom he married here."

OTHER STATES.

Bro. Fred D. Hale writes from Wilmington, N. C., under date of Oct. 31st: "Pastor Wm. Lunsford, of Asheville, has been with us in a great revival meeting. The church was stirred to its depths, and there were 20 accessions to the membership. Yesterday was the greatest day in the history of my pastorate here. There were ten more additions to the church, and at night the big auditorium was packed, with chairs in the aisles and a large overflow into the gallery. There were 320 in the Sunday School. A splendid foundation is laid, and there is a fine prospect for a good work."

Pastor W. W. Lee writes from Rash, Ala.: "Bro. J. E. Barnard, of Cartersville Ga., aided me in a ten days' meeting at Scottsboro, Ala. The preaching was powerful, direct, pungent and greatly blessed of God to the good of our church and town. Thirteen additions."

Pastor G. O. Key writes from Nevada, Texas: "Please change my paper from Nevada, Texas, White River, Texas. My work here began Nov. 1st."

DEAR RECORDER: This scribble ran up to Chaplin, Ky., last week and tied the nuptial knot that made Mr. George Thompson and Miss Mary Stowers one in interest and destiny. Both parties are excellent Catholics and a host of friends and relatives were present at the Stowers home to see these two lives legally yoked together. May they live long to be a blessing to each other and to the world.

I have just closed a meeting with the Covington church. We had a delightful meeting. The Lord blessed us many times. Twelve and 5 were added to the church by baptism and 1 by letter. This delightful to work with such a consecrated pastor and people. Bro. Sampson, Wilson, and Tharp report a splendid beginning of the new church at Wise's Landing. Begins with 27 enthusiastic members. The church called Bro. George W. Edens as pastor. They could not have made a better choice in a pure gold. In the morning the Rev. St. Louis to see the sights. Bro. Willis Russell said it was not best for me to go alone, so he sends my boy along to look after me. Such kindnesses are not soon forgotten. More anon.

J. E. JOHNSON, LaGrange, Ky., Nov. 7.

FROM RUSSELLVILLE College work is progressing nicely. College spirit is fine in every way and enrollment keeps climbing upward. Our new building is an excellent library building is fast nearing completion, which will be hailed with joy by both the students and friends of the college. Dr. Dill of the First church of Bowling Green, gave us an excellent biographical lecture last Friday morning in the college chapel, taking as his subject Matthew Fontaine Maury. "The Pathfinder of the Sea." Dr. Dill certainly knows how to handle a subject and for one hour we were highly entertained and the dust of the unhoneored here appeared before us in flesh and blood, so earnestly and enthusiastically did the speaker handle his subject. Come again, Dr. Dill: we shall always welcome you.

A religious census of the town has been taken and workers put out in behalf of the Sunday School cause. The Baptist Sunday School showed a remarkable increase. Sunday morning in our here, contributions and spiritually. On next Sunday and Sunday night mass Sunday School meetings will be held in the afternoon at the Methodist and at night at the Baptist church.

W. S. SHIFFR.

THERE IS NO DISEASE ON EARTH

but what can be cured if treated in time and the proper remedy is used. Medical authorities have known for a long time that the berry called Alkiva is one of the best remedies agents known. Yucca Palmatoria (Palmetto Berry Wine) is made from a combination of Alkiva berries known curative properties, and the remedy known curative properties, and the remedy is made with a mixture of honey and success in the cure of all diseases of the stomach, kidneys, liver and bladder, and the minor ailments that are brought on by diseases of the mucous membrane and impure blood. This remedy works in harmony with nature, and is brought on by the Company, of Le Roy, N. Y., will cheerfully send you, free of charge, a trial bottle and full directions, and will refund money as they wish to convince you first that the remedy is all or more than they claim for it. It is also sold by druggists everywhere.

AMONG THE Churches.

LOUISVILLE.

Walnut St.—Pastor Eaton: Saving and losing and The Judgment. 5 for baptism, 2 by letter and 3 baptized. 58 additions since the meeting began, though the extra meetings closed a week ago.

Broadway.—Pastor Jones: Seventh anniversary. Members one of another and things that are Caesar's. 5 by letter.

Chestnut St.—Pastor Weaver: With Christ in Glory and The unpardonable sin. 2 for baptism.

East.—Pastor Gill: Like as a father and Seven sons of Seena. 3 by letter, and 1 restored. Bro. T. T. Martin begins next Sunday.

McFerran Memorial.—Pastor Hamilton: Elijah's prayer and Revival in Capernaum. 4 by letter and 1 for baptism.

Twenty-second and Walnut—Pastor Cree: Call to the saints and Excuses. Bro. Moore left Friday morning. 12 for baptism, 6 by letter and 12 baptized. A most satisfactory protracted meeting.

Clifton—Pastor Foster: Laying aside every weight and Bro. J. M. Jones, The Beatitudes.

East Mead—Bro. S. W. Partee: Gethsemane, Pastor Greathouse, Love witnesses.

Franklin St.—Pastor Jenkins: Christian sacrifice and The Wonderful Saviour. 5 for baptism, 3 by letter and 31 baptized. Meeting closed with 79 additions.

German—Pastor Jansen: Divine love and God's love rejected.

Highland—Pastor Dawes: Quest for greatness and Quest for the Saviour. 3 baptized.

Logan St.—Pastor Watts: The coming revival and Conversion. 1 by letter.

Parkland.—Pastor Taylor: Faith of Moses, Bro. E. C. Dargan. The claims of religion and Triumph of redemption. 8 for baptism, 3 by letter. Meeting closed.

Portland Ave.—Pastor Longaker: Christ's sovereignty.

Southeast St.—Pastor Clarke: God's ambassadors. Bro. W. E. Foster: Christ knocking. 2 for baptism, 1 by letter and 1 baptized. Meeting continues. Sunday School reorganized.

Third Ave.—Pastor Ransom: The two victories and What is Christianity?

Twenty-sixth and Market.—Pastor Ford: Christian heritage and The Christian young man. 1 by letter, 1 for baptism and 2 baptized.

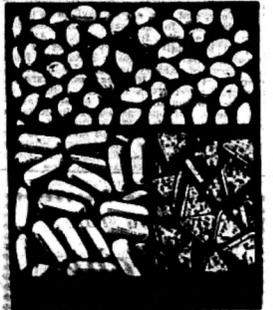
Thirty-sixth and Grand—Pastor Helwig: Jesus and the children.

Hazelwood—Bro. Hall: Excuses: Preparing to meet God and The Mack horse of sin. Meeting continues. 20 professions of faith.

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BLANDER, NEURALGIC, Bright's Disease, Dropsy, Gravel, Neuritis, General Weakness, Nervous, Urinary, Liver and Stomach Troubles.

3 Remedies Free. The... will cure by prepaid mail, in sixty numbers, whether man or woman, a complete list of names of their three new remedies for kidney troubles...



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Mr. Winslow's... has been used for over fifty years by all mothers for their children while teething...

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BELLS... CALIFORNIA... BELL'S...

finds a gradual enrichment in lovely service. But this revelation was too sudden now for Marian. She went blindly into the simple restaurant her father suggested, after she had vetoed the hotel he had gallantly mentioned.

OUT OF THE PRISON.

When Nicholas I. became Emperor of Russia, his first task was to put down a formidable section among the aristocracy of this realm, says The Youth's Companion. Many nobles who were simply suspected were thrown into prison. One, who was innocent, was by nature a man of fiery temper.

No quiet came to him save in the intervals of exhaustion that followed his fits of rage. A visit from a venerable clergyman on the ninth day of his confinement, produced no softening effect. The good man's prayer was heard with sullen contempt.

As soon as his visitor was gone the angry nobleman kicked the Bible, which he had left into a corner. What to him was the Word of God, who let tyrants abuse him? But when the terrible loneliness of succeeding days had gnawed him, he caught up the Bible and opened it, and his first glance fell on the middle of the Fiftieth Psalm.

Reverent hate gave way, and the spirit of a martyr took his place. Like the persecuted Christians shut up in the Roman dungeons he forgave his enemies. The shadows of wrong and death vanished in the new light that shone upon him from beyond.

Madame Dubois, once a beloved prison missionary in New York, from whose writings this story is taken, was in Russia when the condemned man's aunt and sister, with whom she was visiting, received a letter which was believed to be his last.

He had undergone his trial, and unable to prove his innocence, had been sentenced to death. On the day for his execution, while the women of his mansion walked in tears through the cramping parlors, suddenly at the door the sight of their doomed kinsman himself astonished them.

It was an unspoken for deliverance at the last moment. When the jailer's key unlocked the prisoner's cell, instead of the messenger of death, the Czar of Russia stood before him. A conspirator's interested letter had placed the innocence of the suspected nobleman beyond question.

TAKING HIM AT HIS WORD. Joseph Jefferson in his biography relates what was probably the last act of Artemus Ward.

"Just before Ward's death," writes Mr. Jefferson, "Robertson poured out some medicine in a glass, and offered it to his friend.

"Ward said, 'My dear Tom, I can't take that dreadful stuff.' " "Come, come," said Robertson, trying to coax the reluctant man.

"Would you?" said Ward, fully, as he stretched out his hand to grasp his friend's proffered for the last time.

A letter passed over the mother's face; better things than this had she faced unknown to her daughter. "Oh, my dear, if I could only go with you, if I could only!"

"Well, you can't," said Marian briefly. "I shall lose my brain if I don't start; good-by."

She kissed her mother passionately and stalked daintily away. Her mother peered after her from the doorway, the woe-hung face being framed through the market-place for her daughter, this which no mother can save us, come experience which God himself seems powerless to avert.

Yet this was no great affair to bring the look of apprehension to the mother's face or cause the daughter to seem like a martyr on the way to the stake. It was simply this: Marian Durban was going to look for a position as stenographer. She had made a tragedy of it. Yet around such seemingly insignificant events cluster many of our modern tragedies, while our heroes of to-day, not clothed in armor or grided with the sword, go forth to battle in threadbare suits and armed with rusty pens.

AN OBJECT LESSON

In a Restaurant.

A physician puts the query: Have you never noticed in any large restaurant at lunch or dinner time the large number of hearty, vigorous old men at the tables; men whose ages run from sixty to eighty years; many of them bald and all perhaps gray, but none of them feeble or feeble?

Perhaps you would be as common as to see a man who is a good observer or comment, but nevertheless it is an object-lesson which means something.

The point of all this is that a vigorous old age depends upon good digestion and plenty of wholesome food and not upon dieting and an endeavor to live upon bran crackers.

There is a certain class of food cranks who seem to believe that meat, coffee and many other good things are rank and bad, but these odious-looking individuals are a walking condemnation of their own theories.

The matter in a nutshell is that if the stomach receives the natural digestive juices in sufficient quantity, any wholesome food will be promptly digested; if the stomach does not do so, and certain foods cause distress, one or two of Sturtevant's Dyspeptic Tablets after each meal will remove all difficulty, because they supply just what every weak stomach lacks, pepsin, hydro-chloric acid, diastase and mucin.

Sturtevant's Dyspeptic Tablets do not act upon the bowels and in fact are not strictly a medicine, as they act almost entirely upon the food eaten, digesting it thoroughly and thus giving the stomach a much needed rest and an appetite for the next meal.

Of people who travel, also out of town Sturtevant's Dyspeptic Tablets, knowing them to be perfectly safe to use at any time and also having found out by experience that they are an infallible relief in any case, and eating as they have to, at all hours of all kinds of food, the traveler public for years have placed their faith in Sturtevant's Tablets.

Family Circle.

Stories for the Young and Old.

CLEAR THE WAY.

BY CHARLES MACKAY.

Men of thought be up and stirring, Night and day; Bow the ead—withdraw the curtain—Clear the way! Men of action, aid and cheer them, As ye may.

There's a fount about to stream, There's a light about to beam, There's a warmth about to glow, There's a star about to blow; There's a midnight blackness changing Into gray; Men of thought and action, Clear the way!

Once the welcome light has broken, Who shall say What the unimagined glories Of the day? What the evil that shall perish In its ray? Aid the dawning, tongue and pen; Aid it, hopes of honest men; Aid it, paper—aid it, type—Aid it, for the hour is ripe, And our earnest must not slacken Into slay.

Men of thought and men of action, Clear the way! Lo! a cloud's about to vanish From the day; And a brass wrong to crumble Into clay. Lo! the Right's about to conquer, Clear the way! With the Right, shall many more Enter, smiling at the door; With the giant Wrong shall fall Many others, great and small, That for ages long have held us For their prey. Men of thought and men of action, Clear the way!

BENEFITS FORGOT.

BY FRANCIS BENT BULLOCK.

Marian stood drawing on her gloves and watching her mother, who was dusting with absent-minded repetition the piano top. The large, one-handsome room, despite its long loyalty to the falling fortunes of the house, had begun to wear the appearance of gentle refinement in the threadbare arms of its easy-chairs and in the faded paper on its walls.

The mother, small and eager-eyed looked wistfully up at her daughter. "You wouldn't have to do this now, dear, if it wasn't for your father's failure. It does seem strange that when he did so much to help people, everybody should seem to forget him now that he needs help."

"Yes," said Marian abstractedly, more interested in her own future than her father's past. "I could tell you of so many people your father has helped, that won't do a thing for him now."

The color flew to Marian's face. "Has he asked them?" "There, dear, I don't know as I should have mentioned it. I only wish you didn't have to know, you are so sensitive; but as long as you have got to go out into the world for yourself—Your father has expected all these five years since his failure that something would turn up so you wouldn't have to take a position; there's been that trolley car attachment, and that air brake, and that summer drink, and now he's something about steam valves; but some how they haven't succeeded—any of them."

Marian's mother sighed, the sigh of a woman to whom the ways of the business world are past finding out. "So, later, he felt he just must write to somebody, and he sent a letter to Mr. Fulton, of Fulton, Forbes and Company. You see years and years ago Mr. Fulton tried to raise money to start himself in business; after all his friends refused him help, he came to your father, who was merely an acquaintance. Your father loaned him all the money he wanted and simply took his note without security; it was just at the close of the business boom, and it started him up at the right moment and made him a millionaire to-day. I didn't know a thing about it till last night, when your father was so disappointed he had written to me about it and had sent me a check for the money."

Marian nodded her glove together and continued, "If anybody is disappointed to me to-day, I shall simply die."

Marian's mother looked at her daughter with a look of surprise and said, "You are a little bit of a philosopher, aren't you?"

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OUR PRINCIPAL HEADQUARTERS.

Stories for Little Ones.

WALLIE.

BY DELIA WHITE SAMUEL.

It was during the last terrible Indian famine, and little, naked, starving children were swarming by the dozens about the mission school, begging to be taken in. But the school was full, running over, and even those in it had nothing to eat every day but a very little rice. Still, they were not starving, and at night when the doors were shut, the dreadful, starving dogs were on the outside.

But O, outside with the dogs was poor little Wallie. Only four years old, no father or mother, no sister or brother. The pitiful little skeleton, naked both in the heat of the day and the cold of the night, would peep in through the door every night, the deep, black, wonderful eyes so wistful, but as cheery as a cricket, and ask,

"Any one to stand for Wallie?" That meant that the news had gone among the orphans that over beyond the western ocean were kind men and women who sometimes wrote to the mission teacher to say, "Here are \$15 more, take in another little orphan and feed him."

But these letters had not been coming so often as they used to—just a few weeks ago. Every night Wallie ran up at the gate closing with the same cheery little query, and every night the teacher would say, so sadly, "No, dear," and again Wallie would slip off into the darkness.

At last, one night the teacher said, "I cannot stand it; if Wallie comes to-morrow night I shall have to take her in."

"But, we cannot, dear," the other teacher would say, "you know we have not enough rice for those we have."

And night after night would come and go, and every night was heard the same wistful pleading, "Any one to stand for Wallie yet." The tone was so cheery at times and O, so wistful. And the little ribs stood out higher under the brown skin, while the little arms and legs were like "peeling sticks," and the big eyes in the skull-like face shone like stars.

"I do not care," exclaimed the teacher at last, "if that child comes to-morrow night I shall take her in; I simply must. I know the Lord will feed her if I do and the dogs will get her if I don't—I can't stand it. I must."

For the dogs did get them, you know. The dogs were starving just as the children were, and many a little one was found asleep by the roadside with toes or fingers gnawed off.

"Any one to stand for Wallie?" The face was thinner still, the next night, the pig eyes brighter, and how they danced at the teacher's answer.

So in Wallie danced, to the bathroom, and the dirty little rack of bones was washed and the matted hair was combed, and Wallie slept that night as if she had not slept for months.

In the morning what lots and lots of children there were in that mission compound—every one was clean and tidy and as they sat in rows, each one's mug

was full of delicious rice—every one but Wallie's.

"Children," said the teacher, "Jesus is going to send some one to stand for Wallie soon, but he has not come yet. And she has no rice in her mug yet. Till he comes will you each give her a little of yours? You have only a little, I know, but could you each spare her just a pinch?"

So up one line and down another Wallie's mug went, and when it came back to her it was brimming over.

Now at that very time, away over in Canada, an Ottawa lady with a little bow of white ribbon on her breast was holding meetings telling big crowds of people how Jesus loved them, and begging them to love him.

One evening a great many men and women had stood up to let everybody see that they too loved Jesus, and at night after the lady went home, her host said:

"Well, those hard men have been reached but you have not touched Nellie yet." Nellie was the maid of all work.

"Don't be too sure," said the lady, "you cannot always tell, you know."

"I can in this case, that girl is as hard as a stone."

Late that night, the lady was roused by a faint tap on her door. She slipped out of bed and quietly opened the door. There stood Nellie in her dressing gown.

"I knew at once by her face that it was all right with her," said Mrs. — "her face was all alight."

"Can you tell me something to do for Jesus?" she asked. "I love him so I must do something for him."

What would you like to do, dear think."

"Well, I've got ten dollars here, I intended it for a new coat, but now I want to use it for Him. If I put five dollars to it would that feed a little orphan in India for a while?"

"It would, dear, it would feed and care for one for a whole year!"

"Then take it and send it for me, will you?"

"And do you know," said the evangelist, "just on that very day the mission teacher had taken little Wallie in from the dark and the dogs, and prayed the Lord to send some one to 'stand for her.'—Congregationalist.

THE MEANING OF THE CROSS.

Dr. Alexander Whyte relates how, one morning at family worship, he had been reading about the "Cross," and he stooped down and whispered to his little four-year-old boy at his knee:

"Do you know what a cross is, my boy?"

"Oh! yes, father," was the reply; "it's just the thing we climb on when we go to heaven."

"Could even John Calvin have given a better definition?" asked the delighted preacher.

"Ah! my little boy," he continued, "when you are as old a sinner as your father, you'll know experimentally the truth of your words."

There is much more in the lad's reply, imperfect though it is, than he knew; but the main thought in his mind was that the death of Christ, in its atoning value, was the medium by which he was to reach eternal happiness. The cross is the medium through which all heaven's blessing comes to us.

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Words of Wisdom to Sufferers from a Lady of Notre Dame, Indiana.



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If you feel bearing down pains on your forehead, pain in the back and bowels, vomiting, dizziness, or a desire to cry, or see flashes and faintness, or if you are suffering from any nervous or female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in plain packages.

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JOHN HAWKINS KEACH.

Dr. S. H. Ford has the following in the *Central Baptist* concerning the above pioneer preacher, who came to Missouri from Kentucky about the year 1830:

"Nearly thirty years ago in life's calm evening-time, not in defeat, but in conscious and proclaimed victory, in Ralls county, Mo., a noble, tireless, consecrated man of God, who was known to young and old around him as 'Father Keach,' passed into the light. I knew him well—knew him when ordained to the Gospel ministry in 1841, by the venerable and powerful ministers of that day—Haycraft, Dillard and Taylor—whose memories still live through out those upper counties of the States, John Hawkins Keach.

"His early life was spent in Jessamine county, Ky., near the little town of Nicholasville in which, in after years our own W. P. Yeaman held his first pastorate. There under the preaching of Edmond Waller, father of John Waller, and the example and influence of his codly father (who often preached both in Virginia and Kentucky) John was convinced, converted, baptized and received into the fellowship of Mount Pleasant Baptist church."

Doubtless some of the pioneer ministers of Kentucky will remember John's father, who died soon after reaching his new home, in 1831.

The Campbellite churches of the United States and Canada have recently, through their representatives, held an International Convention in St. Louis, which was attended by 20,000 of the followers of Alexander Campbell. The reports made by different committees along certain lines of denominational work are somewhat interesting, as showing the results of a year's work and totals as to churches, etc. Churches, 11,160; increase for the year, 177; communicants, 1,233,984; increase, 33,143; ministers, 6,631; increase, 118; Bible schools, 8,626; increase, 167; enrollment in Bible schools, 638,897; increase, 15,971; contributions paid to the various boards for all purposes during the year, \$7,457,300. Of this amount for ministerial support we noted \$4,310,000; church building \$650,000.

October 12 Harvlin College day at the World's Fair. At noon 300 persons of both, and a great time was had.

Pastor Boersman of Harrison

ville, aided by Evangelist J. H. Dew, is enjoying a most gracious meeting at that place. Bro. Dew is being greatly honored of God in the work in which he is engaged.

The St. Louis Association, composed of all the churches of the city, and no doubt some outside, only reported 300 baptisms for the year. A. P. Howells said it met and adjourned on the run. The report was that little or nothing had been done during the World's Fair period.

Pastor W. A. Simmons writes the following from Paris, Ky., to *Word and Way*, Kansas City:

"In all my ministerial life I have never had a harder struggle than the one through which I have just passed in severing my relations with Missouri Baptists.

"But I have received a most royal welcome in Kentucky. My church in Paris have done everything that generous hearts could devise to make us happy and comfortable. They filled our pantry with groceries enough to supply us for several months, and they have put the parsonage in first-class condition, and they are giving me large congregations to preach to. May the Lord greatly bless all of the dear people of Missouri, who love him and delight to serve him.

Joas N. BARRETT,
Louisiana, Mo.

There is undoubtedly a large element of ignorance in sinning. Jesus said of those who crucified him, "They know not what they do." They knew something about their deed, they had some opinions as to the character and deserts of Jesus; but there was a depth in their deed which they did not begin to fathom or penetrate. So is there a depth in all sinning, and indeed in all obedience, which is not understood. Both take hold upon exceeding great things. But whatever of ignorance there may be, it does not argue the innocence of the sinner. Sinning is not grounded in ignorance. Mistakes may be, but sinning is grounded in perverseness of disposition and selfishness. From the beginning in Eden till now men have sinned because they had their own way better than the way of righteousness. The deepest blindness of the mind in the darkness cast over it by a black heart. It is not the ignorance of men so much as the indisposition of men which accounts for impurity.—Examiner.

WAITING IS STRENGTH.

Now, waiting is not easy. It is the hardest of all exercises, especially to men of large ambitions and of fertile mind and of quenchless enthusiasm. Waiting is not the accomplishment of the weakling; it is the attainment of the strong. The weakling fumes and frets and bleeds away in reckless motion. Yes, it takes a strong man to quietly wait until the clock strikes! For what is waiting? There is nothing about it of idleness or sleep, nothing significant of the couch or easy chair. Etymology will help us. "Wait" is akin to "wake" and "watch." There is in it something of open-eyed alertness, of intense and watchful vision. This is the Scriptural significance of the word. "My soul waiteth for the Lord more than they that wait for the morning." And who is it that waits for the morning? It is the tired watchman, who has been on duty through the long night, and who is looking eagerly for the first ray of the dawn which will permit him to go home! We are to wait for God's appointment like those that watch for the morning. But waiting is more than watchfulness; it is also inclusive of toil. We are to "wait on the Lord and do good." We are to be busy in our waiting, engaged in strenuous and anxious service. We are not to lie down and sleep until the appearing of the King. We are to be urgently and earnestly doing His will with both hands and the whole heart. "I have waited for Thee in the way of Thy commandments." And so we can drop from our conception of waiting all such contents all such listless idleness, useless pastime, querulous dejection. The spirit of waiting is just the spirit of steady, cheerful endeavor, the ardent fulfillment of the immediate duty, in calm expectancy of Divine consummation.

Now, let us see where this spirit of waiting is needed in the common life. We need the spirit of waiting for the Divine hour in the realm of the mind. How many of us require mental patience! We hurry to conclusions. We seek immediate solutions of problems. We strain after the summary unravelment of every difficulty. We seek the momentary dispersal of every cloud. If we were quiet and patient in mind, we should hear our Master saying to us: "Thine hour is not yet come." The Lord never counsels us to mental indolence, but to a spirit of mental waiting. Mental revelations do not always come as the issue of an argument; they more frequently come as the gift of love. The problem is not always solved in controversy; more frequently it reveals its clue by experience. We would climb into clearer light and larger air by the ladder of logic; God purposes that we should attain it by the ministry of events. We should force conclusions; God would ripen them. We need mental patience. Let us wait the striking of the hour.

We need the spirit of waiting for the Divine hour in realms of the practical life. We have our ambitions, and we hunger to realize them speedily. Here is a young fellow who wishes to be a missionary. His soul is aflame with the passion. But the door does not open. The hour does not strike. What, then, must he do? Well, where is he now? Let him fill his present sphere with enthusiastic

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DR. W. G. TYZEKER, General Manager,
DR. W. H. MAYFIELD, Surgeon-in-Chief.

work. Let him say, I will turn out better stuff in my work that I have ever turned out before. If he is a clerk, let him put more earnestness into his clerkship. If he is a shopman, let him put more enthusiasm into the trade. No man is permitted to spoll his present sphere in anticipation of another. If a man neglects his present post, he unfits himself to perceive the appearance of another. "At such an hour as ye think not the Son of Man comes," and if we are not busy serving Him in our present vocation, He will regard us as unsuited to another. "Blessed is that servant whom his Lord, when He cometh, shall find doing."—Dr. Jowett.

GUM GROVE MINISTERS' MEETING.

On the last days of October a very interesting meeting was held with the Gum Grove flock of Baptists in Christian county. Ministers attending: T. T. Powell, J. P. Clevenger, A. B. and A. O. Dorris, W. B. Fitzhugh, B. F. Hyde, W. Y. Clardy, J. R. Ford and the writer.

There were present also zealous deacons: R. A. Page, Thos. McKinney, J. J. Wagner, J. W. Bodine, M. M. Powell and others. Bro. Bodine is coportier. He was made Secretary of the meeting and the writer Chairman. The weather being open, favored large assemblies to the services, the like of which many had never attended before. All seemed to be delighted.

Some topics discussed were, "A Model Sunday School," "Qualifications for 'the Lord's Supper,'" "Is there Need of More Revelation than the Bible?" "Unity of God's People," "Prohibition of the Liquor Traffic." On this last named, Brethren Clifton, Dorris and Hyde made speeches, giving facts and figures which elicited great enthusiasm. The congregations were largely of the Methodist and Campbellite persuasions, but they gave evidence of having

received much instruction; Baptist doctrine being new to many. The people showed great hospitality.

Two things made the meeting unlike any the writer ever attended. One was greeting Bro. McKinney, a total stranger, who testified he witnessed the writer's marriage over forty years ago. The other was meeting two sisters, in the flesh, whose large families were important factors of that church, whom we had known nothing of since baptizing them when little maids thirty years ago. The meeting was furthermore remarkable in having two "Row's" during the session, and nobody hurt—nobody mad.

We shared the kindness through the whole trip, from the railway at Lewisburg over the Pond River country, of Bro. Love Johnson, a lovable fellow-traveller, who conveyed us by driving his flying "Birdie."

Gum Grove church was organized four years ago, and now has about forty members. It is midway between Hopkinsville and Greenville, twenty miles to each—a twentieth century church. Four years since Bro. J. B. Ford held a meeting of days in the woods in the shade of Gum trees, his people sat on the ground and fallen trees. Twenty-four souls professed salvation, and were baptized. Of these the church was formed, and he continued preaching to them till recently. Though poor in this world's goods, they began and completed a house of worship without the aid of sister churches.

On Sunday, the last day of our meeting, by request, Bro. Clifton Dorris took a collection for the last expenses, and conducted dedicatory services, preaching from Matt. 16:18, making a highly instructive sermon on the Origin and Perseverity of Christ's church. We bid the brethren goodbye, praying for a revival under the preaching of Pastor Ford and Bishop Dorris.

F. M. WILSON.

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We start the month of November with an inexhaustible variety of Dress Fabrics in all novelty and plain effects. Handsome weaves and colorings abound in beauty and elegance. For quality our prices are always lowest.

45-INCH DRESS SUITINGS, in medium weights, in shades of green and blue, mahogany and fancy shot effects; special yard **\$1.50**

54-INCH PANAMA CLOTHS, in splendid assortment of plaids and checks, splendid wearing; special, yard **\$1.25**

SHIRT-WAIST SUITINGS, plaid beautifully, in a complete line of checks and neat effects, 54 inches wide; splendid value; special price, yard **\$1.25**

45-INCH CRISPIE CREPE, in the new pastel shades for reception and evening wear; special, yard **\$1.00**

MANNISH CLOTHS FOR COAT SUITS, 54 inches wide, in all the leading shades for winter wear: plaids, shots, pin stripes, etc.; \$1.50 and \$1.75 values; special, yard **\$1.25**

54-INCH TAILORINGS. We feel safe in announcing that our showing is the largest and most complete in the city; every new and desirable material for tailored suits; special, yard **\$1.50**

CREPE DE LAINE, 46 inches wide, a new French creation for reception and theater costumes, in the soft shades of champagne, helio, gray, etc.; special, yard **\$2.00**

Substantial Savings in Black Dress Goods.

Our great reduction sale of staple and novelty Black Dress Goods has attracted crowds of bargain seekers to this section the past week and now to further the success of this great sale we offer still greater values for this week.

40 PIECES CHOICE NOVEL TIES, in all wool, silk and wool and mohair and wool, in small figures, dots and stripes; \$1.25 and \$1.50 values; this week **69c**

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THEY DID NOT DRIVE THEM OUT.

BY EDGAR L. VINCENT.

The first chapter of the book of Judges tells a sad story of human disobedience. Turn to it and read the oft repeated statement: "Neither did Manasseh drive out the inhabitants of Beth-shean." Neither did Ephraim drive out the Canaanites. "Neither did Zebulun drive out the inhabitants of Kitron." And so on down through the list.

And yet, that is just what God told the people to do. The inhabitants of the land were so wicked that God had determined to destroy them from the face of the earth. The Israelites were to be his instrument to accomplish this result. Over and over again he told them his purpose, and gave them repeated promises that he would be with them and help them to subdue this wicked land. But there was always this other injunction: "Ye shall make no league with the inhabitants of this land. Ye shall throw down their altars."

"How strange that they should not have obeyed this plain command," we say. "How strange that they should have so forgotten the promise that God turned in wrath against his own people

and delivered them into the hands of 'apollers that spoiled them, and sold them into the hands of their enemies round about.'" Yet so it is.

But does not the warning come home to us with great force when we look into our own hearts and see how like we are to those ancient people? We have laid upon us injunctions no less binding than those given the children of Israel. Promises have been made to us also—promises of God's glorious presence and sustaining power—and still we, too, have forsaken God and served Baalim.

There was a day when we vowed that we would drive out of our hearts, God helping us, all the evil desires and passions which had so marred our lives before. On bended knee we promised to be no longer slaves to our own evil natures, but to rise conqueror over all. And we thought we would do this. So we might have done, had we been true to ourselves and to God. But we made league with evil again, and we did not drive the sins out of our lives. So we have suffered the fearful penalty of failure. We have made such poor progress toward the perfect life, because we have promised with wrong. The devil has paid us in his own coin as we went along, and such pay as it has been!

Friends, we bear the name of Christians. We have God's seal and sign upon us. Still, we have left within us the old inhabitants, the wicked longings, the base desires, the deadly passions that God has commanded us to expel. We have made league with sin. Our altars are builded on the high places of the world. We have forgotten our early vows and God's promises to us.

We need to rouse ourselves and get back into the fighting line against the devil and for God. Shall we not sit down and meet the Lord when he comes to talk with us, as he did with Gideon under the oak that was in Ophrah. And when he says "The Lord is with thee" and he has proven that he will be, shall we not pledge ourselves anew to the battle for our soul's redemption?

Am. Messenger.

DEAR RECORDER:

I am encouraged in my work with the Upper Street church. The members have given us a hearty reception and are indicating their willingness to support me in the work. (Since I came Sept. 1, the Sunday School has nearly doubled in attendance.) The congregations fill the house every Sunday. For the last three Sundays we have had to use all our extra chairs and the gallery steps have been used as seats. We have had twenty additions—sixteen by baptism and four by letter. I have the honor of being the pastor pro tem of one of the Walnut St. members who has put herself under the watchcare of our church during her college term.

Early in March next we expect to begin the erection of our handsome church building. We shall then be in a better position for aggressive work.

With best wishes

I am yours fraternally,
W. P. HINES,
Lexington, Ky., Nov. 4, 1904.

DEAR RECORDER:

Will you allow me space to tell of a peculiar baptismal scene which occurred at the close of a meeting with Rev. J. J. Cloar at Sorgho church, some eight miles out from Owensboro.

There were 20 baptized; among them were four heads of families, both husband and wife, one household baptism, one Methodist, two Campbellites, two Presbyterians, and four Baptists. One of the Campbellites and the four Baptists professed a hope in Christ for the first time during our meeting. The other Campbellite, Methodist and Presbyterians claimed an old hope.

J. J. Cloar and his Sorgho people proved excellent help in a meeting. Happy the preacher who falls among them. This is my third meeting with Bro. Cloar and I hope we have only begun.

Just a word about a meeting I held at Onton, Ky., seven miles from Sebree, just previous to the Sorgho meeting. In this meeting I preached to grown people who had never heard a Baptist preacher before. I preached to heads of families who never heard a sermon on final perseverance of the saints. It was real touching to see the Methodists and General Baptists come and take the preacher by the hand with tears in their eyes and say: "That is the sweetest truth I ever heard, I never knew I had such a Savior before." There were heads of families witnessed baptism by immersion for the first time during this meeting. During the meeting I

gathered together some twenty Baptists and had them appoint a committee to arrange for time and place, and call a council for organizing a Baptist church there. I also secured the donation of the timber, cutting and hauling to the mill, and a subscription of \$210 towards a new church. But this is not sufficient. We appointed a Building Committee, and a Lot Committee. Onton lies in a fine section of Green River farming country. There is a strip beginning with Sebree and lying along Green River, going up the river to Livermore, ten miles wide and 25 miles long, with only one little struggling Baptist church in all that territory. Through the efforts of this missionary two new churches have been undertaken, one at Rumsey and one at Onton.

By my earnest entreaty Bro. How has sent a colporteur into this section and we hope to locate a good man there for all his time. Dr. C. R. Tanner at Onton, Mr. J. A. Stroud at Rumsey, Ky., or this scribe will be glad to give further particulars to any who are interested. Yours for Him,
E. B. FAHRAH.

Missionary Davises Co., Ky., Address, 1702 Coral Ave., Louisville, Ky.

ORDINATION.

On the 28th of October, in answer to an invitation from Pleasant Ridge church to the sister churches of Campbell County Association to send messengers to sit with us in council to consider the propriety of ordaining to the full work of the Gospel ministry Bro. Clarence Baker, one of our promising young boys now in Georgetown College.

Ten of the churches responded and at 11 o'clock one of the largest councils was organized it was ever my privilege to witness. The ministers present were: C. J. Bagby, Moderator, of Campbell county Association; T. H. Johnson, Belvue; Hiram Grizzle, Schoolfield; W. S. Taylor, Lima-burg; B. F. Yelton, West Union, Ohio; and the pastor.

After organization of C. J. Bagby as chairman and T. H. Johnson clerk, they then proceeded to hear Bro. Baker relate his conversion and call to the ministry. Then he was examined as to his views on Bible doctrines and the council unanimously recommended to the church his ordination, which took place on the day following at 11 o'clock after a sermon by W. S. Taylor from 2 Tim. 2:15.

The ordination prayer by pastor. The laying on of hands by the eldership. Charge was then given to the newly ordained preacher by C. J. Bagby. Charge to the church by B. F. Yelton, of Ohio. Bible presented by pastor. Benediction by Bro. Baker.

Bro. Baker has been the pastor at Visalia since June, and we are proud of our boy—the first minister that Pleasant Ridge church has ever had the pleasure of giving to the world in answer to God's divine call in its history of 55 years; but we trust that God will call more of her noble sons and make of them great soul-winners for truly "the harvest is great and the laborers are few."

J. W. BRAGLE, Pastor.

Some people that are hard to convert, are the tenants of slum "rookeries" that are owned by officials in the church.—Cowan.

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I. E. HARRIS, Pastor Baptist Church.

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General Alexander Hamilton, Tarrytown on the Hudson, N. Y., highly recommends "Actina."

Mr. F. W. Harwood, Springfield, Mass., says that "Actina" cured him of deafness of nine years' standing.

Mr. A. L. Howe, Tully, N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years old.

Robert Baker, Ocean Beach, Cal., writes: I should have been blind had I not used "Actina."



A party of prominent citizens have organized a company known as the New York & London Electric Association. They have given this method such thorough tests on cases formerly pronounced incurable and hopeless that they now positively assure permanent restoration and relief. "Actina" is sent on trial, postpaid. If you will call or send your name and address to the New York & London Electric Association, Dept. 88, 929 Walnut St., Kansas City, Mo., you will receive, absolutely free, a valuable book—Prof. Wilson's "Treatise on the Eye and on Diseases in General."

The theory of mummifying, so prevalent in Egypt, was that after 3,000 years the spirit being reunited to the body would be revived and live on forever, and the rock-hewn tombs of Rameses and others are testimony to the hope that they cherished. Men revolted from the idea of their existence being snuffed out like a candle, that man, so superior to the creation beneath him, endowed with such splendid qualities and possibilities of mind and heart should moulder away seemed a pitiable destiny indeed. So Jesus assured them, as he assures us, that for every disciple there is a place in the heavenly Father's heart and home.—Rev. D. D. MacLaurin, D.D.

The Rev. A. Z. Conrad divides mankind into two classes—lifters and bearers.

No Yellow Specks,

No lumps of alkali, are left in the biscuit or cake when raised with Royal Baking Powder.

The food is made light, sweet and wholesome. Royal should take the place of cream of tartar and soda and saleratus and sour milk in making all quickly risen food.

was directed to investigate the air and find the means of purging it entirely for ever, except at the City Hall. Some plan of ventilation such as is used in mines must be adopted.

The Free Church in Scotland is taking possession of its property. The United who left it claimed that they had not changed the doctrine, yet when the Free offered to allow them to continue the use of the buildings provided they would preach and teach nothing contrary to the Confession of Faith, they pretended not to have changed, they refused. This ought to open the eyes of their sympathizers in this country. The Free offered them the use of some of the rooms in the New College in Edinburgh, but because they could not have the use of the whole building they refused that offer.

When the French Chamber of Deputies met the first subject they considered was Premier Combes' fight with the Pope. The subject was debated with much warmth for two days. When the vote came the Premier was sustained by even a larger majority than at the last session. Combes declared plainly that the time had come to abolish the concordat, and the result will be an entire separation of church and state in France.

PROGRAMME.

The following is the list of themes for the Ministers' and Members' Meeting of Logan County Association, to be held with New Friendship church, Logan county, beginning Friday before the fifth Sunday in January, 1905, at 10 o'clock:

The relation of the Old and New Testament Scriptures—J. R. Kennerly.

Will any of God's children be lost? If not, why not?—M. M. Hall.

What are the distinctive principles of Landmark Baptists?—F. M. Welborn.

Origin and perpetuity of the church—A. C. Dorris.

The Mission of the Church—A. B. Gardner.

What should church members do for the suppression of the liquor traffic?—A. B. Dorris.

How may the light in Christians become darkness?—R. A. Page.

Result of neglecting God's commands—J. E. Bruce.

How to harmonize 1 Jno. 1:8 and 3:9, 3.—J. P. Cleveger.

A Model Church Member—W. B. Fitzhugh.

What are Christian Missions?—P. T. Powell.

Will sinners ignorant of Christ be lost?—J. R. Ford.

A. C. Dorris, J. P. CLEVEGER, W. B. FITZHUGH, Committee.

We had pleasant calls last week, among others, from the Revs. M. E. Parrish, of Shelly, N. C., and J. C. Masses, of Raleigh, N. C.

A Noted Minister and Doctor of Atlanta, Ga., Has Hit on a New Idea.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a sought after physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is \$1.00 for a box containing one month's treatment.

The doctor's medicine is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped up falling in nose and throat, coughing spells, difficult breathing, catarrhal discharges, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this new medicine will do, send your name and address to Dr. J. W. Blosser, 118 Wallace St., Atlanta, Ga., and you will receive the free prospectus and an illustrated book.

TEXAS BAPTIST MISSIONARY ASSOCIATION.

The fourth annual session of this body met in Dallas, Texas, Nov. 1-3. Over 700 messengers were present from 457 churches, only two messengers are allowed from a church and there is no money basis, nor messengers from associations nor societies. This was a gain of 80 churches over last year, when 457 churches sent messengers.

W. H. Parks was re-elected President H. B. Fender and L. S. Toggins, Vice-President, and L. L. Sams, Secretary, J. M. Westera, Corresponding Secretary, and S. J. Anderson, Assistant Corresponding Secretary.

Seventy missionaries now employed who reported over 1,000 baptisms and 53 churches organized. More than \$15,000 was collected for State Missions, \$2,500 of which was raised on the floor of the Association. Nearly \$5,000 was raised in cash or its equivalent for missions and education on the floor of the Association. Jacksonville College, which is doing fine work, was tendered the Association and accepted.

The Association undertook to establish a Baptist University in North Texas. The city of Dallas proposes to raise \$75,000 in three years if the Baptists will raise a like amount. It seems to be generally understood that it will be located at Dallas. E. H. Shamburger was selected to raise funds, and the brethren have already made a good start toward raising the amount necessary. Bro. Slaughter is the man to raise it.

There was pledged over \$15,000 for State Missions the coming year. Ellis County Association bid with a pledge for \$2,100, Cherokee County Association came next with \$2,000, followed by Dallas County Association with \$1,700.

A goodly number of visitors were present from Kentucky, Tennessee, Arkansas, Louisiana, Missouri, Kansas and Indian Territory. J. M. Hall represented the Flag, W. M. Baker the Landmark Baptist. The venerable moderator of Long Run Association W. E. Powers, was only one among a score of veterans of the Cross, who for the last half century have held aloft the banner of Jesus Christ in the thickest of the fight against the forces of spiritual wickedness. Time would fail me to tell of Cox, and Norwood, and Lively, and McComb, and a score of others, "who through faith wrought righteousness, out of weakness were made strong, waxed valiantly in fight, put to flight Goliath of the aliens." This Association delights to honor such men for their work's sake.

A committee was appointed to arrange for a play for holding the past session. This is exactly what the Knocomen suggested that the Southern Baptist Convention should do.

B. F. STAMPS.

DEAR RECOVERED—

On last Sunday eve I baptized nine happy converts in Licking River near Vinitia, Ky., the result of a twelve days' meeting with the Pleasant Ridge church, one of the candidates being 67 years old. The pastor did the preaching, and I trust that much good was done. One yet awaits baptism and 2 by letter. As the Campbell County Association Mission Board was to meet with us on the fifth Sunday, our meeting closed on Thursday evening, and Bro. Johnson, the much-loved pastor of the Bellevue church, preached on Friday night, Bro. W. S. Taylor on Saturday evening and Bro. C. J. Bagby on Sunday evening. On Monday I moved to my new field and am now in the midst of what I feel and trust the Lord has called me to do.

I found my pantry had been visited ere I arrived and many things deposited there for the new coming pastor and his family. May God bless and reward them. Remember us in your petitions that God will use us and bless the cause here.

J. W. BRADLE.

Letcher, Ky.

We announced last week that the Third Annual Parents' Sunday School Institute (Inter-denominational) would meet at the Hotel... \$5.00... \$6.00... \$7.00... \$8.00... \$9.00... \$10.00... \$11.00... \$12.00... \$13.00... \$14.00... \$15.00... \$16.00... \$17.00... \$18.00... \$19.00... \$20.00... \$21.00... \$22.00... \$23.00... \$24.00... \$25.00... \$26.00... \$27.00... \$28.00... \$29.00... \$30.00... \$31.00... \$32.00... \$33.00... \$34.00... \$35.00... \$36.00... \$37.00... \$38.00... \$39.00... \$40.00... \$41.00... \$42.00... \$43.00... \$44.00... \$45.00... \$46.00... \$47.00... \$48.00... \$49.00... \$50.00... \$51.00... \$52.00... \$53.00... \$54.00... \$55.00... \$56.00... \$57.00... \$58.00... \$59.00... \$60.00... \$61.00... \$62.00... \$63.00... \$64.00... \$65.00... \$66.00... \$67.00... \$68.00... \$69.00... \$70.00... \$71.00... \$72.00... \$73.00... \$74.00... \$75.00... \$76.00... \$77.00... \$78.00... \$79.00... \$80.00... \$81.00... \$82.00... \$83.00... 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