

WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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ONE of the speakers at the Princeton Conference spoke words to the young preachers to which all laymen will heartily agree: "The pew knows that the man in the pulpit is definitely limited to a preaching of the Word. He may be learned in his own profession, and in years and social standing the superior of his minister, but he will sit with reverence and docility to be taught by the man who expounds to him the Word of God."

He added: "On the other hand, the layman resents being required to sit silently in the pew to hear the personal views of the preacher on subjects about which he feels that he has a right to a different opinion, and with which perhaps he has wrestled to the extent of weariness during the week. If the pulpit is ever robbed of authority, it is by the failure of the preacher to confine himself to the exposition of the authoritative Word of God."

THE autumn meeting of the Baptist Union of England has been held in Northampton. The mayor of the city made a most complimentary address of welcome. Judge Willis, the President, in his reply, said the times had changed for "three hundred years ago no mayor of any city in England would have welcomed the Baptists to its borders." Three hundred years ago was 1605.

THE Watchword of Boston is an able magazine, but it does not keep posted on Baptist affairs. It says that at the World's Baptist Congress, "only Dr. Evans, the decadent successor of the great Dr. Weston, had any apology for the destructive work done in these late years, and that was very weak." The great Dr. Weston is still in his place as President of Crozer Seminary, and we hope it will be many years before he has a successor.

IN his Merchants' Lecture in London, Dr. Guinness Rogers said: "Brilliance of culture and splendid oratorical display is no substitute for the truth which a man must receive from God. The world will pay no heed to the gospel of man's invention. The Apostle Paul preached a Gospel that he had received from God. If he had delivered the message as his own he might well have been fearful, but speaking God's message he spoke with power."

THE Congregationalist speaks thus to a certain class of "workers": "Intrusion even of would-be helpfulness on entire strangers, especially if they are poor, is one of the worst forms of impertinence."

Baptist Progress in England In 1588 and 1589.

BY JOHN T. CHRISTIAN, D.D.

No traditions or mere words of men weighed with the Baptist fathers. They demanded that every position should be drawn directly from the word of God. The Bible was their only authority. William Whitaker, D.D., writing A. D. 1588, says contemptuously: "We care but little for the impious Anabaptists." (Whitaker, A Disputation on Holy Scripture, p. 32. British Museum, Ac. 2077 26). But he is compelled to admit: "Assuredly, if in this matter we had no other than the authority of unwritten tradition, we should be reduced to sad extremities in maintaining the dispute with the ANABAPTISTS; FOR THEY CARE NOTHING FOR UNWRITTEN TRADITIONS." (Ibid., p. 506). This sets in clear light their deep reverence for the authority of the word of God.

BAPTISTS IN LONDON.

There are traces, from depositions taken in 1588, of a company of believers in and around London. That they were Baptists is made probable by their rejection of infant baptism. Their service is thus described: "In the summer tyme they mete together in fields, a mile or more about London; then they sitt doune upon a Banke, and diverse of them expound out of ye Bible so long as they are there assembled." (Harleian MSS. 7042. 15). "In the wynter tyme they assemble themselves by 5 of ye clocke in ye morning to that Howse when they make ye Conventicle for that Sabbath day, men and women together; then they continue in ye kind of prayers and exposition of Scriptures all the day. They dyne together, after dynner, make collection to pay for ye dyet, and what money is left, some one of them carieth to the prison, when any of their sort be committed." (Ibid 16). "In ye prayer one speketh and the rest doe grone, or sob, or sigh, as if they would wringe out teares, but say not after him that prayeth. Their prayer is extemporall." "They teach that all stinted prayers and service is but babling in the Lords sight and hath neyther promises of blessing nor edification, for that they are but cushyns for such idell Priests and Atheists as have not the Spirit of God; and therefore to offer up prayer by reading or writing unto God is plain idolatry." "In all ye meetings they teach that there is no Heade or Supreme Governor of the church of God, but Christ and that the hath no authority to appoint ministers in the church, nor to set down any government for the church wh. is not directly commanded in God's Worde." "They teach that a private man, being a brother, may preach to beget fayth, and now that the office of the Appostles is ceased, there needeth not publique ministers, but every man in his own calling is to preach the Gospell." "They hold it unlawful to baptize children amongst us, but rather chuse to let you go unbaptized." (Ibid 17, 18).

THE BAPTISTS ACTIVE IN 1589.

There is also a record of the great number of Baptists in England in the year 1589 from quite an independent source. Catholics had long been dissatisfied with Elizabeth. It was expected that the Spanish armada would speedily be able

to conquer all England and then the Catholic religion would be established as supreme. A tract was printed at Antwerp, to be distributed in England at the moment of the invasion; but the invasion did not take place, and care was taken to burn almost all the copies. Hence the book is become exceedingly scarce. The title is an "Admonition to the Nobility and People of England and Ireland, concerning the present warres made for the execution his holiness sentence, by the highe and mightie kinge catholicke of Spaine, by the cardinal of England. Anno MDLXXXVIII." Among the many charges made against Elizabeth was: "She hath made the country a place of refuge for abtheists, anabaptists, heretics, and rebels of all nations." The charge that Elizabeth had favored the Anabaptists was libelous as were many other of the statements of the book; but it did state a fact nevertheless that in England there were many Anabaptists.

There were some who were bold enough to complain to the Queen of the imprisonment of the Anabaptists, but they were thrown into prison for their pains. There must have been many Baptists in prison at this period. (Calendar of State Papers, Domestic, 1580-1625).

In 1590 was published by some of the Puritans, or rather Brownists, then in prison, a Collection of Certain Slanderous Articles, as they called them, given out by the Bishop against them. In the preface to this book, they made the following complaint: "Some, others they awhile produced to the Sessions then inditing, them as Recusants upon the Statute made for the papists, published then by their print with privilege, Anabaptist," &c. (Lewis, History of the Anabaptists. British Museum, Rawlinsong MSS? C. 409. 37). The Puritans always objected to being classed as Anabaptists. But it shows that the Anabaptists were the ordinary persons condemned.

The search warrants for the Baptists were continued by the bishops for we find in this year "Articells to be enquired of within the Dioces of Winchester... by the Archbishop of Canterbury, 1590, London. British Museum, 5155 de, 24). One of the articles was: "Item, whether there be any SECRET OR PRIVY CONVENTICLE or exercise in disputations of matters of religion in any of your Parishes."

Thus the activity against the Baptists was kept up; but they prospered in spite of it all.

Little Rock, Ark.

Seeing Jesus.

I could talk all night about the boundless grace of God in the salvation of sinners. We cease to think much about salvation, because we have ceased to see salvation at work. We have to see salvation in order to believe in saving. Thank God, I have seen it! I have seen it in cases that seemed to be quite as intractable and quite as hopeless as these cases I have narrated.

Here is one incident. Among the many women I have tried to reclaim from shame was a young girl of whom I heard. Her mistress prosecuted her for stealing ten shillings. She was only eighteen, and she was sent to gaol; and when she came out of gaol she promptly drifted, having no friends, down into the pit of London shame, and there I found her. I got a good woman to take her up and to build up her lost self-respect and to win her to

Christ. I heard nothing of her for six or seven months, and then I heard this: She got a situation, and the first thing she did when she got a little money was to go back to the woman who had put her in gaol for stealing ten shillings, and humble herself before her, saying, "There's your money, madam; I have brought it back." She had been to gaol, she had paid the price, she had paid an awful price, and she did that. If you want to ask whether penitence is real, whether the redemption of the lost means anything, think of that. And that is but one among many stories I might tell you.

O, let me appeal to you! Perhaps some of you who read these lines are ready to say, "But you have already made a wrong appeal; you have been telling us about drunkards, you have been telling us about murders, you have been telling us stories of great criminals. We are not great criminals." Who made you to differ, and how much do you differ? Who gave you the opportunities you have had? Who gave you the shelter for your innocence?

And, after all, we are pretty much alike beneath our clothes; education is only the clothes of the mind and good manners are nothing but the clothes of your social position. The human heart beneath broad-cloth may be as base as beneath rags. Nothing is more terrible to me in reading the Gospels than this, nothing alarms me so much as that Christ addresses His harshest words to the people who are called "good people." The sins that made Christ angry, the sins that produced from Him words that fell upon men like a scourge of fire, were not the sort of sins I have been talking of. They were hardness of temper, selfishness, carelessness, of good, cruelty to the poor, love of money, idolatry of Mammon. Think of that, and then tell me whether you do not need a Saviour too, and a Saviour to save you from the uttermost of your selfishness.

Are you the man you hoped you would be in the days long ago when the dew was fresh upon you and the dream of life unfolded to you? Tell me this, you woman who are living an empty life, full of idle pleasures: Are you the woman you hoped you would be, in that far-off beautiful dawn when girlhood was ripening into womanhood and the rainbow was over all the world for you? And if you are not, then there is something you want. You want a Saviour, you want a Christ, you want to be brought to the knowledge of the love of God in Jesus Christ.—W. J. Dawson in London Baptist.

LIVING UNTO GOD. — Argument or evidence does little for us; but to be encircled with the deep-flowing life quickens us. It is with the effects of such a life as it is with the delicate perfume of some flower. If you press it and seek to catch its aroma, you fail; the process is too coarse. But when you are beside it, the vagrant and casual winds waft to the nostrils the sweetest perfume. And so it is with the life of men who are constantly living unto God. It exhales upon all around them; and they, too, are quickened.—Andrew Bruce Davidson.

The deep truth about all noble life is that it is renewed every day. The past has enough to do to help itself, and we cannot make reserves of goodness; the need of each day exhausts all the supply. — Samuel Chapman Armstrong.

The Great Day of Salvation.

BY REV. JAS. W. ROBINSON.

God has many special days, as we will readily learn by reading His word; days to create, preserve, afflict, redeem, save and judge. He manifests great interest in each of these, and especially in "the day of salvation." "I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). Here is a special word of warning, of quickening and concentrating the attention—"behold." And in a very positive manner the thing on which attention is to be fixed is pointed out—"the day of salvation," containing the Father's love, the Son's merit and the Spirit's grace. Also very wisely and graciously the time to do this is made clear—"now." Oh, the immeasurable contents of "now" for weal or woe. Would to God men would properly estimate the minuteness and importance of "now," realizing that destinies are determined by the use of a moment—by a "now" of time.

Salvation is the one object the soul should pursue most earnestly. It is the soul's supreme need and the basis of all good. No kind of uplifting culture is to be despised, but there is no acquisition possible that can take the place of salvation. Everything else is but dross or chaff as compared with this treasure. Without it the soul is unfitted to receive the best blessings or give out the best of its possibilities.

We should be stimulated to seek because Divine grace has provided salvation, and freely offers it to all seekers or askers. Here is great encouragement. Upon what else can we devote our attention and be assured of such success? To seek salvation we have unparalleled incentives, which, if wisely utilized, we will never cease to rejoice, but if left neglected will increase the pangs of our remorse eternally.

Many more reasons could be given why salvation should be earnestly sought, but I shall only add three. God, in His goodness, revelation, imperatively demands it of each individual, and nothing is more foolish than to trifle with God. Reason, conscience, gratitude, self-interest and every other consideration urge salvation's claims upon us. The Holy Spirit and every active, thoughtful Christian is urging this matter upon your consideration.

The evil contents of delay are simply astounding. The devil, who is incapable of a single good impulse, is the sole author and chief advocate of delay. He is aware that in this way he can destroy many souls that he could influence in no other way. The very fact that he favors delay is sufficient to convince the wise of its evil. Delay is needless because "all things are now ready" in heaven and on earth, for the reception of each penitent. Nothing can be gained by it either as regards God's terms of salvation or your own fitness to be saved. You may apparently change your difficulties, but in fact you never do, and delay only enhances them by increasing the intricacies of your entanglement.

Nothing is more unreasonable than delay. It is indescribably wicked, for it robs the soul of infinite delights and God of the honor due His name; it is rebellion supported by the spirit of anarchy. Nothing is more injurious to the character. It fosters wrong ideals and prepares the heart to produce every noxious deed. Each moment spent in delay adds to the possibilities of your eternal damnation.

It occasions irreparable loss both in time and eternity. By crippling your powers for doing good and destroying the fervor incident to young manhood. Golden opportunities are permitted to pass on the wings of the moments that brought them, and thus your possibilities are narrowed. By lessening your good works your rewards here and in eternity are proportionately decreased. The more time you spend in delay the less

possibility there is that you will ever give your heart to the Lord.

The blessed contents of the day of salvation are as rich as heaven itself; the believer as certain to inherit them as there is a God; and the unbeliever as certain to receive a corresponding degree of torture as there is an eternity.

This salvation is in the truest sense a necessity. Numberless are the sins committed and the crimes perpetrated in necessity's name! The most trivial things are by some persons—sometimes emphasized as necessary. But there will always be silly persons. In no sense is anything as necessary to the soul as salvation. It is more than existence. It is existence tuned to the highest degree of felicity.

It is a spiritual salvation as opposed to a physical one, such as the children of Israel experienced at the Red Sea. While saving the soul it saves the body, and sheds the blessed sunshine of love along life's rugged pathway and fills the heart with the felicitous strains of peace that passeth all understanding. It has a regenerating power over the soul and strives by gentle wooings to bring all its powers into conformity to God's will.

The mind of man has not and never can conceive of anything more desirable. It is in every sense the very thing we need, never being able to produce circumstances or conditions under which it will be less than most needful. It is our possible possession that taxed infinite wisdom to produce; that required infinite merit to procure, and that could only be applied by infinite grace. When we are gratifying appetites for other things why fail to satisfy the soul's thirst for the best?

Being beyond man's means to procure it, God has very graciously offered it gratuitously. Jesus Christ's blood is applied by the Holy Spirit without money and without price. Here is a reason for eternal thanksgiving. Let no soul that feels the least inclination to turn from sin fear to regard this as a gentle knock of the Master seeking entrance at the heart's door to spread salvation's banquet.

Now, let us consider the immeasurable greatness of this salvation. It is utterly impossible for man by any or all human means to satisfy Divine justice, but this salvation satisfies it and cancels the very remembrance of the fact that justice was ever outraged. Hence we see that it meets the needs of every sinner, and this makes it sublimely great, for consider how unspeakably vile some men are. It is great in every detail of its origin. The great God of all the universe designed it, no less a personage than his only begotten Son accomplished it, and the Holy Spirit alone can apply it to souls "dead in trespasses and sins." As a final test of its greatness note the characters produced by it. In order to accomplish the best results men must have the best materials, but Divine grace applies this salvation to the most degraded soul and makes it fit for companionship with God and the recipient of heaven's greatest honors.

It is in every sense a glorious salvation. God saves us and in no sense injures the prestige of His government, but in every case enhances the glory of it. He condescends greatly to save men, but instead of besmirching His character it retains its purity as a sunbeam its brightness when it passes through a miasmatic atmosphere. His name is glorified by both angels and men each time a sinner repents, for then God justifies the rebel.

Let us send forth a floodtide of rejoicing for this salvation is a perfect salvation. Nothing more is needed to fit our souls for our intricate social relations; for the highest discharge, in an honorable manner of life's duties; to take away the sting and terror of death; and prepare us to meet God in peace and spend eternity in glory. Should heaven's treasures be involved we could not possibly find one jewel that would increase our wealth.

Magnify God's name with me for His matchless goodness in providing such a salvation. It transcends in grandeur man's sublimest imagination. But deplore

with me our depraved condition requiring such a provision, and then join me in bringing all men into a knowledge of God's wondrous grace. This provision for our fall and free redemption will add fuel to hell's fires if we fail to apply our hearts diligently to seek salvation.

Winchester, Tenn.

Hoist the Black Flag.

Recent disclosures of low moral standards, cheap deceits, and callous indifference to the rights of others on the part of men of financial and business prominence have sorely hurt those who long for a decent world to live in; for an unclean world is intolerable to morally sensitive people as is an unclean house to physically sensitive people. No American who loves his country and remembers Emerson's definition of its mission to breed superior men and women can fail to hang his head in shame over the continuous revelation of lack of principle and cheapness of character in men who have been greatly trusted and have proved grossly untrustworthy. The shame of the United States Senate, with several members who have been under indictment or known to be unscrupulous corruptionists; of department officers of high station selling information as if it were produce; of men intrusted with vast funds for purposes which ought to make their custody a sacred charge, greedily using the money of other people for their own benefit—these things are ominous and menacing in the last degree.

Our offenses are rank and smell to heaven because we protest so much; our infidelities are the more damnable because we profess such a lofty faith. The time has come for frankness with ourselves and the world; if we cannot be decent, let us at least be truthful. Let us purge ourselves of dishonesty and hypocrisy and be what we pretend to be; or let us preach squarely the doctrine of greed and success without scruples and keep on doing what we are now doing. Let United States Senators stop talking about National ideals, or let them cease to disgrace the country by corrupting legislatures, dividing profits with land syndicates, and accepting from corporations salaries which they have not earned; it is time for them to make their choice; the country is in no mood to stand further hypocrisy. It demands that the thieves take their hands off the sacred things of the Nation; let them ply their trade if they must, but let them forbear to touch with polluted speech the ideals, the aspirations, and the hopes of the Nation; they have done their best to destroy these things.—Outlook.

A SONG IN THE NIGHT.—At death the Christian simply crosses the summit of the earthly life, and lives on a sunnier side, whilst our poor sight stops with the intervening line hills. The immediate beyond may be an intermediate state of glory, where saints await the resurrection and the general judgment; a life that never extends downward into hidden glades and deep shadows and experiences of pain, but one that suggests rather the plain of Sharon, which, leaving the troubled sea behind it, is continually ascending until it enters the city by the Joppa gate. Meanwhile, we tardier ones, toiling over the low ground, are enriched and comforted as was Jesus in the desert by the ministry of angels who report our progress on high, and departed loved ones now and then may come near to us—especially in some great emergencies of life—as Moses and Elias came to the lovely mount, and putting their strength beneath our weakness help us on our way.

Thus golden ladders are always dropping low down, climbing thence among and above the stars. Then let us rejoice while we wait for the morning, and sing brave songs as the consummation of our hope draws near.—Robert F. Sample.

No man can greatly fail of happiness who goes straight forward in the path of duty, troubling not himself about consequences and leaving results with God.

Weighed and Found Wanting.

Of the three words written by the mystic hand upon the walls of Belshazzar's palace the most suggestive was unquestionably the second, the word Tekel. "Thou art weighed in the balances and art found wanting." It was a very simple and sufficient explanation of the impending doom. It was a very forceful statement of the fact that after all Belshazzar was only a petty monarch, without any real power; a monarch at the mercy of a higher Being. This higher Being had carefully weighed the Chaldean king and given judgment in accord with the verdict of the scales.

"Weighed and found wanting." It is a judgment that we are continually passing upon the people of our acquaintance. We carry around with us the little scale of our personal judgment and consciously or unconsciously weigh every one we meet. There are those whom we "size up" in a brief meeting; others we are able to gauge only after continued acquaintance. But when our judgment has once uttered our decision, we rarely change. There are those whom we have passed as fully up to our standard, there are others whom we have condemned as hopelessly light weight. There are many that we would hesitate to trust too far; we feel that their honesty or fidelity would not stand a severe test. These judgments are made in spite of ourselves; we cannot prevent our critical faculty from making and declaring its decisions.

Just as we are continually weighing others, so we are being weighed by them. Our measure has been taken by our friends and acquaintances and we are registered as "satisfactory" or "wanting." Sometimes we learn what the judgment is, more often we never know. People do not usually state their real inner judgment of us.

This habit of forming judgments is one that begins very early. Even children "size up" those they meet and their judgment is often very near the truth. Two boys were discussing their Sunday-school teacher, and one remarked to the other that he did not care very much for him, and hence had lost his interest in the class. "Why don't you care for him?" asked the other. "Oh," he replied, "you can add him up and there isn't anything to carry." The boy had already judged his teacher and found him wanting.

But there is a still more serious fact than the judgment of those around us. It was not the judgment of his contemporaries that was written upon Belshazzar's palace it was the judgment of God. According to local standards the king was probably as good as the average and passed as satisfactory. But the divine scale showed a different decree. According to that, the king failed to qualify.

It is certainly a serious fact that while men are judging us as they see our actions, God is at the same time carefully weighing us in His Divine scale. If it is important that we satisfy the human standard it is infinitely more vital that we meet the divine requirement. And yet most people are far more concerned about the judgment of their neighbors than about the judgment of God. But some day, as Belshazzar found to his sorrow, the Divine judgment will be recognized as the most important thing in the world. The human judgment may affect us temporarily, while the Divine judgment settles our eternal destiny.—Baptist Commonwealth.

Enjoy the blessings of this day, if God send them; and the evils of it bear patiently and sweetly; for this day only is ours, we are dead to yesterday, and we are not yet born to the morrow. But if we look abroad, and bring into one day's thoughts the evils of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable.—Jeremy Taylor.

Prayer is good. I counsel it to you again and again, in joy, in sickness of heart.—George Meredith.

A Baptist World-Consciousness.

BY GEORGE VAEDEN, D.D., PH.D., ETC.

Referring to a short remark which hardly expands to the dimensions of "a speech," made at one of the sessions of the Baptist Congress in London, the *WESTERN RECORDER* writes: "One brother said the Congress awoke the Baptists to world-consciousness, whatever that may mean."

Now we submit that this curt notice does scant justice to our good brother, Dr. Prestridge, who conceived and uttered this "memorable sentence." However, it may be that the *RECORDER*'s short notice is designed to imitate in conciseness the item which it is pleased to report. Or mayhap the *RECORDER*'s own scornful disapproval of all adventitious and ephemeral notoriety induced it to save the feelings of "the father of the Congress" by inserting only a brief notice in passing.

Be this or that as it may, we prefer going to the original source, to the *Baptist Argus* itself, of which Dr. Prestridge is the esteemed editor; for original authorities are, you know, supposed to furnish trustworthy data. The *Argus*, which itself copies from a London paper ("let another praise thee and not thine own lips") puts it thus: "At a great evening session devoted to 'Baptist Work on the Continent,' presided over by the editor of the *Argus*, this notice is found:

'A BAPTIST WORLD CONSCIOUSNESS.'

"There was a full audience, and Luther's hymn, 'Now thank we all our God,' was appropriately sung with great gusto. The chairman, Dr. J. N. Prestridge, of Kentucky, 'father of the Congress,' distinguished himself by limiting his speech to a memorable sentence, which was loudly cheered—'There is a new thing in the world, a Baptist world-consciousness.'"

Notice the brevity of this speech: one simple sentence with its appositional member. This severe brevity is enough to make it memorable, especially considering the capacious auditorium in which it was delivered and the splendid opportunity offered for a masterful oration. Moreover, the universality of the Solomonic saying that there is nothing new under the sun, does occasionally during the lapse of ages suffer exceptions, though these are few and far between. "A Baptist world-consciousness" is proclaimed to be one of these rare exceptions.

In all the world's literature are to be found few such concise and compact utterances as this. We recall Caesar's *Veni, vidi, vici*, despatched from Pontus—as fresh and vital to-day as when it was received at Rome. And Napoleon's inspiring words when, having endured incredible hardships in the desert, he at length arrived within sight of the pyramids only to find himself confronted by the Turkish army, "Soldiers, from the summit of these monuments forty centuries are gazing upon you." And the more thrilling monosyllabic utterance of that other Frenchman, Massillon, who in his funeral oration over Louis the Great—the most magnificent King of the Bourbon line—looking over the vast audience and then at the coffin, broke the solemn silence: "*Dieu seul est grand, mea freres*" (God only is great). Overpowering was the effect of this first simple, sublime remark. No loud cheering, though. Such utterances have the potency of an immortal life.

Moreover, the London speech of Dr. Prestridge is regarded as memorable not only in consequence of its verbal limitation, but because of the uniqueness of its matter—"a Baptist world-consciousness." In heeding the Horatian maxim to enter at once in *res medias*, the orator was no sooner in that he was out. "There is a new thing in the world" flashed like lightning from the speaker's lips, and then, like accompanying thunder, there burst on the startled ears of the dazed audience—"a Baptist world-consciousness!"

Not one of the papers, religious or secular, American or English, states just where the Doctor placed the emphasis, whether on the verb *is* or the adjective *new*. This is excusable. It must have been difficult for the ear and eye-witnesses to recover from the shock produced by so brilliant an outburst. Had it been surmised beforehand that such an epoch-making deliverance was about to proceed from the mouth of any of the assembled dignitaries, telephones doubtless would have been provided so that the emphasis and intonation of the speaker's voice might have been carried far and wide. But it does no good to cry over spilt milk.

Besides, in conning the report as copied in the *Argus*, there arises a provoking ambiguity—was the cheering occasioned by the self-imposed limitation of the speech to one sentence? So short a speech on so celebrated an occasion was in itself a new thing in the world, at least in the Baptist world. Who other than the modest editor of the *Argus* would have been content, in the midst of circumstances big with opportunity, to appropriate only a few seconds of the golden hour! Echo answers, Who? It is not unlikely that, since Dr. Strong's discourse at the opening of the Congress was by some accounted too long, the extreme brevity of this last was one element that elicited such loud applause. And then, after so few words, the assembly could well afford to take plenty of time in long and loud cheering.

We freely say that we do not understand what is signified by "a Baptist world-consciousness." And while this confession may at first seem humbling to our intellectual pride, we shelter our ignorance behind the newness of the thing. We find ourselves unable to penetrate the inwardness of so many other new things of the day, things psychological, theological and ecclesiastical. Even their outwardness at times puzzles us.

Of course, the least instructed of us knows

what consciousness is. I think and I am conscious of thinking; I feel and will, and I am conscious that I feel and will; are practically tantamount. Consciousness is not so much a distinct mental energy as the condition (*sine qua non*) of all intellectual peoration. We think only as we become conscious of thinking. All consciousness is in fact self-consciousness, though the latter is sometimes used when the Ego itself is the special object of cognition. And when mental acts pass all but unnoticed the term sub-consciousness is employed.

But world-consciousness, that's a stumper! However, since this memorable speech avowedly announces "a new thing in the world," let's have more time to excogitate it, to sleep on it, to dream about it. The solution of a knotty mathematical problem once disclosed itself to us in a dream, though it had for days resisted our most strenuous intellectual efforts. As the distinguished author of this new Christian laconism is still going in and out among us, we may patiently and hopefully await his own explanation. And though for us his words resist all intelligent interpretation, it will be gratifying to learn what idea he intended them to convey.

Let it be added that, if this sounding deliverance shall be lucidly and satisfactorily explained by Dr. Prestridge, the writer of this short notice (far too short) will submit it to the *WESTERN RECORDER* for the prize of \$100 offered for a new theological truth. Though this wonderful dictum may claim to be anthropological rather than theological, the *RECORDER* must not, shall not, be allowed to shut it out on such a shift; for in its largest sense, theology embraces anthropology. And this important notice, though brief, has to do with mighty large things—a large hall, a large Congress and—largest of all—"a Baptist world-consciousness."

..Literary..

Any book here noticed can be had at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

SOME NEW BOOKS.

The Jewish Encyclopedia. Vol. XI. Samson-Talmid Hakam. Isidore Singer, Ph. D., Projector and Editor. \$6. Funk & Wagnalls, New York.

This stupendous work has now reached the next to its last volume. Its successful issue is a triumph for Messrs. Funk & Wagnalls, the enterprising publishers. It represents the work of over 600 prominent scholars from various nations. In this volume we find the writings of 137 different authors, who discuss 1,361 topics. There are 306 illustrations, including a fine colored likeness of Spinoza, as the frontispiece. There is a world of information in this Encyclopedia not to be had elsewhere.

In this volume we have the articles on Samuel and the Song of Solomon, as well as on Solomon, Sargon, Shalmaneser, Sennacherib and Sanballat. The article on Saul of Tarsus is curiously striking, though few Christians will agree with the views presented. Paul has always been a problem to the Jews. The article on Satan, too, has a peculiar interest.

One is surprised to find how rich and how curiously interesting is Jewish tradition on the various subjects discussed, the article on Sarah, for example, is a good example of this. Here is the best discussion we have seen of the Book of Sirach.

Jewish psychology, as well as history and theology, is treated, e. g. in the article on Saul. The discussion of the Tabernacle and of the feast of Tabernacles is specially edifying, as is the article on Synagogue. The country most fully discussed is Spain, for centuries intimately connected with Jews. Our townsman, the Hon. L. N. Demblitz, furnishes an able and learned article on slaves and slavery. Full statistics are given of the Jews of the world, in a special article on that subject. It seems there are over twelve million Jews on the earth.

Since the Jews have been so widely dispersed, an account of them and their affairs comes very near being an account of the civilized world. Hence this is well nigh a universal encyclopedia, written from the Jewish standpoint. The work has been done with great care and the mechanical execution is all that is to be desired. This great work is indispensable in public libraries, and it will be found in many private libraries as well.

The Representative Men of the New Testament. George Matheson, D.D., LL.D., F.R.S.E. \$1.50. A. C. Armstrong & Son, New York.

Whatever Dr. Matheson writes is sure to be read. He specially excels in delineation of character. He has written two volumes on the Representative Men of the Old Testament, and so this volume on the New Testament, though complete in itself, completes the series. All the New Testament characters are not presented, but only those which are typical, e. g. John the Expanded, John the Self-Surrendered, Nathanael the Invigorated, Peter the Emboldened, Nicodemus the Instructed, Thomas the Convinced, Philip the Disillusioned, Matthew the Exalted, Zaccheus the Conscience-Struck, James the Softened, Barnabas the Chastened, Mark the Steaded, Cornelius the Transplanted, Timothy the Disciplined and Paul the Illuminated.

As these chapter titles indicate, a special feature in each character is emphasized. The author

does not make any too free use of his historical imagination, seeking ever to be faithful to what is written, and there is a spirit of tender devoutness running through the entire volume.

Missions From the Modern View. By Robert A. Hume. Introduction by Charles Cuthbert Hall. \$1.25 net. Fleming H. Revell Company, New York and Chicago.

Many of us have believed that the "higher criticism" and the "new theology" were unfriendly to the cause of missions, and that just in proportion as their views prevailed would missions be hindered. Hence there are efforts to show that missions should be still carried on even though the new views be adopted. Dr. Hall defines the object of missions to the East to be "the Christianization of the Asiatic consciousness." The notion seems to be that instead of seeking to save individual souls, the effort be to bring Asiatic public opinion into line with Christian ideals. Christianity is to be presented to the heathen in China, not as supplanting their idolatries, but as an improvement upon them. Buddhism is to be regarded as good, only Christianity is somewhat better, and efforts should be specially directed to bettering the social conditions of the Chinese. This is the idea. It is enough to say that such is not the idea of the New Testament.

Jesus and the Prophets. Charles S. Macfarland, Ph.D. \$1.25. G. P. Putnam's Sons, New York and London.

This is a discussion of our Lord's use of prophecy and of his attitude thereto. It is written from the standpoint of advanced theology. It is admitted that Christ regarded the Old Testament as having divine authority. "He everywhere presupposes the Scriptures and their validity," says our author, but the claim is that Jesus did not teach that the Old Testament was in any sense of final authority. The quotations our Lord made from the Old Testament are taken up in order and discussed, always from the author's advanced standpoint. Our author says of Christ: "He himself was not bound by Scriptural utterances and felt free to diverge from them," adding: "And can any one doubt that our Lord would bequeath to his disciples the same intellectual freedom that he claimed and exercised for himself?" In other words, because Christ said: "Ye have heard that it hath been said by them of old time, &c., but I say unto you," we are to claim the right to talk the same way. The modern preacher must say "verily, verily I say unto you." This either robs Christ of His deity, or else makes Gods of us all, because it makes us equal to Christ.

All About Japan. Ellen M. Brain. \$1 net. Fleming H. Revell Company, New York and Chicago.

A bright and breezy book about Japan and the Japanese, specially designed for the young. In simple language and with handsome illustrations, the wonderful country and more wonderful people are presented. Some account is given of Christian missions in Japan and of the recent great changes there. It is a capital book to put into the hands of a bright boy or girl.

Deerfoot in the Forest. By Edward S. Ellis, author of "The Cromwell of Virginia," etc. 12mo, pp. 366. Philadelphia: The John C. Winston Company. \$1.00.

Boys from ten to fifteen will devour this story of Deerfoot, the Christian Shawnee. It is delightfully told, and abounds in incident and adventure. The scene is laid in the Ohio Valley, a century or more ago, Simon Kenton, one of Kentucky's great pioneers, playing quite a part. The central character, however, is Deerfoot, the magnificent Indian, beautiful in form, swift of foot, a sure marksmen with his bow and arrow, cunning and brave as an Indian, but a true, manly Christian. His character is beautifully drawn. The plot of the story is the rescuing of two young boys, who while hunting get into the region of some unfriendly Indians, and with many exciting adventures and escapes are finally rescued by their friend, Deerfoot. It is a wholesome, pure and inspiring tale, and we will look with interest for the other two in the series. "Deerfoot in the Prairies," and "Deerfoot in the Mountains." These will be good stories for the holidays.

The Brass Bound Box. By Evelyn Raymond, author of "Doings of Nancy." Dana, Estes & Co., Boston.

As likely a story for girls and boys, and for grown up people as well, as was ever printed. It is fascinating from cover to cover. The story describes the doings of a young city girl sent as a legacy or present to a distant relative. It is full of romance, quaint humor and startling events. A book well adapted for a Christmas present to girls, without a taint of evil. Price, \$1.25.

Waaving. By Caroline Atwater Mason. Fleming H. Revell & Co. Price 30c.

A brief sketch of girlhood and the wonderful difference which it makes whether, in its intellectual development, God has a place in it or not. The little book might well be in the hands of every college girl, for it is calculated to give a very serious turn to the mind of its attentive reader.

MAGAZINES.

The November *Atlantic* is a notable number, both in the importance and in the interest of its papers. Henry Holt, the veteran publisher, contributes a paper upon The Commercialism of Literature that is the most sincere and authoritative word that has yet been spoken upon this subject.

K. Asakawa, Professor of Oriental History in Dartmouth College, has a paper upon the development which is going on in Korea and Manchuria following the declaration of peace. Professor Robert DeCourcy Ward contributes an article upon Immigration in the South which is sure to attract attention. W. H. Allen, late special agent of the census, writes upon The Manufacture of Statistics, and makes a startling disclosure of the fallaciousness of certain of the industrial statistics which have been compiled from the last census. Lucy M. Salmon reviews the recent progress in the study of domestic service. F. W. Coburn has an uncommonly interesting paper on the recent surprising telephone development in the United States. Among the purely literary essays are a diverting discussion of How to Know the Fallacies, by Samuel McChord Crothers, the Gentle Reader; a charming essay upon The Country in November by Henry C. Mervin and Reverend Mother's Feast, the concluding installment in Agnes Repplier's series of engaging sketches of a girl's life in a convent school. Messrs. Houghton, Mifflin & Co., the publishers of the *Atlantic*, wish to announce that the August number of that periodical, after having run through two editions, is now entirely out of print. The demand, however, for the number continues, and they are purchasing all available copies to fill their orders.

The Country Calendar. Published by the Review of Reviews Book Co., 13 Astor Place, New York. Contents for November.—Stock and Poultry Department—Selection of Breeding Fowls, R. B. Sando; The Family Cow's Feed, Country Bookshelf Department. John D. Rockefeller, Jr.'s Home (Frontispiece). Editorials—Grouse Drumming, The Saving Grace of the Small Town, &c.; Cranberries Beginning their Holiday Career; Water Supply for Farm and Country House—II. Appliances, Wm. P. Gerhard; John D. Rockefeller's Pocantico Estate; A Great Wild Duck Industry, C. J. Cornish; The Drumming Grouse, C. F. Hodge, Ph.D., Clark University; The Farmer has Come into his Own, Willet M. Hays; Pulling Down a Rearing Horse. Stable and Kennel Department—Discrimination as to Dogs, James Watson; What Does it Cost to Keep a Horse? Trees and Shrubs Department—Recognizing a Native Tree by its Bark, Louis H. Peet. Country House Department—Simple Furniture—a Porch Chair, E. K. Womrath. Garden and Orchard Department.

The American Monthly Review of Reviews has the following contents for November: William Travers Jerome (Frontispiece); The Progress of the World; Record of Current Events, with portraits and other illustrations; Some Political Cartoons of the Season; The International Sanitary Congress at Washington, with illustration; Sir Henry Irving, with portrait; The Driving Power of Life Insurance, D. P. Kingsley; The Jew in American History, Max J. Kohler; Rural Ireland as it is To-day, Plummer F. Jones, with illustrations; The Workings of the Irish Land Law, Thomas W. Russell, M.P.; The Playground City, W. G. Harris, with illustrations; Russia's First Parliament, the Duma, W. T. Stead; Lessons for America in the Japanese Army Medical Service, Major Louis L. Seaman, M.D.; The Sanitation of Japan's Navy, S. Suzuki; A Great Federation of American Churches, George P. Morris; Church Federation in England; Rev. G. Campbell Morgan, D.D.; Text of the Russo-Japanese Treaty; Leading Articles of the Month, with portraits, maps and other illustrations; Briefer Notes on Topics in the Periodicals; The New Books, with portraits.

The Pilgrim for November, just issued, is quite the most interesting number of this magazine that we remember to have seen. Mr. Nevin O. Winter writes interestingly of Quaking Guatemala; Allan W. Day tells in an illustrated article of the achievements of certain police dogs of the South; Felix J. Coch has a paper on the Roumanian Gipsies and their Life; Paul S. Hunter written of The Women of China; and Stella R. Crothers offers an interesting and valuable group of biographies on the Women Illustrators of America. A multitude of Thanksgiving hints will be found in the various household articles and departments. The first story in the November number is a touching tale, Miss Cynthia's Niche, by Agnes L. Pratt; The Heart of Corona is a New Mexico story by Gertrude Bitting.

Cyrus Townsend Brady's *The Patriots* is announced for a serial by *The All-Story Magazine*. The first instalment will begin in the December issue, out November 1st. It will run until April. To quote the Doctor's letter on the subject, "This is the last serial story, long novel that is, that I shall write for some years. In the first instalment of *The Patriots*, Dr. Brady has written a description of the Battle of Gettysburg that will stand comparison with Victor Hugo's pen picture of Waterloo. It is of the sort that will thrill both North and South alike. The love story running through this serial is everything that a love story should be. Dr. Brady will be remembered as the author of *The Southerners*, *A Little Traitor* of the South, *Three Daughters of the Confederacy*, etc., etc.

Some one has said about riches: "There is too often a burden of care in getting them, a burden of anxiety in keeping them, and a burden of temptation in using them, a burden of guilt in abusing them; a burden of sorrow in losing them; a burden of account at last to be given up for possessing and either improving or misimproving them." How do you feel about the matter?

When answering advertisements please mention the *Western Recorder*.

**Sunday-School
Lesson**

SUNDAY, NOV. 19.

NEHEMIAH'S PRAYER.

Neh. 1:1-11.

Motto Text—"The effectual fervent prayer of a righteous man availeth much."—James 5:6.

There are fewer nobler characters mentioned in the Bible than fiery-hearted Nehemiah. He was very pious and God-fearing as is shown by his life and his prayers. He was much given to prayer in all circumstances. He was as brave as men ever are, full of energy and zeal, and entirely free from all cant and sentimentalism. He was like Cromwell's men, equally ready to fight and to pray.

"The words of Nehemiah the son of Hachaliah."—Of the tribe of Judah. This is the only historical book which opens in this way, by telling, as the prophecies and the epistles do, who was the author. "In the month of Chislen, in the twentieth year."—Of the reign of Artaxerxes Longimanus. Chislen is a Persian name and is our December. Shushan, the palace, was at Susa, one of the most ancient cities. It was situated in a fertile plain on or near the river Choaspes, and was the principal residence of the Persian Court. The ruins of the palace were discovered by Sir Fenwick Williams.

"The Hanan, one of my brethren came, he and certain men of Judah."—Twelve years had passed since the dedication of the temple, Ezra and Zerubbabel had done what they could in the impoverished country. But they had to be cautious and do at first what would not excite the hostility of their vigilant enemies. Why as pious a man as Nehemiah had not gone to Judea instead of staying in the palace is not told us. He was probably too young at the time of the return, and from that time till his brother's visit had known little of the state of affairs in Judea. His eager questioning at his first opportunity is proof of his interest in his country.

"The remnant that are left of the captivity there in the province are in great affliction and reproach."—Some of their trouble can be easily known from the opposition which Nehemiah met with. They were the derision of their heathen neighbors. "The wall of Jerusalem also is broken down."—This may refer to some recent trouble but most probably to the destruction by Nebuchadnezzar, which Ezra had not been able to remedy, though it seems he made some effort in that direction.

"And it came to pass when I heard these words that I sat

No Appetite

Means loss of vitality, vigor or tone, and is often a precursor of prostrating sickness. This is why it is serious. The best thing you can do is to take the great alterative and tonic **Hood's Sarsaparilla** Which has cured thousands.

down and wept and mourned certain days."—Mourned with the loud abandonment to grief which is common among the Orientals. He mourned not only as a worshipper of God, but as a patriot. Instinctively the saints of old took themselves to fasting as well as to prayer when they made confession of their sins. Who does it to-day? Nehemiah beat no drums and called upon no one else to fast at the same time; he fasted by himself in secret not letting others know he was fasting, as the Lord Jesus afterwards commanded.

Nehemiah's is a model prayer. It is evident that he had read Daniel's prayer in similar circumstances, and modeled his to some extent after it. It will be very profitable to study this prayer and Daniel's. These were acceptable prayers with God. They came from the hearts of godly men who loved God supremely and put Him in the only place, whether in men's hearts, or in the ruling of the world, which he has ever occupied or ever will.

"I beseech thee, O Lord God of heaven, the great and terrible God."—The old saints were not afraid of God's terribleness; they did not attempt to conceal it from others nor from themselves. Outside of Christ our God is a consuming fire. God is a terrible God, how then dare men to disobey his commandments? This great and terrible God before whose presence his highest creatures veil their face, is also a God who keepeth covenant and mercy for them that love him and observe his commandments. There is forgiveness with thee, that thou mayest be feared. Every true prayer should begin with an acknowledgment of what God is. In the Lord's prayer the first petitions are for God's glory. The great and terrible God is borrowed from Deut. 7:21. The Pentateuch furnishes much of the religious phraseology in all ages.

"Let thine ear now be attentive, and thine eyes open."—That his prayer might be answered. He would have God look upon desolate Jerusalem and the helplessness of the covenant people. "O Lord, hear," is the burden of many a prayer. "Which I pray before thee now, day and night."

Warm hearted Nehemiah was in terrible earnest. His were no lip petitions. When the Holy Spirit gives to any one of his saints, this spirit in continuous agonizing prayer, it is an earnest that he intends to grant the prayer. The prayer has no merit in itself as such a man as Nehemiah would be the first to admit. It is all the gift of God—both the spirit of supplication and the answer.

"And confess the sins of the children of Israel, which we have sinned against thee; both I and my father's house have sinned."—Confession of sin, humble and contrite confession, which attempts no excuse or justification is a characteristic of true repentance. There is not confession enough in many of our prayers. If we do not thank God we are so good, as did the Pharisee, our hearts are at least trying to excuse or palliate the offense. Nehemiah was probably of the royal family, from his speaking thus of his father's family, "We have dealt very corruptly against thee." A sad and unexaggerated fact. The treatment God has received from his covenant people would

be incredible were it not that we see evidences of it around us and in our own hearts every day of life.

"And have not kept the commandments, nor the statutes, nor the judgments."—A sort of summing up in legal phrase which included the whole law. It is not possible to draw an accurate distinction between the meanings of the three words. Together they cover all the commandments given through Moses.

First Nehemiah confesses their sins and God's justice in their punishment. Now he turns to the promises. The promise of the penalty has been fulfilled. They did transgress repeatedly, persistently, in spite of warnings and exhortations. And the punishment had befallen them. They had been scattered abroad. First the ten tribes and then Judah, which went on in sin despite the proof which the fate of the ten tribes gave that God would keep his word.

Verse 9. From the very fact that God had fulfilled his threat literally, Nehemiah draws consolation. Had God's word failed when he threatened, what hope that it would not when He promised? It is strange that Universalists, who try to prove that God will not be as good as his word in sending the wicked away into everlasting punishment, do not see that they are endeavoring to undermine faith in His taking the redeemed into eternal life.

God had promised. Having plead by God's name and by his promises, Nehemiah goes on to plead his relationship with his people. "These are thy servants and thy people."—What comfort in those words, "thy." "Whom thou hast redeemed by thy great power."—God cannot be balked in his purposes. That he has begun a work is a proof that he will finish it. The reference is to the redemption from Egypt. If they would turn unto him and keep his commandments, he would save them from their enemies now.

"Who desire to fear thy name."—This man, so dauntless and fiery before men, was very humble before his God. He recognized the imperfection of his fear of God, and hence says, "who desire to fear." There is nothing which needs a greater revival to-day than the fear of God. Can you and I say truthfully it is our desire to fear God?

"And grant him mercy in the sight of this man. For I was the king's cupbearer."—"This man," is king Artaxerxes. Nehemiah, desiring to obtain a favor from the king, went to God in whose hand are the hearts of princes. The position of cupbearer was an exalted one. It gave Nehemiah continued access to the king's presence, a favor not enjoyed by many in Oriental courts. That Nehemiah was chosen for this place argues that he was handsome in appearance or high in birth. Probably both.

DEAR RECORDER:

In your issue of Oct. 26 you say: "We heartily endorse this deliverance with one proviso, viz., a church must not adopt any methods or use channels that are contrary to Scripture." Dr. Gambrell says: "Two things a church can't do. First, a church can't surrender its freedom. Second, it can't delegate its authority." Again you say: "It is a pity that members of our general

bodies are ever called delegates." 1st. A church cannot surrender its freedom and remain a church of Jesus Christ, because Christ is head of the church as the husband is head of the wife.

Now then, when a church sends a man out into the world to preach the gospel, does this preacher have the authority of the church? If so, is it not delegated authority?

Again, if a church appoints a building-committee to build a house of worship with authority to contract for material and hands to build, does not this committee act with the authority of the church? And if so, is this not delegated authority?? Do not our churches delegate one or two of their members to go to a certain place, to meet delegates from sister churches to organize an association or convention? To delegate is to send as a representative with authority to act. These delegates with authority from the churches to act, organize associations and conventions. The building committee acts for the church, purchasing lumber or brick, paying off the workmen because they have delegated authority from the church. Therefore a church can delegate its authority in common parlance and good English.

Now a messenger is one sent with a message or on an errand. Hence it is clear that our members of churches sent by churches to associations and conventions are more than messengers. They have delegated authority to act for their churches in the furtherance of the gospel and in building schools and colleges. They are authorized to vote for or against certain measures. But they are not authorized to buy cotton or sell corn, or pledge the members of their churches to vote the Republican ticket. But churches are free—they can appoint building committees or not, they can join associations or conventions or not. It is with them to do as they like about these matters. But they dare not fail to send the gospel to the world in some way, for this is the command of their Lord and Master.

One more thought and I close. Every individual member of a church is Christ's freedman, and is just as free as the church itself to send his money to whom he pleases in any way he pleases, so that he does not act contrary to Scripture. God gives to each one as He thinks best. It is the duty of each and all Christians to use as he thinks best what is given for the glory of God and the good of men.

G. A. COULSON.

Good rich cream with a large per cent of butter fat will keep sweet the longest.

SCALP HUMOR WITH LOSS OF HAIR.

Merciless Itching Made Him Wild Speedy Cure by Cuticura Soap and Ointment.

"For two years my neck was covered with humor, spreading to my hair, which fell out, leaving an unsightly bald spot, and the soreness, inflammation and merciless itching made me wild. Friends advised Cuticura Soap and Ointment, and after a few applications the torment subsided, to my great joy. The sores soon disappeared, and my hair grew again as thick as ever. I shall always recommend Cuticura." (Signed) H. J. Spalding, 104 W. 164th St., N. Y. City (Adv.

LITERARY.

Any book here noticed can be had at publishers' price by ordering from the Baptist Book Concern, Louisville, Ky.

(Continued from 3d page).

The Appointed Way. By Hope Daring. 12mo, 336 pp. Price \$1.00, prepaid by mail, \$1.12. Philadelphia: The Griffith & Rowland Press.

This is a tale of the Seventh Day Adventists. A strolling preacher of that faith goes to a town and holds a meeting. He is a man of great personal magnetism and makes some converts among them a man who was a disbeliever in God and whose wife was a good Christian.

The man dies in a few days, his death being in a great degree the result of his religious excitement. Dying he makes his family promise to go to Calhoun, the headquarters of the Adventists, though he does not ask them to join that body. They go to the town to live. What they learned there of the workings of the Adventists, and all their trials, &c., are told in an interesting way.

Wherever the Seventh Day Adventists appear in a town this book would be found valuable, to prevent Baptists joining them. But it must be said in common fairness that all Adventists are not like Grove. And there is no question that similar men can be found in all the denominations.

PROGRAMME.

The following is the programme of the Kentucky Baptist Young People's Convention to be held at Elizabethtown.

Tuesday, November 21st.

7:30 — Devotional service, at each session.

Importance of Training, Geo. B. Eager.

An Encampment for Kentucky Baptists, T. T. Eaton, Jno. B. Sampey, W. G. Archer.

Wednesday, November 22nd

9:30 a. m.—How to Organize for Training, M. P. Hunt.

How to Operate the Organization, R. E. Reed.

General Discussion, opened by J. E. Martin.

2:30 p. m.—Training for Individual Work, W. L. Dorgan.

Individual Work with Individuals, J. S. Dill.

General Discussion, opened by J. J. Taylor.

7:30 p. m.—Philip and His Audience of One, E. B. Pollard.

Potency of Service, C. H. Jones.

Thursday, November 23rd.

9:30 a. m.—Child Training in Bible Study, E. W. Coakley.

The Young People's Meeting a Training School for Sunday School Workers, J. T. Watts.

General Discussion, opened by J. Henry Burnett.

Outlook for B. Y. P. U. of America, Geo. T. Webb, Field Secretary B. Y. P. U. of America, Chicago, Ill.

2:30 p. m.—Training for Mountain Work, H. H. Hibbs.

Training for Foreign Work, C. H. Nash.

Development of Kentucky Baptists, J. G. Bow.

Mountain Baptists as a Factor in Denominational Progress, J. A. Burns.

7:30 p. m.—The Source of Power in Service, E. C. Dargan.

Closing Consecration Service, W. W. Hamilton.

MISSOURI CONVENTION.

On last Monday morning, Oct. 23, I found myself en route to the General Convention of Missouri, making a short stop at East St. Louis, the home of my parents. It was a great pleasure to find my parents in fine health looking almost as they did two years ago. It is remarkable when we grow older ourselves how much younger even much older people seem.

At 10 p. m., on board the Missouri Pacific, we turned our faces toward the setting sun, Warrensburg, Mo., being the objective point. The rains have been very heavy and our train crossed one bridge which was washed away just behind us. Our train was due at 4:55 a. m. and did not get to Warrensburg till 8 a. m.

Amidst a downpour of rain we sought food and shelter.

Warrensburg, a hustling little city, with many things to commend it, did her best for the meeting. This is the county seat of Johnson county. This section is rich on top and underneath are coal and blue sandstones for building, out of which the people of the county have builded a most magnificent court house. The town is blessed with good public schools of six in number. The State Normal school is the largest in Missouri and is only surpassed by three others in the world, over 2,000 pupils attending yearly. There is also a Conservatory of Music and many other things useful and advantageous to a city's growth. It would give me pleasure to say more, but time (for I am on train) and space (for others write) forbid.

The Convention

met at 10 a. m. After devotional exercises, the enrolling clerk already having ascertained the number who were entitled to vote, perfected its organization by electing Hon. E. W. Stephens, of Columbia, Mo., moderator; J. F. Kemper, assistant moderator; A. W. Payne, of the Central Baptist, secretary, and J. L. Applegate, auditor.

The moderator was very happy in his remarks on accepting this additional honor from the Baptists of his own state. Many have been the honors showered on this worthy brother in the last two years, but he wears them all with becoming dignity, and we believe all have been worthily bestowed.

After the welcome address by the pastor, Bro. F. Y. Campbell, who, by the way, is retiring, and the reply by Bro. T. W. O'Kelly, Bro. H. E. Truex, of Mexico, Mo., was called to the stand and preached the Convention Sermon from Matt. 23:37. The sermon is already in tract form and was given complimentary to all visitors and messengers to the Convention.

After the sermon, when we were given a chance to make announcements, the RECORDER man was presented by Bro. A. W. Payne, of the Central Baptist, but owing to washouts and delayed trains there were no RECORDERS to distribute till second day. It did not take long for these Missouri people to "take" a great lot of RECORDERS, they take it if they don't subscribe. It would give me great pleasure to give a detailed report but time and space will not permit. It was a great pleasure to this writer to meet and greet a true yoke-fellow of former days in Bro. M. L. Thomas, of Colum-

bia, Mo., who, by the way, is doing things large and noble for his master. And Bro. Jenkins, who has just left the "Blue Grass" state for the state where blue grass will grow, was on hand and looked just as good and useful as ever. Bro. J. H. Dew whom Missouri stole (in the day time) from Kentucky, and who, by the way, was the originator and starter of the evangelistic move in the state by the which there are now three state evangelists, was at the Convention. His work has been greatly blessed and the demands on his labor give him engagements up to 1907. We congratulate Missouri on getting these men, but warn them of one fact, we may want them in Kentucky soon. Bro. W. T. Campbell, of Independence, Mo., that noble spirit, which is made most effective by a large brain, was also on hand and greatly endeared himself to us.

Truly, A. N. Couch.
They who work without complaining,
Do the holy work of God.
—Henry Van Dyke, D.D.

Takes Time

Some Years Getting There and What Happened Then.

The poison in coffee does not always work its mischief swiftly—sometimes it fastens its hold upon the victim by slow degrees that are not noticeable for awhile. But once it begins, the day will surely come when the coffee drinker will be "up against it" and must have relief.

A lady writes from Cal.:
"We were great coffee drinkers in our home, using it at every meal and frequently drinking it in the evening with friends, and it was not until after the lapse of years that we began to realize that it was doing us harm. My symptoms were not so bad, although my health suffered in many minor ways, but my husband became afflicted with a most painful stomach trouble. He could not assimilate his food properly and everything he ate gave him great distress. We were slow to suspect the truth, but we now see that it was caused by the use of coffee.

At last he determined to quit using coffee altogether, and like a good wife I did so, too. We worried along for a month without any hot table beverage, till one day a friend happened to say to me 'I am using Postum Food Coffee now, and feel so much better for it.' I told her that we had tried it and did not care for it, and she said it must have been because it wasn't properly prepared. So I bought a package and prepared strictly according to directions. We were astonished and delighted at the result.

"We have been using Postum Coffee for a year now, and I rejoice to be able to tell you that it has cured my husband of his dyspepsia. This is a statement that does not seem to have the significance it ought to have. If I could make you understand how intense his sufferings used to be, you would realize what a deliverance Postum wrought for him.

"My own health has also greatly improved and the credit for all must be given to Postum." Name given by Postum Co., Battle Creek, Mich.

There's a reason.
Read the little book, "The Road to Wellville," in packages.

FROM VIRGINIA.

There is some agitation in the ranks of the Baptists in the Old Dominion. On last Sunday evening, Oct. 29th, Rev. A. J. Ramsey left the Berkley Avenue church, and took thirty-five others with him. He has been preaching the doctrine of the "Higher Christian Life," in a very strenuous manner for some months. He could not obtain the sanction of a majority of the members for his views, consequently they split. The church is not divided, but only a small fragment has been broken off.

I noted the fact some time ago that Rev. P. S. C. Davis had resigned the pastorate of the South Norfolk church. Now, just as he goes out, the Rev. Q. C. Davis, a kinsman of his, steps into the vacant pulpit. Rev. Q. C. Davis has been pastor in Philadelphia for many years. He is a fine scholar and a good preacher.

Rev. J. T. Riddick has resigned the pastorate of the Spurgeon Memorial church in Norfolk, and expects to attend the Theological Seminary in Louisville. His resignation takes effect on the last of December next. Bro. Riddick has done a great work in the church which he now leaves. The congregation is large, the membership of the church is pious and the Sunday School is in a flourishing condition.

Rev. C. K. Hobbs has been employed by the Fourth St. church of Portsmouth to take charge of a mission recently established in a suburb of that city, known as Prentis Place. Bro. Hobbs is now engaged in a protracted meeting with his new field.

Rev. R. B. Garrett, D.D., went week before last to the church of which he was a member in his youth in Caroline county, and held a protracted meeting, and 50 people had been added to the church at last account. The meeting is still in progress.

Rev. E. E. Dudley, of the Central church, Norfolk, has recently aided Rev. J. W. Guy in a meeting at Dendron, Surrey county, and 150 persons came forward to confess Christ. More than 50 have been received into the Dendron church.

Rev. W. L. Ball has resigned the church in Baltimore, of which he has been pastor about two years, and accepted the pastorate of the West View church in Richmond, which has lately been resigned by Rev. I. M. Mercer, D.D.

The Broadus Memorial church in Richmond has just called F. H. Martin, D.D., of Salem, Va., to its pastorate. It is very probable that Dr. Martin will move to Richmond.

The First church of Norfolk, Rev. C. S. Blackwell, D.D., pastor, has just celebrated the one hundredth year of its organization. Rev. E. B. Hatcher, D.D., and Rev. T. Hume, D.D., LL.D., former pastors, made addresses. The writer of this letter delivered the historic discourse. The church is prosperous and powerful.

Rev. W. M. Vines, D.D., pastor of the Freeman Street church, has just closed a protracted meeting in which he was aided by Rev. W. E. Hatcher, D.D., LL.D. Many persons were added to the church. The church has just spent \$10,000 on repairs and ornamentation. It is one of the largest and most wealthy in Virginia.

A. E. OWEN.

WHO ARE THE BAPTISTS?

Mount Zion Baptist church celebrated her semi-centennial, recently, and invited me to contribute to the jubilation of that occasion by telling the multitude "Who Baptists Are," and "Where Baptists Came From." I found the study of the question of thrilling interest to the hearers. Really the people seemed hungry for facts of history so little known and understood hitherto.

J. R. Graves said, over 50 years ago, that Baptist history had never been written, and feared never would be, correctly, since we had to rely on the enemies of the church for the data. But, of late years, doors shut for ages have turned on rusty hinges, and disclosed records and facts that had slept in the dust and darkness of the centuries. The "brightness of his coming" has cleared the mists away, and we now read history long hidden. We can now trail and track "this peculiar people"—this wonderful people—peculiar in that their history is written in blood, and strangely wonderful in God's miraculous preservation of them. Certainly such history is a stumbling block to destructive criticism—hammers to pieces sceptical theories, and becomes an "Impregnable Rock" of our defence.

"The Baptists may be considered as the only Christian community which has stood since the days of the Apostles, and, as a Christian Society, which has preserved pure the doctrines through all ages."—Dr. Ypeij in Enc. of R. K.

Dr. B. H. Carroll is reported to have said that more than half the Baptists of the world are now within the bounds of the Southern Baptist Convention. What can this mean? Is God again herding his people as he did his children in days of old? Is this remarkable fact correlative to the amazing truth that, as we believe, to-day, we have in our Southern States the purest politics, the purest lineal blood, and the purest theology to be found on earth? Is our beautiful Southland the prophetic cradle of Anglo-Israel?

Let us stop, brethren—think, and talk about these things.

I feel encouraged to repeat this lecture to other churches, and am persuaded it will accomplish good. The discussion involves the distinctive principles, faith and practice of Baptists, and is helpful to indoctrinate our people—to strengthen and encourage them. My whole heart has become enlisted in this great subject, and I believe this a field of opportunity to render some service to the churches and the cause.

If your church so desires, I will be happy to visit them and deliver this lecture, either on Sunday or during the week. Will be thankful if you call attention of the brethren to this matter, and write me.

J. H. BURNAM,
Atty-At-Law.

N. B.—The question of my compensation I cheerfully leave to your church—don't allow that to stand in the way. I desire and purpose to divide whatever remuneration I may receive with the Baptist Orphans' Home of your State.

Fayetteville, Tenn.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Louisville "Western Recorder." 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.

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Single or double breasted in fancy Cheviots, Worsted or Cassimeres—black all wool Thibet, or elegant Blue Serge. Not ordinary clothes—but garments tailored by the highest paid craftsmen in America.

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Dr. Winslow's Soothing Syrup has been used for over Fifty Years by Millions of Mothers for their Children while Teething, with Perfect Success. It Soothes the Child, Softens the Gums, Allays all Pains, Cures Wind Colic, and is the best remedy for Diarrhoea. Sold by druggists in every part of the world. Twenty-five cents a bottle.

GIVING AND GAINING.

There are loyal hearts, there are spirits brave,
There are souls that are true and pure.

Then give to the world the best that you have
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need.

Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

For life is the mirror to king and slave,
'Tis just what we are and do.
Then give to the world the best you have
And the best will come back to you.

—Selected.

Our Pulpit.

FELLOWSHIP WITH THE FATHER AND THE SON.

BY C. H. SPURGEON.

"And truly our fellowship is with the Father, and with his Son Jesus Christ"—1 John i. 3.

Let me give you an illustration to show you what fellowship is. Yet, while I use it, I regret that it falls so far short of the truth I wish to illustrate, yet I know not of a better one. Suppose that a great plague raged in London, like that which carried off so many of the population in years gone by; and suppose that there lived, in this city, a father and a son, whose one care was for the healing of others. Suppose you lived in the same house as they lived in, and that you saw the intimate affection existing between them, and that you were in the council-chamber when they consulted together as to what was to be done for the perishing citizens. You marked the resolve of the son to make a sacrifice of himself, from day to day, by going into the homes of those who were smitten with the plague. You observed him as, with his father's smile resting upon him, he went forth to his work. You were privileged to live in the house while the work of rescue was going on, and you saw how the sick ones were being plucked from the grip of the terrible disease, like brands from the burning. You watched the father's love, and the son's self-sacrifice, and you were filled with admiration of them.

Now, that being taken as a supposition, feeble as it is, I want to ground upon that my description of what is meant by fellowship with the Father and with his Son Jesus Christ. You must not, however, confound fatherhood and sonship, as they exist among men, with these relations as they stand towards God, for it is the eternal Father and the eternal Son with whom we are to be brought into fellowship and the

terms that are used in speaking of them are accommodated to our poor understandings; but they are not to be literally construed; and, especially, they are not to be understood in any carnal sense, nor to be applied to the unregenerate.

Well, suppose we are living in such a house as I have tried to describe to you, the first thing necessary for fellowship with such a father, and such a son, would be mutual communication. To live in the house where they were, yet never speak to them, or to be spoken to by them, would be no sort of fellowship. Merely to know that there were such persons in the house, and to know that they were engaged in such blessed work as that, would not make us partakers with them, and would not give us communion with them. We must speak to them, and they must speak to us; and the speaking, on both sides, must be of a kind, loving sort;—not, on our part, that which would offend them; nor, on their part, that which would imply anger towards us. That is the very beginning of our fellowship with the Father, and with his Son Jesus Christ. There must be mutual communication between us. We must have heard the voice of God in our hearts, and we must have spoken to God from our hearts. Thou canst not enjoy this fellowship, my friend, whatever thou sayest, unless thy soul has learnt to speak with God in prayer and praise, and unless thine ear hast learnt to listen to whatever he saith unto thee through his Book, and by his Spirit, through his ministers, and in creation and providence. His voice is sounding everywhere; and, in order to fellowship with him, thou must have the ear that hears, and the heart that believes what he says unto thee; and thou must also have a tongue that responds to his voice, for there can be no true communion without mutual communication. Do you not receive the kinship of the two words, communion and communication, communion and converse? This there must be, or there will be no true fellowship.

Now think of our illustration again, but transfer it to the higher sphere. You are living in the house, and you are yourself sick of the plague; yet, suffering in that fashion, in the house where the one business carried on is the healing of the sick. I will suppose that you refuse to put yourself under the care of the Son, who is the great Physician. If you despise his remedies, or delay receiving them, you cannot be said to have any true fellowship with him. Evidently, you do not appreciate his efforts on behalf of others, or you would be willing to accept his services on your account. It is his business to save, yet you are not saved. He is quite close to you, and he is able, with a single touch of his hand, to heal you, yet you will not permit his sacred skill to be exercised upon you. Then, clearly, you do not believe in him, for you do not desire to submit yourself to him, and it is equally clear that you have no fellowship with him, and cannot have any. If we are to have any fellowship with the Lord Jesus Christ, we must first of all, surrender these poor sinful souls of ours into his dear hands, and we must go to the Father, and say to him, "Father, we have sinned," and as we gaze,

by faith, upon the atoning sacrifice, we must say, "But, although we must confess that we have sinned, there is the blood that makes atonement for sin; therefore, Father, accept us, because we put our trust in thine only-begotten Son." This is essential to true fellowship, and, as you will see, it is a part of it. So, here you are, first of all, in communication with the Father and the Son; and, secondly, reconciled to God by the death of his Son—healed of the awful, soul-destroying plague of sin; and thus you have taken two steps upon the great highway of fellowship with the Father, and with his Son Jesus Christ; and you can sing, with Toplady—

"For thy free electing favor,
Thee, O Father, we adore!
Jesus, our atoning Saviour,
Thee we worship evermore!"

I can suppose that, living in the house with that father and son, you would want to go further still, and to share their work. If you had been cured by the skill of the physician, you would feel yourself intensely sympathetic with him in the great work that he is carrying on that, somewhat timidly and humbly, you would venture to say, "Can I be of any use? Can I carry the medicine, or put on the bandages, or give a cup of cold water to a fevered lip, or wipe a tear from a weeping eye, or sit up at night with the sick who need to be watched and tended? Or, can I even clean the floor of the house, or unloose the latches of the physician's shoes?"

"My God, I feel the mournful scene;
My bowels yearn o'er dying men;
And fain my pity would reclaim,
And snatch the firebrands from the flame."

And if, as will be sure to be the case when you are doing something for Christ, some of the patients begin to mock at you, as they mocked at him, that will reveal to you another phase of fellowship with him. Then you will understand why he was so patient, for you will need to ask him to make you patient; and when your words of warning, or instruction, or comfort are rejected, as his were, you will go to him and say, "O Saviour, I understand now a little of what thy griefs were when thou wast despised and rejected of men, for they have rejected thy Word which thou didst put into my lips." In struggling to do good to others, you will meet with such rebuffs, misrepresentations, difficulties, and direct oppositions, that you will go to the Saviour and say to him, "O my Lord, I can understand thee better now;—not that I am anything like what I ought to be, but even my failures help me to see more of thy sovereign patience and thy mighty love. O thou Divine Self-denier—thou wondrous Self-sacrificer—I should never have had such fellowship with thee as I now have if thou hadst not permitted me to take some humble part in this thy great and glorious work!"

So now, you see, you have reached a point a long way ahead of where we started. You are now enjoying fellowship with the Father, and with the Son, because you have become a co-worker with God. We put out our puny hand to the great work which he has undertaken, and he strengthens our weak hand to do

marvels for his name's sake. He worketh mightily within us, and so we are able to work for him, and to have fellowship with him.

To come to the climax of all, I will suppose that you are living in that house of mercy which has been my figure all along, and that you throw your whole soul so completely into the work that is carried on there that you say to the father and son, "This work so fully commands my sympathy, and so delights my heart, that I am quite carried away with enthusiasm for it. I admire the characters and I love the persons of those with whom I dwell; and now I ask that all I am, and all I have, may be used for the furtherance of this work, that I may not be reckoned merely a lodger in this house, but be regarded as one of the family, and that, from henceforth, I, in my poor, humble capacity—for I am less than nothing—may never be personally mentioned again, but may be considered as part and parcel of this great mysterious firm, whose existence means nothing but good to the city, and whose influence is all being employed for the health of the inhabitants." You know what I mean—lifting the illustration to the higher sphere—and it is well if you can say to the Lord at last, "My Lord, henceforth for me to live shall be to do what thou wilt that the truth should be known wherever lies have at present dominion; then give me grace, I pray thee, to will it too, and to publish thy truth everywhere according to the measure of my ability. Thou wilt that the nations of the earth should be subdued unto thy Son; and become his loyal subjects; then, I pray thee to put me into the ranks of the legions by whom thou wilt achieve this glorious victory." Brethren and sisters in Christ, you will indeed have fellowship with the Father, and with his Son Jesus Christ, when you are nothing, and Christ is everything;—when you do not live to make money, or to attain to earthly honor, or to gain comfort, or anything else for yourselves; but when each of you can say, "This one thing will I do, for Christ will I live, and for Christ will I be content even to die, so that, to the utmost bounds of the earth his name and fame may be made known."

II. Now, in the second place, I have briefly to answer the second question—How may fellowship with the Father, and with the Son, be enjoyed in the celebration of the Lord's Supper?

As you all know, the Lord's Supper is the memorial feast in which we are to show or proclaim the Lord's death "till he come." Come he will; and our hearts cry to him, "Even so, come quickly, good Master!" This supper sets forth his death, and the way in which we derive benefit from it, namely, by receiving him spiritually into our souls even as we take the bread and wine literally into our bodies, and assimilate them so that they become part of ourselves. Well, then, how can we have fellowship with God in showing forth the death of Christ by means of this memorial supper?

I think we can do so, first, by coming to the conclusion that the sacrifice of Christ was an absolute necessity. We are fully persuaded that God the Father would never have given up his only-begotten Son to die for human guilt

if there had been any other way of saving lost sinners; and also that Jesus Christ would never have taken upon himself the awful burden of human guilt, and agreed to be bruised of the Father, if it had not been absolutely essential that he should die, or that man should, or that justice should; it must have been one of the three. God the Father agreed with God the Son that this colossal sacrifice was necessary; my soul, dost thou also agree that it was necessary? Dost thou see that there was no loophole for thine escape except through the bleeding Saviour's wounds? Wilt thou admit now, with all thine heart, that the Father's wisdom was right, and that the Son's wisdom was right? Has the Spirit of God taught thee that this was the best plan of salvation that could possibly have been devised? Looking all around, hast thou come to the conclusion that there is no salvation by works, and no salvation anywhere but by the blood of God's only-begotten and well-beloved Son? If any of you have come to that conclusion, you have thereby entered into fellowship with the Father, and with the Son, for they have long ago come to the same conclusion.

Then, next, dear friends, while you are sitting around the communion table, endeavour so to think of the sufferings of Christ, that you will, in your measure, enter into the moods of his mind while he was suffering for you. As he felt a great horror of sin, pray the Lord to make you feel intense horror of it, and let the very thought of it wound you as it wounded him. He felt the shame of sin; then ask the Holy Spirit to teach you how shameful it is. In your mind and heart, crown sin with a crown of thorns like that with which it crowned your Lord; and spit at sin, and scoff at sin, even as sin did scoff and spit at your Lord. Yet further, our Lord Jesus felt that justice must be honoured; so feel in your soul, as you come to the communion, that the justice of God must be honoured, and magnified, and glorified. Have fellowship with Christ in feeling that, cost what it may, God must never be unjust. Agree to that in your heart of hearts, and you will be having fellowship with the Father, and with the Son, while you are so agreeing. Go over, in your mind, all the griefs and woes that your dear Lord endured, and recollect how he resolved that, for the joy that was set before him, they were all things to be despised. Do you feel that any losses and crosses which you may have to bear for his sake, or any scorn or persecution that may ever come upon you because you belong to Christ, are things that are only to be reckoned as the small dust of the balance in comparison with the glory of God? Then, you are drinking of Christ's cup, and being baptized with his baptism, and having fellowship with him in his sufferings.

Then, again, beloved, I pray the Holy Spirit to help you, and to help me, to glorify God concerning the death of Christ while we are at his table. As you eat the bread and drink the wine, think of what Christ suffered, and of the mysterious way in which his sufferings have brought glory to the Father's name. I do verily believe that, when Christ bore the sins of his people up to the tree, and away from the tree, the justice

of God was more honored than it would have been if all the elect had been sent to hell forever. If our sins had been punished upon ourselves, with the utmost rigour of the divine law, that law would not have been so honored, throughout the entire universe of intelligent beings, as it must now be when they hear that God himself would sooner pay the penalty of sin than allow his law to be broken with impunity. O august death of Christ, in which God himself becomes the sacrificial Victim, and bleeds and dies sooner than that, on the spotless tablets of his law, any stain should be made, even though it should be by the finger of his mercy! Glorify God, then, praise him, and let your whole souls extol him for this wondrous arrangement of grace—

"So just to God, so safe for man,"

for so you will be having fellowship with the Father, and with his Son Jesus Christ.

We do not invite you to come and kneel around the communion table, for there is nothing upon it to be worshipped; but when the breaking of bread is being celebrated, we ask you to sit as much at your ease as you can, just as the last supper was instituted by our Lord. Those who gathered round that table reclined in the Oriental posture of repose. We cannot do that, nor would it be in harmony with our usual idea of what is reverent and seemly. At the paschal feast, they stood. Too late, loins girded, and their died last their hands, for they Mr. J. H.

to depart in haste in
Broadway. You have no
niversary. That, but you may sit
its completion as one who is at
baptized. So you may have fellow-
ship with God, for do you not
recognize this feast celebrates
Brother's death? His blood has
been shed, his body broken, he
has become food for our souls,
his redemptive work is finished.
He has gone his way until he
shall come, the second time, to
drink the wine new in the king-
dom of his Father. Christ rests;
so, if you also rest, you will be in
sympathy with his finished work.

Knowing that I am a spiritual being, I can reach unto a spiritual perfection and enter into the joy of an eternal spiritual existence.—Rev. W. H. Carwardine.

Faith shall bring at last to the heaven of our Father a great multitude which no man can number.—Rev. Dr. Williams.

NOURISH
the body, don't dose it with medicine. Scott's Emulsion is the best nourishment in existence. It is more than a food; you may doubt it, but it digests perfectly easy and at the same time gets the digestive functions in a condition so that ordinary food can be easily digested. Try it if you are run down and your food doesn't nourish you.

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THE NEW HOTEL ALBERT,
Eleventh Street and University Place, one block west of Broadway, New York City, located in the center of the wholesale district, the only absolutely fireproof transient hotel below Twenty-third Street. It is quiet and home-like, with all modern conveniences, steam heat, electric light and telephones in each room. The new Annex contains 150 up-to-date rooms, of which 75 are provided with private baths. The prices are moderate considering that the accommodations are equal to hotels where the prices are double. Single rooms from \$1 to \$2 per day. Rooms with private baths \$2 per day upward.



Sitting, bedroom, and bathroom \$3 per day upward. The restaurant and cafe are firstclass in tidiness and all that could be desired by the most fastidious. The prices are reasonable and the service is excellent. The proprietor, Mr. L. Frenkel, is not only genial, but has the knack of making all guests feel at home. By nature and long experience in the business he has few equals as a hotel proprietor. It is the home sought by merchants and by ladies travelling alone, or by families who spend the winter in New York City. The writer speaks from experience, having travelled extensively in other cities and having frequently stopped at other hotels in New York, he takes pleasure in commending the Hotel Albert to those who want first-class accommodations for reasonable prices.
W. P. HARVEY.

LOVE FOR THE PASTOR.

When a good pastor resigns his charge he is greatly surprised to discover the greatness of the love in which he is held. If his ministry has been one of a dozen years and has been filled with tender service to his people in the important events of their lives it will be found that they have become very deeply attached to him and his departure is equal to a personal bereavement. This love never fails and he is retained in tender thought as long as he lives. Years may pass but the pastor of their hearts will be welcomed by his parishioners with undiminished cordiality. The love of his people touches a true pastor very deeply and he learns to value it above other considerations. It is his peculiar reward and a return in kind for his own devotion and "labor of love" to them. As a mother receives back from her children the reward of love such as she has given them, so the pastor is beloved for his work's sake. There is no other profession except that of the physician which receives the reward of love that comes in the path of doing good. Amid all the trials of ministers and the sense of weariness they feel with the peculiarities of mem-

bers and the hardness of their fields of service they have more than other men as their portion the sweetness of love, and love is the most precious thing of life. They are sometimes ambitious for honor, or desirous of larger churches and of ample salaries, but the one satisfaction that comes out of their experience, the fine gold that endures amid all experiences is that of the love of their people.

It is difficult for a pastor to have a proper realization of the loyal and lasting love in which he is held by them. Yet he cannot be altogether unaware of their feeling because they do not hesitate to express it in word and deed, and upon his resignation it is so overwhelming that his resolution to depart is almost broken. He may reason that his outside influence is not so strong as that of a new man will be, but his inside relation becomes increasingly tender with the lapse of years and he and his people are unified so that separation becomes tragical to him and to them. There are pastors who never recover from the shock of separation and there are people who are unable to love a new man in place of him who has made himself their ideal of a minister.

If the pastor could realize that love is the motive power of his ministry and that his own devotion to his people in the fullness of his love of souls touches an answering chord in their hearts and draws out their affectionate interest and service he would cast away all selfish considerations and hard feelings, and give himself to them without reserve. The more he loses himself in love to them the more he finds himself in their hearts and lives.

It is impossible to resist love. It meets and subdues all that is hard and mean and bitter. It must be that the smallest hearts and the hardest fields will yield to love. The pastor who loves his people will conquer them completely and will soften the hard soil of outside sentiment. The responsibility for love is on the pastor. If he loves his people he will elicit their love. But if he is destitute of love he cannot be loved. If he has reason to complain of their harshness, meanness and unkindness it must be that he has not loved them with a love that has made him unselfish, self-sacrificing and all devoted. The love of Him who loved the church and gave Himself up for it is the spirit in which every pastor should render service to his people. His best reward is in kind, to be loved by them and kept forever in their hearts.—Watchman.

KEEP IT WHOLLY.

A little girl was trying to learn the Ten Commandments. Her mother told her to shut the Bible, and write them from memory. She brought the result of her effort for inspection, and, lo, she had written the Fourth Commandment: "Remember the Sabbath day, to keep it wholly."

The mother said: "Why, don't you know how to spell better than that? The word is not 'wholly,' but 'holy.'"

The good grandmother, who was sitting by, said: "Maybe the child hasn't really made a mistake after all. At least her idea of holy is preferable to that of many who think that they keep the Sab-

bath if they go to church in the morning and then feast or lounge about or visit or go riding or read the secular papers the rest of the day. They don't seem to understand that when God said, 'Keep it holy,' he meant the whole of it."

When I went home I examined my dictionary, and learned that the two words "holy" and "wholly" come from the same Anglo-Saxon root, which is "hol," the whole. The radical idea of holiness is completeness, wholeness. A man is whole physically when he is in perfect health, obeying all the natural laws under which he lives. And a man is whole, or holy spiritually when he is conformed in his character and life to the higher law, the law which God has revealed for the soul.—Selected.

THE MAIN RESOURCE.

Professor Hermann Nothnagel, of Vienna, one of the most noted physicians in the world, died of apoplexy, in his sixty-fourth year. While in Egypt the writer was attacked with an acute and apparently intangible disease of the digestive organs. After being treated in Smyrna, Athens, and Constantinople, without effect, he arrived in Vienna on Saturday. On inquiring of the diplomatic corps

for the name of the most distinguished expert in such maladies, Dr. Nothnagel was represented as the highest authority. The next day was Sunday. With great difficulty we managed to reach his house, and on applying were told that—Dr. Nothnagel—received no patients on Sunday, but would call at the hotel the next day. He did so, and his examination was the most complete and painstaking that could be imagined. At the close he gave us a prescription, not to be used except in cases of extreme necessity. "Hygiene," said he, "is your main resource." His fee was in proportion to the length of time and his reputation, and very little use was made of the prescription. On being asked why he received no patients on Sunday, he said that a man who worked seven days in the week would soon come to a period in which the character of his work would deteriorate or he would become incapable of working at all.

We make this note upon him to show that this great authority regarded medicine as a *dernier resort*, that he recognized the value of Sunday as a rest day, and that he depended chiefly upon hygiene.

The Christian on his knees sees more than the philosopher on tip-toe.—Selected.

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Editorial

We publish this week an article from the Rev. G. A. Coulson. The writer has known him since he was a student in Union University in the fifties, when the writer was a boy, and has felt very kindly to him through all these years, though not agreeing with him in some things. In this article are set forth fairly the reasons some brethren think that a church can delegate its authority, and we hope answering those reasons will do good.

Our good brother thinks that when a church sends out a preacher, it delegates to him its authority, when it appoints a building committee it delegates to them its authority. Similarly he thinks that when a church sends a messenger to an association or to a convention, it delegates to them its authority.

The fact is, there is no delegation of authority in either case. The church has authority from God to send out preachers, but a church cannot delegate this authority so as to qualify the preachers to send out other preachers. The preachers sent out can simply do what they are sent for. Of course, in sending out preachers the church has its functions and the presbytery its functions, and neither can perform the functions of the other. The church has divine authority for what it does and the presbytery has divine authority for what it does. This authority cannot be delegated, and there is in ordaining preachers no transfer of authority. This illustration does not fit because in ordaining preachers the church does not do all that is done, but there is no delegating authority.

The building committee illustration fits better. Nobody but the church has any hand in appointing a building committee. A church has authority to appoint a building committee, but this authority is not delegated, since the committee has no right to appoint another building committee. Only the church can do that. The committee acts by the authority of the church and not by its own authority. It simply carries out the instructions of the church. If the committee assume to exercise authority of its own, the church is not responsible, and only the members of the committee can be held for such acts. So there is no delegating church authority in appointing a building committee.

So in appointing messengers to an association or a convention, the church can instruct them what course to pursue, and they will act on the authority of the church in obeying the instructions, but there is no delegating church authority to them. They do not become, in any sense, the church, nor are they ever anything more than messengers of the church. We admit the right of a church to instruct its messengers, but we do not think it wise to do so, except in some great emergency. The best results are reached, we are sure, by selecting wise messengers and trusting them to act without instructions. This has all along been the writer's position. In 1896 both the Broadway and McFerran Memorial churches of this city instructed their messengers to Long Run Association how to vote on a cer-

tian question. Brethren in Walnut Street church, learning of this, wanted the messengers from this church instructed also, but the writer opposed it successfully.

Yes, a church can instruct its messengers whenever it sees fit, though, as a rule, it is, in our judgment, unwise to do so; but never can a church delegate its authority.

The authority of a church is itself delegated, and it is a well established principle that delegated authority cannot be delegated. Besides, we find no warrant in Scripture for a church's delegating its authority to anybody. And if a church could delegate its authority at all, it could delegate it to anybody who might be selected—and an outsider might be chosen. Churches sometimes have lawsuits and employ lawyers who are not Christians. Will it be claimed that such lawyers have received delegated authority from the church so as to qualify them to take church action? Does the sexton exercise church authority in cleaning the house of worship? Yet he acts by the authority of the church, for the church appointed him. Whenever a man does what he has been appointed to do, he acts by the authority of the appointing power, but there is no transfer of authority. This is well illustrated in the case of stock companies. The stockholder can give his proxy to whom he pleases, and the proxy votes the stock by the authority of the stockholder, but the proxy cannot appoint another proxy. The authority to appoint a proxy inheres in the stockholder and cannot be delegated. This is but one of many examples.

The public have for some time been regaled with the fierce and furious articles on "Frenzied Finance" by Mr. Thomas W. Lawson of Boston. Many startling things he has told and for telling them he has been roundly denounced. Although his statements are libelous, if false, and he is a multi-millionaire, so that he could be made to pay heavy damages as well as punished for criminal libel; and although he has challenged those he has denounced to bring suit against him, no suit has been pressed. Several were started, but he claims they were started simply for effect.

Some of his startling statements, that were at the time stoutly denied, have since proven to be true. Notably is this the case with his charges against the Equitable, the New York and the Mutual life insurance companies. Hence the public are giving more credence to Mr. Lawson's statements than they did at first.

The most remarkable statement, yet, however, is in the November *Everybody's Magazine*. It is to the effect that the Standard Oil Company owns, or at least did own, the United States Senate. The statement is that when Mr. Clark was chosen Senator from Montana, he was in league with Mr. Heinze, the copper king at Butte, who is unfriendly to the Standard Oil Company. Clark was notified that if he did not break with Heinze and come into line with Standard Oil he would be expelled from the U. S. Senate. He did not believe this company was strong enough to accomplish this. When the Senate committee decided to report against Clark, he resigned, timing his resignation when the Governor was out

of Montana and the Lieut. Governor was in charge. The resignation was accepted and Clark was appointed to fill the vacancy. Returning to Washington he was told by Mr. H. H. Rogers, the manager of the Standard Oil Company, that unless he broke with Heinze and made terms with the Standard Oil he would be expelled from the Senate on the ground that his appointment was not valid. Clark refused to believe this could be done. Whereupon Rogers secured pledges from a majority of two of the members of the United States Senate confirming Rogers' threat, and then Clark yielded, breaking with Heinze and making terms with the Standard Oil. Thereupon the word was passed that Clark must not be molested.

Such, in substance, is Lawson's statement. We do not believe it to be true, and do not think the public generally will believe it to be true. We think it will serve to discredit Lawson with many people, but at the same time it may be believed by many. It is a most serious statement and it ought to be refuted. Senator Clark ought to contradict it. Rogers ought to deny it and call on Lawson for the proof or retraction. We never saw a more damaging statement seriously put forward. If it were true that a powerful corporation absolutely owned our highest legislative body, so it could admit or expel its members at pleasure, where would we be? Our people would be simply hewers of wood and drawers of water for that corporation.

It seems as if freedom was at last, in some measure, to be realized in Russia. The "Czar of all the Russias" (and we never knew how many Russias there are) has issued a manifesto containing some vague language interpreted to mean that the Russian national assembly is to be a real legislative body and to be elected by a free, though limited suffrage. This is a wonderful advance, that has been in prospect for some time and which could be no longer delayed. Mr. Witte is evidently the man of the hour and is now the real ruler of "all the Russias."

We particularly rejoice at the prospect of religious freedom. Baptists have greatly suffered from persecution in Russia, and no member of the national church has been allowed to join the Baptists. Severe penalties have been inflicted on converts. Now however, a man will not run the risk of imprisonment and fine in obeying Christ. That is, he will not, if the present proclamation means anything.

True, the Czar has yielded to great pressure, but that very pressure is a guarantee of the permanence of the reform. Such a popular uprising in demand for rights is not likely to give way after those rights are granted. Hence we take it that religious freedom has at last come to Russia.

The present Parliament in England has lasted much longer than was thought. The Tory leaders know that when once the people get a chance at them they will have to retire. Hence they hold on as long as they can. The infamous Education Act has arrayed the conscience of the country against the Tories, and the by-elections are going against them. Even if this Parliament were per-

petual the Tory majority would melt away under these by-elections. It has already been materially diminished. The recent election of Mr. Andrews, in the Barkston Ash division of Yorkshire, is a conspicuous illustration of the drift of public sentiment. The Tory candidate, Mr. Lane-Fox (a significant name) was defeated, while the Tories had never been defeated in that district before. Mr. Andrews got 4,306 votes against 4,148 for Mr. Lane-Fox. If the Tories have lost this stronghold, the question naturally arises, is there any district they can carry? They cannot hold out much longer, and then freedom will come, and—we hope—to stay.

The Rev. W. J. Dawson, of England, who has recently been in this country, is reported in the *British Weekly* as follows: "Mr. Dawson was in America during Holy Week, which, he told me, is strictly observed by all denominations in America." Of course our readers know this is not true. And yet there has been a lamentable spread of the "Holy Week" heresy in recent years. The defection seems to have been greatest among the Methodists, but even the Baptists have not wholly escaped. In New York City, as well as in other places, there are Baptists who partially observe "Holy Week". They observe "Easter", and there are signs of their observing "Good Friday", and we suppose they will go on and take the full course and graduate full fledged "Holy Week"ites; unless something shall bring them to their Baptist senses. But the overwhelming majority of the Baptists are still uninfected. The same is true of the Presbyterians and of the Disciples. Mr. Dawson is wide of the mark in his statement.

In an address before the Stanwell-Road Baptist church, P. S. A., Dr. F. B. Meyer said that since he had been at Christ church "the rich people had either gone to Heaven or to the suburbs." The *British Weekly* reports him as saying that he "preferred men alone in his P. S. A. Men are more religious when their wives are not looking around the corner. If wives saw their husbands crying, they would tell all the neighbors down the street." Dr. M. added: "I said at my first P. S. A. I would not call them 'brethren,' which is the cant expression of the clergymen when only women are present—so I called them 'Brothers.'"

Dr. JOHN WATSON has resigned the pastoral care of the Sefton Park Presbyterian church in Liverpool. They presented him with a purse of \$13,155. Probably there are other pastors who would resign for that much. It is understood that Dr. Watson will devote himself to literature. He is a popular and a brilliant writer.

WHEN the next Legislature meets in Frankfort the County Unit Bill will come up for action. This bill provides that each county shall have the right by popular vote, to say whether or not intoxicants shall be sold within the county limits. The Anti-Saloon League desire that the people generally shall petition the Legislature to pass this bill.

God gives to the body—He is to the soul.—John Ker.

Editorial Varieties

"Some say they can trace Baptist principles back to the Apostles, but cannot trace the churches.—Well, I did not know that Baptist principles would propagate themselves. It seems to me that if Baptist principles exist there must be Baptists to propagate them. Surely, if Anti-christ destroyed all Baptists, it did not take up Baptist principles and propagate them for hundreds of years; especially if it destroyed them for the principles they held. If there has been honey ever since honey-bees were made, it is because there existed bees all the time. So finding Baptist principles in existence is the strongest proof of the existence of Baptist churches; for no other people in the past or present believe and practice Baptist principles."—A. W. Richardson.

The Committee on Charter, appointed by the Educational Conference first at Bowling Green and increased at Russellville, will meet in Walnut St. church, Louisville (Third and St. Catherine Sts.), Dec. 27th-29th. Dr. W. H. Felix is chairman of the committee. They will be the guests of Walnut St. church. It is expected that the days will be given to work and the nights to public addresses on chosen educational themes.

The November Home Field reports that the Home Board in Atlanta had received since May 1st last, only \$28,403.57. The Convention year is half gone and that is only one-seventh of what the Board needs for the efficiency and needed enlargement of its work. Of the above amount Virginia contributed \$4,101.00; South Carolina, \$3,186.30; Kentucky \$3,123.41; Georgia, \$2,959.63, and Texas, \$2,925.69.

We said that salvation is essential to baptism. The *Christian Standard* denied this and called on us for the proof. We gave the proof, very brief—*Qu. . . .* to make it easy to be quot'd in, pray esteemed contemporary do feel intense this proof, and so leaves if the very darkness on the subject. *you as it asked to furnish the proof.* *the shame*

The committee to decide Holy Spirit of meeting of the next *useful it is.* Southern Baptist Convention, crown Chattanooga on Thursday *ch. . . .* They did not reach a decision *like* journeyed to meet in Louisville *on our* night of Nov. 27th. The claims of *off* number of places were considered. *d*

Dr. Bow reported for October three thousand dollars more received than for October last year. This is gratifying. If that increase can be maintained it will make a fine showing. Yet it ought to be maintained and more besides. Dr. Bow is a noble secretary and he is a marvel of energy.

The editor of the *WESTERN RECORDER* is writing a little book which will be published soon. The title will be "Faith and the Faith." It is designed to counteract current skepticism and current heresy.

Dr. H. H. Proctor, of Atlanta, a Negro, says: "The Negro has the flexibility of a rubber ball—the harder you throw him down the higher up he bounds." More striking than true.

The *Southern Baptist*, San Antonio, Texas, passes into the hands of Dr. J. B. Cranfill and becomes *The Baptist Tribune*. We suppose this will be united with the *Baptist Tribune* at Abilene.

The Tammany leaders have given special instructions to their speakers. One is: "Say something. Don't just talk;" and another: "Be brief." Certainly these are wise instructions.

Emerson said: "Tis man's perdition to be safe, When for the truth he ought to die."

It is stated that the heads of Frenchmen grow smaller with each generation. We wonder what is the limit.

In England there is one doctor for every 1,450 people, and in France one lawyer for every 6,000.

It is said that drinking buttermilk is a cure for dropsy. An easy cure certainly.

There are 17,000 drinking saloons in Ireland. That is the chief trouble with that unhappy land.

It takes about five years to tan the skin of an elephant.

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AMONG THE Churches.

Walnut St. (Third and St. Catherine Sta.)—Pastor Eaton: Freedom by truth. Too late. Two highly esteemed members died last week, Mrs. Matthew Hall and Mr. J. H. Yancey.

Broadway—Pastor Jones: Eighth anniversary. Spiritual ambition; Life and its companionships. Two by letter, two baptisms.

Chestnut St.—Pastor Weaver: Future recognition; Results of believing God. Bro. W. O. Carver addressed the young people on missions.

East—Pastor Wilson: Precious faith; Efficacy of the blood. Church purchased handsome parsonage.

McFerran Memorial.—Pastor Hamilton: Sacredness of the secular; Feeding on ashes. Two by letter. Pastor Hamilton left Monday to aid Pastor Blake in a meeting in Lexington.

Twenty-second and Walnut—Pastor Hunt: Home Missions; Salvation.

German—Pastor Janzen: Christian Balance; Misused Religion.

Clifton—Pastor Foster: World's depravity; Hell. Bro. Geo. C. Cates begins a protracted meeting next Sunday.

Highland—Pastor Dawes: Uncared-for souls; Mountains and valleys.

Immanuel—Pastor Watts: Stewardship; The Christian and the ungodly.

Parkland—Pastor Taylor: Evidences of conversion; Counting the cost.

Southgate St.—Pastor Gillon: Loyalty to the Gospel; Holy Spirit the guide.

Third Ave.—Pastor Ransom; Dwellers in the world; Gospel in symbol.

Twenty-sixth and Market.—Pastor Reed: Christian greatness; Obligations to the soul.

East Mead—Pastor Greathouse: Job; Christian feet. One by letter.

Hazelwood—Pastor Althoff: Conviction; New convert's question. Ten baptized.

Bro. H. H. Hibbs, of Williamsburg, was present at the Conference. He told us of the work of Williamsburg Institute for which he is raising money.

We acknowledge an invitation to the marriage of Miss Eloise Graham Christian, daughter of Dr. and Mrs. John Tyler Christian, to Mr. J. Ely Snider, in Little Rock, Ark., at 4:30 p. m., Nov. 3rd. We extend hearty congratulations.

SEMINARY NOTES.

BY C. W. KNIGHT.

Dr. Carver dined in the Hall last week, and also delivered an address to the Volunteer Band.

Dr. Sampey spent several days in New York last week. He is on the committee to prepare an advanced course of study in the Sunday School work.

Bro. J. P. Boone has been called to the care of the church at Port Royal.

Mr. H. P. McCormick, of Porto Rico, delivered the missionary address, subject, Catholic Countries.

The following is a meagre report of the work done by faculty and students during the month of October: 425 sermons and addresses, 42 additions to the churches, 59 students working in the Sunday Schools of the city.

Supplies for Sunday: Bren. M. O. Patterson, Middle Creek; T. L. Holcombe, Knob Creek; J. L. Parrack, Tabernacle church, New Albany, Ind.; A. C. Hutson, Salem; M. P. Edwards, Peewee Valley; Bunyan Stephens, Glenview; J. W. Israel, Seventeenth-street Mission; B. V. Bolton, Cropper; W. F. Powell, Franklin St., city; J. P. Stuart, Greenville; Bro. Steinmetz, Ormsby avenue; Dr. McClothlin, Elizabethtown.

Bro. T. C. Ecton was called to Walton to preach a funeral last week.

Bro. B. T. Vincent has just returned from holding a meeting with Bethel church, Franklin county; 12 additions to the church.

Dr. McClothlin conducted chapel services Monday evening and Bro. Farrington led our mid-week prayer service.

Dr. Sampey announced that the Sunday School lectures will be delivered the first week of the last term of this session, and the Gay lectures the following week. The former by Bishop J. H. Vincent, P. H. Bristow, N. B. Broughton, Marion Lawrence and J. M. Frost. Ira M. Price delivers the Gay lectures. It is desired that many of the churches will grant their pastors four months' vacation and let them spend it here, or at least let them come the two weeks of the lectures beginning Jan. 20, 1906.

THE STATE.

Bro J. W. Rawles writes: "It was my privilege to be with Pastor W. R. Davidson in a ten days' meeting at Waynesburg, closing Oct. 10. God honored our labors and 20 souls were saved. Every one united with the church and was baptized. I am now at McKinney helping Bro. J. L. Owens and the prospects are bright. 'Glorious Praise' is used here, and too much cannot be said in its praise as a song book for all the services of a Baptist church, and it is specially suited for revival meeting work."

Pastor Wm. M. Stallings writes from Smith's Grove: "We had a happy day at Plano last Sunday. Two young men for whom many prayers have gone up were received on profession of their faith as candidates for baptism, and God's people were greatly rejoiced. Plano church has some of the choice spirits of the earth in her fellowship and my association with them as pastor will be one of the pleasant memories of life. However, I must sever the tie Jan. 1st to give all my time to the work here. I began a meeting here Monday night, doing the preaching myself. Pray for us."

Pastor A. T. Wolford writes: "On Oct. 23 we closed a 12 days' meeting with Cedar Creek church. Bro. J. B. Sims doing the preaching. Bro. Sims, by his sound doctrinal sermons and his earnest and faithful presentation of the Gospel message won a large place in our hearts. Besides five lives made happy in Christ, two were added to the church by letter and the church was strengthened for the labors before her."

Bro. Jno. H. Burdin writes: "We closed a gracious meeting here at Mt. Eden, Sept. 14th; 11 precious souls united with us by baptism. Bro. Sam Willson, of Carrollton, assisted in the meeting, and his preaching greatly strengthened the church. I went from here to Cornishville, Mercer county, and assisted Bro. Garrett Reed in a meeting which resulted in 8 additions by baptism. I came back to Pigeon Fork, Shelby county and held a meeting of two weeks. Bro. J. A. Davis, of Bloomfield, assisted me, and we had 11 by baptism and 1 by letter. My next meet-

ing was at Bethel, Franklin county. Bro. B. W. Vincent, of Beard, did the preaching. We had a glorious meeting and 13 were added, 11 for baptism and two restored. May all glory be given to the Lord for his blessings upon us. Praise the Lord. I leave this field of labor and go back to my old home in Franklin county next week. May the Lord send the dear saints here at Mt. Eden a man after his own heart, is my prayer. Please change my paper to Forks of Elkhorn, Franklin county, after next week."

Pastor J. J. Willett writes: "On the 5th of November I closed a meeting of two weeks at Walnut Grove church, where I am pastor. While I did all the preaching myself, I had some valuable aid in prayer and exhortation by Bren. T. C. Argabright and Richard Basham, located near there. The church also was active and seemed to be led by the Holy Spirit. The Lord was with us, and we had a gracious revival of the church and ten souls added to the church by experience and baptism. The church is looking yet for more souls to be won soon for Christ. To God be all the glory."

Pastor J. T. Lewis writes: "On Monday after second Sunday in October, Bro. J. R. Johnson, of Cox's Creek, came to us at Stephensport for a meeting. We feel that the meeting was a great success. At the close we baptized 11, with 3 others approved and 6 professions of faith that we think will join. There was one of the most prominent and influential young Christian ladies in the entire community came to us from the Presbyterian church. She was among the number baptized. Also two of the most promising young women of Methodist families were converted, joined the church and were baptized. Brother Johnson is truly a man of God. He came with the Gospel of Christ only. He directed our minds to God continually through the channel of prayer, and warmed our hearts with the thought of God's presence in the person of the Holy Spirit. The church was blessed and strengthened for the work of the Lord. To our God be all the glory."

Bro. W. H. Collins writes: "We had a delightful and I think profitable meeting with New Gasper church, which has been practically disbanded for some time, and left Bro. D. K. Slaughter to hold a meeting under the direction of the District Board. There were many sinners present, several of whom asked for prayer. We are expecting a great blessing there."

Pastor C. W. Bowles writes: "A ten days' meeting closed last Friday with my Magnolia church, Larue county, with 7 received for baptism. Had the assistance of Bro. J. C. Cook five days, Bro. W. T. Parrish the remainder of the time. I am now at Big Spring, Bro. W. F. Jagers pastor. Prospects for a good meeting."

Pastor W. H. Smith writes from Rochester: "I am just back from Oran, Mo., where I went to assist Pastor J. H. Hubbard, a Kentucky boy, in a meeting, resulting in 25 additions to the church by experience and baptism up to the time I was compelled to leave, and the pastor announced that the meeting would continue. Bro. Hubbard has been doing fine work in Missouri and is greatly appreciated by his people. It seems that Missouri has drawn largely from Kentucky for preachers, and they are trying very hard to get more of them. Our meeting here at Rochester is to begin the third Sunday in this month. We are to have the assistance of Bro. Don. O. Smith, of Rowlets, and, with the Lord's blessings, we are expecting a great meeting. Many who read this will offer a special prayer for the blessings of God on us in the meeting."

Pastor Geo. W. Shepherd writes from Richmond: "I am very happy to announce that I have just moved into the delightful home purchased by the church of this place. It is a comparatively new two-story building, with furnace, electric lights and all modern conveniences, with good barn, garden, etc. The price paid was \$3,250. The work moves steadily on, and it is a real pleasure to serve such a noble people."

DEAR RECORDER: Inclosed find \$2 to pay my subscription to the best Baptist paper in America, in my estimation. I anxiously await its weekly advent into my family. May it abundantly prosper and continue to be a mighty force in the inculcation and defense of Gospel truth. Yours fraternally, J. E. O. F. HARPER, Madison, Ind., Oct. 27.

OTHER STATES.

Bro. John Jeter Hurt becomes pastor at Conway, Ark. We congratulate the church and the pastor.

Secretary O. F. Gregory, who recently resigned in Montgomery, Ala., has accepted the call of the First church, Staunton, Va., and has entered upon his work there. He is well known and widely loved by the Baptists of the South.

Pastor W. L. Payton writes from Geary, O. T.: "The dust from the sandy soil at Elk City being severe on my throat and lungs, made it necessary that I change my field of labor. I am now on the field at Geary, O. T., an older and larger town. I began work last Sunday. Change the address of my paper."

Bro. Don O. Smith writes from Hillsdale, Tenn.: I have been here one week in a good meeting; 5 additions to date and good interest. Bro. J. J. Dyer has preached once and rendered valuable assistance otherwise. This is my third year as pastor here and the third meeting in which I have done the preaching. Will continue most of this week."

Pastor A. R. Love writes from Hendersonville, N. C.: "The most remarkable meeting ever held in Hendersonville closed last Sunday night. For fifteen days, Bro. Geo. C. Cates, of Louisville, Ky., preached in the church every morning and evening. The church was crowded at nearly every service. About 65 business houses closed every morning during the last few days in order to attend the morning services. It was a Baptist meeting, but Christians of the various denominations came in and took much interest in the services. There were more than one hundred who professed faith in Christ. Scores who are living in the town but who had not brought their membership with them, saw their duty and identified themselves with the town churches. We have received 73 for baptism; 48 of the number I have already baptized. A remarkable feature of the meeting is that perhaps half of the converts are men and women, including a number of prominent citizens. Bro. Cates is an earnest, consecrated man and his coming has been a great blessing to our community. His three-fold text, that forms the basis of all his preaching, is 'Have faith in God,' 'Preach the Word,' and 'Pray without ceasing.'"

The church at Hargis, La., has been graciously blessed. 57 received into the church, 40 by baptism.

18 additions to the church at Erick, Texas, result of their meeting.

Rev. Lloyd T. Wilson, the new pastor of East church, Louisville, has received into the fellowship of his church in four months 40 additions. His people are delighted with him. His congregations are large and increasing. Under Bro. Wilson's able leadership the church is developing along all lines of denominational activity. As a token of their appreciation, they have bought a nice home for their pastor, costing \$5,000. Good example for other Baptist churches in our city. East church is the only Baptist church in Louisville that owns a parsonage. H.

DEAR RECORDER:

Please change my address from Windsor, Va., to Unity, Va. I am now making an important change of location which will put me in the midst of my people who number nearly seven hundred. This is a great field for work, and the Lord is blessing the efforts of his people. There have been nearly 60 additions within the last thirty days. My wife, who is a full-grown Kentuckian, says, "The dear old RECORDER must continue an important part of our household reading," and I say, Amen. With all good wishes, I am Sincerely, J. T. BOWDEN, Windsor, Va., Oct. 2.

At Auburn, Tenn., 35 were added to the church, result of their meeting.

The Baptist Hymn and Praise Book

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Stories for Little Ones.

SALLY JENKENS'S WILL.

BY CHAS. H. DORRIS.

"My last will and testament," wrote Sally. "I bequeath my doll, Flora Roosevelt Jenkins, to poor Washerwoman Muldoon's Molly." "I bequeath my pair of bantams Sir Grover and Lady Cleveland, Jenkins, to Coachman Ford's lame Tommy." "I bequeath my big picture Bible to my dear old nurse, Aunty Lincoln Washington Rogers." "I bequeath my silver hand mirror to Trilly Truffles, because I think that if she could see herself in a glass that then she would try to keep her face clean and her hair combed." "And all my other belongings I bequeath to Miss-Kindergarten Lovely to give to her slum children." "Signed and testified to in the presence of myself this 12th day of May, 1903.

"Sally Jenkins." "There," mused Sally, "that's right, I guess. Sounds just like Grandpa's will. But I wonder how they'll act when I'm dead and gone and they come into their inheritance. Oh, dear, I wish I knew just what they'll say! I—I guess I'll give something now, and then I will know." So she got ready—her mother said she might—and took her best beloved doll, Flora Roosevelt Jenkins, over to Molly Muldoon, and Molly Muldoon could hardly believe her eyes.

"What, for me?" she exclaimed. "The first flesh-and-blood, real live dolly I ever had! See her weeny, weeny eyes joggle. This is just lovely of you, Sally!" Then Sally went home and the coachman put the bantams in a basket for her to take over to his little boy, Tommy Ford. How Tommy opened his eyes when the cover was raised, and Sir Grover Cleveland Jenkins crowded! "My, but he's a beauty!" said Tommy. "And the little hen is just like you, Sally. Aren't they beauties?"

"Oh!" mused Sally to herself on her way home after the Bible, "this is lots nicer than waiting till after I'm dead and buried before they get 'em. At least, I guess it is." Then she knocked at Aunty Lincoln Washington Rogers's door. "Come in, my honey. I sees you comin'," and Nurse Rogers opened the door.

"Here's my last will and testament for you, Aunty Lincoln," said Sally. For a moment the old negress stood speechless, and then were the strings of her tongue unloosed.

"Bress de Lawd! Who knows my old eyes was a-dimming so's I can't read no mo' de fine print; dis yer book am lovely. Jus' you hear me now." And she read (or recited): "De Lawd is my shepherd; I shall not want," and on through the last, "an' I will dwell in de house of de Lawd for ever."

"An' yer say dis am yer last will and testament. It's de last will and de first will. It's de whole bressed Bible."

Then Sally hurried home and got her last special gift, and took it over to Trilly Truffles. "My

last will and testament!" exclaimed Sally.

"Why, it isn't a Testament! It's a looking-glass," laughed Trilly, rapturously. Then Trilly looked and stared, and blushed; and then she excused herself, and hurried out into the kitchen. What a splashing of water Sally heard, and "Ouch! ouch! ouch!" for Trilly was combing her hair.

"It's just as I said," thought Sally, on her way home. "The looking-glass is what Trilly needed. My, but this is nice! Wonder if I haven't got something else so that I can make another will and testament."—Youth's Companion.

FEARFUL MORTALITY FROM CANCER.

In the United States there are over 30,000 deaths annually from Cancer. Something should be done to stop this dreadful state of affairs. Ordinary methods seem to fail. Most physicians advocate the knife, or "let alone" policy, and patients continue to die. There is no need of this. If used in time the Combination Oil Cure will cure 95 per cent. of cases. It is a compound of essential Oils, discovered by Dr. David M. Bire, of 454 N. Illinois St., Indianapolis, Indiana, and has been used successfully in cases of cancer of the lip, tongue, nose, eye, breast, rectum, womb, and in fact every situation of the body. It is the mildest and most humane treatment ever compounded, and may be used with success in the patient's own home.

"BRAVE MAC!"

Poor little crippled Ettie had a great many friends. One of them had given her a present she grew to love very dearly. It was a tiny Persian kitten. A little soft thing with beautiful silky fur, that Ettie fell in love with directly she saw.

She called it Fluff, and all day long Fluff played about upon her couch, and Ettie never seemed happy unless she had her dear little kitten with her.

Now the next door people had a large collie-dog, whose name was Mac. Sometimes Mac would run in and see Ettie, and that was how he met Fluff. At first Ettie was afraid he would hurt her tiny pet, for Mac was such a great big fellow! But she soon saw he was as gentle and kind to Fluff as she was herself, so the dog and kitten grew to be great friends, and Ettie would lie and watch them play together, and often wonder how Fluff dared to pat Mac on the nose in such a cheeky manner. But Mac never minded what she did to him. Only now and then he would turn her gently over with his big paw, and roll her about. Fluff seemed to enjoy that more than anything.

One day Ettie had a great shock. She had fallen asleep with Fluff by her side, and when she woke up her kitten had gone. She was nowhere in the room, and though her little mistress called her she did not come. All at once Ettie saw her from the window. She was actually running about the road. The poor girl was filled with fear lest her favorite should be hurt, and longed to be able to run and fetch her. Just as she was going to call her mother to do so for her, a cart horse came trotting down the road, with a boy on its back. Fluff did not seem to hear it, and as it drew near her, Ettie grew cold with terror, for she thought her beloved pet must be trodden under the horse's hoofs. As she was about to shut her eyes, because she could not longer bear to watch, Mac ran out barking loudly, as he often did when anything passed down the road. He ran to the side of the path, and then Ettie knew he had seen Fluff, for he stood still and left off barking. The next minute he had the kitten in his mouth, and had carried her safely

out of harm's way. Ettie clapped her hands for relief and joy.

"Oh, dear, brave old Mac!" she cried.

Then she called "Mac! Mac!" and he came running in, and laid Fluff down beside her.

Ettie did not know which to kiss first, Mac or Fluff! so she put one arm around each, and told Mac what a noble dog he was; and after she had given Fluff a good hug, she scolded her for running away in such a naughty manner.

Both dog and cat seemed to quite understand, for Mac looked very proud indeed, and Fluff never ran away again.—Edith Roberts in Baptist Commonwealth.

A MOTHER'S RULE.

The mother of John Wesley

and Charles Wesley and seventeen other children was a most remarkable woman — beautiful in person, intelligent, refined, systematic and spiritually-minded. She gave to her son John this rule of life: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things — in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself." Wise mother! Wise son!—Exchange.

Ninety-nine people go out to join the wild hunt for happiness, and the hundredth man stays comfortably at home and wins it.—New Jersey Mirror.

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LOUISVILLE, KY.

GRAVES COUNTY ASSOCIATION.

This body convened with Chapel Hill church, Oct. 25-27. The introductory sermon was preached by the venerable Elder D. M. Green by request. The body was organized by the re-election of W. F. Lowe, moderator, and L. R. Riley, clerk. Of course W. M. Wilson was again entrusted with the funds as treasurer.

I noticed among the visitors Bren. J. J. Taylor, President of Georgetown College, J. G. Bow, Secretary of the State Mission Board, H. E. Cleaton, editor of the *Kentucky Issue*, organ of the Anti-saloon League, which he also represented, and M. E. Dodd, pastor of Fulton church. Most of the churches were represented. The usual reports were read, discussed and passed. I did not get full statistics but learned that about \$2,000 were reported for missionary work. The Digest of Letters revealed the fact that "thirteen churches show an increase of membership. Some have had a decrease. All the churches, except one, contributed something for the work of missions and some increased their contributions considerably. The letters show 17 Sunday Schools which is an increase over last year of three. The majority of baptisms reported were from churches that maintained Sunday Schools."

Mayfield church has established a hopeful mission in the western part of the city. Pastor Pettie says that one-fourth the Baptists of the Graves County Association live in Mayfield.

Bro. Cleaton, in his strong temperance address, declared that in local option elections of the state "more than 100,000 of the voters have said by vote they do not want the saloon."

By request, T. E. Richey wrote the report on temperance, and by unanimous vote it was requested for publication in the *Kentucky Issue*. This circumstance reminds me to say I want all our people to encourage the wide circulation of this organ of the Anti-Saloon League. It is a strong, aggressive semi-monthly, good paper, clear type and battling nobly for a great cause. Price \$1.00. Address Kentucky Issue, 1821 West Walnut St., Louisville, Ky. Hopeful signs indicate that the days of the saloon's legal existence may be almost numbered in Kentucky. Let every Christian exert himself to hasten on the glorious consummation!

T. E. RICHEY.

Princeton, Ky.

DEAR RECORDER:

Returning from the Missouri Convention the RECORDER man went down the I. C. R. R., stopping at Wickliff, where the pastor treated him very kindly, going among his people and suggesting the taking of one of the best papers. Rev. C. P. Roney, a north Georgia man, is the pastor. His people seem to love him and help him.

At Bardwell a street fair was in progress, and even here under the circumstances, new names were added. It was not our pleasure to know or meet the pastor.

At Arlington on Saturday evening it was our pleasure to hear the latter part of a sermon preached by Rev. J. N. Hall, who is the pastor and was conducting a series of meetings. It was this writer's privilege to preach at 11 o'clock Sunday and also at 7:00

p. m., Bro. Hall being called home on business. On Monday at 11 and 7 p. m. we tried to preach. During the day we added some new names to our list.

At Clinton, Pastor W. A. Mason, though very busy in the midst of the building of a new pastor's home, yet he was not too busy to go with us and help in adding names to our list.

Hickman, Ky., has been pastorless for some time, but have called a Bro. Graves, and he will soon be on the field.

At Fulton, in the hands of the pastor, who, by the way, has been honored of the Lord in his work during his two years pastorate, having received 250 members, two-thirds of whom came by experience and baptism. When such men as the above give time to the circulation of a good paper among their people it shows that they value an informed membership. May their shadows never grow shorter.

Truly,

A. N. COUCH.

Trenton, Ky.

NOTES FROM THE EAST.

The last Sunday in October it was the pleasure of the writer to hear Pastor P. S. Henson, of Tremont Temple, preach morning and evening to large congregations. He preached the old-fashioned Bible truths from the Baptist standpoint. At the close of the evening sermon, in response to an invitation to confess Christ many responded.

Returning home I spent a day in Philadelphia. Found Dr. A. J. Rowland, Secretary of the American Baptist Publication Society, in best of health and happy on account of the great increase in business all along the line. Found Bro. Strien not so well, but as wiry and as enthusiastic as ever in his work. Called on Mr. George O. Lorimer, the great editor of *Philadelphia Saturday Evening Post*. He is the son of Dr. George C. Lorimer, the great preacher of blessed memory. Enjoyed meeting W. F. Lee, the popular commercial representative of A. J. Holman & Co. On C. & O. train met Bro. R. J. Campbell, who resigned as pastor of First church, Hinton, W. Va., after a successful pastorate of over seven years, to accept charge of Mayslick Baptist church, Mason county, Ky. Bro. Campbell was president of the Minister's Meeting of Hinton, and reluctantly the church and community accepted his resignation. We extend him a cordial welcome. He comes to Kentucky, not as a squatter, but as a regular settler, to become identified with the Baptist interests and enterprises of Kentucky. Unsolicited he handed the writer \$2.00 and said, send me the *WESTERN RECORDER*.

W. P. H.

IOWA CONVENTION.

The Iowa State Convention met in convention at Ottumwa, Oct. 23-27. There were about 100 delegates present, representing 40,500 Baptists. The year had shown splendid growth in many ways. New meeting houses had been erected at Tama, Calvary, Des Moines, Waukon, Sigourney and Ottumwa. The policy of state mission work received careful consideration. Four methods of work seem to be before the state: (1) The associational missionary; (2) State evangelists; (3) Pastors at large; (4) Direct help by

gifts of money to the churches. The first and fourth methods are now being tried in Iowa. The second and third are being discussed. There is strong sentiment against the fourth method exclusively. Some churches in Iowa have been helped in this way for many years. There is a strong feeling growing that money put in a good leader, who will give his whole time to the church, will help solve its problems more than a direct gift of money. After a pastor was settled he could go to another needy field. This latter method, of course, could not be followed exclusively upon new fields, where the church is weak and just starting. The Baptists are gaining in solidarity, self-confidence and aggressiveness in Iowa.

Education.

The education problem in Iowa is one of great moment. There are four schools—Central College at Pella, the oldest school; Des Moines College at Des Moines and Cedar Valley Seminary at Osage and Sac City Institute at Sac City. A plan of co-operation was before the Educational Committee. It was squelched before coming before the Convention. An era of good feeling prevails in educational circles which bids well for future moves.

ROVER.

Pella, Ia., Oct. 30.

DEDICATION.

The fifth Sunday in October, 1905, the new church in Alamo, Crockett county, Tenn., was dedicated. Bro. R. P. Mahon and the writer assisted the pastor, J. H. Peay, in the services. Bro. Mahon spoke Saturday night on his work in Mexico, which was the most comprehensive, forcible and plainly clear presentation of the subject it was ever my privilege to hear.

The pastor preached the dedica-

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tory sermon Sunday morning, at 11 o'clock, to a very large and attentive audience. The sermon was appropriate and showed great ability in its delivery. The dedicatory prayer was led by the writer. Bro. R. P. Mahon, in a very impressive manner, presented the deed of the church to the three Trustees of the church. The writer preached Sunday night to another large congregation. The day was one long to be remembered by the Baptists in Alamo.

The 13th of August last Bro. Peay took charge of the church; then they had 12 members. Five years ago a new building was begun, the foundation was laid, a frame was put up and covered in. The membership became discouraged and the work ceased. The church was practically dead until Bro. Peay became pastor. He added 23 members to the body and work on the unfinished house was resumed, and it was completed and dedicated without any debt. It is a beautiful structure and cost about one thousand dollars. It has been a marvelous work and reflects high honor upon Pastor Peay as a zealous and wise builder. The membership now numbers 35; they are a noble active band. They are thoroughly united and full of hope, so that the future of this church is, viewed from its present standpoint, exceedingly promising. The Baptist church in this place was constituted in 1872, but it has always been a feeble body. The prospects for a healthy, vigorous growth were never so good as the present.

Alamo is the seat of government of the good county of Crockett; it is a village of some seven or eight hundred inhabitants. It has a splendid court house, three churches, full of enterprise and energy, and is surrounded by a fine farming community. There are some choice families connected with this church, notably Emerson, Booth, Conyers, Burgess, Foster, Pearson, Clark and others; the only two surviving constituents are living in Arkansas—Mrs. W. M. Johnson and Robt. T. Fouché, the latter being clerk of the church from its constitution to July 1905. They are so far advanced in life and in feeble health that neither could be present at the dedication of the new house of worship. The absence of these two veterans and elect spirits who were pillars of the church from its beginning until a recent date, was a source of deep regret to the entire community.

The present membership is made up of the very best citizens of the community. They are devoted to the cause of their Divine Redeemer, and loyal Baptists. Their enthusiastic and beloved pastor (though living in another state) has completely won their hearts, so that they are ready to co-operate with him in every good word and work. May the great Head of the church multiply them a thousand fold.

W. G. INMAN.

Jackson, Tenn., Oct. 31.

An English barrister, arguing before the criminal court, remarked with much solemnity to the presiding justice:

"My lord, there is honor among thieves."

The judge looked at him severely. "There is gold in sea water," he replied. "But it cannot be extracted in profitable quantities. Go on, sir."—Answers.

Note This Column Each Week!

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All From Our List of New Books Fleming H. Revell Company New York: 154 Fifth Ave. Chicago: 80 Wabash Ave.

NEXT WEEK—DEVOTIONAL.

THE MARKETS.

LIVE STOCK.

Report for week ending October 21.

Table with columns for livestock types and prices. Includes items like 'Extra good export steers', 'Medium shipping steers', 'Choice butcher steers', etc.

Table with columns for livestock types and prices. Includes items like 'Com. to med. calves', 'Choice milk cows', 'Medium milch cows', etc.

Table with columns for livestock types and prices. Includes items like 'Choice pack and butch', 'Medium packers', 'Choice light shipping', etc.

Table with columns for livestock types and prices. Includes items like 'Good to ex. ship. sheep', 'Fair to good d.', 'Common to medium', etc.

LEAF TOBACCO. Following is report for week and year ending October 21, 1905.

Table with columns for dates and tobacco sales. Includes items like 'Jan. 1 to date', 'Year 1904', 'Year 1903', etc.

COMPARISONS WITH PREVIOUS YEAR'S SALES. Total sales of new crop to date, 1905, \$7,826; 1904, 77,699; 1903, 91,337.

Sales of new crop to date, original inspection, 1905, 84,132; 1904, 67,316; 1903, 76,069.

REJECTIONS. Rejections this week, 1905, 297; 1904, 201; 1903, 411.

Percentage of rejections to auction sales, 1905, 18; 1904, 24; 1903, 28.

Rejections Jan. 1 to date 1905, 13, 723; 1904, 9,833; 1903, 13,684.

RECEIPTS. Receipts this week, 1905, 2,218; 1904, 1,792; 1903, 1,504.

Receipts Jan. 1 to date, 1905, 74,612; 1904, 64,501; 1903, 65,330.

WANT COLUMN

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost.

Something to sell or exchange—lands, real estate, properties or merchandise of any kind, business changes, situations wanted, etc., etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express money order must accompany all orders for insertion of copy in this column.

WANTED—Four men to travel in each state, distribute samples and advertise our goods. Salary \$21 per week and expenses, guaranteed. Expenses advanced. Experience unnecessary. Address, with stamp, stating age and occupation. REEVE CO., 429 Dearborn St., CHICAGO.

Saves your teeth. Thread-cutting thimble. Sample 10c. Agents wanted. Send for catalogue. Eastern Supply House, L. Box 187, Syracuse, N. Y.

MAGIC NEEDLE THREADER—Quick, sure and reliable. Price, postpaid, 10c. Gem Mfg. Co., 811 N. 9th St., E. St. Louis, Illinois.

SEND POSTAL to Drum Major Co., Sharonville, near Cincinnati, O., for cuts and prices of their self-cleaning, fuel-saving radiator. It is always in stock, has no door to open and is adapted to any stove. Write us, Box 106, as above, and we will show you how it is done. Jared Marvis, Manager.

TRX-OI, will cure the worst Eczema. Sample free. The Specific Well Co., Mineral Wells, Texas.

FOR SALE—Underwood Typewriter, latest model, never been used. Cost \$100. Will sell at a reasonable discount. Address Typewriter, 305 Tyler Building, Louisville, Ky.

WANTED—The afflicted to know that my Persimmon Soap will cure the worst case of piles or hemorrhoids. Price 25 cents. Address Hillman Chemical Co., 1418 Everett Ave., Louisville, Ky.

WANTED—We are now booking orders for fall delivery of strawberry plants. Price 25 cents per dozen. Special prices on large lots. Address Meadowbrook Fruit Co., 305 Tyler Building, Louisville, Ky.

WANTED—You to let us start you in the millinery business. Write for information. We sell to dealers only. David Baird & Son, Louisville, Ky.

SAVE MONEY. Buy by mail; goods guaranteed as represented. Enclose stamp for illustrated catalogue. The Mayer Co., Box 424, Pittsburg, Pa.

FREE TRIAL LESSONS. Do not pay your money until you are assured you can learn dress-cutting by mail. Write for particulars of our free trial lessons. Thousands are taking them. PENROSE DRESS-MAKING COLLEGE, 244 Wells St., Quincy, Ill.

FIRST EDUCATIONAL REGIMENT.

In a recent issue of the Recorder you made kindly mention of my effort to secure the names of one thousand loyal and progressive Baptists, who are willing to help increase the endowment of our College, the amount of the help and the terms on which it will be rendered to be determined when the names have been enrolled.

There are several reasons for this procedure. In the first place, our educational work has no certain constituency, and there is difficulty in getting it before the denomination. Pastors who preach with fluency and power on various phases of missionary work rarely discuss the subject of Christian education before their people; and out of Baptist congregations and Baptist families young people go to godless schools, or to schools that are subversive of our doctrines, and even to convents, those wretched prisons which have sometimes been such dens of iniquity. Then in our associations we have foreign missions, home missions, state missions district missions, with various local and special enterprises thrown in for good measure; or we devote an hour and a special collection with a roll-call of churches and a pledge for the year to the thirty or forty dear old brethren who need some help in their declining years, or to the sixty little folks whom we have undertaken to rear in the Orphans' Home, while the great question of training our young people for more effective service in the kingdom of God by giving them the advantages of college education is regarded as a thing of minor importance, a sort of business affair in which the pupil-seeker has the chief concern. At one strong association this summer, as a special courtesy to the visitor and by unanimous vote of the body, I was allowed just fifteen minutes to set forth the claims of Christian education. Others said nothing, the theme being rated so low.

Now this disproportionate interest indicates a need of an educational constituency, a class of persons who are none the less loyal to the missionary and eleemosynary interests of the denomination, but who at the same time appreciate the importance of keeping at the head of the procession in intellectual development, and the necessity of securing that development under the best religious influences. This constituency ought not to be limited to one thousand. After the first thousand, why not a second, a fifth, a tenth? But first the first.

Again, a thousand friends of the higher learning each doing a little may accomplish much. It will probably be a matter of surprise that the effort made in 1903, which will result in putting some fifty thousand dollars into the college treasury, enlisted less than 600 persons. Probably most of those who did anything did their full duty; but there were not enough doers. Some brother might really make a sacrifice to contribute \$100, and yet that sum by itself would not greatly strengthen the college, but what a splendid thing it would be if a thousand would average a hundred each! And a sense of fellowship in the effort



REMARKABLE OFFERINGS IN WASH GOODS DEPARTMENT

The new Cashmere Flannelette, copy of high-class Printed Cashmeres, for robes and kimonas; 20c value—Special, yard, 15c.

Aberdeen Plaid is a new cotton Oxford weave; comes in a variety of clan plaids—Special, yard 25c.

Mannish Cheviot Serge, the most stylish cotton Dress material of the season; comes in plain and fancy effects; 25c value—Special Price, yard, 19c.

WHITE GOODS SECTION. Just In—A few advance samples of Parisian Embroidered Linen Waist Patterns; exquisite designs—Special Price from \$5.00 to \$10.00 each.

EXTRA SPECIAL. 25 pieces White Mercerized Manchester Waistings; not one in the lot under 40c value—Special Price 19c.

LINEN DEPARTMENT. Only 5 pieces left of that 75c German Table Linen Damask that sold so rapidly last week; we repeat the sale—Per Yard 59c.

100 dozen German Linen Huck towels; extra value—Each 17c; \$1.98 a dozen.

EXTRA SPECIAL. 129 Comfortables; \$1.25 value; at \$1.00 Fancy Robe Blankets at \$1.25 and \$1.69.

Mail Orders Promptly and Cheerfully Filled STEWART DRY GOODS CO. LOUISVILLE, KENTUCKY

to do something worthy of the Baptists of Kentucky would inspire noble deeds.

Mr. Editor, I am glad the Recorder was among the first to enlist in this noble army, and I shall be glad to make the old banner a recruiting officer. More than three companies of 100 each have already volunteered, and I shall be exceedingly glad to have the entire regiment enrolled by the semi-annual meeting of the Trustees in January next. Something fine might happen. Brother, reader, can't you send me a postal card authorizing me to put your honorable name on the list? Do it. Do it while it is on your mind. Sincerely, J. J. TAYLOR

Georgetown, Ky.

LIVING QUESTIONS.

In "The Use of the Scriptures in Theology," Dr. W. N. Clarke's latest book, written in his usual charming style, he says, "The living questions are such questions as whether Christianity is able to elevate the ideas of common life to check the overweening power of money, to limit self-indulgence, to bring in a high standard of honesty, to protect the family from disintegrating influences, to diminish drunkenness and the social evil, to rescue the lost part of the community, to commend religion to all souls, to condemn and banish war, to create confidence in righteousness as a living power, to establish brotherly kindness as the law of life, and whether Christians have any power to come together in effective unity for these large Christian purposes."

These questions are not the living questions with those who accept the authority of the Bible. There is no possible question that Christ is able to do all this perfectly for those who will accept him as a Saviour from sin, the sole cause of all these evils, and that Christianity will not and cannot do this for any one who will not accept him as a personal Saviour and guide. If they will not, or do not, do this, Christ makes them no promises and gives them no instruction.

Here is the trouble with modern thought. It stumbles at the stumbling stone. It does not accept the foundation which God has laid, and so men cannot be built up on that foundation—living stones, God's own possession. Modern religious science does not understand the Bible which it criticizes, nor rightly interpret the purpose and method of Christ. If any one catching a glimpse of the glory of the coming kingdom, cries, "We will build tabernacles and abide here," the reply is, "If you will share this glory, deny yourself [not self-denial], take up your cross, and die on it with me." If one comes to him with the flattering appellation, "Good Master," his reply is, "Sell all that thou hast and follow me, and thou shalt have treasure in heaven." The blessings promised in God's word are secured, not by striving to save unbelievers from the consequences of sin on earth, but by bringing them to receive Christ as a personal Saviour. A Christian community is possible only when the persons who constitute the community are Christians.

A DOOR OF THE BIBLE.

The Man With a Scowl

on his face this time of year is frequently a man with a heavy cough or cold. Hale's Honey of Horehound and Tar cures these ills quickly. Sold by all druggists.

Pike's Toothache Drops
Cure in One Minute.

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HAVE BEEN THE
Headquarters for Santa Claus for
Watches, Diamonds, Jewelry,
Silverware and Optical Goods.
He is proud of our reputation and our
line, as we sell nothing but the best
at prices that are right. He will be
very pleased to deliver your order for
you. Our new illustrated 32 page Cat-
alogue sent free on request.
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604 & 506 W. Market St. LOUISVILLE, KY.

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Louisville & Nashville R. R.

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MISSISSIPPI, FLORIDA
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CAROLINA
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November 7 and 14
Less than One Fare for the
Round Trip
Tickets limited to return 21 days
from date of sale

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schedules, time tables and litera-
ture, descriptive of the various re-
sources, agricultural, mineral and
timber lands along the line, call
on or address:

J. E. Davenport, D.P.A., St. Louis
H. C. Bailey, N.W.P.A., Chicago
F. D. Bush, D.P.A., Cincinnati
J. H. Milliken, D.P.A., Louisville
C. L. Stone, Gen'l. Pass. Agt.,
Louisville, Ky.

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INDIANAPOLIS
PEORIA,
CHICAGO.

And all points in Indiana and
Michigan

CLEVELAND
NEW YORK,
BOSTON

And all points East
Information cheerfully furnish-
ed on application at City Ticket
Office, "Big Four Route," No. 269
Fourth Avenue, or write to S. J.
Gates, General Agent, Louisville,
Ky.

The Farm and Household

Harvey Hunt sold last week to
Joe Frakes, of Paris, 90 export
cattle, wt. 1,400 lbs., \$4.45.

Jerry Reeves sold last week four
mules, three years old for \$481.
He also sold a saddle colt to W.
M. Gay for \$80.

Joe McDowell sold last week
to B. B. Meers, of Horse Cave,
Hart county, one of the best sad-
dle colts that ever left Boyle, \$375
was the price received.

R. B. Hutchcraft bought one
hundred 960-lb. steers at Mt. Ster-
ling at \$3.10 per cwt. He also
purchased of W. J. Fitzpatrick
forty 1,100-lb. feeders at 3 3-4c.—
Bourbon News.

C. and J. Y. Robinson sold 75
export cattle, weighing 1,501 lbs.,
to Joseph R. Bales at \$4.05 per
hundred, and R. L. and L. G. Dav-
idson sold 19 to same party at
\$4.50.—Lancaster Record.

C. E. Miller, of Rochester, Ill.,
bought in Lincoln 150 cattle at
about \$3.35.

A big crowd attended Lancaster
court last week, but business gen-
erally was slow. Cattle were dull,
but good horses and mule colts
were in demand. Several mule
colts changed hands at \$50 to \$85.
W. S. Embry sold a three-year-old
mule to Ben Bright, of Boyle, for
\$150.

About 600 cattle at Scobee's
Stock Yards, most of them com-
mon to medium. The best price
of the day was \$3.63 for some
good feeders, 1,050 pounds. The
bulk of the steers brought \$3.25
to \$3.50. Heifers sold from \$2.25
to \$2.35. Some sheep were on the
market but none were sold. A
few common to good weanling
mules brought \$50 to \$75.—Win-
chester Sun.

Bush & Ramsey report the sale
of James T. Elkin, on the 26th
inst. as fairly well attended and
following are some of the prices
realized: One combined horse \$80;
I brood mare \$60; one aged mare
\$38; one weanling colt, \$39; 3
milch cows \$20.50; \$25 and \$31.
50; one yearling heifer, 700 lbs.,
\$18; one yearling steer, 650 lbs.,
\$17.25; one steer calf, \$13.50; 1
heifer calf \$8; fat hogs \$5 to \$5.
15; shoats, 75 lbs., at \$3 per head;
geese 69 cents each; fodder 10cts.
per shock; hay about \$8 per ton.

Bush & Ramsey, auctioneers,
report the sale of Mrs. R. Quisen-
berry on the 24th as fairly well
attended, and following are some
of the prices realized: One three-
year-old work mule, \$110; aged
brood mare, \$38; one 2-year-old
mule, \$108; several milch cows,
from \$25 to \$39.50; 4 fat heifers
\$2.80 per cwt.; three 1,000 pound
steers \$3.36 per cwt.; one yearling
bull \$20; one yearling steer \$19;
1-yearling heifer, \$18; 60 plain
ewes \$2.85 per head; nine Poland
China gilts, 160 wt., from \$9 to
\$13 per head; five 150-lb. boars
averaged \$10 per head; 2 brood
sows \$15 and \$20; one sow and
six pigs \$17.25.—Winchester
Democrat.

GROWING PECANS.

The interval from time of plant-
ing trees until bearing depends
largely upon circumstances. A
budded or grafted tree, of a good
bearing character, will produce
some nuts the fourth and fifth
years from planting, and be pro-
fitable by the tenth year. Such
trees are ordinarily one or two-
year buds or scions on seedling
stock from two to four years from
the seed. Some seedling trees
bear a few nuts about the seventh
year, but ordinarily they are ten
years old before bearing; some
are much longer in producing
fruit, and some are barren. Seed-
ling trees are generally nearly
twenty years old before they bear
profitably. Various local circum-
stances, however, affect the early
bearing. In a soil such as prevails
in southwestern Georgia and
western Florida, the trees bear
earlier than in rich alluvial soil,
in which they take on a larger
growth before beginning to fruit.
Cultivation and fertilization also
favor early bearing.

As to special methods of culti-
vation, any one can accomplish
good results by following well-es-
tablished horticultural practice,
which varies somewhat with local
conditions. With young orchards,
intermediate crops are grown,
such as cotton, corn and vegeta-
bles. The fertilizing and working
of these farm crops furnish the

Old Fashioned Fare

Hot Biscuits, Griddle Cakes, Pies and
Puddings.

The food that makes the father
strong is sometimes unfit for the
children under the new conditions
that our changing civilization is
constantly bringing in. One of
Mr. Bryan's neighbors in the
great state of Nebraska writes:

"I was raised in the South,
where hot biscuits, griddle-cakes,
pies and puddings are eaten at al-
most every meal, and by the time
I located in Nebraska I found my-
self a sufferer from indigestion
and its attendant ills—distress
and pains after meals, an almost
constant headache, dull, heavy
sleepiness by day and sleepless-
ness at night, loss of flesh, impair-
ed memory, etc., etc.

"I was rapidly becoming inca-
pacitated for business, when a
valued friend suggested a change
in my diet, the abandonment of
heavy, rich stuff and the use of
Grape-Nuts food. I followed the
good advice and shall always be
thankful that I did so.

"Whatever may be the experi-
ence of others, the beneficial ef-
fects of the change were apparent
in my case almost immediately.
My stomach, which had rejected
other food for so long, took to
Grape-Nuts most kindly; in a day
or two my headache was gone, I
began to sleep healthfully and be-
fore a week was out the scales
showed that my lost weight was
coming back. My memory was re-
stored with the renewed vigor
that I felt in body and mind. For
three years now Grape-Nuts food
has kept me in prime condition,
and I propose it shall for the rest
of my days.

"And by the way, my 2 1-2 year
old baby is as fond of Grape-Nuts
as I am, always insists on having
it. It keeps her as healthy and
hearty as they make them." Name
given by Postum Co., Battle
Creek, Mich. There's a reason.

Read the little book, "The Road
to Wellville" in each package. An
ideal cultivation for the trees un-

til they become too large to admit
of using the land profitably. Then
the orchard is available for pas-
ture, and makes a fine range for
poultry and live-stock. Judic-
ious fertilizing greatly advances
the growth of young trees. The
various formulas in which potash
is an important ingredient are of
much benefit, and as they reach
bearing age, special formulas de-
signed to increase yield are in fa-
vor with progressive growers.

Much has to be learned by ex-
periment, as to the best way for
any particular locality. Condi-
tions of soil, climate, rainfall and
environment all enter into consid-
eration. The variety best suited
to the sandy soil of Florida may
not be adapted to an alluvial soil,
and vice versa. Stuart is one of
the most widely-grown varieties
at present, and is favorably re-
garded in all sections east of Tex-
as. Schley is a fine nut as to
size and quality, but there is some
doubt as to the bearing habit. Its
adaptation to different localities
has yet to be tested. Georgia
Giant is a large nut of fine qual-
ity, and highly esteemed where
known, and has early and prolific
bearing to its credit. Frottscher
embraces many of the ideal re-
quirements of the best pecan. It
originated in the Mississippi Val-
ley, and has proved its value in
other sections. Van Deman, Rus-
sell, Centennial are all recognized
as standard and choice varieties.
They are all large and thin-shel-
led nuts. There are many reasons,
however, in favor of a smaller or
medium-sized nut. They are as a
rule more plump or full of kernel
than the larger sizes. The trees
are more likely to be heavy and
regular bearers, while some of
them have superior flavor. San
Saba, a Texas variety, and Curtis,
a Florida production, are notable
representatives of this class.

A word of caution may not be
amiss in this connection. The
notice should purchase these named
and choice varieties only of par-
ties of known integrity. It is im-
possible for a purchaser to know
what he is getting unless he takes
this precaution. It is a difficult
matter to distinguish a fake seed-
ling from a genuine budded tree,
although one is worth ten cents,
while the other is worth a dollar.
Even a budded tree may be a fake
in having been propagated from
an unknown or worthless seed-
ling. It is a great disappointment
to work and wait for five years
and then find out that you have
only a common seedling, produc-
ing nuts worth ten cents a pound,
while the variety you bought is
worth five times as much. Be sure
you are right, and then you can
confidently await satisfactory
and profitable results. Mr. J. F.
Williams, of Georgia in Country
Gentleman.

Every unkind treatment to the
cow poisons the milk—even talk-
ing unkindly to her.

The sooner dairy tools are wash-
ed after using, the more easily
they will be cleansed.

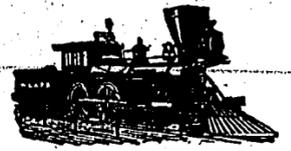
Milk separates best immediat-
ly after being drawn from the
cow, before it has had time to
cool.

When butter is worked very dry
the grains of salt left in it are not
dissolved, but remain in a gritty
condition.

The time to skim is when the
milk has soured just enough to be
a little thick at the bottom of the
cans, and to thicken the cream.

A Notre Dame Lady's Appeal

To all knowing sufferers of rheumatism,
whether muscular or of the joints, sciatica,
lumbago, backache, pains in the kidneys
or neuralgia pains, to write to her for a
home treatment which has repeatedly cured
all these tortures. She feels it her duty
to send it to all sufferers FREE. You
cure yourself at home as thousands will
testify—no change of climate being neces-
sary. This simple discovery banishes uric
acid from the blood, loosens the stiffened
joints, purifies the blood and brightens the
eyes, giving elasticity and tone to the whole
system. If the above interests you, for
proof address Mrs. M. Summers, Box 212,
Notre Dame, Ind.



"GENERAL" FOR 25 CENTS

The Nashville, Chattanooga & St. Louis
Railway is distributing a very beautiful
lithograph, 18x25 inches, of the famous
engine "General" which is now on exhibi-
tion in the Union Depot, Chattanooga,
Tenn. The picture is ready for framing
and will be mailed to any address for
twenty-five cents. The "General" was
captured by the Andrews' Raiders at Big
Shanty (now Kennesaw), Georgia, on the
Western & Atlantic Railroad, April 12th,
1862, and was recaptured by Conductor
W. A. Fuller, Anthony Murphy and
others, near Ringgold, Ga., after an exci-
ting chase of about ninety miles. It was
one of the most thrilling exploits of the
Civil War. The object of the raid was
to burn the bridges on the Western &
Atlantic Railroad and cut off the Con-
federate Army from its base of supplies.
A booklet, "The Story of the General,"
sent free upon application.

W. L. DANLEY, G. P. A.
Nashville, Chattanooga & St. Louis R'y
Nashville, Tennessee

Southern Railway

Shortest and Fastest Lines.
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LEXINGTON AND LOUISVILLE
To
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Two Trains Daily as follows:
Leave Lexington 6:10 a. m.,
Louisville 9:00 a. m. Arrive St.
Louis 6:12 p. m.

Carry vestibuled coaches and
Cafe Observation Parlor Car.
Meals a la carte; through with-
out change.

Leave Lexington 5:30 p. m.,
Louisville 10:15 p. m. Arrive St.
Louis 7:32 a. m.

Carrying free reclining chair
cars and Pullman sleeper through
without change.

Reserve Sleeping Car berths at
111 East Main St., Lexington,
Ky., or 234 Fourth Avenue, Loui-
sville, Ky.

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Why pay \$100 for a typewriter when
you can buy a machine for \$35 and \$50
that will do anything that a \$100 ma-
chine will do, and is more convenient,
and, in many respects, superior to them
and more durable. For full information
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The Great English Remedy
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Safe, Sure, Effective. 50c & \$1.
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DEATHS

For actual subscribers we insert an obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

PERRYMAN.

Mrs. Estella V. Perryman, daughter of Ellugh and Priscilla Millican and wife of J. C. Perryman, died in her home in Kuttawa, Ky., Oct. 21st, 1905, after several months of ill-health. It became known to the family several weeks ago that her sickness was beyond the skill of the best home physicians, when she was immediately taken to the Mayfield Sanitarium, St. Louis, Mo., where she received the tenderest care and most skillful treatment for most five weeks, but alas only to return home and suffer until the end came when God took her. Sister Perryman was a pure-minded, sweet-spirited, consecrated Christian woman, a true, good wife, a fond mother, a good neighbor, an affectionate daughter, a loving sister and a friend to all. She was a member of the Baptist church and was steadfast to the end. The funeral services took place at the Baptist church, attended by a host of true friends who deeply mourn her absence and keenly feel her loss. The funeral was conducted at the church by her pastor, Rev. T. C. Carter, with very appropriate and impressive concluding services at the grave by Elder A. J. Thompson, of Kuttawa. Sister Perryman leaves a husband and three children, an aged father, one sister, four brothers, an aged grandmother, a number of relatives and a host of friends which she justly won to mourn her loss. "Blessed are the dead who die in the Lord; henceforth they rest from their labors and their works do follow them."

A TRUE FRIEND.

Kuttawa, Ky., Oct. 23.

IT WILL STRIKE THE SOUL

OLD TIME RELIGION

A NEW AND WONDERFUL BOOK

By Rev. S. B. Shaw.

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