

WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

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"HUMAN nature simply cannot subsist without a hope and an aim of some kind, as the sanity of the Old Testament truly said, where there is no vision the people perisheth."—Chesterton.

SPEAKING of Prof. Mitchell, whom the Methodist bishops removed, the *Herald and Presbyterian* says: "For years his destructive treatment of the Bible and of evangelical doctrine has been a grief and a shame to the church. In defiance of orthodoxy he has taught his errors and the trustees upheld him. It looks as though the trustees are determined to perpetuate the same sort of teaching, judging from reports as to the one chosen to fill the chair just vacated by Dr. Mitchell."

At the recent meeting of the Baptist Congress in Cincinnati, Prof. T. G. Soares, who on January 1 will take the chair of homiletics in the Theological Seminary connected with the University of Chicago, said of the first part of the Old Testament: "The myths and traditions of the first portion had their foundation in that Semetic paganism of which Israel was a part." We hope our Baptist laymen will not forget this is what is to be taught to the theological students who go to Chicago, and will especially recall it to mind when the churches are calling pastors.

We believe that the first, middle and last of the Old Testament and the New—as Dr. Gregg puts it, "the whole Bible from coverlid to coverlid"—is the infallible word of God. And this is the position taken in all our Theological Seminaries in the South, thank God! Louisville, Waco, Kansas City, and Jackson are a unit on this great truth.

"In the third temptation the devil offers to surrender the world on one condition—that Christ adopts Satan's methods. . . . So now the church is continually tempted to gain power over men by worldly means. We are hidden to listen to the demands of the world to shape Christianity in accordance with the ideas of those who are not the members of the church."—Weston.

F. A. JONES, a learned Englishman, has been studying Babylonish records, and the foundation stone of Naram Sin. He has given special attention to the inscriptions of Nabonidus and the records kept by the priests. According to these, the flood occurred about 2345 B. C., which agrees closely with the Chinese and the Hindu reckoning, and also the Scriptures.

"Ye are my friends, if ye do whatsoever I command you," is the test by which we can try ourselves.—Hugh Black.

New Testament Authority Supreme.

BY A. L. VAIL.

The triangular contest for authority in religion, between the church, the Bible and the Christian consciousness, finds its practical point for Baptists in the issue between the last two. We are not in much danger of giving the church too high a place in our loyalty, whether against the Bible or the individual, but we are in more danger of giving the individual, in consciousness or experience, too high a place against the Bible. In a previous article this peril was pointed out, with some indications of its origin and tendencies. The present purpose is to pursue the consideration into the realm of the reasons in the premises. With the radical individualism which is fundamental in our system, and that strenuous contention for the Christian experience and the individual conscience which distinguish us, where do the limits appear when we move toward the Bible, and how far may we go in exalting the one of these against the other; where do we find the line of their fraternization and when we do find it which is supreme?

Should we and can we consistently subordinate our reason to the Book, our consciousness to the Scriptures? If we do this are we not entering into our contention for freedom in the past and our devotion to progress in the present? So doing, how shall we answer those who challenge our consistency in shrinking from the full output of our professed principles? First of all, let us clearly apprehend three of those principles lying at the threshold of the outlook. One of these previously emphasized, is that our conception of liberty is peculiarly rooted in our conception of loyalty and our devotion to humanity is distinctively dovetailed into our devotion to Christ. All appeal to our individualism that regards it as original in its origin or authority, utterly misapprehends it. Another of these principles touches human depravity. We believe that sin is a pirate and has wrought wreckage in the whole nature of man, and that consequently his processes are not perfect and his unaided conclusions are not trustworthy. The last of these three principles is that of the sole authority of the New Testament. This lifts the whole outlook to the highest plane of purpose and power extant in human literature. One of our fundamental claims is that the authority of God on earth is concentrated in Jesus Christ, who is Lord because he is Redeemer, and that the only fixed and tangible expression of his authority is in the New Testament. Our consistent consideration of the issue between the authority of the Bible and those views which may at first sight seem to weaken or overthrow it, will depend very much on our success in carrying these principles along with us all the way. Getting now a fresh grasp of them we proceed.

Our first question touches the relation between the Bible and the human reason. Does not the exaltation of the Scriptures to the supreme place of authority discredit the reason and practically repudiate the intellect? For what is reason given to us but for discrimination, the sifting of evidences and the determining of claims, the passing on the credentials of doctrines and duties to decide whether each of them shall stand first at the bar of reason and second at the bar of conscience? What ever may be our theory concerning the au-

thority of the Bible, must we not practically fall back finally on our own understanding in the disposal of all claims of Scripture; and is not the rationalistic position really the standing ground of all of us when we strike bottom? Or denying this, do we not degrade our intelligence and proclaim for ourselves an inferior intellectuality, a defective reason?

Let us not be blinded by this dust. It may be fine but it is certainly false. To see its falsity we need only to use reason in application to the real realm and reach of reason. Its purpose in relation to authority is to detect sophistries, to sift evidences, to challenge claimants and to maintain verified authorities. This last is the very crown of reason. Anarchy is insane and loyalty is rational. When, then, we are dealing with a problem of authority, reason operates to challenge until the authority is verified at its bar, but after that its sole service is to make loyalty to the verified authority effective. After one, for instance, has decided that the reasonable course is to subordinate his lower passions to his higher powers, the maintenance of the authority of his higher powers over his lower passions is the highest function of reason in him. If, then, he trims his loyalty to his higher powers because some of his lower passions are natural to him and the restraint of them uncomfortable, he is unreasonable. The application of this to the authority of the Bible is obvious. The determining question is: Does the Bible meet the tests of reason as a whole and stand verified at its bar as the message of God to men? If it does, that settles its supremacy. Thereafter any argument against it, in whole or in part, fails for any one who has reason, or common sense, enough to understand that God knows more than man about those things in which the Bible deals; and to submit the reason to the Bible, in those instances in which the two seem to conflict, is the legitimate operation and the true glory of reason. The ground of this is that in such a case the inferior understanding is erroneous and procedure on any other basis is absurd and anarchistic. Restiveness under this result is flippant and rebellion is folly. The restive or rebellious is not a philosopher but a fool. Obedience to the New Testament, then, by one who has rationally decided it to be God's Word, neither abandons nor degrades reason, but all juggling with it as authority is treason against the reason that has once for all passed approval on its claim.

Coming now to the Christian consciousness, we find ourselves moving along a similar course to a corresponding conclusion. What is the Christian consciousness? It is that by which a Christian knows things in himself, his experience, that which he feels. So long as the consciousness harmonizes with the teaching of the Bible no difficulty arises. The trouble comes when the consciousness presents something inharmonious with what appears to the understanding to be the teaching of Scripture on the same point. As, for instance, the Bible teaches future and persistent punishment of the wicked, teaches it according to the reading of the saint, whose consciousness, however, is not in accord with the recognized teaching; that is, he does not feel that God will permit or enforce what he says he will. There then thus stands an issue between the Bible and the consciousness. Shall the saint bend the Scriptures to fit his feelings, or bow his feelings to fit the Scrip-

tures? If he feels that his feeling, whether apparently reinforced by his reason or not, is the voice of God who dwells in him, shall he not be obedient to that voice, leaving the external authority to take care of itself?

A man on a Minnesota prairie in January is about to start on a forty mile ride in an open conveyance. He is clad in summer garb, there are no shelters on the way and the thermometer marks forty degrees below zero. Being reminded of this, he shakes himself and replies that it does not feel that cold to him and he has found his feelings a pretty good indicator of temperature, he is not afraid of freezing and he will match his consciousness against a thermometer any time. Shall a man subject himself to a thermometer when he knows how he feels? Just then a physician arrives, notes the flush of the face and tries the pulse, and assures the traveler that he feels so warm because he has a fever and commits suicide in his contemplated course. But the man, protesting that he never had a fever, starts on his journey, freezes to death and dies as the fool dies. Now if one may make a physically fatal mistake by following his diseased feelings against a thermometer, may he not, and must he not, make a spiritually fatal mistake when he follows his consciousness against the word of God? This traveler is assumed to have been usually capable of quite accurately testing the temperature by a wave of the hand; the difficulty now is that he is physically depraved. The Christian may find his consciousness usually harmonizing with the Bible, and for that very reason may be in peculiar peril at the point where a divergence arises between the two. The Christian life even is liable to fevers, and when it finds itself abnormally warm in the cold, it needs to consult the thermometer, that has no consciousness but is the voice of God on temperature; and he is called by reason as well as love to respect that thermometer and the Physician who agrees with it.

It is difficult to confine one's self to courteous terms in characterizing those cultivated men, who otherwise show evidence of being rational and sincere, but who having affirmed the divine character of the New Testament, proceed to shred it into strips, lay the strips on tiers of shelves and label the shelves according to their own gradings of authority in the materials. The insufferable conceit of it all! The irrational flippancy and the stupendous treachery of it all! The Book is the one thing or the other. If it is the one thing it deserves uniform reverence and obedience; if it is the other, it deserves to be repudiated entirely and cast out utterly. Questions of canonicity and problems of interpretation aside, this message is to plain, honest people concerning the folly and the guilt of professing allegiance to the Bible as from God and then proceeding to pick and choose between its books or chapters, its sentiments or commands, assuming to exalt one and cast down another at the dictation of the critic's philosophy or feeling. Philadelphia, Pa.

The glory glistens in our view, but we are not always ready to consider its cost. The only path to the glory is that which lies through the tangled thorn-brake of sorrow. The corn of wheat must fall into the ground and die, lying alone and forsaken through the winter with its pitiless blasts and frosts.—F. B. Meyer.

Finally Turned Baptists.

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

We well remember reading in *Revue de Theologie et Philosophie*, Lausanne, the complaint voiced by Professor Viguet of the want of justice which the Reformed churches of the French language suffered at the hands of Lutheran historians. Among other omissions M. Viguet instances the fact that in the Church Histories of Kurz, of Hase and of Guericke, even the name of Benedict Pietet is not mentioned. And certain names of Reformers that do occur are wrongly estimated.

Just so Baptists have been misrepresented or kept in the background by ecclesiastical historians. Two of the most consecrated men and earnest workers in the cause of evangelical religion—whose talents and wealth were surrendered to the service of God and humanity, were the two Haldane brothers. They mightily influenced the generation (we might say the generations) in which they lived; for James preached nearly fifty years in the Edinburgh Tabernacle, built through the munificence of his brother Robert. And yet, though Scotch by birth and Presbyterian by education, these distinguished brothers find no place in Chambers' Encyclopedia, while we meet with scores of lesser names.

It will not be reckoned a mean surmise on our part that this Encyclopedia, so Scottish in its penchants, may have been measurably influenced in shutting these distinguished Scotchmen from its pages because, though Presbyterianly educated, they early rejected the Presbyterian form of church government and became Congregationalists; and as the study of God's Word opened their minds and hearts, they saw reason to reject their form of baptism and accept immersion as the only mode. Robert's significant language may be quoted just here as the guide-post which has directed so many pious, obedient souls from other communions to the Baptists: "I considered the Scriptures as certain authority, and as soon as I found them against any of my opinions, I readily gave them up." Noble sentiment! These words he wrote while in the transition state. Very marked are these changes—in church government, in church ordinances—Presbyterian, Congregationalist, Baptist—this last being the *Ultima Thule*.

So will it ever be with such as prayerfully seek to know God's holy will. The nobleness of the Thessalonians induced them to search the Scriptures daily. "Therefore many of them believed." The illative force of "Therefore" contains an excellent homily. Read Acts 17.

While these brothers took God's word as the man of their counsel they did not eschew polemical writings. Robert again: "Fuller's Calvinistic and Socinian Systems Compared" was peculiarly useful to me, not so much from the general argument, which is admirably conducted, as that it brought into my view that text in Job where he expresses a self-loathing and abhorrence. I saw that my views of sin must be very inadequate, and I asked of God to teach me all he would have me to know."

It is therefore gratifying to observe in the Century Encyclopedia of Names, suitable recognition of these devoted Christian men. The plan of this modern work allows only the barest notices, yet in the ten lines afforded to Robert Haldane (his brother James has a separate paragraph) the editor makes room to say: "Both he and James left the Church of Scotland, becoming Congregationalists and afterward Baptists." Does not the Scotch Encyclopedia by neglecting to mention the Haldanes, while at the same time yielding a whole page to Thomas Chalmers, betray a dash of odium theologum?

Let me hang at the bottom of this little article the pleasing picture presented by Schaff: "The years 1816 and 17 Robert spent in Geneva and Montauban. At Geneva he opened his parlors in the even-

ing to the theological students of the University, and expounded the Epistle to the Romans. These meetings attracted large audiences of students; and such men as Merle d'Aubigne, Malan, Gausson, were led by them to adopt evangelical views. Mr. Haldane pursued the same course at Montauban." At this time Robert was a little past fifty.

Paris, Ky.

Re-Converted Christians.

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

"When thou art converted, strengthen thy brethren." These words were not addressed by the Lord Jesus Christ to an impenitent sinner; they were addressed to Simon Peter before his disgraceful denial of his Master. "Simon," says the heart-searching Saviour, "Satan has asked to have you that he might sift you as wheat; but I have made supplication for thee that thy faith fail not; and when thou art converted strengthen thy brethren." Three important facts stand out in this declaration. The first one is that Peter was not at that time a stranger to true religion; for Christ recognizes that he has faith." The second fact is that while Satan was about to sift poor Peter with a terrible temptation, Christ had interceded for him that he should not fall away into utter apostasy. The third fact is that Christ foresaw that after his disgraceful fall there should be a recovery, and the impetuous Peter would be one of the most powerful of his apostles.

The word "convert" in the New Testament signifies to face about or to turn around. It describes the movement of a ship when it is "put about" on an opposite course—or the action of a flower when it turns toward the sun. Re-conversion is not regeneration. The Bible gives no hint of a second or third new birth of the soul. Re-conversion is neither a second awakening of a sinner, nor a second regeneration of one who is a true Christian. It is simply a penitent return to God and to the path of duty on the part of an erring and backsliding believer. Peter did not cease to be a Christian on that night of his shameful denial. Nor does many a church-goer cease entirely to be a Christian during his or her seasons of spiritual declension. There is life there, but it is life at a pitifully low ebb. Like an apple tree in mid-winter, the roots may be still alive under all the biting cold; but there are no fruits of the spirit on the bare and barren branches.

Peter's heart-process in re-conversion was similar to that in original conversion in two vital particulars. He sorrowed for his sin and repented of it. He came to Jesus in genuine faith and entered on a new path of obedience. Re-conversion is a turning unto God; it differs from a first conversion in two respects—viz., the point set out from is a different point and the distance traveled over is vastly less.

Tens of thousands of church members are in painful need of a thorough re-conversion. The church gets very little from them except their names on its roll and their appearance at its communion table. The community gets no benefit from their religion. Not only do they not help the work of the church, they are a hindrance and a reproach. No "revival" is more needed than a re-awakening and a re-conversion of backsliding church members. I once heard the venerable Dr. Lyman Beecher say that during a powerful revival in Cincinnati there was a remarkable outpouring of the Holy Spirit in the "Lowe Theological Seminary," of which he was then the president. Several of the students whose religious experience had been very shallow and whose spiritual life was very feeble abandoned their hopes, and dug down deeper to find the Rock. They were re-converted; and the doctor said that these re-converted men were especially effective when they got into their public ministry.

The first thing for every backsliding church member to do is to come back to

Christ. If, like penitent Peter, he weeps bitterly, all the better for him. "He restoreth my soul." That is, Jesus Christ re-invigorates the life, imparts new vitality to the heart's blood, new strength to the spiritual sinews, and new elasticity to the footstep in the path of duty. It is not enough for a backslider to cry out, "Oh, that I could again be what I once was!" That is not the point to be aimed at. My friend, instead of vainly trying to get back to your former self, and to reach your old mark, strike out for something better! You cannot run your experiences again in an old mould. The less you think of your former self and the less you attempt to stereotype an old experience the better it will be for you. Beseech your Master to give you new power, new inspiration, strength for new service and lay hold of the first lines of useful activity that you can discover. Put off that "old man" with his deeds and put on the new man in Christ Jesus. That means re-conversion.

Having thus come back to Jesus Christ in heart contrition and self-consecration it might do your soul good to make an honest confession, not only to your Master, but to your fellow-Christians. A member of my church who had wandered off into scandalous practices came into our prayer meeting one evening, and standing up before the pulpit made a square, manly acknowledgement of his backsliding. He asked his brethren to forgive him, and prayed God to forgive him. From that time he never alluded to the painful subject again, but threw himself into zealous Christian work—in which he continued until his dying day. There could not be a more profitable and God-honoring service in our devotional meetings than for those who have been delinquents or deserters to make frank confession of their sins and shortcomings. General confession of sin in public prayer may be cheap and worthless; but to stand up and acknowledge guilt and the wounding of Christ "in the house of his friends" demands an aroused conscience and sincere penitence; it is a genuine evidence of re-conversion.

I have no doubt that the sad story of Peter's sin and recovery is given in the Scripture for the instruction of those who have fallen into spiritual declension, as truly as the experience of Joseph is given to teach the virtue of charity, or that of Daniel to teach the virtue of courage, or that of Elijah to illustrate the power of prayer. Peter's honest tears of penitence and his subsequent "thou knowest that I love thee" were the prelude to his glorious apostleship. A stronger and more sympathetic man than ever, he was able to help and to strengthen his weaker brethren. With what earnestness might he have sounded that solemn caution, "let him that thinketh he standeth take heed lest he fall!"

Perhaps this article may come under the eye of some members of Christ's flock whose spiritual thermometer is sinking to zero, and who having a name to live are not much better than dead. Don't rely on a bygone experience already become musty and mouldy. Repent afresh and "do thy first work." Let your earnest prayer be, "O God, renew a right spirit within me; restore unto me the joy of thy salvation!" Then with Christ's help, begin to live and speak and work as a re-converted Christian.

Man-like is it to fall into sin,
Fiend-like is it to dwell therein,
Saint-like is it for sin to grieve,
Christ-like is it all sin to leave.
—Presbyterian.

What disturbs us in this world is not trouble, but our opposition to trouble. The true source of all that frets and irritates, and wears away our lives, is not in external things, but in the resistance of our wills to the will of God expressed by external things.—Alex. Maclaren.

Time is healing, we say; it is truer to say, "God heals in time."—T. Rhondda Williams.

The Infallible Guide.

God has given us his Word as a guide to us through our earthly life. It tells us what we would not and could not otherwise know. It is a revelation to us of mysteries otherwise absolutely hid from our vision. It makes known to us what we are to believe concerning God, and what duties God requires of us.

Our life is often compared to a journey. It is not mere poetry to so describe it. We are on a journey from the cradle to the grave, and to the life beyond the grave. If ever we need guidance when traveling from one city or land to another, much more do we need it in this great life experience in which we are hastening forward, over untried paths, to the life in the eternal world.

Mistakes usually are disastrous. Some mistakes are more disastrous than others. Some errors do not involve great consequences of evil. Others are followed by calamities over which we sorrow long and fruitlessly. Of all things in all our life we cannot afford to be mistaken as to our spiritual duties and our eternal destiny. We may make mistakes in business or in travel, and not be hopelessly injured, but to fail in the matter of our eternal welfare is to be overwhelmed forever.

God's Word is infallible. Its supreme realm is that of our spiritual life and interests. Here we find instruction that we can find nowhere else. Here God speaks to us, telling us how we may attain unto everlasting life. It reveals to us the way of salvation. It shows us the way to holiness and heaven by the way of the cross. It tells us of Jesus Christ, the Lamb of God, who takes away the sin of the world. It tells us of the love of God in Christ, and makes known to us how we may become sons of God, may have a right to the tree of life and may enter in through the gates into the city. It opens up to us the glorious fact that we may become heirs to an inheritance incorruptible, undefiled, and that fadeth not away.

There are those who think they find here and there a mistake in the Bible, in its history, its chronology, its botany or its geology. The more carefully one examines into all the facts, the less glib he will be in making such charges however. Of course the Bible was intended as a revelation and a guide to make plain to us the way of life, but will be found to be marvelously correct on all these other smaller and less important subjects. He who chatters about the mistakes of the Bible will usually be found to be a very shallow and ignorant person, who, in addition, is making the colossal mistake of rejecting Christ.

When we say that the Bible teaches us what we are to believe concerning God we mean that it tells us of his being, wisdom, power, holiness, justice, goodness and truth; that it tells us of his creation of us, his providence over us, his gracious redemption, his right to direct and control us, and his inflexible purpose to enforce his holy laws through time and eternity.

We find that our duty to serve and obey him is made clear, and our responsibility to him is so plainly revealed to us that we can never plead ignorance as an extenuation for unbelief or disobedience.—Herald and Presbyterian.

The acts of breathing which I performed yesterday will not keep me alive to-day; I must continue to breathe afresh every moment, or animal life ceases. In like manner, yesterday's grace and spiritual strength must be renewed, and the Holy Spirit must continue to breathe on my soul from moment to moment, in order to my enjoying the consolations, and to my working the works, of God.—Topology.

It is a solemn thing to say to-morrow when God says to-day, for man's to-morrow and God's to-day never meet. The word that comes from the eternal throne is "now," and it is a man's own choice that fixes his doom.—Duncan Mathieson.

Exports and Imports.

BY REV. J. H. HARRIS.

In the RECORDER under the above caption, taken from the *Word and Way*, our good brother presumably the editor, says some things it would be well for Baptists to heed, not merely because they value Baptist existence and the perpetuity of their distinctive principles, nor yet not simply for the reason that they differ from others, but from a far grander and nobler motive than anything that savors of a shadow of sordid selfishness, that is, that Baptist principles, doctrines and ordinances are God-given and God-taught. The truth is, when you take out or eliminate principle from religion, all is gone that is worth anything, and that this is fast being done by the present custom of affiliation and union meetings, is not hard to be seen. Moreover, be it said and remembered, that the man who says by his religious whereabouts and church connection, which he evidently does, when he identifies himself by union and communion with a body that holds to certain vital principles, doctrines and practices, as taught and exemplified in the New Testament Scriptures, and then affiliates with those who "set lightly by them," and in some instances utterly ignore them, preferring the institutions, doctrines and ordinances of men, be it repeated with emphasis the man who does this says to those with whom he affiliates by his actions, "Our differences are merely nominal; there is nothing in it—nothing vital between us; it is church, not Christ." Is this not so? Deny and sustain it, who will? Indeed does it not amount to about the same thing as that, which the coon said to the fox in the old fable after they had journeyed together to the fork of the road: "This is my road, Mr. Fox; that is yours. We'll meet again at the hatters?"

It is not only well said that "history demonstrates that it requires Baptists to make Baptists," but it might be further declared that if it were left to the choice and will of Pedobaptists of any name whatever as to when and where Baptists should be made, the space between the making would be much farther apart than that of angels' visits and the number fewer by far. Who doubts this? And there is nothing truer than the fact, for fact it is, that "Baptist doctrines are worthless when diluted." This has been illustrated in numberless instances by that class of Baptist members who are merely Baptists in name and by baptism, whose constant desire and yearning to commune with the Pedo brotherhood is almost insatiable, growing out of, for the most part, personal feelings, kinship, or may be a sort of universal charity for anything and everything laying any claim whatever to being Christian. Old Brother A or old Sister B they look upon as such good old folks, hence they want to commune with them; or else it is Uncle, or Aunt, or Cousin Thus and So, that they can scarcely brook the idea of not communing with.

And now the fact that "the differences between Baptists and others is constantly growing less," so far from being any cause of rejoicing, on the other hand it should be regarded with regret, for instead of being looked upon as some view it, as a victory for Baptists and the truth, it is the very opposite, growing out of Baptist compromises of which affiliation is the legitimate mother. The cry for affiliation and union meetings did not originate among Baptists, nor would there ever have been any more than there is to-day between Episcopalians and Baptists or others had they been "true to their colors," as Episcopalians have been. The trouble first grew out of going part of the way and not all the way. "The stopping-place" is where the trouble began. Are Episcopalians ever called "biggoted" or "hide-bound," or slurred with being "exclusive," or accused of thinking "nobody would be saved but themselves," or "if you should die unbaptized by one of their preachers you would be damned"? Have they ever been branded with "turning up their nose at others as good as they are," and of desiring when they get over on the other side "in the sweet bye and bye," that "they might have a separate territory to themselves or be colonized where only the truly baptized would be permitted to commune and associate together?"

Would it not be well for Baptists to consider the question in Amos (3:3): "Can two walk together except they be agreed?" And pray how can Baptists and others be agreed, holding to positions so widely differing as they do, and be faithful to God and the trust which He has committed to them as the exponents of His will in the dispensation of His Gospel contained in the New

Testament, which they alone seem to accept and contend for? In order for Baptists and others who differ so widely to "walk together," concessions and compromises must be made, and since others will not make them, Baptists must make them, and do it to all intents purposes when they affiliate; so much so, they had almost as well come out in plain words and say, "We concede, it is all a matter of moonshine at last." Where is the difference? If I claim to be a Democrat and act with the Republicans, of what avail is my Democratic profession? and vice versa? If I am right, my influence should be seen and felt in the direction of my conscientious convictions.

In conclusion: Baptists have always claimed it to be a duty, not merely a high privilege, but a duty to "earnestly contend for the faith once delivered to the saints;" moreover, that this very faith is theirs, and to not heed the injunction to "contend" for it is not only to be unfaithful, but recreant and criminal. Right can never be wrong, nor can wrong ever be right. A million of wrongs can never make right out of wrong. A repetition of wrongs may establish a precedent, but precedents are neither necessarily law or right. So then it pre-eminently behooves Baptists to earnestly contend for that which belongs to them as a birthright, and in obedience to an exhortation that carries with it not only liberty, but involves a bounden duty in such strong terms as should deter any from shrinking back in a manner the least cowardly. Besides all this, that which is to be contended for is worthy and vital. There can be no doubt that the apostle means by the word "faith" the doctrines of the Lord Jesus Christ, taught by Him and His apostles, together with the ordinances and practices growing out of and accompanying them and exemplified by Christ Himself in His life for our instruction, and perpetuated, taught and practiced by his apostles during the apostolic age. Now Baptists are the only people of all people professing to be Christians who hold to and contend for the absolute sufficiency of the New Testament Scriptures as a sufficient guide and way-bill in all spiritual matters, whether it relates to the individual as a worshipping wayfarer and sojourner in this dark world, spiritually speaking; or as a church of Jesus Christ united together in love to keep house for God, in all its relationships and duty toward God, toward mankind and toward itself as a light in the world and church of Christ. Say what they please, there is not one but what have human innovations and inventions, except Baptists, following the traditions of men, if they do not assume the prerogative to innovate and make changes, presumably to suit people, times and customs. But was not the Word of God intended for all people and for all time? If it were ever to be changed to suit particular people and peculiar times and customs, would not something be said about it in the Word itself? Much is said about the kind of people there should be "in the latter times," such as should "depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron," &c. Again it is declared, "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having the form of godliness, but denying the power thereof." The apostle says, "from such turn away," giving his reasons for the instruction to "turn away." Paul in his farewell to the elders at Ephesus said, "For I know that after my departure shall grievous wolves enter in among you, not sparing the flock, also of your own selves shall men arise, speaking perverse things to draw away disciples after them. Therefore, watch and remember," &c. Much else is said of men of different characters, but nowhere are we told, or is it intimated that anything may be done or changed to suit either times or men.

And now coming down to the solid rock-bottom of the entire matter: Can the man or body of men who have united themselves together as a church of Christ and claim, as God's Word teaches, that it requires godly sorrow for sin, repentance toward God and faith in our Lord Jesus Christ to save a soul, affiliate with others or organized bodies of others who say it is possible to be reared up from infancy so as to need none of this, and if you do "all that is necessary is to quit getting drunk, quit whipping your wife,

and instead of going toward hell, just turn around and go toward heaven, come and join the church, that is the way to start to heaven, and anybody can do it"? How can those who claim and know of a truth that it is the indispensable duty of every heaven-born soul to be baptized (immersed upon a profession of faith) and who practice it because duty to God, His will and obedience to His command requires; can such people conscientiously affiliate with those who say it makes no difference whether you do or not, that "you won't be asked when you get to heaven whether you've been baptized or not, and if you were, a drop is as good as the ocean;" and all this, too, in the face of what Christ Himself has declared, "He that believeth and is baptized shall be saved"? He does not say what shall become of all such as say they believe and yet will not be baptized, nor do we.

Again, can those who believe that baptism in and of itself, by itself, can save nobody, that it is "the answer of a good conscience" toward God and ourselves, toward God because He commanded and requires it, toward ourselves as God's servants and to "fulfil all righteousness"; and now in view of all this, can those who believe thus affiliate with those who claim that you cannot be saved without it, that repentance and faith avail nothing without it? How can those who believe that salvation is of grace and grace only, works having no part in it, whatever their character or number, can such affiliate with those who claim it is partly of works and partly of grace?

Then there are such as claim that the Lord Jesus Christ was a good man and teacher, nevertheless a mere man after all—not Divine—not the Son of God—not "God made manifest in the flesh"—"Immanuel—God with us," &c., and that his atonement was not vicarious, and that His imputed righteousness could avail nothing in the salvation and restoration of a lost and ruined world to favor and peace with God. How can those who believe and know in their hearts to the contrary, affiliate and hold union meetings with this kind?

Lastly, how can the man or body of men who believe, and take comfort in the doctrine of the resurrection, affiliate with those who not only deny but utterly ignore the doctrine of the resurrection in some instances? To deny or ignore the doctrine is to deny and ignore the divinity of Christ, hence to deny His resurrection—"For if the dead rise not, then is not Christ raised, and if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." And the apostle further says, "If in this life only we have hope in Christ, we are of all men most miserable."

R. C. Buckner says *Glorious Praise* is the best all around song book yet published.



..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 Reconstruction of Religious Belief. W. H. Mallock. \$1.75 net. Harper & Brothers, New York.

This is a flank movement on the materialists. Sharply criticizing the way the preachers have replied to materialism, Mr. Mallock proceeds to show how it should be done. Planting himself on the premises of Herbert Spencer and Ernst Haeckle, our author seeks to prove that these premises logically pressed to their conclusions lead to the acceptance of the doctrines of God and of the future life. Far too much is conceded to skepticism, and it is assumed that Spencer and Haeckle are the latest authorities in their lines, while the fact is they are both antiquated.

Mr. Mallock is a vigorous writer and a strong reasoner, whose blows tell. For example, he shows how Herbert Spencer really concedes the very points against which he argues, e. g. (p. 25), when he refuses to believe there is no "vice" in the universal order. "This is obviously an assertion that the Unknowable is known not to be vicious." The latter part of the book is much better than the first, and the excision of "Book I" would be a decided improvement. Even were the preachers the fools they are pictured, the picture adds nothing to the value of the book. It is wide of the mark to say: "Consequently, the ex-

tire theological intellect of Europe was occupied for generations in attempting to prove that Galileo was wrong and that the heliocentric astronomy was a damnable and grotesque error." Science has changed far more since Galileo's day than has theology. It is quite the fad to claim that on all fields theology has been driven back by science, but it is not true.

The value of this book consists in the neat way in which the author turns the flank of the materialists.

In the Secret of His Presence. G. H. Knight. \$1.25 net. A. C. Armstrong & Son, New York.

Mr. Knight deserves the wide hearing he has secured, and this book will extend that hearing. The purpose of the volume is to strengthen the spiritual life by secret meditation and fellowship with God. The work is well done. It is a thoroughly sane devotional book, and stimulates a healthy spiritual life. Sane books of this sort are sorely needed. The style is bright and smooth, and there is not a heavy or dull sentence in the book.

Introduction to the Old Testament. John Edgar McFadyen, M.A. A. C. Armstrong & Son, New York.

Prof. McFadyen here advocates in popular style, free from technicalities, the views of the destructive critics. It is in line with other books of its sort and breathes the same spirit. It is marked by extravagant assumptions, by the absence of argument and by cock-sureness in the author. For example (p. 51): "The law providing for the battlement on the roof of a new house, 22:8, shows that the book contemplates the later settled life of cities and villages, not the nomadic life in tents; and the very significant law concerning the boundary marks which had been set up by 'those of the olden time,' 19:14, is proof conclusive that the people had been settled for generations in the land." This is urged as decisive proof that Moses could not have written Deuteronomy! It was most natural in Moses, in telling the Hebrews what to do after they settled Canaan, to tell them to put battlements on their houses, and to tell them to respect landmarks. His law was to be observed for centuries, and so new landmarks would become old. Besides there were landmarks established by the Canaanites which marked the boundaries between tribes and families and which should be respected.

On page 75 we find: "These documents, J and E, were subsequently combined into a single history (J E), possibly in the seventh century, though how long, if at all, J and E continued to enjoy an independent existence we have no means of knowing." There is the same means of knowing this as of knowing J and E ever had any existence at all. The whole thing is purely imaginary, and it is just as easy to imagine the whole as to imagine a part. The truth is, all of this destructive criticism is mere guesswork.

Christ and Men. David James Burrell, D.D. \$1.20 net. Fleming H. Revell Company, New York and Chicago.

Dr. Burrell, who has already greatly enriched our homiletical literature, increases the obligation of the public to him. These sermons represent the teachings of Jesus in conversation with individuals and with groups. There are twenty-six of them all in Dr. Burrell's best vein: Child and Emperor; Youth and Doctors; The Man and the People; Plan of Campaign; Evolution of Creed; Credentials of Christ; Value of Miracles; Intolerance; The Larger Christ; Blessed be Drudgery; Home Ministries; Covetousness; Practical Religion; Problem of Poverty; Friend in Need; Room for the Leper; Friends in Heaven; Fault-finding; Forgiving; Implacable Law; Profession and Practice; Stumbling Blocks; Mistakes of a Pharisee; Freedom; In Sight of Heaven, and the Second Coming of Christ. A rich array, truly.

Grace Abounding. John Bunyan. Introduction by Henry G. Weston, D.D. LL.D. \$1. American Tract Society, New York.

A handsome edition of this great Christian classic. Dr. Weston calls it "this supreme classic of sacred literature," and justly adds that Bunyan occupies "a unique position of unapproached and unapproachable greatness." Sane books of devotion are greatly needed. Here is the sanest of the sane books on the subject, and it is at the same time a book of the highest genius. It can be read, re-read and re-read with profit to the nth power.

(See additional literary on another page.)

Sunday-School Lesson

SUNDAY, DEC. 17.

PREPARATION FOR THE MESSIAH.

Malachi 3:1-12.

Motto Text.—"I will send my messenger and he shall prepare the way before me."—Mal. 3:1.

Malachi was the last of the prophets. After him came four hundred years of silence till the voice was heard crying in the wilderness of Judea. Malachi prophesied during Nehemiah's last visit to Jerusalem, and to read the closing chapters of Nehemiah in connection with this book will throw light upon both. This prophecy is of the greatest value, especially in times of skepticism and declension. The book is short and ought to be memorized.

"Behold I will send my messenger and he shall prepare my way before me."—God is speaking, he calls Jesus Himself for it is "His" way which is prepared. This messenger was John the Baptist (Luke 7:27). Isaiah had prophesied of him before (Is. 40:3). Messengers were sent before kings to see that the roads were ready for their chariots.

"And the Lord whom ye seek, shall suddenly come to his temple."—They had been scoffing. Where is the promise of his coming. They were looking forward to the coming of the Messiah as a great earthly conqueror who should make of Israel the ruler of all nations. This was the messenger of the covenant in whose coming they took delight. This king whom they expected to rule as the Roman Emperor afterwards ruled. But when the Messiah did come he came in no such guise as they expected and they refused to receive him.

"But who may abide the day of his coming?"—He was not coming as a conqueror of their enemies, but as a judge of themselves. Instead of wearying themselves in trying to discover the time of his coming, they should have been preparing to meet him. That was the important thing. We, too, must face him when death carries us to his judgment bar. Can we abide that day? Are we ready? "And who shall stand when he appeareth?"—It is implied that none can! All are lost and guilty before the face of a holy God, and not one can pay the first farthing on the debt he owes to the perfect law, much less the uttermost farthing. A wise man will consider his preparation to meet his judge while yet the substitute offers himself.

"For he is like a refiner's fire."—Precious metal is cast into the

Scrofula

Makes its presence known by many signs,—glandular tumors, bunches in the neck, cutaneous eruptions, inflamed eyelids, sore ears, catarrh and wasting diseases.

Hood's Sarsaparilla
Effects permanent cures.

refiner's fire and the dross is burned. The metal itself is melted and thus purified. What fires God's people need to burn the dross out of them! But when the furnace is heated seven times hotter he is at hand to see that the saints endure only what is for God's glory and their growth in grace.

The fuller's soap was the strongest lye in use and represents the cleansing from impurity which God shall give his people.

"And he shall sit as a refiner and purifier of silver."—The refiner sits in front of his furnace with his eye fixed upon the silver within. So soon as he can see his own face clearly reflected in the silver he knows that the dross is gone and the metal is pure. Thus must Christ's image be reflected in our lives and in our characters. "And he shall purify the sons of Levi."—The ministers who served in the temple. To keep the ministry pure is absolutely needful to all prosperity in Zion. But the brethren must not forget the Scripture which says "like people like priest." If the churches are careless in receiving members and careless in discipline, unconverted men will be in the pulpit.

"That they may offer unto the Lord an offering in righteousness."—God will not receive an offering from unclean hands. Those who try to "raise" money for missions by begging outsiders to buy tickets, etc., have forgotten this declaration of God recorded by Malachi. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord."—God cares for the motive with which his offering is made. Oh, that men and women in their eagerness to raise money would remember that! How many of the offerings made to him are an abomination to him. "As in the days of old and as in former years."—These words are not merely the words of an inspired man, which would be sufficient to make them God's words, but it is God speaking directly. He was not pleased with the "progress" and the liberality of Israel—God found more pleasure in the days of old and would have them return to them.

This is called in the International Series "a missionary lesson" and it is indeed one in the stern rebukes it gives to all devices in getting money except the God-commanded way of each Christian's laying by in store every week as God has prospered him—not what he can beg from others.

"And I will come near you to judgment."—Because they had made offerings, not in righteousness according to the example set them in days of old. "And I will be a swift witness."—When the judge is a witness, when he has himself seen the crime committed, there is no hope for the guilty to escape. And then comes a list of some of the criminals against whom he is a witness. The sorcerers of our day are all those who substitute rites, ceremonies or anything for the atonement of Christ and the regeneration of the spirit as well as those who consult fortune-tellers and spirit-rappings, etc. God closes with the great sin which underlies all the specific ones—which underlies all sin—"And fear not me."—And yet he is the only one in the universe who should be feared. Man and devil cannot harm the righteous man who fears God.

"I am the Lord, I change not."—The all-sufficient reason for God's command is "I am the

Lord."—Men try hard to make out he is a different God from what he was when Uzzah fell dead by the side of the ark. "Therefore ye sons of Jacob are not consumed."—For his covenant stood sure. They were his chosen people—the fire should purify not consume them. What comfort there is in the great doctrine of election based as it is in the unchangeableness of God.

"Even from the days of your fathers ye are gone away from mine ordinances."—The facts that the innovations their fathers had made had come to stay, does not make God less severe against them. "Return unto me, and I will return unto you."—The marvelous grace of God! If his people will repent and return to the ordinances of God as he gave them he will be gracious. When the faithful mourn over the lack of genuine conversions, and especially that the Gospel is losing its hold among them in the cities, it will be well to consider where in the churches have strayed from the simplicity of worship, what they allowed to be done to entertain men rather than to please God.

"Wherewith shall we return?"—They imagined they were worshipping God in the best and most approved of ways. They were astonished that he called on them to "return." "Will a man rob God?"—How dare a man do it? When God sees all things and they are completely in his power. In what way do we rob God? Whoever does not love him supremely, give him the best place in everything, is robbing Him. So sure were these men that they were worshipping God in the most approved way, that they did not know that they are robbing him. God answers in two things which were material things and which therefore they could not deny. "In the tithes and offerings."—Of how much are churches at this day robbing God in this thing! And thus robbing him they wonder that they are not more blessed!

"Ye are cursed with a curse; for ye have robbed me, even this whole nation."—The words are spoken to us to-day. This nation is robbing God of his Sabbaths. Of how much are all of us robbing Him? They withheld their tithes on the ground that times were hard and they could not spare so much. And God made the times harder. The very punishment for their sin they made an excuse for further sinning.

This challenge of God stands yet to his people. Bring your own tithes into the storehouse—not what you can raise from the Philistines. Would that his churches would do that. This is a test which God himself offers. "Bring ye all the tithes into my storehouse."—The whole tithes. No defrauding God by withholding a part. How many have done that? "And I will rebuke the devourer for your sakes."—Literally the "eater." Insects such as locusts, were very destructive and much dreaded. Under the old dispensation God promised earthly blessings—under the new he promises spirituality. And spiritual dearth follows that defrauding of God, which withholds his tithes. How many temporal evils are due to the same cause we cannot know. "All nations shall call you blessed."—When the churches, one and all, bring their whole tithes into the treasury and quit imitating Ananias and Sapphira

in withholding part the mission work of the churches shall be blessed among all nations. And the churches themselves shall be wonderfully blessed. "For ye shall be a delightful land, saith the Lord of Hosts."

GENERAL ASSOCIATION OF VIRGINIA.

Sorry I did not see you at Charlottesville. It was a great meeting; the greatest I ever saw and the greatest in the history of Virginia Baptists. Rosser flashed jewels, threw bouquets, popped epigrams and scintillated dazzling originalities. Garland cleared the air for State Missions till you could see streaks of the millennium. Blackwell rose over the education situation like a colossus and showed the Baptist's title clear to the whole world. It was masterful; it was grand. Then Henning went a dynamiting. Dewey at Manilla was nothing. "Boom!" and up went the college rental system. "Boom!" and away went the "personal ends" idea. "Boom!" and "close corporation" idea was left in fragments. "Boom!" and the channel that leads from Baptist homes to Pedobaptist schools was blocked. When Henning got through the air was clear, pitfalls had been filled and pedestals established, icicles had been knocked from the cheeks of despair and supplanted by smiles of confident hope. He had cornered the old wheezy, spavined critter, plucked the cockle burrs out of her tail and hitched her in and started at 2:40 and every mossy bossy not in the band wagon was groping his way out of the dust and wondering where he was at.

McDaniel was great on Foreign Missions, so was W. R. L. Smith on Sunday School and Bible Board. Nearly \$30,000 for State Missions and all other contributions proportionately large. Over 400 registered and cordially entertained. Not a discordant note, and every one anxious to contribute to making it a great and a good meeting. WILLIAM.

Measure your mercies by the foot rule of your deserts.—Mark Guy Pearse.

A Business Friend

To Be Counted On Under All Circumstances.

One of the bright business women of New York city who found that coffee was wrecking her nervous system, bringing on severe neuralgic attacks and making her "extremely irritable," writes that she has found a staunch friend in Postum Food Coffee:

"I left the old kind of coffee completely and entirely. This I found was easy to do, since Postum was pleasing to my palate from the beginning. Indeed all my family are with me in thinking it delicious when it is properly prepared—and by that I mean boiled enough.

"I have not had one single attack of neuralgia since I began to drink Postum some months ago, my nerves have become steady and the old annoying irritability has, thank Postum, passed away. I cannot withhold this acknowledgement which is made in all sincere gratitude." Name given by Postum Co., Battle Creek, Mich.

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

THE GEORGIA BAPTIST CONVENTION.

The recent session of the Georgia Baptist Convention, held in the city of Macon, is pronounced on all sides to be the largest and most representative ever held in the State.

Progress marks every department of the Lord's work, for which the Convention stands. Never in the history of the denomination has there been such interest manifested in world-evangelization.

Dr. S. Y. Jameson, the earnest, efficient, indefatigable secretary of our State Mission Board, has more than any other one man or agency brought this forward.

Mercer University, the pride of Georgia Baptists, is located in Macon, and many of the brethren availed themselves of the opportunity to visit this great institution. Just now, the prospects are exceedingly bright for Mercer's enlarged usefulness. \$150,000 of the additional \$500,000 endowment is well-nigh in sight.

Deacon R. D. Cole, of the Central church, Newnan, gave during the Convention, \$20,000 through his modest and really great pastor, Rev. J. G. Hardaway.

Many new men came into the pulpits of the Baptists of Georgia during the past year, and were given a most cordial welcome.

Dr. J. A. Wynne, for ten years the efficient pastor of the First Baptist church, Gainesville, goes the first of next January to South McAllister, Indian Territory. There is no abler minister of the Gospel than Dr. Wynne, and Georgia Baptists can ill afford to lose such a man.

Our city churches are well manned. Never in its history has Atlanta, the Capital of the State, been so well equipped so far as the Baptists' interests go, as it is to-day. With wise, prudent, industrious, pious pastors the churches are prospering as never before. And what has been said of the churches of Atlanta under the leadership of Pastors Landrum, White, Millard, Ward, Matley and Cowan, is equally true of Macon, Augusta, and Columbus and Savannah.

The Index was never so popular in the State. You can always count on the Index being right on all great questions, and alive to every interest and enterprise that makes for the healthy growth and development of the churches. It despises shams and clap-traps as connected in any way with our Lord's kingdom on earth. Not unlike the Recorder, it tries to cultivate the field which God's own providence has given it. It does not aspire to be the leader of every body in every state, but it welcomes friends and supporters that are won by fidelity to duty, and loyalty to truth and righteousness. The Index stands four square and flat-footed for the old, old Gospel of all grace.

The Georgia Baptists are really proud of Dr. Chas. Smith, and under his management you may expect to hear great things along educational lines.

We are always glad to welcome the Recorder's representative at our general meetings. Watch Georgia lead in 1906.

A. B. VAUGHAN,

What is wanted to be cheerful is simple, true, godly courage.—Rev. Dr. Holderby.

THE B. Y. P. U. CONVENTION.

The Kentucky Baptist Young People met in their annual Convention at Elizabethtown, November 21, and continued in session until the evening of the 23d. The meeting was considered by all a great success; perhaps the best meeting of the kind ever held in the state.

The program was a splendid one and nearly all of the appointees were present and delivered high grade addresses. There were 200 messengers present outside of Elizabethtown.

B. A. Dawes was elected President, E. B. Pollard, Vice President and Jos. T. Watts, State Secretary, and given power to appoint an associate secretary.

The Executive Board was empowered to appoint a Vice President for each Congressional District in the state. By unanimous vote the following brethren were made the Executive Board: M. B. Adams, B. A. Dawes, Wm. D. Nowlin, T. T. Eaton, C. H. Jones, B. B. Bailey, E. B. Pollard, J. N. Prestridge, J. H. Chandler, Jos. T. Watts, J. R. Sampey, Jas. H. Parrish, C. W. Wells and McHenry Rhodes. The Convention by a unanimous vote decided to have a Baptist Encampment next year in Owensboro, the first four days in August.

Ever since the opening of the Seven Hills Chautauqua at Owensboro, members of the Board of Managers have been in conference with some of our Baptist leaders in Kentucky, and have suggested from time to time the advisability of holding a Baptist Encampment in connection with the Chautauqua. Former Corresponding Secretary of the Baptist Young People's Union of Kentucky, Rev. J. P. Jenkins made a visit last August to Owensboro, during the Chautauqua, and held an informal conference with the President and Superintendent of the Seven Hills Chautauqua Company, together with several leading Baptist brethren who were on the grounds. Immediately after the close of that gathering two officers of the Chautauqua Company met in conference with the Executive Committee of the Kentucky Baptist Young People's Union. After a full and free discussion the Executive Committee decided unanimously to refer the question to a subcommittee, with power to act, it being expressly understood that the Executive Committee was in favor of a Baptist Encampment in 1906, at Owensboro.

The sub-committee at once perfected arrangements with the Chautauqua Company, subject to the approval of the Kentucky Baptist Young People's Union in Convention at Elizabethtown. The Chautauqua management make a most liberal offer. They tender to the Baptists of Kentucky the use of the grounds, magnificent auditorium, numerous lecture halls and other facilities for four days, on the following terms:

A season ticket for four days, covering the entire encampment, for seventy-five cents. This ticket is redeemable at its face value in purchasing a full season ticket if one wishes to remain at the Chautauqua longer.

A tent 10 x 12, containing four cots, for \$4.00, or \$1.00 each for four persons, during the four days of the Baptist Encampment.

Single meals in the restaurant on the grounds will cost twenty-five cents, but for a ticket for twelve meals will cost only \$2.50. Bedding for four days will cost twenty-five cents for each person, making the total expense for each four persons occupying one tent, \$4.50 for the entire encampment.

The Chautauqua Company offer us the use of the beautiful hill-top back of the amphitheatre for our encampment. Two hundred and fifty tents can easily be stretched on this elevated ground.

Leading platform men of America are to be secured for afternoon lectures for the benefit of our Baptist Encampment and evening entertainments, such as concerts; and other delightful modes of recreation are also to be furnished at the expense of the Chautauqua Company.

One of the chief advantages of the Baptist Encampment will be the opportunity and privilege of becoming personally acquainted with hundreds of Baptists from all parts of Kentucky. The social feature will be emphasized throughout the Encampment. Handshaking will be one of the most orthodox features of the outing.

Another advantage will be the opportunity of hearing many of our Baptist leaders throughout the state and some from distant states. Dr. Russell H. Conwell, of Grace Temple, Philadelphia, has already been definitely engaged by the Chautauqua Company, for two lectures on the first two days of the Encampment. We can therefore promise to all who attend the Encampment a glimpse at least of "Acres of Diamonds". It is hoped also that other lecturers, such as Rev. A. C. Dixon and Dr. P. S. Henson of Boston, will be definitely engaged in the near future.

Distinctive Baptist Features.
The morning hours will be given wholly to the Baptists in camp. A special programme will be prepared by the Executive Committee of the Kentucky Baptist Young People's Union, in consultation with our Baptist leaders over the state, giving due attention to every department of our organized work. Addresses of vital interest will be made on State Missions, Home Missions, Foreign Missions, Sunday School Work, Young People's Work and Christian Education.

One of the most delightful and inspiring features of the day's programme will be the Service of Praise and Prayer, to be held each morning before breakfast, in the Auditorium at the foot of the hill.

The aim in holding this Encampment, is to bring together a host of white Baptists, without regard to age. We desire the attendance of the fathers and mothers in Israel. Of course we expect a large body of young people who work in Sunday schools, missionary societies, young people's organizations and educational institutions. We hope a great many of our college boys and girls will arrange to take their vacations here. Whole families may have a pleasant and profitable outing at a nominal cost, in connection with this Encampment.

The laymen are to be given a prominent place on the program. Pastor Brengel made a model host and Elizabethtown can't be surpassed in her hospitality.

Fraternally,
WM. D. NOWLIN.

FROM VIRGINIA.
The General Association of Virginia has been held, and its sessions have closed. It is the opinion of many brethren of long experience that it was the best session of the body ever held. Every Mission Board and every enterprise operated by the Baptists of Virginia had an increase in the receipts of money. The Educational Commission is on the highway of success.

The Baptists of Virginia were never so numerous (132,000 white Baptists), never so wealthy, never so intelligent, never so hopeful, never more united. One hundred and twenty-three thousand dollars were raised during the Association year—nearly one dollar for every baptized believer in the State.

Rev. E. E. Dudley, of the Central church, Norfolk, is in the midst of a great revival. More than 50 persons have professed faith in Christ. Bro. Dudley is doing all the preaching. He is one of the most effective evangelists in our state. He is a strong and scholarly preacher.

Rev. C. K. Hobbs, missionary at the Prentis Place Chapel, of the Fourth Street, Portsmouth, has just closed a successful meeting. Nine have been received for baptism.

Rev. A. J. Ramsey, who has been the pastor of the Berkley Avenue church, has withdrawn from the Baptist denomination and founded a new religious sect called the Gospel church. The Spirit-filled Life is the leading doctrine. He has about 40 people with him. His leaving the Berkley Avenue church makes that church pastorless, but it is hopeful and united. Soon it will have a good man, sound in the faith, to minister to them.

Rev. John V. Dickinson, of Alabama, is holding a protracted meeting at the South St. church, Portsmouth. That church has not yet called a pastor.

Rev. T. Benton Hill, of the Park Place church, Norfolk, has been called to Coan and Fairfield churches, in Northumberland Co. He will take charge of the field the 1st of January next.

Rev. O. F. Gregory, D.D., well-known throughout the South, has been called to the Staunton church, and he has taken charge of the pastorate. He attended the General Association, and was introduced as one of the new pastors in the State.

Rev. Geo. J. Hobday, who has been the superintendent of the Baptist Orphanage, located at Salem, for fourteen years, has resigned. His place will be hard to fill.

Rev. C. C. Cox has been called to the Hamden church of Baltimore, Md. He will leave Richmond for his new field at once.

Rev. F. H. Martin, of Salem, Va., is very much in demand as a pastor of churches. He has recently been called to a church in the South, to one in Richmond, and to one in Baltimore, but he has declined them all.

Rev. T. Ryland Sanford, of Buckingham county, was called to the Memorial church of Hampton some months ago, which call he declined. The church has called him again and he has accepted. He will take charge the first of next year.

Rev. W. E. Hatcher, D.D., LL.D., is to make an earnest effort during the next month to secure

what is wanting to make up the \$75,750 so as to secure the \$25,000 offered by Mr. John D. Rockefeller to Richmond College. I understand that there is between \$5,000 and \$8,000 still to secure. The reason of this deficiency is the failure of some who gave bonds to pay, some have failed in fortune and some have died insolvent. I have but little doubt but the whole \$100,000 will be paid into the treasury of the college by the first of January, 1906.

A. E. OWEN.
Norfolk, Va.

DEAR RECORDER:
I desire to give a brief report of my work during the fall season and present condition of my two churches, Beaver Lick and Dry Ridge. We held a meeting at Dry Ridge church in August, resulting in seven additions. Bro. J. H. Beagle, of Latonia was with us and did good preaching. We are revising our church book and trying to raise \$500 on old church debt; we have close to \$300 in hand. The church gave me an indefinite call at their last business meeting after serving them eleven meetings. They gave more for missions this year than in their history and we are hoping for a bright future.

My church at Beaver Lick is moving on nicely. We closed a meeting of eight days, Oct. 9th, with four additions, with quite a revival; had ministerial help. This is a small body but they have preaching half the time and compare in benevolence above any church in the Association, according to their ability.

I was with Bro. Laff Johnston at Mt. Zion twelve days in September, and at Ten Mile in the same month. There were two additions at the first named and ten at the latter. I was with Bro. Z. W. Pigg in two meetings, the first at Clark's Creek church, which lasted twelve days; there were fourteen additions. My other engagement was at Oakland church with Bro. Pigg also. He labored twelve days and there were four added to their membership, all for baptism. These churches all seemed to be encouraged and revived, for which we give God the praise. With best wishes for the RECORDER, I am your brother,
J. I. WILLS.
Walton, Ky., Nov. 21.

DEAR RECORDER—
Just a postal as I am very busy. The good Lord is blessing us. Tomorrow we close one month's special meetings in this city. Baptized 8 already. Tomorrow hope to baptize 10 or more and we have now over 50 inquirers. Please pray for them. My Bible class is doing fine. From 15 two months ago it has grown to be 85 strong. Hope to organize two new Baptist churches, one by Nov. 15th, and the other by Dec. 8th. We found a splendid house for our boys' school that we hope to open up January next, if the Board will not cut down our appropriations. This month, especially by the time you receive this, I expect (D. V.) to make several trips into the country. Remember us in your daily supplications before the throne of grace. Bro. Cannada is off to-day for a few weeks' rest. He has worked hard and needs strength for the school work next year.

S. L. GINSBURG.
Pernambuco, Brazil, Nov. 4.

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The Ammonite insult. 1 SAMUEL, 12. *Samuel reasons with Israel.*

1863 said unto Nahash, ¹Make a covenant with us, and we will serve thee. ²And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel. ³And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto R. C. 1868. and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

CHAPTER 12.
1 Samuel reasons with Israel. 16 He admonishes them. 20 Comfort in God's



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FORGIVENESS.

BY REGINALD HEBER.

O God! my sins are manifold; against my life they cry, And all my guilty deeds foregone up to Thy temple fly. Wilt Thou release my trembling soul, that to despair is driven? "Forgive!" a blessed voice replied, "and thou shalt be forgiven."

My foemen, Lord, are fierce and fell; they spurn me in their pride; They render evil for my good; my patience they deride; Arise, my King; and be the proud in righteous ruin driven! "Forgive!" the awful answer came, "as thou wouldst be forgiven!"

Seven times, O Lord, I've pardoned them; seven times they've sinned again; They practice still to work me woe, and triumph in my pain; But let them dread my vengeance now, to just resentment driven! "Forgive!" the voice in thunder spake, "or never be forgiven!" —Selected.

Our Pulpit.

A PROCESSION OF CROSS-BEARERS.

BY C. H. SPURGEON.

"Take up the cross, and follow me."—Mark 10:21.
Your mind's eye can see that procession yonder. Notice it carefully. At the head of it walks

One whom we rightly call Master and Lord; you may know him by the prints of the nails in his hands and feet. I observe that he carries a cross, and that it is a very heavy one. Do you see the long line following him? They are all those of whom the world was not worthy. That line has been continued even to this day, and will be continued until the present dispensation shall close. As you watch these different followers of Christ in the procession, one thing will strike you—that, however much they differ in some respects, they are all alike in one thing—every one of them carries a cross. There is no exception to this rule; from the Master down to the last disciple, it is a procession of cross-bearers. The day will come when there will be a transformation scene, and you will see all these cross-bearers transformed into crown-wearers. But, rest assured that the old motto, "No cross, no crown," is certainly true, and those who refuse to carry the cross after Christ on earth shall never be permitted to wear the crown with Christ in the land that is beyond the stars.

The chief business of a Christian is to follow Christ. You may sum up all his life in that expression. He has Christ in him, Christ gives him new life from day to day, and the very way in which that life expends its force is in the following of Christ. I would, dear friends, that you and I would aim at so following him as to gain a distinction for the closeness of our walk; for there are some in heaven of whom it is written, "These are they which follow the Lamb whithersoever he

goeth." There are some who seem to follow him but partially. There are many wanderings and many inconsistencies in their life; but thrice blessed shall he be who, like Caleb, follows the Lord fully, and with purpose of heart puts his foot down in the very footprints of his crucified Lord. If you are a disciple of Jesus, your chief business is to follow Jesus. But there are difficulties in the way, and these difficulties are what is meant by "the cross." There are difficulties in the way of making a profession of faith in Jesus, and of walking worthy of it; and these difficulties are a burden too heavy for flesh and blood to carry. Only grace can enable us to take it up; and when we do take it up, we are fulfilling the words of the text, "Take up the cross, and follow me."

I. First, then, what is my cross? I have said that the meaning of the cross is, principally, that which is involved by difficulties in following Christ. To some, the cross they will have to carry, if they become Christians, is that of reproach and rebuke for Christ's sake. Perhaps they have relatives who hate all true religion, so that, if they should profess to be converted, they would be sneered at, ridiculed, and misrepresented. All their actions would be twisted to mischievous ends, and motives would be imputed to them which they themselves abhor. It is very hard for young people, especially in ungodly families, to dare to avow themselves as followers of the Crucified; nor is it easy for a working-man, in the workshop, to

bear that perpetual "chaffing," as his companions call it,—which they delight to inflict on those who are better than themselves. Sometimes the cross comes in another shape. A man is converted to God, and he then discovers that his position in life is not one which a Christian ought to hold—certainly not one in which piety is likely to flourish. This case often comes under my notice. A man often comes to me and he says, "Sir, I trust I love the Lord. I am at the Tabernacle as often as possible; but I am sorry to say that I have half a dozen girls behind the bar serving people with drink, and I cannot bear the thought of it; it is a trade that I cannot now endure, and I must get out of it." Often has this difficulty come before me, and I have been gratified when I have seen men, who have loved the Lord so much that they have said, "This business must no longer be carried on by me; I love my Lord too well for that. How can I bow my knee to him, and ask his blessing on such business as this?" And they have escaped from it as fast as they possibly could. And there are many positions into which a man may get in trade in which he becomes entangled in evil. If he were quite free, he could do the right and straightforward thing; but his partner, perhaps, will do the opposite, and he knows that it will not do for him to be always throwing the blame of doing a wrong thing upon another man, and then pocketing his half of the profits; so he says, "Come what may, I must get out of this business; for it would be better

for me to enter into life as poor as the poorest beggar than, having a prosperous but sinful business, to be cast into hell." And many, too, suffer losses in business, because, as soon as they become Christians, they have to make a great many alterations. "Sunday is our best day for business," says somebody. Well, then, so much more opportunity is there for you to make a greater sacrifice to prove your love to Jesus. Up with the shutters; and mind that you do it at once. If you have to lose anything, in any way, for Christ's sake, in order to be his conscientious disciple, that is your cross, and he says to you, "Take up the cross, and follow me."

Sometimes, however the cross may be of a somewhat different kind. It may be the giving up of some pleasure, or habit, which has been peculiarly gratifying to you. The Christian man discovers that, although this habit may be allowable for others, it is not so for him; it would injure him, it would ruin him. He cannot pray, he cannot think of divine things, as long as he clings to this habit. It is his duty, if there be anything that hinders the growth of his soul or his fellowship with Christ, to shake it off at once as Paul shook off the viper into the fire; but some have found it difficult to do this. Dear friend, if that is your case, pluck out your right eye, cut off your right hand, rather than keep them, and perish in your sin. Better lose everything else than lose your soul; better give up everything else than give up the hope of life eternal. With some, however, the cross

does not assume that shape. If we are to be Christ's disciples at all, he demands of us that we give up ourselves wholly and unreservedly to him. Jesus Christ will not have the half of a man; he will have the whole of him, body, soul and spirit. You cannot be Christ's disciple unless you are prepared to renounce everything you have at his bidding. For instance, if it should come to pass that, to be a Christian required of you imprisonment for Christ's sake, you must be willing to lie in prison and to die for him. If it required, as once it did, that you should be dragged into the amphitheatre to be slain by wild beasts, you must be willing to do as the Christians did then—to die such a death, if need be, for Christ. My Lord and Master will not be content with the shell of a man, he must have his heart and soul, his entire being; and he, who will not thus give himself up to Christ, cannot be his disciple. This is a cross to many, who want to make some little reserve, or some provision for the flesh. If this is your cross, I pray you to take it up, and follow Christ.

II. Now, secondly, what am I to do with the cross?

Well, first, let me never try to make a cross of my own. I know some people who do that. They have pretty nearly everything that heart could wish for, yet they are dissatisfied. They are of a fretful, discontented disposition and they can always see something to trouble them even when nobody else can see it. I charge you, friends, to watch against that state of heart which leads a man, when he looks up to the sun to say, "Ah, it has spots on its surface," and when he observes the beauty of the moonlight, to draw only this reflection, "This light of the moon is very cold." If he were to look at the greenest landscape in the world, he would say that he believed there was an extinct volcano somewhere underneath it, and, perhaps, it might not be quite extinct, and might burst out again. Some people seem to have a little trouble manufactory at the back of their houses. They appear to be always engaged in making new crosses. I have often said that home-made troubles are like home-made clothes—they seldom fit, and they are likely to last a very long while. O child of God, do not make your life one continual groan! Better far make it one happy song of praise, one joyful psalm of thanksgiving to the Most High. Do not make a cross for yourself.

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And, next, do not try to choose your cross. Of course, you cannot do it; but there are many people who wish they had So-and-so's lot. Ah, you do not know how heavy his cross is! Have you never heard the fable that, once upon a time, all the cross-bearers were invited to come and bring their crosses, and put them in one heap, and each man might take up the cross that he liked best? So, of course, nobody took the one that he had brought, but each one went away with his neighbour's cross on his back. But, before many hours, they were all back again, asking to have their old crosses, for they found that the cross they had carried before had so worn their shoulders that they had become used to that particular burden; but the new cross was galling them in fresh places; so they were glad, each one, to put his neighbour's cross down, and go away with his own. On the whole, my brother, you have the best lot that you could have; for, if you had a better one in some respects, it would be worse for you in other respects. Be satisfied as you are, and do not wish to choose another man's cross. Christ says, "Take up the cross, and follow me." He does not say, "Desire to have another man's cross."

Observe, too, that Christ does not say, "Murmur at your cross." That is the very reverse of taking it up. As long as a man is alive, and out of hell, he cannot have any cause to complain. Be he where he may—he be placed in the most abject position conceivable—the man is better off than he deserves to be. Let not a single murmur, then, ever escape our lips. Blessed is the grace of patience, but hard is it to be acquired. May the Lord, of his infinite mercy, teach us to hear all his holy will, and hear it cheerfully, and so to take up our cross for Jesus' sake!

And, dear friends, there is another thing which we are rather apt to do, and that is, to faint under our cross, or to feel that it is too heavy for us to carry. Do I address any one in such a condition? Dear brother, there are many promises suited to your case. "Underneath are the everlasting arms." "They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." "I will never leave thee, nor forsake thee." "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." Let these texts be like cordials to your spirit, and say, "I will not faint, after all. There is hope for me that I shall yet be revived." How can a man despair who can lift up his eyes to heaven, and call God his Father?

Taking up the cross means, be resigned to those afflictions which come to you from God your Father. It is easier to say this, my dear friends, than to do it, as you will find. But still, there is the ann which our Heavenly Father has filled for us, so shall we not drink it? He has made that cross for us to carry; so dare we say, "We will not carry it"? You will find that a disobedient spirit will be sure to bring upon you a

dreadful chastisement; but the kindly yielding spirit of an obedient child will make the cross lighter than it would otherwise have been. May God grant us that yielding spirit! I love to see it, and how often one does see it in God's poor, sick children! We pity them, for their pain is great, and they can scarcely bear it; but when we speak to them about their Heavenly Father, they have not a word to say against him, but they have a thousand words to say for him. They tell us how he sustains them—how, in the dreary night, their heart is gladdened by the presence of Jesus—how, when it seems as if they could not suffer any longer the pain which has become so intense, the presence of Jesus flooded their souls with delight. It is a blessed thing to see Christians take up their cross resignedly, accepting the will of their Father in heaven; and this is what we are called upon to do. I trust that, in both senses, namely, in a bold willingness to suffer for Christ's sake and the truth's sake, and in a patient willingness to accept the divine will, whatever it may be, we may take up our cross and follow Christ.

But this is the great point, in carrying our cross, we are to follow Christ. We must keep on doing that. Through floods or flames we must follow him. In life or in death, we must follow him, and never, never start aside. And what an honour it is for us to be allowed to follow such a Lord! I was thinking, just now, that if the glorified spirits in heaven, for whom Jesus shed his precious blood, had all gone there, along a smooth pathway, without a tear or a sigh,—if they had never suffered anything for his sake,—I can almost picture them gathering round their Lord in heaven, and saying, "Dear Master, is it not possible for us to have the opportunity of suffering somewhat for thee? We were allowed to do something for thee on earth; we preached, and we prayed; but we never suffered." And the devil might whisper from his infernal den, "Had these men been tried,—if God had put forth his hand, and touched their bone and their flesh,—they would have cursed him to his face." But, dear friends, the devil could never say that, for they have been touched in their bone and in their flesh. Take down Foxe's "Book of Martyrs" when you are at home.—I hope you all have it, for that book ought to be kept in every Christian's house, to the everlasting shame of the Church of Rome;—take it down, and look at the long list of martyrs who counted not their lives dear unto them. It was one of the noblest sights upon which the eye of Jesus ever rested when he could look upon them, and see them gladly die for his dear sake. I think the angels must have crowded the battlements of heaven, and looked down, and said, "See how they love their Lord! See how bravely they die for him! See how the timid, trembling women come forward, and are stretched upon the rack without a groan, and then are fastened to the stake, and burnt there, smiling as they die, and saying, 'None but Jesus!'" I do not think that all the cherubim and seraphim in heaven ever praised God as they have done who have died in prison for Jesus' sake, or at the stake have poured forth their blood rather

than deny him. Be glad that you may prove your love by suffering for Christ. The ruby crown of martyrdom is not within your reach to-day, but be thankful if some jewels of suffering may be yours, and count it all joy when you can endure this cross for the name of Jesus Christ.

III. Now, for a few minutes, I want to answer the last question. What should encourage each one of us to take up his cross, and follow Christ?

First, I cannot be Christ's disciple unless I do this; and, oh, I must be his disciple! He is such a Master that I must follow him; such a Lord that I cannot but serve him; and if his service should involve the carrying of the cross, I say, "Welcome cross! Lord, put it on my back." I would gladly bear the burden which goes with his service.

Furthermore, we may well take up the cross because grace will be given to us to bear it. You say that you cannot bear the cross which is coming upon you, but you shall have more grace when you get it on your back. God never gives his children any grace to throw away. He gives them strength according to their day; and if their burden becomes heavier, their shoulders become stronger. In order to get more grace, one might be quite willing to carry a heavier cross.

Remember, too, that the cross will be blest to you. A thousand good things come to us by the way of suffering and reproach. I think the sweetest letters which God ever sends to his children are done up in black-edged envelopes. You will find, in many of those bright envelopes of his, some choice silver mercies; but if you want a great banknote of grace, it must come to you in the mourning envelope. It is when the Lord covers the heavens with clouds that he sends the showers of blessing upon the earth. Be glad of the clouds for the sake of the rain.

Christ often leaves his people, supported only by his grace, to let the world see what a Christian really can do. That was a notable duel between Job and the devil. Satan said, "Only give me the opportunity to take away his riches, and to kill his children, and he will curse God to his face." But after Satan had done all that, Job still said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Then the devil was permitted by God to cover poor Job with sore boils from the crown of his head to the sole of his foot. He who has ever had one boil of that kind knows how painful it is; but to be covered from head to foot with such boils, to have to scrape yourself with a pot-herd, and to have a foolish wife urging you to curse God, and die, and so-called "friends" standing around you, and aggravating your woe, is a very terrible trial. Yet Job survived it, and I do not think that the devil ever meddled with him any more. He found that he could not manage him at all, so, at last, he went away; he was probably never so beaten by any one until he met Job's Lord and Master in the wilderness, and he beat him still more effectually. I believe that the Lord takes delight in the prowess of his suffering saints. "There," he seems to say to the prince of darkness, "I let you have your will with Job; but what have you made of him?

Is he not still a perfect and an upright man, and more than a match for you?" Well, if God might so be glorified by us, you and I might be willing to be tried as Job was. The time will come, dear friends, when you will be pleased with the cross. If God will give you sufficient grace, you will come to be satisfied, and even pleased, to suffer for Christ's sake. Rutherford used to say that the cross he carried for Christ had become so sweet to him that he was sometimes afraid that he might love the cross better than he loved Christ himself; that shows the height to which a gracious soul may attain.

A REMARKABLE CONVERSION.

On last Saturday it was my privilege to witness the most marvelous conversion I ever saw. During a recent meeting at our church there was a young man present who seemed very serious and impressed some of us as being under conviction.

His business called him away from town and before the meeting closed he returned very sick. He was delirious most of the time for the next nine days. On the ninth day I left his bedside at a quarter to noon in total despair. His mother even had lost hope of her boy's salvation. As I was sitting down to dinner a messenger came in breathless haste for me to come and speak to the young man of his prospects.

I hesitated, because I did not believe it would be possible for him to understand. But I was agreeably surprised to find that he was perfectly rational. It was my painful duty to inform him that he must die within a few hours.

In response to the question as to his future prospects, he frankly stated that he believed that he would be lost. I asked him if he could not trust the Saviour to lead him through the dark valley. He said: "I might if I had a little time to think."

How important that people think while they have time!

I then took John 3:16 and preached to him a present, personal salvation, and he threw himself into the arms of bleeding mercy and began to tell his friends of his hopes of heaven.

He urged others to turn and live for Christ and asked if he could not be baptized.

Every stage in the transition from nature's darkness into the marvelous liberty and light of the children of God was illustrated in his case. He felt his condemnation. He believed he would be lost. He wanted to be saved. He trusted taking Jesus at his word. He wanted to be baptized and was anxious about others. He said among other things: "If I am permitted to stay any time I hope to help some other poor heart through." He then asked us to sing "Nearer my God to Thee," and tried to join in the singing.

The point that I desire to emphasize is the fact that he had to be stricken down even to death before he would yield, and that he made such a narrow escape. He was snatched as a brand from the burning. Will not others take warning. He passed over the dark river into the sunlight of glory at 7:40 Saturday evening. W. B. RUTLEDGE. Pikeville, Tenn., Nov. 16.

Editorial

"ALL with one voice, about the space of two hours, cried out,—Great is Diana of the Ephesians!" This is part of what took place in Ephesus after Paul had been preaching against all idolatry and saying, "they be no gods which are made with hands," as Demetrius reported the Apostle to the idol makers. But all this cry did not change Paul's attitude toward Diana worship one whit. If Paul had been imbued with the spirit we see in prominent quarters in these days, he would have reasoned with himself in this wise:

"I see that I have been too extreme in saying that there are no gods made with hands and that Diana is no real divinity. Just listen to this great cry—'Great is Diana of the Ephesians.' And there are many highly respectable people joining in that cry. There are philosophers and statesmen, as well as many men of prominence in other lines, and certainly their utterances should be treated with respect. After all, there must be something divine in Diana, and while we should not go to the extreme of repudiating Christ and worshipping at Diana's shrine, neither should we go to the other extreme and say that Diana has no valid claim to worship. I find my old theology is out of date in this Ephesian atmosphere, and it needs to be restated so as to suit these new conditions. What will do very well for Jerusalem will not do for Ephesus. They didn't know everything down in Judea, and I have broadened out beyond the old views I held in Jerusalem. I will reconstruct my theology so as to bring Diana in, without leaving Christ out, and will recognize the truth there is in the Diana cult. We should always keep our minds open to new truths, and I find I have been wrong in deciding so absolutely against Diana. So I will take the good elements of the Diana theology and will combine them with the best of the Christ theology, and so will make a theology that is up-to-date, and suited to these changed conditions. The old doctrines have no show in Ephesus, listen again to that cry going up from thousands of throats—'Great is Diana of the Ephesians?'—what possible chance have the old doctrines in the face of such opposition? By modifying the Christ doctrine and combining it with the Diana doctrine, I can hope to win the cultured minds of Ephesus and induce the best thinkers to regard with some favor the modified doctrines. Diana-ized Christianity they will accept while pure Christianity, they will scornfully reject, and it is the part of wisdom therefore not to be extreme."

Paul did not reason in any such fashion. The Apostles did not talk that way. They did not have "the modern spirit." If Smyrna, Athens, Corinth, Alexandria and Rome itself, had all joined in the shout for Diana, it would not have changed Paul's faith in the least. He would only have declared with new emphasis that "they be no gods which are made with hands." Paul had far rather die advocating the truth than succeed advocating a compromise, which

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

Luthardt is right: "Truth is, by its very nature, intolerant, exclusive." If two and two make four, that is just what they make, and whosoever says they make anything else is wrong. There is nothing to compromise. If Brutus killed Caesar, then that is the fact, and whoever says he was killed by Cassius or by Anthony or by anyone else, or that he died a natural death, is wrong. If New York be due east from Chicago, then whoever says it is in any other direction, is wrong. If 32 Fahr. be the freezing point of water, then whoever claims any other temperature as the freezing point is wrong. And so it goes. Truth is always exclusive, no matter what kind of truth be chosen.

LAST week it was telegraphed over the land that the Baptists had abolished "close-communion." The occasion for that absurd dispatch was that committees representing the Free-Will Baptists and the Northern Baptists had a meeting, and adopted a resolution favorable to having the Free-Will join the regulars. The question of communion was not raised in that committee meeting. Even had it been raised and had they unanimously pronounced against close-communion, it would have been a *brutum fulmen*, and would have amounted to nothing.

The Free Will Baptists split off not on the question of communion but on the question of Calvinism. They held to Arminianism and so emphasized free will, adopting their name so as to express this fact—Free Will Baptists. Even the most Calvinistic Baptists, however, never squarely denied free will. The "Hard Shells," or "Primitive Baptists," as they call themselves, split off on the Calvinistic side and the "Free Wills" split off on the other. Now the "Free Wills" wish to come back, and it remains to be seen whether the "Primitives" will show a like disposition.

It does not appear that any demand is made upon the Free Wills to change their doctrine and become Calvinists in order to be received back into the fold. Nor is it asked of the regular Baptists (North) that they shall become Arminians. Yet in the opinion of those two committees these doctrinal differences should not be allowed to perpetuate the separation. The question naturally arises—who have changed?

The union has not yet been effected, there being special difficulties in the way. Just what will come of it, remains to be seen. Still we would like to know who have changed.

PRESIDENT J. J. TAYLOR, of Georgetown College, has enrolled 600 names in his educational regiment. He wants 1,000 and may not stop at that figure. These, whose names he has, have agreed that when called upon they will do something for the College. They are not asked at first to pledge any definite sum, but they are enrolled on their agreeing to make a response that is definite when the number is made up and they are called upon. This is a good idea. Let 1,000 of the friends of Georgetown College, who are

willing to show their friendship by saying "yes" when called on for a contribution, send their names to Dr. Taylor at Georgetown. Then let them think the matter over earnestly, so that when the call comes they will make a response worthy of themselves and worthy of the College. The fact that one has given to the College in the years past, by no means proves that one ought not to send in his or her name now. We earnestly hope the 1,000 will be secured. Dr. Taylor is making gratifying progress in having secured 600, and we hope he will get the 400 more called for by the first of January. Let the names roll in rapidly. A thousand contributions from as many friends of the College will mean a great deal. Not only will it add materially to the funds of the institution, but it will add to the College's power for truth and righteousness.

We have not heard of such a plan before as this of Dr. Taylor's, but it strikes us as very practical and very good. We hope great good will come of it.

THE *Christian Weekly* (formerly the *Apostolic Guide*, and a Disciple paper) takes up what we said about salvation's being essential to baptism and replies at length. Among other things it says:

"As an unqualified proposition, we do not believe that baptism is essential to salvation, and we can say the same in regard to faith. The RECORDER teaches that it is the believer, and the believer only, who has the promise of salvation according to the gospel; but is it willing to be held responsible for the conclusion that no unbeliever can be saved? Is it ready to consign all who die in infancy, idiots, and pious heathens, to eternal perdition? This conclusion would follow the unqualified premise that faith is essential to salvation. We say for those who are capable of believing and have opportunity to believe, faith is essential to salvation, and there is no promise of salvation to those who refuse to believe."

Since our contemporary is ready to "say the same" about faith and baptism as conditions of salvation, it follows that the *Weekly's* position is: "We say for those who are capable of being baptized and have opportunity to be baptized, baptism is essential to salvation," &c. This cuts off the Pedobaptists—Presbyterians, Methodists, &c.—since they certainly are capable of being baptized and have opportunity to be baptized.

Certainly we are "willing to be held responsible for the conclusion that no unbeliever can be saved." Infants and idiots, being incapable of faith, are not "unbelievers." Infants, dying in infancy, and idiots are saved because of Christ's atonement and of the Holy Spirit's work. Never having consciously sinned they need no repentance. But the Gospel is not addressed to them. As for the "pious heathens"—if "pious" is used to mean regenerated, there are no such heathens. Heathen are capable of faith and hence they are lost unless they repent and believe. Christ squarely says: "He that believeth not the Son shall not see life but the wrath of God abideth on him." This Scripture is flatly contradicted by the man who says

that the heathen who are capable of faith are saved without faith. Yes, the WESTERN RECORDER is ever ready to stand up to whatever the Bible teaches; and we do not for a moment admit that any possible circumstances can warrant a departure from Scripture teaching.

It is a favorite dodge when a charge is made that is true and that hurts, for men to twist the charge and to deny the twisted result, and thus get credit for denying the charge. For example, it has been charged that leaders in the Baptist Union in Great Britain hold Unitarian views on some points. With a great show of indignation the answer is made that these men believe in the deity of Christ; and then it is assumed that the charge has been answered. But there are other Unitarian doctrines beside the denial of the deity of Christ. A man may admit the deity of Christ and still hold Unitarian views on other subjects. We have never seen any charge that any of the leaders of the Baptist Union denied the deity of Christ. The charge was that they held Unitarian views on the atonement of Christ and on the inspiration and authority of the Scriptures. That charge we have never seen denied, and we do not think it will be denied by any one who is informed. It is no answer—it is not in a thousand miles (so to speak) of an answer—to that charge, to affirm, with ever so much bluster, that those leaders accept the deity of Christ. There is no use trying to dodge in this matter.

Is not the stately and dignified *Watchman* becoming rather cynical? Hear it: "Money is the modern god, because it is supposed to be able to satisfy all our desires. Handsome houses, fine clothes, elegant driving outfits, sumptuous dinners, luxurious ease and every want supplied is the standard of life to-day. We can admire a strenuous President, but we do not long for a strenuous religion. We love to read about plain living and high thinking, but practice high living and plain thinking. We import the apostle of the simple life and feed him till he gets dyspepsia. We hold a seven days' Interchurch Conference to exalt the religion of the Carpenter of Nazareth, and end up with a reception and banquet at the Waldorf-Astoria. We adore the missionaries, but decline to imitate their self-denial. We run after cults that cultivate comfort. * * * We are ready to give thanks in a brief service, with the understanding that it is to be followed by a good dinner." Keen, cutting and biting are these pithy sentences, to too great an extent they are true. It is time for the 7,000 who have not bowed the knee to Baal to "cry aloud and spare not."

THE papers tell us that United States Senator Burton has been fined \$2,000 and sentenced to jail. It is a wholesome sign of the times that justice can reach United States Senators and send them to jail. It is an unwholesome sign of the times that men who ought to be sent to jail are sent to the United States Senate.

THERE is growth and progress in walking with God.—Rev. Lester Bradner.

Editorial Varieties

An honored brother sends us a clipping from the *Recorder* containing the squib about the meeting in England of lady principals of schools, where resolutions were passed against the co-education of girls and boys over 10 years of age. This brother asks whether this squib was intended as a strike at co-education. Nothing of the sort. It simply stated a fact as a matter of news, on a question of popular interest. There are divergent views among educators on the subject of co-education, and that should be recognized. When the *Recorder* takes sides on any question, it will do so squarely, and there will be no mistaking its position. The editor is trustee of two institutions where they have co-education.

While we congratulate William Jewell College on securing Spurgeon's library containing that wonderful collection of Puritan writings, and congratulate the United States on getting ahead of Great Britain on this point, we must congratulate Great Britain on getting ahead of America on another point. A British newspaper, the *London Daily Mail*, has secured a pay article from Mr. John D. Rockefeller, who, however, stipulated that the money should be sent to his son's Bible class. Think of a staid British journal's getting ahead of our live American up-to-date, and a little ahead-of-date, papers!

"And it is perfectly and clearly fair, as far as I now know, to say that Editor Eaton's main objection to the Baptist World's Congress was and is that American promoters and managers of it were not his special friends and favored confederates."—N. R. Pittman in *Word and Way*. This sweet and fraternal utterance from Dr. Pittman we take as another sample of the "world consciousness;" since he was present at the World Congress, and, it seems, was a constant attendant. For sweetness of disposition and for charity in judging the brethren's motives, commend us to a "world consciousness" brother.

We thank Drs. Leighton Williams and E. T. Hiscox for calling our attention to a mistaken statement that appeared in our columns in regard to Drs. Robert Collyer and M. J. Savage. Dr. Collyer is still living and Dr. Savage is now pastor of a church in New York. The supposed facts were taken from a leading Presbyterian paper and were thought to be correct. We gladly make the correction.

When a man is a heretic he is pretty sure to pose as very sweet-spirited, and it is the tactics of heresy to represent heretics as sweet spirited and orthodox men as harsh and severe. In this connection it should be remembered that Christ said: "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravenous wolves." False prophets always wear sheep's clothing.

Mrs. Martha Gaines was a life-long reader of the *WESTERN RECORDER*, and she was a woman of rare gifts and graces. Now that she has passed away, her daughter, Mrs. George Kreylich, subscribes in her own name, and the visits of the paper are continued to the family. This is as it should be, and here is a daughter worthy of her mother. As the Old Guard pass away, their children walk in their footsteps.

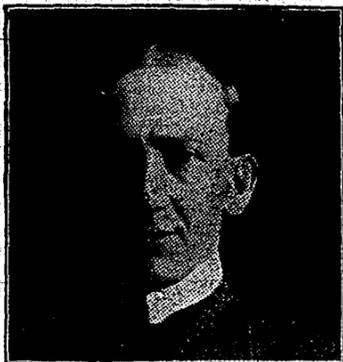
The recent state census gives New York City (Greater New York) 4,014,304 population. This makes New York second only to London in population, being larger than Paris, Vienna, Berlin, or Canton. London, we believe, has some six million population. But New York is but little over a century old as a city, while London is two thousand years old.

THE *Watchman* tells us: "From 1885 to 1903 there were 2,875 lynchings in the United States, and the only five states in which none occurred are Massachusetts, New Hampshire, Vermont, Rhode Island and Utah." That is a curious and an instructive showing.

AMEN! A good brother and his wife have notified Dr. Bow that they will guarantee the salary of a state evangelist. Amen!

THE *Central Review*, St. Louis, takes the place of *Ford's Christian Repository*. The first number is a good one, and the enterprise has our best wishes.

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AMONG THE Churches.

Walnut St. (Third and St. Catharine)—Pastor Eaton: No good withheld; What seek ye? Two by letter, one for baptism, one baptized. Sunday School social Monday night.

Broadway—Pastor Jones: Self-proving power of Christianity; Religion and business. Four by letter, two baptized.

Chestnut St.—Pastor Weaver: Symbolism of ordinances; Seeing the invisible. Sunday School social Friday night.

East—Pastor Wilson: A picture within a picture; Purity. One by letter.

McFerran Memorial.—Pastor Hamilton: How to hear; True worship—a message from Evan Roberts. Union Thanksgiving meeting Thursday, Prof. A. T. Robertson preached on all things working together for good to them that love God.

Twenty-second and Walnut.—Pastor Hunt: Grace of giving; Memorial sermon for Daughters of America. One by letter. Mrs. Mary C. Coder's funeral at 2:30 p. m.

Clifton—Pastor Foster: Putting off and on; The power of the Devil. Two by relation, one by letter, one for baptism, forty-three baptized.

German—Pastor Janzen: Last message. Obedience.

Highland.—Pastor Dawes: Fate of the called; Better than clover. Corner stone laid. Bro. Warwick Miller, H. O. Brynneil and B. A. Dawes spoke.

Immanuel—Pastor Watts: Good hearing; Christian's death.

Parkland—Pastor Taylor: Letter to Pergamos; Value of a man.

Portland Ave.—Bro. J. L. Jackson: Opportunity; More than conquerors.

Southgate St.—Pastor Gillon: Unity of purpose; Blessings of a journey.

Third Ave.—Pastor Ransom: Whom to love; A granted request. One baptized.

Twenty-sixth and Market — Pastor Reed: Christ's inner circle; With God. One by letter.

East Mead—Pastor Greathouse: Missionary compass; Bro. Jos. Anderson: Stability.

Hazelwood—Pastor Althoff: Repentance; Bethesda.

Highland Park—Pastor McDaniel: Temptation; Sinner and Saviour.

Oakdale—Pastor Mohler: Thanksgiving; Salvation. One by letter.

Culbertson Ave. (New Albany)—Pastor Clutton: Close communion; Standing at cross roads. The balance of the debt has been provided.

THE STATE.

Pastor W. H. Brengle has resigned at Elizabethtown to take pastoral charge of St. Charles Avenue church, New Orleans. We regret losing him from Kentucky.

Elder Henry Baker preached on Thanksgiving Day in Beech Ridge church. His mind was observed to be wandering, and although he was watched he succeeded in slipping away, and it was thought he had started to walk to his home near Bagdad. When he did not come home inquiries were made, but he was not found until Monday morning when his body was found leaning against a tree in the woods near Waddy. He had frozen to death. Once before when his mind was wandering he had strayed from home for a week. Bro. Baker was greatly loved by those who knew him and his sad death is deeply regretted.

We are glad that Pastor T. H. Coleman can take a rest as his health is not strong. He and his wife are going to Dallas and Plano, Texas, to spend the winter. We hope his strength will be completely restored and he will return to his work in the Spring in perfect health. Bro. Coleman is one of our best pastors and preachers and his work has been greatly blessed.

In the two weeks' meeting at Glasgow Pastor Loving was assisted by Pastor Lloyd T. Wilson, of Louisville. Twenty-seven additions.

Pastor W. H. Smith writes from Rochester: "Our meeting closed Sunday evening. Visible results, 9 baptized and 4 approved for baptism and 4 by letter; the church united and enthusiastic, Sunday School growing and we are expecting to give \$250 for missions, education, church building, etc., this year. Don Q. Smith did most of the preaching, to the great satisfaction of our people."

Pastor Logan Vickers writes: "The many friends who have been interested in our work at Ludlow, will be glad to know the Lord has graciously visited us. We have just closed one of the best meetings in the history of the church, in which our membership has been revived, and there has been added to our fellowship 32 by baptism and 15 by letter and relation. Bro. E. L. Andrews, pastor of Immanuel church, Covington, did the preaching, and did it acceptably to our people, endearing himself to us also by his untiring zeal and effort to build up the Master's cause in our midst. That God wonderfully blessed his labors and answered the prayers and honored the faithfulness of his people is known in the result of the meeting. The clouds are lifting from this field, where through many discouragements and tears we have labored for our Lord, the future is bright and our heart and lips are full of thanksgiving and praise to our God for His goodness and blessing."

Pastor N. B. Graves writes from Hickman: "Please change my paper from Dyersburg, Tenn., to Hickman, Ky. I have been called to this church and accepted and the work began the first Sunday. Outlook bright and work abundant."

Pastor O. P. Maddox writes from Central City: "I have taken the care of this church until next spring, when wife and I hope to sail to Brazil. The work here is great and needy. I preach here three Sundays, and will likely preach at Greenville or South Carrollton the other Sunday."

Bro. W. J. Paul writes from Troy: "Bro. I. W. Manly, our young pastor at Clover Bottom church, has just closed his second year and has received a unanimous call for the third one, which he will begin the second Saturday in December. Bro. Manly has made us a good pastor and has got our church in the best shape that it has been in for years."

Pastor H. M. Shouse writes from Middleburg: "We have just closed a ten days' meeting in which Bro. C. S. Ellis, of Lancaster, did the preaching. Some of the oldest members say the church never had a meeting in which the power of the Holy Spirit was more manifest. From first to last there were good crowds and marked attention. At one service two brothers, who had for some time been at enmity embraced each other with tears. This was a noble thing to do, and the congregation was deeply touched by this action. Bro. Ellis is a wise counselor, his sermons are strong and spiritual, and he preaches the Baptist faith in love. We feel that the Lord sent him to us. There were 8 additions, 6 by experience and baptism and

2 by letter and seed were sown which will bring forth fruit in the Master's vineyard for years to come. The records of our church make mention of one man, Charles Vanderver, who was baptized when 115 years old. Have been on this field nine months and have never worked with a more hospitable people, nor where opportunity for usefulness was greater."

Pastor E. W. Coakley writes: We have just closed a very precious meeting with Zion church, Ohio county. The church was wonderfully revived and 9 happy souls were baptized; many others were interested and some converted. I begin a meeting to-morrow with our Slater Creek church. Pray for us. These churches contain some of my Father's best children, and it is a pleasure to be associated with them."

Pastor Albert Maddox writes: "Beginning with the third Sunday in November I held a nine days' meeting with Mt. Gilead church, in Green county. I had the assistance of my brother, E. D. Maddox, about half the time. We had bad weather to contend with the last two days and Campbellism all of the time, and yet we had a good meeting, resulting in 7 conversions and one addition to the church and others to follow, and the church greatly strengthened. I go Sunday to Milltown, Adair county, to begin a meeting."

Pastor F. W. Wittenbraker writes from Calhoun: "I closed my work in this state last Sunday and go to Novinger, Mo., next week, to divide my time between Novinger and Connellsville churches. My stay in Kentucky, of nearly twenty years, has been an exceedingly pleasant one to me, and I am under many obligations to the many who have shown me kindnesses. My new field is in a section of great destitution from a Baptist standpoint. I must have the Recorder in my new home."

(Continued from page 9.)

We have just learned of the death of the Rev. J. N. Hall. This news will be a surprise and a shock to many hearts. The telegram stated that the burial would be Tuesday at 3 p. m. We are greatly startled at the news. We knew Bro. Hall had been in poor health for some time, but his indomitable energy would not let him take needed rest. He did three men's work and never spared himself. He was a man of wide influence and he held the hearts of his friends with a firm grasp. A man of clear cut views and of profound convictions, along with unflinching courage, he was not one toward whom the people could be indifferent. He was a man of tender devotion to his family and of steadfast faithfulness to his friends. He was a preacher of rare power, and great crowds would gather where they knew he would preach. He was best loved by those who knew him most intimately rather than by those who knew him only through the columns of the *American Baptist Flag*, of which he was the fearless editor. He will be greatly missed. He was a Baptist through and through, and a stalwart defender of "the faith once for all delivered to the saints." He was also a great soul winner, many being led to Christ in protracted meetings in which he preached. He was a man of most versatile gifts and of most

tireless energy. Moreover he had the rare quality of knowing his limitations. The writer never heard him preach but once, but that was a great sermon, though delivered on a modest occasion. We tender our condolence to the bereaved.

Though grieved we were not surprised to hear of the death of Mrs. M. F. Ham in Bowling Green. She was taken seriously ill while with her husband, who was aiding Pastor Warren in a meeting in Beaumont, Texas. Bro. Ham was obliged to cancel other engagements. After a time he took her to Bowling Green, where she passed away. She was a woman of unusual gifts and graces, and was a true helpmeet for her husband. Hers was a beautiful life closing in a triumphant death. We profoundly sympathize with Bro. Ham in his sore bereavement.

Dr. T. N. Compton writes of the death on the 27th ult., of his brother Ethan Jackson Compton, of Nebo, at the early age of 32. When 17 years old he was injured in a thrashing machine, losing an arm. From these injuries he never recovered. He was seriously ill only one week. Dr. Compton was summoned from Waco, Texas, where he was aiding Pastor H. G. Bowers in a protracted meeting. He was a devout Christian from the age of 15. We tender our condolence to the bereaved.

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Let me come in where you sit weeping...

The little arms that slowly, slowly loosed...

Fain would I be of service—say something...

But ah! so sadder than yourself am I...

HOW ELSIE WON THE GATE.

*This beautifully written and touching story is taken from St. Cuthbert's...

The forest's glory is departed when its giant trees lie low...

My sun is westering now, and the oft-repeated crash...

This was especially true of those who boasted far-back highland blood...

In that ingenuous hour they spoke once more their mother tongue...

How many a day, cold and gray, flowers at sunset into rich redemptive beauty...

It was the winter of the strike, whose story I have already told...

The minister knows well that at such an hour his bell is rung only by eternal winds...

It was the doctor's boy who thus summoned me, bidding me hurry to Elsie's bedside...

At any rate people who are tired of pills, cathartics and so called blood purifiers...

At any rate people who are tired of pills, cathartics and so called blood purifiers...

At any rate people who are tired of pills, cathartics and so called blood purifiers...

At any rate people who are tired of pills, cathartics and so called blood purifiers...

the haven guide. To his great wisdom and His sheltering love I committed all the case...

No life is ever commonplace when that lamp burns beside it, and no wealth, or genius, or greatness can palliate its loneliness...

What Sulphur Does For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

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I cried half aloud, Another there before me, whose swift feet have outrun my poor trudging through the snow...

The death damp was on Elsie's brow when I knelt beside her bed, but her eyes were kindled from afar, and a great Presence filled the room.

Elsie's voice blended with the great words, and turning her lustrous eyes full on my face, she murmured—

Her eyes sought her husband's face: "Oh, Donald! To think we canna walk this way together! We've clomb the hill together, Donald, mony a time sair an' weary...

Donald's face was dry, but drawn in its agony. Its ache passed on into my soul. He bent over her like some bowing oak, and the rustle of love's foliage was fairly audible to the inward ear...

O Death, how unjustly thou hast been malign'd! Men have painted thee as cruel, monstrous, hateful, the enemy of love, the despoiler of the home, the spirit of harshness, the destroyer of all poesy and romance.

The familiar tones seemed to call Elsie back from her delirium, for she suddenly looked upon us as if we had not been there before.

"Oh, father, Robin's comin' hame the night. Is the lamp kindled in the window? We've baith been wae these mony years, but the mirk'll be past an' by when oor laddie's safe hame wi' us again."

In spite of reason, I fell to listening eagerly, wondering if this were indeed the net of God. Why should it be thought a thing incredible with us that the Rebuilder of Bethany's desolated house should still ply His ancient industry?

"Raise me up a little, father, for I maun watch the gate."

Donald lifted his dying wife with caressing easiness.

"That'll dree ay, we've baith been wae these mony years, but the mirk is bye."

"Long hath the night of sorrow reigned, The dawn shall bring us light."

The morn is wi' us, Donald, an' Robin's at the gate."

"He's hae the gate," she cried; and joy held death at bay for the woe-chimned like cathedral bells.

At any rate people who are tired of pills, cathartics and so called blood purifiers will find in Stuart's Calcium Wafers, a far safer, more palatable and effective preparation.

mony a year. Him an' me painted in wrath, an' he went out intil the dark night. I was ower proud tae ca' him back, but his mither followed him to the moor, cryin' after him—an' she cam' back alane."

Donald stopped suddenly, for the mother's struggling voice was heard: "Come hame, Robin, for it's cauld an' dark; an' ye've been ower lang awa; but there's a place at the ingle for ye yet, my bairn. I've aye kept it for ye, an' I keepit the fire burnin' ever sin' ye left me."

"She's waderin'!" Donald said to me, awe mingling with his voice.

"She's found the wanderer," I said; and we both moved nearer, each signalling the other to be still.

"Na, na, Robin; yir father'll no' be angry. I ken fine a' ye say is true, but he's yir father for a' that. An' he loves ye maist as weel as me; but oh, my bonnie, there's nae love ye like yir mither! His hair's fair broken for ye, Robin. I'll tell ye something, but ye maunna tell yir father. I heard him pray for ye all ane by himself. He prayed to God to bring ye back—he ca'd ye Robin richt to God. An' I never heard yir father greet afore or syne. The Buik, tae, it wad open o' itsel' at the prodigal, an' it was his daein', an' he didna think I kent; but I kent it fine, an' I thankit the Heavenly Father, mony a time."

She stopped, exhausted, her soul flickering in her voice. Donald moved, his great form coming athwart her eager, kindling eyes.

"As one whom his mother comforteth, so will—" I began.

"Ay, Robin, I'm tellin' ye the truth. Yir father's thoct o' ye is the thoct he had when ye were a bit bairn in his arms."

The anguish of father slung himself upon his knees beside the bed, his hand gently stroking his wife's withered cheek.

"Oh, father, Robin's comin' hame the night. Is the lamp kindled in the window? We've baith been wae these mony years, but the mirk'll be past an' by when oor laddie's safe hame wi' us again."

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"He's hae the gate," she cried; and joy held death at bay for the woe-chimned like cathedral bells.

to pilgrims setting under darkness out to sea?

Leaving death and Elsie to their unequal conflict, we started with one impulse to the window; but Donald was there before me; his eyes shaded by his hands, burning through the dark pathway to the gate.

"God be mercifu'," he muttered, and then turned swiftly towards the stairs, for a hand was fumbling at the latch. I waited trembling and I heard no word; but the aroma of a soul's second spring stole sweet and unafraid into the chamber of death.

I met them at the door as Donald said, "Yir mither's deein'," and there broke from the rugged man beside him a low moaning sound, like to many waters when some opposing thing hath at length been overswept. It was quickly checked, and the silence of love and anguish took its place.

I drew Donald gently back and closed the door upon them twain, the waiting mother and the wandering son, for there was never bridal hour like to this.

"My mither, oh, my mither!" I heard him say; and Elsie spoke no word, but the long ache was ended and the great word was well.

"I maun be gone sune," she whispered, and then followed some words too low for my ears to catch.

The silence deepened, the breathing grew heavier, and we two stood together looking down upon her face. Robin's was by his mother's. Suddenly her eyes opened wide, fastening themselves upon her son.

"I'll sune win hame," she murmured gladly, "an' I want ye to say yir bit prayer to me, Robin, afore I gang, the way ye did when ye were a bairnie. Kneel doon, Robin, an' say it to me, an' we'll baith say it to God, for I'm weary tae. 'Noo I lay me, ye ken.'"

The strong man bowed beside his mother's bed, and the great anthem began, the sobbing bass of the broken heart mingling with the feeble dying voice—

"Now I lay me down to sleep, I pray Thee Lord my soul to keep; If I should die before I wake, I pray Thee Lord my soul to take."

Suddenly she pointed with uplifted hand: "Oh, father, I see oor Elsie's face—an' the token in her haun', an' it's a' bricht wi' gowden licht. She's bidden us a' hame—me, an' father, an' Robin—and she passed into the homeland bearing the prodigal's name with her up to God.

I gently closed her eyes. Donald stood long beside the bed; then, taking his son into his arms, he said—

"Yir mither's bye the gate."

Some people look too much upon their religion as a varnish on life instead of a fire within it.—Dr. Storrs.

In the morning praise God for opportunity—but make some use of it before the morning goes.

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Stories for Little Ones.

A VERY IMPOLITE DOG.

A man in New York State, writes a correspondent, is the owner of a small but pure-blooded Skye terrier, named Rex, whose intelligence is remarkable. Some of Rex's bright performances certainly are the result of reasoning power, which used to be regarded as the gift of the human family only.

Rex sleeps at the foot of his master's bed, upon a soft rug of his own. He is a dog of good habits, better behaved than many children, in fact; but, like a child, he insists upon his rights; his own spot before the fire, his own corner of the sofa, his own bed, and, what is most interesting, his own bedtime.

Often in the evening, when visitors remain beyond ten o'clock, Rex enters the parlor, walks anxiously about, lies down in the very midst of the circle with a wearied air that cannot be mistaken. If the visitors still remain, he will rise and yawn, then mildly whine, and with rapidly-wagging tail seek his master's side, and look expectantly up into his face, as if to say, "Why don't they go, so that we may retire?"

If all these tactics fail, he will drop his ears and tail and walk to the door, sometimes giving a sharp, cross bark, his whole manner indicating deep disapproval of such late hours.

Twice in his life he has done more than to hint at his wishes on occasions of this kind.

One wet evening a stranger, who was calling upon Rex's mistress, left his rubbers near the hall door. With the privilege of an old friend, his call was extended beyond the hour for Rex's retirement. As usual, the dog displayed his sleepiness and evident opinion that the gentleman was outstaying his welcome, but no notice was taken of him until, with an air of desperation, he marched into the parlor with one of the caller's rubbers, laid it at his feet, and then quickly returned with the other, which he placed beside it. Then, with a triumphant gleam in his eyes, he backed off and stood looking at the stranger as if to say, "There! Do you understand that hint?"

His second exploit was even more remarkable. On this occasion a half-dozen people had been visiting his master and mistress. Between ten and eleven o'clock, they still stood or sat about the room, engaged in conversation.

Rex was tired and thoroughly out of humor. No one seemed to give a thought to him, and nothing that he could do attracted any attention. There were too many visitors to urge them all to depart by producing their overshoes, even if they wore them, but a brilliant idea came to him. He dashed upstairs to the sleeping rooms, seized his master's nightgown, which lay ready for use upon the bed, and, dragging it behind him, spread it at his master's feet in the parlor below, in full view of the assembled guests.

This stratagem was a brilliant success, for, amid shouts of laughter and the consternation of the master, the callers said good-night—Exchange.

KING CYRUS AN EXAMPLE FOR BOYS.

Xenophon, the Greek historian, wrote a mythical romance about Cyrus the Elder. In it he describes a visit of Cyrus to his grandfather, Astyages, king of the Medes. One day young Cyrus chose to act as cup-bearer for the king.

Astyages praised him for his dexterity and grace, but said, "You have forgotten one essential ceremony, which is that of tasting." For the cup-bearer used to pour some of the liquor into his left hand and taste it before offering it to the king.

"No," replied Cyrus, "it is not through forgetfulness that I omitted that ceremony."

"Why, then," said Astyages; "for what reason did you do it?"

"Because I apprehended there was poison in the liquor."

"Poison, child, how could you think so?"

"Yes, poison, grandfather, for not long ago, at an entertainment you gave to the lords of your court; after the guests had drunk a little of that liquor. I perceived all their heads were turned—they sang, made a noise, and talked they did not know what. You yourself seemed to have forgotten that you were king, and that they were subjects, and when you would have danced you could not stand upon your legs."

"Why," said Astyages, "have you never seen the same thing happen to your father?"

"No, never," said Cyrus.

All who are students of history and the Bible know that it was this temperance lad who, having grown to manhood, and having conquered Babylon, permitted the Jews to return from captivity, in 536 B. C. The Lord used him as verily as any other man that ever lived. Had he early become addicted to the cup, his name would not be associated intimately with God's plan. What a blessing it would be if all American boys were as wise as he!—Ex.

A regiment of soldiers was drawn up in the barrack square for church parade, but the church was being repaired and could only hold half of them.

Sergeant-major," ordered the colonel, "tell all the men who do not want to go to church to fall out on the reverse flank."

Of course a large number quickly and gladly availed themselves of the privilege.

"Now, sergeant-major," said the colonel, "dismiss all the men who did not fall out, and march the others to church—they need it most."

Honest toil gives a sweet peace that wealth cannot increase nor poverty take away.—D. N. Hillis, D.D.

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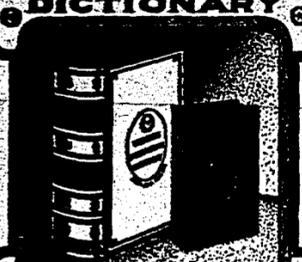
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LITERARY.

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

The Correct English New Testament. Samuel Lloyd. Preface by the Bishop of Durham. \$1.00. G. P. Putnam's Sons, New York.

The scholars who made the Revised Versions, both Canterbury and American, knew more Greek than they knew English. The result is that while these revisions are more accurate than King James they are in weaker English. To remedy this, Mr. Lloyd, a Life Governor of the British and Foreign Bible Society, has called in the assistance of eminent scholars and has issued this handsome book. Nestle's Resultant Text is followed and the aim is to change the Greek into the best English. While the work has many and decided merits, yet it can hardly be recorded as final. For example John 10:29 is made to read: "That which my Father hath given me, is greater than all these; and no one is able to snatch it out of my Father's hand." The text is in paragraphs, with the verses noted, and the mechanical execution of the work is elegant. The book is Mr. Lloyd's "Memorial of the Society's Centenary 1904."

Successful Men of To-day. Wilbur F. Crafts, Ph.D. Revised. 45th thousand. \$1.00. Funk & Wagnalls, New York.

This book in its earlier editions, has had a wide circulation among young men, to whom it was primarily addressed. This revision and enlargement addresses a larger constituency. The careers of five hundred prominent men have been studied and with this mass of material the genius of the author has wrought this book. It abounds in striking facts, in pointed and pithy observations and in quotable sentences. The topics are: Choosing a Birthplace, Parents and Poverty, Will and Work, Environment and Character, Commercial Courage, Business Maxims, Honesty and Poverty, Money and Morals, Business Men of the Bible, Business on Christian Principles, Counterfeit Success, What Successful Men Say, Poor in Abundance, How to Fail, Bright Side of Failure, Stealing, Polite Pilfering, Labor and Luck, Worth and Rank. The Appendix contains many replies to questions sent to eminent men. An extensive course of reading is marked out, and a topical index added.

Deerfoot in the Mountains. By Edward S. Ellis. 12mo, Price \$1.00. Philadelphia: John C. Winston Co., 1006 Arch St.

This is the third volume of the New Deerfoot Series, and it will be welcomed by the many readers who so greatly enjoyed the previous volumes. In this book we follow the adventures of the matchless Indian guide and his two boy friends from the Pacific Ocean to their home in Ohio. The party makes the hazardous ascent of the Columbia River, and arrives among the Nez Percés Indians. After various adventures the young men finally leave the tribe and, after an interesting meeting with the great explorers, Lewis and Clark, safely reach their home with endless stories to relate.

Without overdoing it, the editors have made the *Atlantic* for December a notable Christmas number. It opens with a Christmas essay upon the timely topic of "Riches" by that delightful and telling essayist, E. S. Martin, and in the five stories by such favorite writers as W. J. Hopkins, author of "The Clammer," Alice Brown, Caroline Duerer, Clare Benedict and Rose Young, much of the happiness of the season is reflected. There are likewise three fine and distinctively Christmas poems, by John B. Tabb, Laura Spencer Por-tor and "H." Notwithstanding this delightful wealth of reading in the Christmas vein, the number, like all numbers of this magazine, is rich in varied articles of interest and importance. Particularly notable are two papers upon dramatic subjects. "Woman's Suffrage in the Tenements," by Elizabeth McCracken, is an uncommonly amusing contribution to a vexatious question. Among the other articles of broad interest are "German Ideals of To-day," by Professor Kuno Francke, "A French Critic of Old Imperialism," by Gamaliel Bradford, Jr., and "Johnson and 'My Policy,'" the fifth in William G. Brown's great historical series upon "The Tenth Decade of the United States."

A distinct Christmas flavor found in Lippincott's Magazine for December adds to the general interest which is never lacking. This is a season of happiness and Lippincott's is happy too. Jolliness, humor and pathos are there, but the deeper tragedies of life have no place in this issue. The opening novelette, "Of the Lion's Breed," is by Grace M. Cooke in collaboration with Vond Reed. "Josiah Allen's Wife" calls her amusing contribution "The Last Straw." This may prove illuminative to husbands. Mrs. I. Zangwill, who still writes under her maiden name, E. Ayrton, is the author of "Don Cupid," a sweet child sketch with a grown-up love interest. An automobile racing story by Ralph H. Barbour, called "Victory with Honor," abounds in humorous situations and lively dialogue. Marion Harland once spent Christmas in Beth-lehem of Judea. She describes the Christmas ceremonies in the church which is built on the supposed site of the Manger.

The American Monthly Review of Reviews for December has the following contents: Record of Current Events; Some American Cartoon Comments; The Russian Situation as it was in November, by W. T. Stead; America and Germany, by James H. Canfield; The University of Texas and Its New President, by Prof. George P. Garrison; George MacDonald: A Nineteenth-Century Seer, by W. Garrett Horder; What Do Our Church Buildings Express? by Charles de Kay; Foreign Conductors of this Season's Music, by Lawrence Gilman; The New King of Norway, by Hroff Wisby; The Leaven and the Loaf, reported by Robert J. Thompson; America in Foreign Trade, by Winthrop L. Marvin; Free Trade with the Philippines, by Arthur W. Dunn; How the Germans Revised Their Tariff, by N. I. Stone; One Way to Get Sane Legislation, by John R. Commons; The Americanization of Mexico, by Edward M. Conley; Leading Articles of the Month.

THE TEXAS BAPTIST CONVENTION AND PASTORS' CONFERENCE.

The meeting that assembled in Dallas was the largest and most monumental in the history of the Lone Star State.

The Pastors' Conference was held in the auditorium of the First Baptist church. Bro. Jeff D. Ray was elected President.

The subjects discussed were all practical, and the speakers showed that they had thoroughly prepared themselves, and their discussions were consequently instructive, inspiring and edifying. The daily papers published each address almost in its entirety and in this way all Texas was reached. The attendance of the pastors was large and representative.

The writer as representative of the *WESTERN RECORDER* was invited to speak. It added interest to meet several ministers and ministers' wives who were converted in meetings I held and who were baptized by me years ago when I worked as a General Sunday School Missionary in Texas. Most of the pastors I found were subscribers to "The Old Reliable." The Convention met on Thursday morning in the auditorium at the fair grounds. Eighteen hundred messengers were present at the opening session and 900 came in later.

Bro. R. C. Buckner was re-elected president, and Bren. Baten and McConnell were re-elected secretaries, a position they have held for many years. They do their work so well and noiselessly that they seem to have a life tenure on the office. Bro. Buckner delivered a model address of welcome and Bro. Smith, of El Paso, made a masterly reply, showing him to be a man of uncommon depth of thought. It was just like Brother Buckner to thus introduce this able minister to the Texas brotherhood.

Buckner Orphans' Home was discussed that night and \$15,000 was raised in cash and subscriptions for its support. There are 550 orphans cared for.

The report on State Missions showed that \$87,000 had been expended for the support of 382 missionaries. More than \$70,000 were raised for the great Baptist Memorial Sanitarium located in Dallas. It will meet a long-felt want and deprive Roman Catholics of one of their strongest means for making proselytes. The buildings are well located and are being constructed according to the latest sanitary regulations.

Several thousand dollars were raised for the New Baylor Theological Seminary, which lies so near the heart of Bro. B. H. Carroll. There are 100 young ministers there, but unless aid is forthcoming for their maintenance some of them will be compelled to return home. It was freely expressed that Bro. Carroll is compelled to bear too many financial burdens.

Bro. J. M. Carroll has resigned as Secretary of the Board of Education, and Bro. S. P. Brooks, the rising Texas educator, was elected to do this work, as well as to preside over Baylor University with her 1,100 pupils.

Baylor College and all the Texas schools are doing magnificent work. All agree that the endowment of Baylor University is a burning question of the hour. It must be done. Other schools must have present help.

Bren. Frost, Willingham and Gray were gladly heard and much interest was shown in their respective Boards. Some pastors thought that more time should have been given to the subjects of Home and Foreign Missions. Some also feared that too many interests were clamoring for large sums of money for the Lord's cause. But the people have confidence in their leaders and seem only to have touched the hem of the garment of their possibilities. It was refreshing to a Tennessee pastor to witness such faith and such willingness to undertake great things for the Lord.

The *RECORDER* was shown every courtesy and was glad to find such loyal supporters of the old banner. The *RECORDER* will visit several new homes and many pastors promised to work for it without displacing their State paper. I was compelled to leave before the Convention closed so as to be in my pulpit on Sunday.

WM. D. POWELL.
Milan, Tenn.

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It is a pleasure to comment upon the conservative methods employed by the G. & C. Merriam Company in the publication of the Webster's International Dictionary. Not every little slang word or phrase is put into the book regardless of its scholastic or linguistic qualities. It is this conservatism backed by the scholarship of the editor-in-chief, William T. Harris, Ph.D., LL.D., United States Commissioner of Education, and hundreds of others of the greatest educators of this and other nations which has made the International a standard in the United States Supreme Court and in all the courts of the nation, as well as in colleges and public schools.

Note This Column Each Week! HIGH-CLASS FICTION

THE MOTHER. Norman Duncan. 2nd edition. Decorated, \$1.50. "Here is a new thing, an original, a wonderful piece of work—a fragment right out of the book of Life; the realism of Dickens himself in a new world. It goes straight to the heart."—Book News.

SIR RAOUL. James M. Ludlow. 2nd edition. A Tale of the Theft of an Empire. Illustrated, \$1.50. "A tale of daring and thrilling adventure. The plot is ingenious, the action vigorous, the turning points extraordinary."—The Outlook.

ST. CUTHBERTS. Robert E. Knowles. Fourth Edition. Cloth, \$1.50. "Besides the humor in dialect there are many passages of ripe observation. There is a great deal in the book to admire and enjoy."—New York Globe.

THE WISDOM OF THE SIMPLE. Owen Kildare. A Tale of Lower New York. By the author of "My Mamie Rose." Cloth, \$1.50. A novel of lower New York life, by the author of "My Mamie Rose." Born and reared in the rough nursery of the tenement alley, it is not remarkable that his stories have immortal power.

ST. CECILIA OF THE COURT. Isabella R. Hess. Illustrated, Cloth, \$1.50. "Pictures many sides of life in the whirling metropolis where a little red-haired girl rises above the environments of the alley. The pathos and humor are irresistible."—Boston Globe.

THE HEART OF THE WORLD. Charles M. Sheldon. A Story of Christian Socialism. 2d Edition. Cloth, \$1.25; Paper, net, 35c. "The best thing about the book is the thing now most needed—the irenic, evangelic spirit of human sympathy that it aims to generate between the churches and 'labor.'"—Outlook.

DUNCAN POLITE. The Watchman of Glenora. Marian Keith. 12mo, Cloth, \$1.50. "There is much of that sweet and simple life characteristic of Canadian stories. Will stay by you long after you put the book down."—Louisville Christian Observer.

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LOUISIANA LETTER.

R. M. Boone and the brethren east of the Mississippi river are taking steps to establish a Baptist academy in that part of the state. It is intended to be a feeder for the State Baptist College.

Louisiana Association, the oldest in the state, is to meet with the church at Evergreen, on the last day of November. This Association was organized at Cheneyville in the year 1818, meeting with the Beulah church there. Five churches went into the organization, having a total membership of 86.

Ezekiel O'Quinn was elected moderator and J. H. T. Kilpatrick, clerk. "Mr. Kilpatrick was afterward a distinguished minister in Georgia." The Association now has 28 churches and a total membership of 2,032.

Some good work has been done during these intervening years.

The 57th annual session of the Louisiana Baptist Convention is to be held with the First church in Shreveport on December 6th, 1905. In the year 1848 the State Convention was organized, and for several years went under the name of the "Baptist State Convention of North Louisiana." The meeting was held at Mt. Lebanon; President, James Scarborough; Vice-Presidents, Obadiah Dodson, and J. Q. Burnett, Recording Secretary, W. W. Crawford, Corresponding Secretary, W. B. Prothro; Treasurer, M. Ardis. "It may be a matter of interest to the denomination to know the names of that noble band of brethren who laid the foundation of what has since grown to be a large and efficient organization. The following persons appear from the minutes to have composed the body: George W. Baines, Jas. Scarborough, A. Dodson, J. Q. Burnett, M. Ardis, W. D. B. Edens, E. Hardy, T. D. Pitts, Jeremiah Burnett, B. Eagan, W. B. Prothro, James Canfield and W. W. Crawford." Truly a small beginning. But at that day the brethren felt "the necessity for union and cooperation in the great work of sending the gospel to the destitute," and these laid the foundation upon which we are still building. J. S. CAMPBELL.

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Write me a postal card (or a letter) and I will send you by mail a liberal trial treatment entirely free. If you suffer from Catarrh, Bronchitis, Asthma, Catarrhal Deafness, or any other catarrhal trouble, you cannot afford to neglect the use of this grand remedy. Catarrh, if neglected, will extend to the lungs, finally leading to consumption.

My remedy will cure Catarrh of any and every form in the nose, head, throat, middle ear, or lungs. No matter who, or what remedy has failed, this will cure you. I speak confidently because I have cured thousands of cases.

When you try my free sample and see how the warm, pleasant medicated vapor goes to every spot and gives immediate relief, you will be convinced. Many write me that they were cured by the free sample alone.

The full treatment is not expensive. The regular package containing enough to last one whole month is sent by mail postpaid for \$1.00. It is not on sale at the drug stores, as I wish my patients to get the medicine fresh from my laboratory or from my special local agents.

Remember a postal card, with your name and address will bring you this free trial treatment. It will also bring you free my interesting book "Plain Facts About Catarrh."

WRITE TO-DAY. Address Dr. J. W. Blosser, 115 Walton St., Atlanta, Ga.

such pretended baptism be valid or no, or whether it might be adjudged a nullity?" "Answered—Resolved: We judge such baptism as invalid, and no better than if it had never been done."

"In answer to a query from the First church in New York, of last year (1731) held over to this time, respecting the validity of baptism administered by a person who had never been baptized himself, nor yet ordained, we reply, that we deem such baptism null and void. First, because a person who has not been baptized must be disqualified to administer baptism to others, and especially if he be also unordained. Second, because to admit such baptism as valid, would make void the ordinances of Christ, throw contempt on his authority, and tend to confusion; for if baptism be not necessary for an administrator of it, neither can it be for church communion, which is an inferior act, and if such baptism be valid, then ordination is unnecessary, and contrary to Acts 14:23; 2 Tim. 4:14; and Titus, 1:5. Third, because of this opinion we find our association in times past, which put a negative on such baptism in 1729, 1732, 1744, 1749 and 1768. Fourth, because such administrator has no commission to baptize, for the words of the commission were addressed to the apostles, and their successors in the ministry, to the end of the world, and these are such as the church of Christ accepts to the whole work of the ministry."

We find also the following, "Query from the church at Bethlehem—Suppose a person baptized by a man, who takes upon him to preach the gospel, and proceeds to administer the ordinances without a regular call or ordination from any church; whether the person so baptized, may be admitted in to any orderly church—yea or nay?" "Resolved. We cannot encourage such irregular proceedings; because it hath ill consequences everywhere attending it; it is also opposite to our discipline. We therefore give our sentiments that such administrations are irregular, invalid, and of no effect."

It will be noted that our ancient brethren, not only objected to pedobaptism but quite as strongly to the irregular and (as they thought) disorderly administrations of baptism. They believed in what they did believe, and one of those things was a definite rule of faith and practice—Baptist Commonwealth.

PROGRAMME.

The following is the programme of the Southeast Missouri Ministers' Institute, to be held with the Cape Girardeau Baptist church, Dec. 12-14, 1905:

Introductory sermon, Monday, 8 p. m.—J. O. Willet.

Tuesday, 9 a. m.—Outline of Book for Study—Savel (Poplar Bluff).

Sin and Depravity—H. F. Aulick.

The Gospel—Theo. Whitfield.

2 p. m.—Justification—W. G. Reeves.

Faith—J. H. Hubbard.

7:30 p. m.—Sermon—J. W. Allen.

Wednesday, 9 a. m.—Atonement—W. M. Rudolph.

The Believer and Sin—T. M. Rice.

The Dual Nature of Believers—E. C. Rubottom.

The Believer as a Child of God—J. O. Willet.

The Believer's Security—T. F. Lowrey.

7:30 p. m.—Sermon—W. J. Ward.

Thursday, 9 a. m.—The Believer's Consecration—H. H. Wallace.

Paul's Sorrow for the Jews—J. L. Howle.

Election—H. A. Smoot.

2 p. m.—Holy Spirit—T. J. Duval.

Missions—T. H. Jenkins.

7:30 p. m.—The Weak Brother—H. J. LaTour.

The General Association meets with my church, October, 1906. T. J. DUVAL.

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The Farm

and Household

A Carlisle firm shipped a few days ago 8,500 turkeys to the Boston Thanksgiving market.

Wm. Wornall, of near town, weighed up to Simon Weil one day last week 41 head of 1,654-lb. cattle at 5c. They were purchased in October. . . . Joseph A. Howerton, of near town, sold to Jonas Weil 100 barrels of corn in the field at \$2 per barrel. . . . Jonas Weil bought in Fleming last week 113 export cattle at from \$4.35 to \$4.65.—Paris News.

Bush & Ramsey, auctioneers, report sale recently of R. D. Ramsey, near Pilot View, as well attended. The following prices were realized: Six dry cows, \$25 to \$35; 10 steers, 800 lbs., \$22.25 each; steer calves, \$12 to \$15; yearling heifers, \$18; ewes, \$7 each; hogs about 4 1-2c per lb.; corn in crib, \$2 per barrel; household goods and farming implements brought fair prices.

The same firm of auctioneers report the sale of Henry Epperson as largely attended. A combined horse six years old brought \$146; work horse, \$100; aged mare, \$40; mule, three years old, \$150; several cows, \$25 to \$37; 3 yearling steers, \$25 each; steer calves, \$12 to \$16; heifer calves, \$10; hogs averaged 4 1-2 cts; corn in shock, \$1.80 per barrel.

W. B. and W. C. Arnold, of Perryville, sold 40 head of export cattle to Bales, of Richmond, at 4 1-4 cents. The bunch will average about 1,400 lbs. per head. . . . E. McCormick sold a bunch of yearling cattle to Frank North at \$3.25 per hundred. He also bought 24 head of corn fed cattle of C. H. VanArsdall at 3 cents. Mr. McCormick has the privilege of taking them any time between now and December 11th. They will weigh between 800 and 1,000 lbs.—Danville News

A turkey was slaughtered at the Toohey & Sullivan pens Friday before Thanksgiving whose craw weighed 8 pound. The weight of the turkey on foot was 11 lbs. When opened the craw was found to contain nothing but small pebbles. Mr. Mullens, who has been in the business for nine years with the above firm, said he had never seen the like. It is known that fowls of all kinds take into their craw small stones which aid their digestion, but this one had certainly partaken of more than his share of the hard substance.—Danville Advocate.

Claude Williams, of Versailles, a well-known mule dealer of Woodford county, last week purchased the following: From Sam Harris three big mules for \$560 and from Eph Woods five yearlings at \$115 each.

Simon Weil purchased from M. J. Farris Wednesday of last week 120 export cattle at \$4.65 per cwt. and 80 sloppers at \$3.50. They were purchased for Lehman, the Baltimore dealer.

The Kentucky sorghum crop this year is the largest ever known.

A GREAT YEAR FOR FARMERS.

Secretary of Agriculture Wilson, in his annual report made public last week makes a feature of the remarkable prosperity of agriculturists during the last year. Farm crops have never before been harvested at such a high general level of production and value. Corn has reached its highest production, over 2,700,000,000 bushels, of a total estimated value of \$1,216,000,000. Hay comes second, with a value of \$605,000,000. Cotton is expected to yield \$575,000,000. The short wheat crop of last year is followed by one of 684,000,000 bushels, and its value, \$525,000,000, overtops the highest value ever before reached. While only one crop, corn, reached its highest production this year, four crops—corn, hay, wheat and rice—reached their highest value.

The estimated value of dairy products for 1905 reaches \$665,000,000. Poultry products aggregate half a billion dollars in value.

The wealth production on farms in 1905 has reached the highest amount ever attained by the farmer of this or any other country, amounting in value to \$6,415,000,000, an excess over last year of \$256,000,000. The wealth produced on farms in 1905 exceeds that of 1904 by 4 per cent., that of 1903 by 8 per cent., and that shown by the census figures for 1899 by 36 per cent.

The value of horses and mules on farms last winter exceeded \$1,452,000,000. Milch cows are advancing in numbers and are worth \$182,000,000. The value of all other cattle is estimated at \$662,000,000. Sheep are declining in number and total value, while swine maintain their previous position and are valued at over \$283,000,000.

During the last fiscal year exported domestic farm products were valued at \$827,000,000. This is below the annual average for the five years preceding, and the

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The Certain Way to Grow Healthy, Sturdy Children is by Intelligent Feeding.

An Iowa mother tells of the naturally correct instinct of her 5-year-old boy. She says he thinks there is nothing equal to Grape-Nuts for breakfast.

"When he was a little baby he was puny and pale, and to find the right food to properly nourish him was a difficult problem. When he got to be about 12 months old we commenced using Grape-Nuts food in our family and I began feeding him a little moistened with milk. We all liked Grape-Nuts, but he liked it especially well.

"It agreed with him. He began to grow plump and rosy, and for years he has scarcely eaten a breakfast without a dish of Grape-Nuts, and he usually eats nothing else. He wants it and will take no substitute. He has never been sick and to-day is a remarkably robust child with a fine muscular development, and a quick, active brain—by far the healthiest and strongest, even if he is the youngest, of my five children.

"All this I attribute to his regular use of Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich.

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

relative position of farm products in domestic exports is a declining one on account of the gain in exports of manufacturers. Computations based upon census information show that farm products constitute 56.4 per cent. of the total products of the country and 86.8 percent of the total materials utilizing agricultural products as materials. During the last census year farm products employed in manufacturers were valued at \$2,679,000,000. These industries employed 2,154,000 persons and had a capital of \$4,132,000,000.

SHEEP FOR THE FARM.

The Shropshire breed of sheep stands unsurpassed as an all-around farmer's sheep, adapted to all conditions, writes a correspondent of *Shepherd's Criterion*. Not only is the Shropshire a farmer's sheep, but it is the rich man's sheep also. They keep them on their large farms because of their beauty and prolificacy. The Shropshire is the universal breed. It is found in large numbers in England, Ireland, Scotland, the United States, Canada and almost everywhere known to sheep growers.

Everywhere Shropshire rams are used to grade up the common class of ewes. And why is this so? It is because they have proved themselves to be the most profitable. Shropshires are also very profitable when raised in pure-bred flocks. The ewes of this breed drop a large number of lambs and nurse them well, and as soon as the lambs are partly matured, ready sale at good prices is immediately found. The ranchmen buy Shropshire rams by the carload; a very large majority of the smaller sheep growers use Shropshire rams, and when you get the exceptionally good ones, there are plenty of pure-bred breeders willing to pay you well for your product.

The fleece of the Shropshire sells at a very high figure. The Shropshire produces the highest priced mutton that goes on the market. Time and time again have grade Shropshire lambs topped the Chicago and other markets. At the leading shows, such as the International, held at Chicago, Shropshire wethers have always carried away a large portion of the laurels for champion mutton; hence a very profitable sheep, adapted to most all conditions and most all people.

FATTENING FOWLS.

The fattening process of a lot of fowls intended for the market should be begun by confining them in a pen or yard to themselves. Any attempt to fatten for market by feeding the laying hens with others will result in making the laying hens too fat for profitable work as egg producers. A small yard will serve to fatten market fowls, as they will not increase in weight if cooped in small coops or boxes. When a number are together they will be contented, and by feeding them four times a day, allowing a variety of food, they should be in fine condition in about ten days. These facts should be borne in mind, now that the season for marketing geese and turkeys is about at hand.

When answering ads mention The Recorder.

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 of 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 necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving clarity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 212, Notre Dame Ind.

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Items of Interest

News the World Over

It is generally the courts which protect the people from indecent plays. But, presumably because the courts were negligent, Police Commissioner McAdoo, of New York City, stepped in and prohibited Bernard Shaw's new play, "Mrs. Warren's Profession," from being given in that city. We hope the head of our police department in Louisville will be as faithful if that play is brought to this city, and the courts fail to do their duty.

The secular papers in New York City have much to say on the action of the Episcopalians in requiring the sculptor to change his angels on their new cathedral from women to men. The *Globe* says: "From Genesis to Revelation there is no mention made of a female angel. Wherever a pronoun is used, referring to an angel, it is invariably the masculine pronoun. In the few instances in which angels are mentioned by name, the accompanying article is masculine. The weeping angels are the creation of the poets; but if they had not been Nero wept—and he was devil-enough."

The senselessness of building battle-ships which cost \$6,000,000 is becoming more evident. J. H. Brown has invented a cannon which makes all such ships now in existence useless. It is a woven-wire gun. There are a number of steel sheets and twenty-one miles of square steel wire, one-seventh of an inch in diameter. The six inch gun will throw a ball, weighing 100 pounds, thirty miles, and at that distance it will penetrate six inches of steel. At close range it will penetrate any armor yet invented.

Senator Long, of Kansas, is a strong Republican who wears no man's collar. He has opposed Pres. Roosevelt on several occasions, and when the Commercial Club of Wichita asked him to urge something about the railroads upon the President, he declined, saying: "President Roosevelt has already taken contradictory positions, and there is no telling what he will recommend to Congress."

There are 260 from the United States living in the Isle of Pines, which belongs to Cuba. These, on the second anniversary of the acknowledgment of the seceded Panama by the United States government, got together, seceded from Cuba, proclaimed themselves a Territory of the United States, and sent a delegate to Washington City. Secretary Root gave them to understand the government would have nothing to do with them, in spite of the haste made to recognize Panama. These seceders were all foreigners and the 2,500 citizens of the Isle had nothing to do with their action.

The Norwegian Parliament having secured the consent of Prince Charles of Denmark to be their king, took a vote of the people on the subject, and 29,443 voted in favor of Prince Charles and 6,806 against him. He is the second son of the Crown Prince of Denmark. Then the Parliament, by a unanimous vote, chose him King. He takes the name Olaf.

A deposit of uranium, in which ore the radium is found, has been discovered in Kern county, California. Mr. H. C. Jones exhibited a specimen of it to the State Mining Bureau. It is a deposit and evidently of volcanic origin. Mr. Jones estimates that it will take 2,000 tons to produce one ounce of radium, but says that ounce will be worth \$12,000,000. This is the second deposit of radium bearing ore which has been discovered in this country.

A writer in the *Providence Journal* calls attention to the fact that the bridges built fifteen or twenty years ago on the New York & New Haven R. R. are being taken down and replaced, while the old stone arches at Canton Junction and East Greenwich have stood the strain of the heavier engines and trains without strengthening, and are in good condition to-day. These arches were finished in 1836. Stone has been proven better than iron.

King Edward has sent an offer to the New York Yacht Club of a cup for the yacht race across the Atlantic. The race is to take place in 1907 and is to be international. The yachts will start at Sandy Hook and go to the Needles. There will be time to build new yachts before the date set for the race.

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.

ABBOTT.

Mrs. Lucy A. Abbott, widow of Joseph Abbott, died at her home in Anderson Co., Ky., Nov. 16, in the 79th year of her age. She was the last survivor of the twelve children of Joseph and Mary Hedger. She united with the Salvisa Baptist church more than 30 years ago, and was "faithful unto death." Gentleness, industry and loyalty to her people were among her traits of character. Hers was a home of hospitality, and any of God's people always found a hearty welcome. Many a weary preacher has been refreshed in her elegant home. She was a true friend to the Recorder, and read it to the last. Two children remain, J. W. Abbott, moderator of Baptist Association and Mrs. Charles K. Dawson, who resides at the old home. "She being dead, yet speaketh."

W. D. MOORE.

Lawrenceburg, Ky.

ENGLISH.

Sister English, the wife of Rev. J. B. English, died at the home of her son-in-law, Rev. H. Beauchamp, Little Rock, Ark., Nov. 13th. Dr. J. T. Christian, assisted by Revs. Ben Cox and O. J. Wade, conducted the funeral services. She was born near Shepherdsville in Bullitt county, Ky. She and her husband, Rev. J. B. English, are affectionately remembered by many friends in Kentucky. She was one of the constituent members of the First Baptist church in Louisville.

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MAPS.

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Smaller Palestine and Syria, 4 1/2 ft. by 3 ft., \$1.40; 3 by 4, \$1.75; 4 by 4, \$2; 3 by 6, \$2.50; 4 by 6, \$2.75. Postpaid at these prices.

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Items of Interest

News the World Over

The Socialists, veritable Red Republicans, are making a revolution like the French one in the cities of Russia. Witte, in whose word all have confidence, had promised all the Moderates demanded and all they had a right to expect. But the Socialists wish anarchy and not self-government. The telegraph lines have all been cut, and the streets of many cities are running with the blood of women, children and Jews. All is said to be quiet now in St. Petersburg. What Russia needs is a Cromwell.

After Chamberlain made a speech which was virtually a bitter attack on his chief, Mr. Balfour, it was generally felt that Balfour would be forced to resign. He had brought contempt upon himself by his desperation in holding on to office, but that speech of Chamberlain's brought on the crisis. The Tory Cabinet resigned in a body and the King sent for the Liberal leader Bannerman to take charge of the government.

The Lewis and Clark Centennial Exposition was a great success. This is a surprise to many, as it was thought to have come too soon after the St. Louis Exposition. But the people of the Pacific coast have not grown tired of such things as the Easterners have. There were more than 2,500,000 people who attended, and the stockholders will receive a dividend of between 30 per cent and 40 per cent. This is the best pecuniary record ever made by an exposition.

At the foot ball game between Union College and New York University, young Harold Moore of Union was killed. His father and family were among the spectators and saw his death. Foot ball is becoming a close second to the old Roman gladiator fights. Nineteen have been killed so far in the season and 137 seriously injured.

A delegation representing the aldermen, property owners and church members in Chicago, headed by Rev. P. J. McDonnell, appeared before the West Park Board, and urged stringent action against "automobile criminals." They ended their appeal by saying a man would be justified in killing the criminal automobilist who would crush out his life. As the law of self defense is the higher law, recognized by all governments, the statement was axiomatic.

The U. S. Geological Survey has reported for last year. The production of petroleum was 117,003,421 barrels, more than 10,000,000 increase over the previous year and the largest production on record. For the first time the output west of the Mississippi was greater than that on the eastern side. New pools were discovered in Texas, California, Kansas and Indian Territory.

All indications point to an increase in production for several years to come.

The U. S. Government has had the boundary between Canada and Vermont surveyed. The surveyors have found that the part of Vermont which contains the towns of Richford, East Richford and Stevens' Mills really belongs to Canada. If Canada is willing, no doubt Congress will buy the section. But if Canada will not sell the boundary line will be changed giving her what rightly belongs to her.

Prof. Burke, of Cambridge, Eng., announced that he had succeeded in producing life from inorganic matter by means of radium. He had produced cells which could multiply. The newspapers had not finished reporting this great scientific discovery, called in *Harper's Weekly* "the most important discovery of all time," when Sir William Ramsay, the greatest living authority on inorganic chemistry, spoke out. He showed that what Burke called "living protoplasm" was a gas, and his "biological cell" only a sack of coagulated albumen.

FOR CONVENIENCE

always have a supply of Borden's Eagle Brand Condensed Milk on hand. Suitable for all household purposes. For puddings, cake and all kinds of desserts. Send for Recipe Book, 108 Hudson St., New York.

Great as have been the ravages of drunkenness and dreadful as have been the results of the liquor habit, the morphine and the cocaine habits are fearful also, and they are increasing. It is time society was aroused against these habits also. We have been interested in reading a pamphlet issued by Dr. B. M. Wooley, of Atlanta, where he has a sanitarium for the treatment of the liquor and opium habits. He has been an expert in this for twenty-five years, and we take it, what he says can be trusted. He discusses at length the physiological effects of opium particularly, and the picture drawn is a ghastly one. It seems that reading this pamphlet would of itself stop the reader from indulgence in the dreadful habit.

But the moral effects are more dreadful still. People who stand high in church and in society are led to form the opium habit because they take morphine to relieve their pains. Insidiously the habit grows. The pains are there again, in order to get more morphine. It is a curious fact that when pains are relieved by morphine, and the cause of the pains is removed, the pains continue, being simply morphine pains, which are simply the craving of the victim for more of the fearful drug. Lying, stealing and worse are common among the victims of the opium habit, no matter how high they may have stood before. People generally know the results of the liquor habit, but few understand the horrors of the opium habit. Both these habits are treated by Dr. B. M. Wooley and his coadjutors, and successfully, if we can believe the numerous testimonials. The *Christian Index* says he "is a gentleman in every sense of the term."

OTHER STATES.

(Church news continued on p. 16.)

Dr. L. W. Munhall is preaching daily at noon in Tremont Temple, Boston, and at night in Dudley St. church, Ruggles St. (Dr. A. C. Dixon, pastor,) join in the meeting.

Bro. Sid Williams writes from Mowwagan, Ill.: "We just closed a meeting at Muskogee, I. T., with the First church. The power of the Lord's Spirit was greatly in evidence. There were 142 added to the membership of the First church."

Pastor John T. Oakley writes from Watertown, Tenn.: "The good Lord has wonderfully blessed my churches this fall. At Round Lick we had 14 additions, Alexandria 30 and LaFayette 40, ninety-three to my own charges. In other fields I have rejoiced in good meetings at North Nashville church with 40 additions. I join Bro. R. D. Cecil this week at Spring City. Long wave the old reliable and ever-sound *Western Recorder*."

Pastor F. M. Masters writes from Ft. Worth, Texas: "Please change my paper from Weatherford, Texas, to Ft. Worth. I have moved here to take charge of the College Ave church, a new church planted in South Ft. Worth last summer."

Pastor H. W. Virgin writes: "We have just closed a very gracious meeting at the old First church of Nevada, Mo. One of our State Evangelists, Bro. H. A. Hunt, preached with the old-time ring the great essential doctrines of salvation. Greatly was the Lord's name magnified, and as a result 72 connected themselves with the church, the most of them by baptism. At least 70 per cent of the additions were adults. During my pastorate of two years and nine months some 411 have been added to the church. Praise the Lord!"

Pastor W. H. Ryals writes from Paris, Tenn.: "We closed last Friday evening a gracious meeting at the First church of this place, resulting in 15 additions, 12 for baptism and 3 by letter. The spiritual life of the church was quickened and strengthened. It was indeed a season of refreshing from the presence of the Lord. Bro. Acree, of Clarksville, did the preaching, and that means that it was superbly done. He captured all our hearts with his engaging manner and charming personality. The influence of this meeting will be felt many years to come in our community. We praise the Lord for it."

NOTICE TO OUR READERS.

We wish to call the attention of every reader of the *Western Recorder* to the advertisement of Dr. Blosser's Catarrh Cure, which appears on page 13. We have every assurance that Dr. J. W. Blosser, 115 Walton St., Atlanta, Ga., who is advertising this remedy, is a man of such character that his claims for this remedy and his promises may be relied upon in every particular.

As he offers an absolutely free trial sample of his Catarrh Cure, it is certainly well worth the while of every sufferer to write to him and give the remedy a trial, at least to this extent. His willingness to submit the remedy to this test before selling it is a demonstration of his faith in it. It is evident that unless the remedy was a good one he could not afford to make this offer.

Elsewhere will be found an advertisement of Draughon's Practical Business College located at Evansville, Paducah, Nashville, Atlanta and Waco. A chain of 26 colleges located in 15 states; established 17 years; incorporated \$300,000.00 capital; seventeen bankers on Board of Directors; Draughon's chain of Colleges secure positions for those who take guarantee course or refund every cent of money paid for tuition. For catalogue address J. F. Draughon, Pres't., at any of the above places.

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—Position as Illustrator. Address Box 188, Ellisville, Miss.

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., 411 Dearborn St., CHICAGO.

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 Pains Expeller Soap will cure the worst case of piles or money refunded. Price 25 cents. Address Hillman Chemical Co., 1418 Everett Ave., 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.

THE MARKETS.

WHEAT

Report for week ending Dec. 2.
 Extra good export steers... \$4 50a 4 85
 Medium shipping steers... 4 00a 4 50
 Choice butcher steers... 3 75a 4 25
 Medium to good butchers... 3 25a 3 75
 Com. to medium butchers... 2 75a 3 25
 Canners... 1 00a 1 50
 Good to choice feeders... 3 25a 3 75
 Com. to med. feeders... 2 75a 3 25
 Good to ex. stock steers... 3 00a 3 50
 Com. to med. stock steers... 2 50a 3 00

JEWELRY DEPARTMENT OFFERS MANY HOLIDAY SUGGESTIONS.

The holiday line is now complete with all the fashionable Jewelry, such as Dog Collars, Necklaces, Pendants, Buckles, Brooches, etc. Dog Collars, with large variety of colored stone settings—
 Prices \$1.25 to \$10.00.

Gold and Silver Metal Purses, in a variety of pretty meshes—
 Prices \$1.25 to \$5.00.

Combs for the hair, in a beautiful assortment of mountings and stones—
 Prices \$2. to \$5.00.

Bracelets, in plain gold bands and a variety of stone settings to match
 Dog Collars—
 Prices \$1.00 to \$6.00.

TRAVELING BAGS, SUIT CASES, ETC. A NUMBER OF HOLIDAY GIFT SUGGESTIONS

Hand Bags of all descriptions; Suit Cases all sizes and leathers, from the 12-inch Boys' Case to the fine Walrus at \$25.00.
 Genuine Alligator Hand Bags; well made—
 Special price, \$1.25.

Genuine Cowhide Suit Case, 24-inch size; heavy brass lock, catches or straps; Irish linen lined—
 Special price \$5.50.

Large Assortment of holiday Hand Bags and Suit Cases and Fancy Cases, all leathers—
 Prices \$5.00 to \$25.00.

Automatic Sewing Machines, fully guaranteed; the best made, with all attachments—
 Price \$35.00.

Eldridge B Double-stitch Machine, \$25.00.
 New England Queen Machine, \$19.50.

Mail Orders Promptly and Cheerfully Filled STEWART DRY GOODS CO.

IN CONNECTION WITH JAMES HODGNEY & CO., NEW YORK.

LOUISVILLE, KENTUCKY

MISSOURI BAPTIST SANITARIUM.

29 N. TAYLOR AV.

ST. LOUIS.

A well equipped. Quiet, Restful, Sanitarium and Hospital. Large Grounds. Large, well-kept Buildings. Every Comfort. Every appliance, convenience and accommodation for the best and most successful medical and surgical treatment. We have a thorough Training School for Nurses. We also maintain a Nurses' Register for our Graduate-Nurses and are able to supply Trained Nurses on call. For further information, address DR. I. H. CADWALLADER, Physician-in-charge, MRS. I. H. CADWALLADER, Supt.

Good to choice stock heifers 2 50a 3 00
 Com. to med. stock heifers. 1 75a 2 25
 Plain light stockers 2 00a 2 50
 Good bologna bologna bulls 2 50a 3 00
 Light pigs 4 50a 4 75
 Roughts 4 50a 4 75
 Med. to good bulls 2 00a 2 40
 Choice veal calves 5 50 6 00
 Com. to med. calves 3 00a 4 00
 Choice milk cows 30 00a35 00
 Medium milch cows 20 00a25 00
 Plain milch cows 12 00a18 00

HOGS.

Choice pack and butch.... 5 75
 Medium packers 5 75
 Choice light shipping..... 5 60
 Choice pigs 5 40

SHEEP

Good to ex. ship. sheep... 3 50a 4 00
 Fair to good d..... 3 00a 3 50
 Common to medium 2 00a 2 50
 Bucks 1 50a 3 00
 Extra ship. lambs 7 00
 Bestbutcher lambs 5 25 5 75
 Fair to good butch. lambs. 4 00a 4 50
 Common tail end lambs... 3 50a 4 00

Following is report for week and year ending Dec. 2, 1905:

| | Week | Year |
|----------------|-------|---------|
| Jan. 1 to date | 1,762 | 122,914 |
| Year 1904 | 612 | 98,059 |
| Year 1903 | 1,350 | 97,814 |
| Year 1902 | 1,049 | 148,836 |

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1905, 107,627; 1904, 98,539; 1903, 101,542. Sales of new crop to date, original inspection, 1905, 91,090; 1904, 76,026; 1903, 84,166.

REJECTIONS.

Rejections this week, 1905, 227; 1904, 65; 1903, 261.

PERCENTAGE OF REJECTIONS TO AUCTION SALES.

1905, 14; 1904, 42; 1903, 21. Rejections Jan. 1 to date, 1905, 17,531; 1904, 12,240; 1903, 17,106.

RECEIPTS.

Receipts this week, 1905, 1,304; 1904, 316; 1903, 1,101. Receipts Jan. 1 to date, 1905, 98,896; 1904, 78,963; 1903, 77,028.