

WESTERN RECORDER

Faith, Hope and Love, these three.

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Much which is written in these days of self-denial is only the Catholic doctrine of penance under a new name.

Hold up before the sinner whom you wish to lead to salvation first the holiness of God, then his own sinfulness and need of the forgiveness of sin. Impress upon him that need, and he will be ready to trust a Saviour who died to save.

It is a question religious newspapers and churches need to consider—how much space and time should be given to talk about money and money-giving. Money is necessary, but that is the secular side of the church's work. Saving souls and building up the saints in their most holy faith are the chief things.

Time and space must be given to money. The serious question is how much? It is also a question as to whether more money would not be given if thought was more directed to the forgiveness of sins and obeying all God's commandments. The great duty of man is to do justly, love mercy and walk humbly with his God.

The Church Association is the evangelical organization in the Church of England. It is composed mostly of laymen of piety and zeal who are leaders in politics, law, business, etc. The Association has done good service in keeping before the laymen of the country the outrageous extent to which Romanizing has gone on. They have appealed to the Bishops in vain. Many of them are Catholics except in name. Now they appeal to Parliament.

In their appeal they give a list of 3,913 churches where lighted candles are used when not needed for light; 3,687 which have adopted the Roman Catholic custom of mixing water with the wine at communion, and smaller numbers of churches where Romish vestments are used; preachers imitate the priests in washing their hands publicly before communion; incense is used, and some other things that have angered the evangelical laity.

"I do not believe that any sinner is ever forgiven until he consents in his soul to the justice of God if he never should be forgiven. He must know that he is a sinner, and that sin is an exceedingly evil and bitter thing, for which he deserves to be sent to hell; and when he reaches that point then pardon will come to him."—*Spurgeon.*

"What is known as radical criticism today was known as downright infidelity fifty years ago. The new name has not changed its nature. If Epicurus, Anstruc, Spinoza, Tom Paine, Hume and other infidels were permitted to return to earth and reclaim their clothes the so-called Christian radical critics would be stripped and left naked."—*Carroll.*

LUTHER'S BAPTISMAL BOOKLET OF 1526.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

During Luther's months of retirement at the Wartburg after the Diet of Worms (1521), Carlstadt, rector of the University of Wittenberg, under the influence of the Zwickau Prophets (Storch, Munzer, Stubner, etc.) had undertaken to empty the castle church at Wittenberg of all idolatrous objects and to reduce the church services to the utmost simplicity. When Luther learned of the lengths to which radicalism was going (infant baptism even being in danger of being set aside), he hastened to Wittenberg and by drastic measures soon secured the restoration of the old order and the discomfiture of the innovators. Afterward he visited Zwickau and was able there also to master the situation and to put an end to the radical propaganda.

It was not until 1523 that he ventured to make any very important changes in the service and even then he was so much afraid of giving countenance to the radicals that he did little more than translate the Latin baptismal service into German. This conservatism was due to his desire not to offend "weak consciences." He expressed at the time dissatisfaction with the service as not sufficiently setting forth the glory of baptism. Much dissatisfaction among his followers soon found expression in private letters and personal interviews. It was felt that the service furnished a reasonable ground for attack by adversaries and was offensive to those that did not believe in the validity of baptism administered by midwives or the baptism of dead infants. Some of his followers insisted that harmony could never be secured until all human traditions should be put aside and the bare word of Christ in connection with the ordinance be employed.

In 1525 he undertook to eliminate the objectionable elements and to simplify the service in accordance with the wishes of many of his friends.

In the introductory paragraphs he laments the perfunctoriness, lack of solemnity, and even frivolity with which, as he daily sees and hears, infant baptism is commonly administered. The remedy for this he thinks to lie in having the service performed in the German language, and he exhorts all who are concerned in the administration of the ordinance to realize the deep solemnity of what they are doing and to observe proper decorum in all things.

Ministers and sponsors alike are to realize the sinful, devil-beset condition of the poor infant and are to make full confession of sin on its behalf, earnestly to pray on its behalf that through baptism it may become a child of God, and to be thoroughly in earnest in renouncing on the infant's behalf the devil and all his works in order to help it as much as possible to resist the devil throughout its whole life-time. He discourages, without forbidding, crossings, putting salt in the mouth, sealing the ears and nostrils, anointing with oil the breast and shoulders, etc. Inexperienced priests should not administer the ordinance, but every effort should be made to secure its administration by "fine, moral, earnest, pious priests and god-fathers," and not by "drunken and rough priests and dissolute god-parents." He declares baptism to be "our only hope and means of access to all divine goods and to all holy communion."

The ceremony begins with words of ex-

orcism uttered by the priest: "Get out, thou unclean spirit, and give place to the Holy Spirit." Afterward the priest crosses the infant on the brow and on the breast and says: "Receive the sign of the holy cross both on the brow and the breast." Then follows a prayer in which allusion is made to the saving of Noah and the inmates of the ark by water, the drowning of Pharaoh and his hosts in the Red Sea while the Hebrews escaped (indicating the power of baptism to destroy the enemies of the souls of the baptized) and God is asked through this holy deluge (the baptismal water) to drown and overwhelm all the sin that is born in the subject from Adam and all that he himself has added thereto, and that the candidate be kept dry and secure in the holy ark of Christianity. Another exorcism follows the prayer. Then the priest reads from the Gospel of Mark the account of the bringing of the little child to Jesus. Hereupon the priest lays his hands upon the child's head and kneeling together with the sponsors utters the Lord's Prayer. Afterward the child is taken to the baptismal font, the priest says, "The Lord guard thy incoming and outgoing from this time onward forevermore." Afterward the priest has the child through its sponsors renounce the devil and make a profession of its faith in Jesus Christ in answer to questions asked him. The confession required is virtually the Apostles' Creed. Then he takes the child and dips (*tauche*) it in the baptismal water saying: "And I baptize thee in the name of the Father and of the Son, and of the Holy Ghost." Then shall the sponsors of the child hold it in the baptismal water and the priest shall say, while drawing on the child's christ-cloth, "May Almighty God and Father of our Lord Jesus Christ, who has regenerated thee through water and the Holy Ghost and has forgiven thee all thy sins, strengthen thee with his grace unto eternal life."

It is well known that Luther always recognized immersion as normal baptism, though he did not go so far as to say that nothing but immersion would answer for baptism. In this form he makes no provision for anything but immersion, and we must suppose that for some time the form here prescribed was faithfully carried out by himself and his followers. His belief in baptismal regeneration, which he never abandoned, is set forth in this ritual as clearly as possible. His theory that through the prayers of God's people the infant is enabled to exercise a sub-conscious faith and to co-operate with the sponsors in making the profession of it, is not so clearly set forth here as elsewhere, but it no doubt underlies the teaching of the document.

A critical edition of this "Baptismal Booklet" is to be found in the new (Weimar) edition of Luther's works, vol. XIX. This magnificent edition of Luther's works of which twenty-five thick quarto volumes have already been published and the completion of which will probably require as many more volumes and several years of time, is an indication of the profound interest still taken in the great leader of the Protestant Revolution by the German people and of the high honor in which he is still held. This costly work is subsidized by the German Government. The writer has recently added this splendid edition of Luther as well as an equally sumptuous critical edition of Calvin's works in fifty-nine quarto volumes, and an edition of Melancthon's works in twenty-eight quarto volumes, to his large collec-

tion of material on the Reformation period.

THE CHRISTIAN'S PLEASURES.

REV. CHARLES BROWN.

The great lesson of the wilderness for Israel was the lesson of trust in God. The need for trust first of all, because in the wilderness they depended entirely on Him for their supplies, and His hand was obviously in their daily food, and the wisdom of trust, because where it was exercised it was richly rewarded. It was a hard lesson and as a matter of fact these people never learnt it, if they had they would never have spent forty years in the wilderness. Regarding this whole pilgrimage as an allegory and illustration of the Christian life there are several points of instruction just here. One of them is this, and it is very important, when these people gave up the slavery of Egypt they gave up its sustenance. It is generally acknowledged as a just principle in every department of life, that when you give up a position you give up all there is in it. If you refuse the work you surrender the payment. If you decline the drudgery you forfeit the reward. Let the principle be pressed home with regard to the Christian life. If one starts out on the path of righteousness he cannot hope for the pleasures of the unrighteous and he must not hanker after their gains. If you have renounced the bondage of sin by the grace of God, you must not look for the pleasures of sin; you have surrendered these, and if you return to them again you will inevitably return to the bondage. If you have renounced the world as the ruling power in your life, you have, by the same act, renounced its delights. The profound mistake which Israel made here was the failure to see that God had other sources than those which supplied their need in Egypt, and the worse mistake which they made afterwards was that they grew weary of the supplies of God. Is it not true that the same mistake is being largely made today? That many of us are trying to make an amalgam of the service of Christ and the pleasures of the world? That we take the world's methods of making gain because we fear we should starve otherwise? That we take the world's way of refreshing our spirits, its way of amusement and pleasure, or that if we do not take it we envy those who do? That we fail to see that there are higher and purer sources of renewal, and pleasures quite peculiar to the Christian life? I ask if it is not far too true that many of us who are called Christians are largely insensible to the highest and purest joys and refreshments that the life of man can know—if our conception of the Christian life is not this, that we must go to Christ for duty and to the world for enjoyment? "I have food to eat that ye know not of" was the word of our Lord to men. And it is food we all may have, communion with God in prayer, fellowship with Jesus till the heart burns, the joy of doing good in His name, of leading others into His service, the feasting on His word in private meditation. How many of us know anything of these high joys? How many of you smile at the mention of them as sources of blissful refreshment and renewal? They are God's bread for the soul, and one fears that we are too much cutting ourselves off from them and are seeking the lower sources that are not to be named in the same breath. When shall we learn that we depend upon God, not for the law of life merely, but for the bread of life, and that all our springs of renewal may be found in Him?

QUESTIONS ANSWERED.

By Senex.

A sister asks us if we agree with a preacher who said there was no objection to women speaking or praying in a private house provided it is done in a quiet, modest, womanly way? If it is a meeting of men and women for worship I do not agree with him. The brother has evidently overlooked a phrase in his Greek-Testament and has not noticed what the exegetical commentaries say upon it.

In I. Tim. 2:7 Paul solemnly affirms his apostolic authority. The following verse accurately translated is, "I will (not I wish, but I command) therefore"—that is, by his authority as an apostle as set forth above—"that the men alone do the praying in every place, lifting up holy hands." The Greek phrase in every place is an unusual one. It does not refer to towns but to houses. The Christians were in the habit of having small meetings during the week around in their homes and on Sunday the whole church gathered together for worship. It is in these private meetings that Paul orders the men alone shall pray and the women keep silence. It would seem that some had insisted the women might lead in songs in these small meetings, cottage meetings as it were, although they might not in the great congregation when all the church was assembled. And this Paul forbids.

In Corinthians the Holy Spirit gave a negative command, the women were forbidden to speak. In this place He makes his command a positive one. Silence is commanded as a duty. He demands that of the women in all religious meetings great and small. And the Spirit goes so far in His loving effort to keep women from sinning in disobeying these commands that He gives His reason for His command, because Eve was first in the transgression. This applies to all the descendants of Eve till the end of the race.

In both places the command is given with especial emphasis. In Corinthians Paul follows the command. "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." By "spiritual" is meant endowed with special insight and gifts by the Spirit. Any man who was really a prophet—that is, was inspired, or had a special insight from the Spirit would know that the Lord Jesus while on earth had given this command. For Paul does not mean when he speaks of the commandments of the Lord, that he is not inspired in all he writes, but only that the Lord had spoken on these points before he was taken up.

And Paul adds, "If any man be ignorant, let him be ignorant." As this stands it is a most cutting sarcasm. If neither the Lord, the Apostle, the law and nature itself to which he appeals in another place could make a man see that it is a shame for women to speak in public, Paul dismisses that man as a hopeless idiot, incapable of understanding.

But the reading of this verse according to the best and the majority of the manuscripts is, "If any man does not know this, God does not know him." That is he is not a regenerated man. See I. Cor. 8:3. But take either of these meanings and it appears that especial emphasis is laid on the command to women not to do that shameful thing. Just as in Timothy, as I said above, Paul first strongly asserts his Apostolic authority before giving the command. If the Bible is plenary inspired there is no command in it which is given with more solemn and awful emphasis.

Two or three years ago in writing on this subject, I said that if, I. Cor. 11:5, "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head," was the only thing

on the subject in the Bible, it would indicate that women might pray and speak in public, but that could not mean this in the face of the plain and positive commands. And I showed that it was Paul's custom to attend to one thing at a time. There he was speaking of the unveiling but afterwards in the very same epistle he forbids the speaking. An exactly parallel case is his commands in regard to eating meat in an idol's temple. In I. Cor. 8, Paul speaks of a Christian's sitting at meat in an idol's temple without forbidding it, and afterwards in chapter 10 forbids it in the strongest language.

But when I saw the notice of Weiss' Commentary, knowing that Weiss stood in the foremost rank of modern New Testament scholars, I procured a copy of his commentary. And he shows that even in I. Cor. 11:5 Paul was in reality forbidding the public speaking. For the women always threw back their veils when they rose to speak or pray. If I had thought as I ought to have done, I knew this before Weiss pointed it out. So I was wrong in what I said this verse might mean if it stood alone. Was there nothing else on the subject in the Bible this command would have forbidden the speaking in a mixed assembly.

Prof. Aldeney is about the ablest of the men who try to get around these commands, and his effort does no credit to his scholarship. He says that "the word translated speak is (lalein) and this looks as though the apostle was thinking of mere chattering." If he was as familiar with his Greek as he ought to be, he would know that "lalein" is used of the apostles, the prophets, the Lord Jesus, God Himself.

He says Corinth was a most dissolute city and possibly there was a temporary and local reason for this apostolic precept in the conditions of the Corinthian church at the time. He forgets that the strongest command is in the epistle to Timothy. And these are the best arguments which Prof. Aldeney can find!

Surely these plain commands are sufficient for those who really believe in the authority of God's words. As for those who place their "feelings" or impressions above the word of God, there is little use in quoting Scripture to them.

THE CHRISTIAN'S CEASELESS CONFLICT.

THEODORE L. CUYLER.

Paul was no perfectionist. He understood himself as well as the gospel quite too thoroughly to fall into such a delusion. He not only disclaimed any such pretension when he said, "not as though I had already attained, either were already perfect," but he described his own life as one of constant conflict. "So fight I," he exclaims, "not as one that beateth the air." It is no sham fight, but a desperate encounter. It is the hot duel between the flesh and the spirit, between Paul's new nature and the old Adam. Using the phraseology of the boxing match, he tells us—in the ninth chapter of his letter to the Corinthians—how he bruises and beats down his unruly carnal nature and gives it "a black eye." The experience of the great apostle has been the experience of the strongest and maturest Christians ever since his day. Spurgeon, when writing to a friend about his repeated attacks of disease, said, "The tendency of my sickness to return still abides—like original sin in the regenerate."

Probably no man since the apostolic days had a more profound knowledge of the human heart and the workings of the divine spirit than John Bunyan; his "Pilgrim's Progress" is the nearest to a work of divine inspiration of any book outside of the Bible. He makes the whole pilgrimage of Christian, from the time he starts from the wicket gate until he enters the Celestial City, one of continual warfare and ever-recurring temptations. At one time he encounters Apollyon striding across his path, at another time a pair of lions beside it, and then again that path lies right through that horrible "valley of

the death shadow," where the lightnings flash and the hideous hobgoblins howl their blasphemies into his ears. Even these open foes were not as dangerous as Madam Wanton and smooth-tongued Demas, who offered them a large profit from the silver mine in the Hill Lucre, and the white-robed Flatterer who entrapped the pilgrims in his net on the Enchanted Ground. More or less of all these enemies of Christ still assail everyone who enlists in His service. Vanity Fair is larger and noisier and more booming than it was in Bunyan's day, and the stile over which pilgrims can step into the velvet path of self-indulgence has been lowered by several inches. This world is not yet a friend to grace, to help us on to God.

Paul's conflict was just like ours, it was with that inside demon—or "house-devil," as Rutherford calls it—of selfishness, which kept rising up in new disguise after he had smitten it down with sturdy blows. No one can become a true Christian until Jesus has been admitted into the soul. If this single process—which we call conversion—were the end of it, then the Christian life would be comparatively easy. But "self" is adroit and cunning, and persists in stealing back into the heart under all kinds of subtle disguises. We sometimes gain a victory over it and imagine that we have attended its funeral, but lo! there it is again up and lively as ever. This is the battle which we have to fight every day of our lives; it is the ceaseless conflict between self in some form and the claims of our Lord and Saviour.

For example: A church member goes off after morning prayers to his place of business. A friend comes in and offers him a chance to go into some "cornering" operation or some speculation which promises a quick and liberal profit. It looks very much like a bit of gambling, but conscience is quieted by the promise of the big profit and the plea that "everybody else is doing these same things." In that battle self has carried the day. When evening comes this professed follower of Christ comes home richer in money but poorer in grace than he was when he started in the morning. He remembers that it is the evening for his church prayer meeting. It is the very place that he ought to go to and offer such a prayer as David put into his fifty-first Psalm. But self begins to plead excuses. "I am too tired to go to-night;" or "the weather is too bad," or else "my neighbour A— has an appointment to call on me." Self carries the point, and there is a vacant seat that night in meeting. A bad day's work that, and it ends with a guilty conscience that leaves its possessor in poor mood for secret prayer when he retires to his pillow. Can that man be a Christian? Yes, he is just that sort of Christian that Simon Peter was when cowardly self stammered out a falsehood in Pilate's courtyard. His besetting sin has tripped him up and he has got a terrible fall. It is upon just such backsliders that God sends chastisements to bring them to repentance, and nothing but penitence and a reconversion can save them.

There is another side to all this, a side that angels must delight to look upon. The victories which true grace is winning every day in human hearts are the trophies which will make the stars in the diadem of the conquering Christ. The story of self-sacrifice runs like a thread of gold through the books of the Acts of the Apostles—it is the record that no scoffing sceptic can gainsay. If Paul had a daily battle with his old carnal nature, yet with divine help he gave that enemy "the black eye." So does every Christian now when he grasps his "whole armour" and obeys his Captain of salvation. Christ's people are never so exalted as when their pride is down in the dust; they are never so rich as when giving the most abundantly; they are never so full as when emptied of self; they never advance so nobly as when their ambitions of a worldly kind are set back; they never win such glorious crowns as those which are woven out of crosses borne for Christ Jesus.

Why has God ordered it that every Christian life shall be one of ceaseless con-

flict? If Paul is sinless to-day in heaven why was he left to do battle with inward and outward foes at every step of his heroic career? Certainly for this one reason (whatever others there may be), that this life is only the preparatory training school for another world, and no man shall wear a crown unless he strive for it. The same law seems to prevail in the spiritual realm as in the natural, and no sane man is prevented from seeking wealth because he must toil for it, or from seeking health because he must deny his bad appetites or sometimes take bitter medicine. No true child of God should be discouraged because his Christian life is an incessant conflict with self in a hundred forms, or with the assaults of the adversary, or with hard storms of affliction. Even a Bull Run may become a blessing, as poor Peter's disgraceful defeat taught him how to win splendid victories when he ceased to trust Peter and was driven to trust Christ. If that "old Adam" in my nature has such an ugly, rattlesnake vitality, then I must be all the more watchful and keep conscience always on his post. Fight without ceasing means "pray without ceasing," too. Spurgeon's last written words were:

"No cross, no crown—no loss, no gain,
They first must suffer who would reign."

And he and his fellow-conquerors in glory would doubtless rather have fought their way to heaven than have been borne thither in a close-covered chariot or on "beds of flowery ease."

FISHERS OF MEN.

A good Christian is to be a fisher of men, but not the kind of a fisherman we see angling with pin and worm in some quiet mill pond or casting artificial flies over some lonely wilderness pool. Fishing in Jesus' day was no amusement of idle hours where the fish is first tricked into taking the hook and then played to exhaustion before complete capture is possible.

To Peter and Andrew fishing was not an occasional amusement, but a permanent occupation. To it they had been bred as boys; by it they earned their livelihood; to it they expected to devote the working years of life. Deceit and trickery were not the stock in trade of their fishing. Careful preparation of equipment, good judgment as to times and seasons, the persistent and systematic use of established methods alone brought success in casting and drawing their nets. Even then results were uncertain and disappointment was frequently their lot, yet without steadfast application and diligent labor the work could not be done.

To them as to us the call to become fishers of men is a call to a life work. No occasional excursion into the fields of Christian activity satisfies Jesus' demands. The work is to be done without trickery, cajolery or flattery. There are no hooks and bait. The method is the persistent, steadfast use of the well known nets of personal influence, family training, Christian teaching, public testimony. Those who cast and draw the nets woven in the Christian institutions and agencies so multiplied on every hand will meet with frequent disappointment, like the fishermen of old, but in the end their persistent efforts will draw out of the great sea of human life those whom God will have for his own.—A. T. Belknap, in the Standard.

"During the taking of a religious census of the District of Columbia the past winter," relates a Representative from Tennessee, "a couple of young ladies who were engaged in the work stopped at my home on Capitol Hill, and when the bell rang it was answered by the Negro boy I brought from Tennessee with me. The ladies asked him:

"Will you please tell me who lives here?"

"Yessum; Mistah Johnsing," was the answer.

"Is he a Christian?"

"No, ma'am. He's er Congressman from Tennessee."—Philadelphia Public Ledger.

WHY BAPTISTS OPPOSE ANY UNION OF CHURCH AND STATE.

BY ELVEN J. BENGOUGH, B.A.

Religion is a spiritual matter, and with it, we claim civil authority has no business to meddle. This principle was laid down by Jesus when He said, "Render to Caesar the things that are Caesar's; and to God the things that are God's," (Matt. 22), and we have it again directly referred to when He says, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18:36.) Many other passages in the New Testament emphasize the same idea, as, "The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds." (2 Cor. 10:4.)

The Christian religion is not a matter to be promulgated by force and this was thoroughly recognized by the apostolic churches. On this point says Dr. A. H. Newman, formerly of McMaster University, who is a recognized authority:

"The headship of Christ, acknowledged by the apostolic churches, the spiritual character of the aims of the church, the equality of rights, duties and privileges, the entire independence of each church, of all other churches—all taken together make the idea of organic union between church and state utterly unthinkable as an element of the apostolic churches. Not only was any union of church and state entirely absent from the thought of the apostles, but it was entirely contradictory to all the most fundamental principles of the apostolic church. The apostolic churches, therefore, believed that Christ's kingdom was not of this world; that Christianity was to accomplish its mission, not by assuming the reins of civil government, but by bringing individuals to yield themselves up in obedience to Jesus Christ. The triumph of Christ over all things in heaven and on earth was not to be mediated by intriguing political prelates, but by the gradual transfusion from heart to heart of the spirit of Christ."

Upon the polity of the apostolic churches we have the following from Gibbon the infidel:

"The societies which were instituted in the cities of the Roman Empire were united only by the ties of faith and charity. Independence and equality formed the basis of their internal constitution. Such was the mild and equal constitution by which the Christians were governed, more than 100 years after the death of the apostles. Every society formed within itself a separate and independent republic."

On the same point the late Archbishop Whately says:

"It appears from the sacred narrative that though the many churches which the apostles formed were branches of one spiritual brotherhood, of which the Lord Jesus Christ is the heavenly head—though there was one Lord, one faith, one baptism for all of them, yet they were each a distinct, independent community on earth, united by the common principles on which they were founded, and by their mutual agreement, affection and respect; but not having any one recognized head on earth, or acknowledging any sovereignty of one of these societies over others."

As a matter of practice no ecclesiastic was head of the church apostolical, much less any civil authority, and as a matter of principle such could not be. The principle as well as the practice has been jealously guarded by those who are now called Baptists. Dr. J. L. Curry writes:

"Throughout their entire history Baptists present an unbroken record of the advocacy of the separation of churches from the civil power. There is not a denomination 100 years old, Baptists and Quakers excepted, which have not, in some form, favored the union of church and state, or the use of governmental power for the support of religion or the punishment of non-conformity. The reformers while protesting against the heresies of Rome, framed creeds which gave the magistrates coercive power in religion. . . . No Baptist church or Baptist author can be cited as defending a national ecclesiastical establishment or any interference by the civil power with the rights of conscience. As Christ is King in Zion, no law-giver can usurp His prerogative. These principles have been denounced by statesmen as rebellion and by theologians as heresy; but amid direct persecution, and often unaided, Baptists have been faithful and unflinching in the assertion of soul liberty. This conspicuous isolation has not been accidental nor due to superior intelligence, but is the logical inevitable sequence from the principles inhering in their church polity and religious thinking. Religious liberty is an influence from the whole structure and creed of Baptist churches. Their principles necessitate absolute separation of civil and ecclesiastical authority. A Baptist church failing to recognize this fundamental principle would cease to be a Baptist church. It is so basal that a Baptist church and a nation can never be identical and united. It is strange that a people denounced as illiberal and bigoted should so consistently have sustained a principle which, after centuries of opposition, all enlightened nations and denominations, Rome only excepted, should now incorporate into their political and religious creeds as of universal application. The improper notions concerning the relation of church and state which have been so difficult to eradicate have grown out of unscriptural notions which have prevailed as to the true idea and basis of a New Testament church. For a church or denomination to concede the right or claim of civil power to make articles of faith, adopt a prayer book, appoint ministers, or of a church to control the state, is to forfeit all just

claim to the pretense of scripturalness. No apostolical church can be in alliance with a state. The church ceases to have the mark of apostolicity or primitiveness when such a union occurs or is possible. Between Baptist churches and any such possible connection there is an irreconcilable antagonism."

Coming to the further particulars, we find the situation in England in this regard at the time of the Commonwealth, thus described by Prof. David Masson, as Presbyterian in his "Life of Milton and History of His Time":

"The Independents generally held that it was the duty of the civil power in the state to promote the formation of churches in that state, and to see, in some general way, that the churches formed were not wrong in doctrine or in practice. They held that the civil authority might lawfully compel all its subjects to some sort of hearing of the gospel with a view to their belonging to churches or congregations, and might even assist the preacher by some whip of penalties on those who remained obstinate after a due amount of hearing. They held, in fact, that every state is bound to use its power towards the Christianizing of its subjects. To all this this Baptists had learned to oppose an emphatic "No." They held that the world or civil society, and the church of Christ, were distinct and immiscible. They held that the sword of temporal power must never, under any circumstances, aid the sword of the spirit. They held that the formation of churches in any state must be a process of the purest spontaneity. They held that, while every person in a civilized state is a subject of that state in all matters of civil order, it ought to be at the option of that person, and all these with whom he or she might voluntarily consort, to determine whether he or she should superadd to this general character of subject, the further character of Christian and a member of some particular church. The churches formed spontaneously in any state were to be self-subsisting associations of like-minded units, believing and worshipping, and inflicting spiritual censures among themselves without state interference; and Christianity was to propagate itself throughout the world by its own spiritual might and missionary zeal of apostolic individuals."

In a centenary sermon preached in 1876 on the Progress of Baptists for the preceding century, Rev. Alvah Hovey treated this subject in this way (referring particularly to the denomination in the United States):

"The very tenacity with which denominations favored by the state clung to their prerogatives, and the readiness with which the state yielded to their claims, could not fail to render more settled the conviction of our Baptist fathers, that religion ought to be free. While, therefore, their views of the Kingdom of Christ as moral and spiritual led them to emphasize the personal nature of religion, their practical relation to the state moved them in the same direction, and thus two potent forces, acting upon reason and conscience from generation to generation made them bold and stalwart champions of religious freedom wherever they were found. Hence they constantly denied that the state is charged with the duty of superintending or performing the work of the church, and have earnestly protested against any attempt to give religion to the people by civil or municipal action.

Happily the difference in belief on this point between them and other Christians is far less than it was in 1776. A great change has been witnessed during the century, and the change has not been in them but in others. They have not fallen back, but others have come forward. The views which, through evil report and good report, they have unflinchingly asserted, are now permeating like leaven the higher life of Christendom, and the process will doubtless go on till the followers of Christ all see that his religion has suffered by every relapse towards Judaism; that His people have always been weakened, if not corrupted, by looking to the state for support; and that duty and interest alike require them to insist upon a friendly but independent relation between church and state."

The relation of churches to civil society has been defined (by Rev. C. E. Barrows) as twofold. First, it is one of jealous separation, the state having no voice in the management of the churches, to proscribe for them laws or to deprive them of their privileges; and the churches, as such, having no control in civil affairs. Second, it is one of mutual service, the state throwing the shield of its protection over the churches and the churches inculcating the great lessons of virtue and integrity, on which alone a republic may rest, keeping before the minds of the people their higher obligations to God and His laws.

The first glaring violation of the principle of separation of church and state was when Constantine, Emperor of Rome, was converted and made Christianity the state religion of the Empire. Speaking of this event, Rev. Geo. M. Randall, in a little book entitled "Why I Am a Churchman," says:

"After the conversion of Emperor Constantine in the 4th century, the church began to receive the smiles of the world and the patronage of the state, and then it began to decline in Godliness."—surely an admission for a defender of one of the greatest state churches.

I have probably quoted a sufficient number of authorities to show the principle underlying the matter, and answer the question, Why Baptists Oppose a State Church; but I would like to offer one more, this from our own Dr. Goodspeed who was until recently at McMaster. He says:

"Baptists believe that church and state should be altogether distinct, neither attempting to exercise any authority over the other. They think this follows as a necessary sequence to the separate, though not opposed, constitutions, spheres

and Scriptural representations of the two, so that there need be no conflict, and hence no subjugation or lordship. The one is composed of the regenerate; the other of the bad and good. The sphere of the one is in things material and temporal, that of the other in matters spiritual and eternal. The state is to compel obedience by force, whereas, within the sphere of the church, there can be no compulsion, because in spiritual matters the soul has to do immediately with God, and no power is to step in between these two. The church, as an organized body, has then, strictly speaking, no relation to the state. It is only the members of the church in their individual capacity who bear such a relation in common with all others, as they have claims upon the state for protection, etc., and the state has claims upon them for the support and obedience which does not violate any higher principle of duty to God or man. Hence Baptists have ever been the most unflinching opponents of any union of church and state direct or indirect, and they have resisted unto death the assumption of the civil power to regulate religious belief."

This relationship has been expressed: The church may say, "You ought," but only the state can say, "You must."

Dr. Goodspeed continues: "All other denominations have, in the past, been united with the state as a state church, and the most still maintain that relation in some country. The Roman in Spain, Austria, etc., the Greek in Russia, the Lutheran in Germany, Sweden, etc., the Episcopalian in Great Britain, and the Presbyterian in Scotland, are still state churches, so-called, and are supported from the national treasury. The Congregationalist was formerly the state church of New England, and ceased to be only because compelled. The Methodist societies in England remained as a part of the Church of England and it was not the idea of their founder probably that they should ever become separate, and the Episcopal Church of England still claims that there has been no separation, and that they are a part of itself, while the Methodist societies were united with the Episcopal in Maryland and Virginia as the State Church, and remained so until forced to separate, notwithstanding their protest. It is to be doubted also, in view of the earnestness with which other denominations seek government patronage, and the avidity with which they accept it, whether these churches are prevented from becoming state churches to-day on principle or by want of power."

That the Baptist denomination has held consistently to the principle of separation and the broader principle of absolute liberty of conscience is shown in the following, also from the pen of Dr. Goodspeed:

"Baptists have ever held that the use of force to restrict or compel religious belief is worse than useless, even if it were admissible; because outward conformity is all this can effect, while it can prejudice the mind against the very opinion to which assent is given, thus inducing hypocrisy, which is an abomination to men and to God. They believe also that the sphere of religion is between the soul and God which no person has a right to invade—that compulsion here is but an attempt to make a man sacrifice conscience and duty to expediency and thus overthrow the very corner-stone of his moral constitution—that it seeks to make a man obey and disobey God, while he is conscious he should obey God rather than men—and that such compulsion therefore should be resisted with all the energy of which man is capable, as an invasion of rights which are sacred, of a liberty which is inalienable, of interests which are too grand to be sacrificed at any bidding, and of claims made by God himself, claims which must be kept inviolate even at the loss of property, or limb, or life. So we hear stout old Hubmeyer, the Baptist pastor of Waldshut, in the first half of the 16th century declaring, "Faith is in the heart, and you cannot force that by threats and chains. Thought and belief may not be obstructed by violence or fettered by disabilities, but are to toll free, in all travel and commerce of mind." In 1611 the London Baptist Confession of Faith was published, in which are these grand words:

"We believe that the magistrate is not to meddle with religion because Christ is King and law-giver of the church and conscience."

The cause of the union of church and state is perhaps a little beside the mark in this paper, but it is a profitable field for thought. On this point Dr. Newman makes these suggestive remarks:

"We can show as we believe that every important innovation upon the apostolical church order is evil in its tendency, and had been historically evil in its results. We could show for example that the perversion of the idea of the nature of baptism into a magical rite containing in itself means of grace and securing remission of sins led to the belief that without baptism there is no salvation. This in turn led to the introduction and adoption of infant baptism and hence to the discontinuance of effort to limit church membership to actual believers. This practice in time gradually facilitated the union of church and state, and the growth of hierarchy, with all the corruption inherent in state churches and hierarchical churches."

Dr. Goodspeed says the union of church and state is the natural result of infant baptism. "If pedo-baptists had power," says he, "they would introduce all into the church in infancy by baptism. It is the idea of pedo-baptism to make the church identical with the state in membership, and as a consequence, in character and spirit." What more natural, under the circumstances, than that the governments of the two should largely, at least, coalesce. Besides, consistency with the great argument for infant bap-

tism requires this ground to be taken. For if the Jewish Commonwealth and the Christian church are identical, and because infants were circumcised into the former so must they be baptized into the latter, must not the Christian church and the state be united because the political and the religious were united in the government of the Jewish people? On this point Dr. Walls states that "all state churches have practiced infant baptism."

A few noteworthy historical examples of the Baptist position on the church and state question may be mentioned.

Rhode Island was founded under Baptist auspices. Had Roger Williams and his people desired peculiar profits or monopolies or immunities, they might have had them. Had they chosen to exclude those who had persecuted and banished him, they might have done so. Had they chosen to establish the Baptist denomination, and visit the pains and penalties on all dissenting from their faith, they might have done so. Had they chosen to punish infant baptism, as others had done its neglect, they might have done so. On the contrary, "In the code of laws established by them," says Judge Story, "we read for the first time since Christianity ascended the throne of the Caesars, the declaration that conscience should be free, and men should not be punished for worshipping God in the way they were persuaded He requires."

And repeated are the instances in which state patronage had been, not only offered, but pressed upon the Baptists, and refused by them on principle.

In Virginia in 1784 when the Baptists had well nigh conquered in the struggle for religious freedom, a compromise was proposed in the form of the famous assessment bill. Everyone was to be taxed to support religion, but to have the liberty of saying to which denomination his tax was to be applied. The Baptists thought that this was an alliance of church and state, and that in it lurked the germ of persecution—that it was, in fact, persecution; and though they had as much to gain by it as any other people, as in the states their principles were rapidly spreading, they not only declined for themselves, but earnestly protested against and opposed it; and though part of the time—yea in the pinch of the conflict—they stood as a denomination almost alone, they succeeded in defeating it.

In Georgia in 1785 the law for the establishment and support of religion was actually passed, through the influence of the Episcopalians. It embraced all denominations and gave all equal privileges; but the very same year the Baptists remonstrated against it, sending two messengers to the legislature, and it was promptly repealed. In both Ministers and Members they were the most numerous denomination; and their ministers might have lived on the public treasury, and occupied every neighborhood, but they knew that Christ's kingdom is not of this world, and preferred to pine in poverty, as many of them did, rather than consent to the unholy marriage of the church and state.

(Continued next week.)

LITERARY.

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

The October number of the *Southern Farm Magazine* is one of the brightest publications we have seen. The editorials are strong and have a vein of humor which is most interesting. The "hits" are many of them fully equal to Mr. Dooley's. The editor evidently has all the old Southern high sense of honour—the noblest quality next to piety ever known among men. The price of the magazine is \$1.00 a year. If every number is as good as this one, we wish every Southern farmer had the magazine in his home. The editor is a good Baptist we understand, though, of course, there is nothing in a magazine for all farmers to indicate denominational preference. Published by the Manufacturers' Record Publishing Co., Baltimore, Md.

Contents of the *New England Magazine* for October, 1906: The Loyalty of the Senate, by David S. Barry; Democracy (poem), by Eugene C. Dolson; A Radical Forecast, by Frank Putnam; New England Women Humorists, by Kate Sanborn; Star Tears (poem), by George W. Oldham; The Loving Cup (poem), by Josephine Curtis Woodbury; Some New England Superstitions, by Clifton Johnson; The City-Country Club Plan, by Walter S. Newell, Ph. D.; The Passing of Summer (poem), by Harley R. Wiley; Legends of Old Newgate (continued from May issue), by George H. Hubbard; A Warren of the West, by Edward H. Clement; Ballads of Old Boston—The Flying Irishman (1754), by M. A. Howe; The Empty Vase (poem), by Emma B. Thayer; The Massachusetts Bench and Bar, by Stephen O. Sherman and Weston F. Hutchins; The Spinster (poem), by Frances W. Danielson; A Stern Chase (story), by Thomas J. Partridge; Editorials; Tickle-Town Topics; The Return (story), by Ruth B. Coady; Duluth, by Dwight E. Woodbridge; Editor's Table.

"Common sense," says Wendell Phillips, "bows to the inevitable and makes use of it."

SUNDAY-SCHOOL LESSON

SUNDAY, OCTOBER 28.

THE LORD ANOINTED IN BETHANY.

Matt. 26:6-16.

Motto Text—"She has wrought a good work upon me."—Matt. 26:10.

"Now when Jesus was in Bethany, in the house of Simon the leper."—Simon was a very common name among the Jews. He had been healed of his leprosy, no doubt by the Lord. Otherwise it would have been unlawful for any Jews to have sat at a feast with him. Bethany was a village on the Mount of Olives, about two miles east of Jerusalem. It was the home of Lazarus and his sisters. Luke 7:36-50 gives an account of another anointing of the Lord at a different time in his ministry. The failure to distinguish these separate anointings has caused some to do gross injustice to Mary of Bethany. There were two feasts: the first was in the house of Simon the Pharisee, and this months afterwards, in that of Simon the leper, in a different town.

"There came unto him a woman having an alabaster box of very precious ointment."—John tells us this woman was Mary, the sister of Lazarus and Martha; that Lazarus was one of those who sat at the feast and Martha served. It is thought that Matthew and Mark did not mention Mary's name that they might not bring the wrath of the Jews upon the family which was a prominent one. But John, writing long after, gives the name. The alabaster flasks were usually made of onyx alabaster with long narrow necks which let the precious oil escape drop by drop, and which could easily be broken. "The Jews, like all the other civilized ancient people, made much use of fragrant ointment, often rare and of great price."—Broadus. What we call ointment is a salve, the word here means a liquid.

We learn from John that there was a pound of the ointment—a Roman pound of twelve ounces—and that it was spikenard. Spikenard is a plant allied to valerian, which is now found in the Himalayan region. It is intensely fragrant.

"And poured it on his head, as he sat at meat."—Breaking the delicate alabaster flask. She anointed his head which was a customary honor to Rabbis, though such costly anointing was not known. And then to show her great love, gratitude and adoration, she poured what was left of the perfume upon his feet and wiped them with the hairs of her head.

"But when his disciples saw it, they had indignation, saying, To

Liver and Kidneys

It is highly important that these organs should properly perform their functions.

When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story.

The great alterative and tonic

Hood's Sarsaparilla

Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it

what purpose is this waste?"

They saw the money involved; they had no thought for the great love expressing itself. The murmur was begun by Judas, and taken up, as murmurs so often are, by better men who knew nothing of his thievish motive.

"For this ointment might have been sold for much, and given to the poor."—For three hundred pence. A Roman penny was about seventeen cents, but it was the price of a day's labor, and in those days the purchasing value of money was much greater than now. This ointment represented a year's work. That she should have used such a quantity shows that the family of Lazarus was quite wealthy.

"When Jesus understood it, he said unto them."—The murmuring went on in a low tone. It is evident that some one of them remonstrated with Mary, for the Lord adds, "Why trouble ye the woman? for she hath wrought a good work upon me."—The word translated "good" is a strong one; it means a noble, honorable work. "The spirit which offers precious things simply because they are precious is a good and just feeling, and as well pleasing to God and honorable to men, as it is beyond all dispute necessary to the production of any great work in the kind with which we are at present concerned."—Ruskin.

I may be wrong but I love to see in this act a recognition by Mary, partly unconscious it may have been, of the divinity of the Lord. The greatest teachers were anointed with oil. She anoints the Lord with spikenard to show that he is far greater than they. These teachers had their heads anointed; she anoints his feet in token of his superiority to all other men, with the spirit of John the Baptist when he said he was not worthy to stoop down and unloose the latchet of his sandals. Thus in her heart, and as plainly as she could in action, Mary anticipated Thomas' words, "My Lord and my God."

"For ye have the poor always with you; but me ye have not always."—The time of his departure was nigh. What she did to honor him must be done quickly. The one who loved and honored the Lord most would be the one who would most joyfully do for his poor saints, left as a legacy to them.

"For in that she hath poured this ointment on my body, she did it for my burial."—Whether this means that Mary had a thought of his burial in her mind we cannot say. The Lord tells them he was soon to be buried, and that circumstance was in itself sufficient justification for the great expenditure. No one counts any expenditure which is within one's means when done to honor the dead.

"Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."—The Gospel was to be preached in all the world. No monument has ever equaled this; none is so enduring. Nineteen centuries have passed and Mary's deed is being told today in more than three hundred languages.

"Then one of the twelve, called Judas Iscariot, went unto the chief priests."—And wherever the Gospel is preached in the whole world is the traitor's story told, an awful memorial of him. His anger at not getting hold of the money, and at being rebuked, seems to have decided him. He must have

meditated this treachery before. He is bold in his shamelessness, and asks what they will give him, putting no cloak on his avarice and his treachery. They offered him thirty silver shekels, about \$20, the usual price of a slave. It was a small amount but he agreed to take it, and then watched for an opportunity to do his work. The contrast between Mary and Judas is as great as it could be between human beings. Every one of us who is not loving the Lord supremely; every sinner who has not repented of his sins and sought God's pardon, is in a very true sense selling his Saviour. And what are you getting for the sale?

DR. MINIFIE INTERVIEWED.

EDUCATION ACT, "DAGGERING," ETC.

Dr. Wm. C. Minifie, of England, was interviewed by a representative of the WESTERN RECORDER as follows:

Q. What about the Education Act?

Ans. This act was conceived by the Convocation of the Church of England and was forced through Parliament by Balfour, using what is called the Guillotine, cutting off discussion. The late government had a large majority. All the Welsh members, led by Lloyd George—a Baptist—left the house in disgust. The bill is called the Bishop's Bill, and it levied rates [municipal taxes] to pay for ritualistic teaching. Of course we could not voluntarily pay such rates.

Q. Were you among the "passive resisters?"

Ans. Most emphatically. I was twice sentenced to jail, but they did not dare to imprison me. I had occasion to visit a murderer in jail, and while there I said to the warder that since he had me under lock and key, he had as well keep me there. He smilingly replied that I had better go. The jail was not intended for such.

Q. What of the future of this Education Bill?

Ans. That was a main issue in the last election, and the overwhelming victory for freedom, means that the iniquitous measure shall be entirely recast. A new bill has passed the Commons, and is now before the House of Lords. They dare not throw it out, but they will mutilate it all they can. Just what will be the end is not yet clear. Both the Roman Catholics and the High Church party are doing their utmost to make even the present bill serve their purposes. This bill is not wholly satisfactory to all of us. Personally I favor the American principle, and I regard that as the only real solution of the difficulty.

Q. What about the relations of the Spurgeon Baptists to the Baptist Union?

Ans. Since the famous "Down Grade" controversy, the Metropolitan Tabernacle and many other Baptist churches have held aloof from the Baptist Union. Pastor Thomas Spurgeon regards it as impossible to again be connected with the Union, so long as the official censure of that body on his father, Charles H. Spurgeon, remains unrepealed. An effort was made to get that censure repealed, but the Baptist Union refused to repent it though they passed complimentary resolutions concerning Charles H. Spurgeon and decided to erect a statue of him. This statue was unveiled during the World's Baptist Congress last summer, but the Spurgeons, and those who sympathized with them,

would have nothing to do with it. Subsequent events have proved the correctness of Mr. C. H. Spurgeon's strictures on some members of the Baptist Union.

Q. Why was it that Spurgeon withdrew from the Baptist Union?

Ans. Because leading members of that Union repudiated fundamental truths which he believed to be vital. And since the Union not only refused to take action, but specially honored those men, he could not conscientiously remain. He said his conscience would not allow him to remain with those who repudiated the atonement of Christ and denied the authority of Scripture.

Q. Why did the Spurgeon Baptists and the strict Baptists of Great Britain generally give no support to the World's Baptist Congress?

Ans. Because it was controlled by the Baptist Union, and they felt they could not consistently take hold so long as that censure on Spurgeon remained unrepealed.

Q. Is it likely that the breach between the sound and the unsound Baptists in England will soon be healed?

Ans. Until the Baptist Union is prepared to repeal its censure on Mr. Spurgeon, it seems useless to hope for any closer union than exists at present.

Q. To what extent do you think unsound views on the atonement of Christ and the authority of Scripture prevail among the members of the Baptist Union?

Ans. I have no hesitancy in saying that the great majority of the present members of the Union are true to the faith, though they allow great latitude. So long as a preacher believes in baptism by immersion and accepts the deity of Christ, no further questions are asked.

Q. What about the Baptist Union's "dagging" certain preachers?

Ans. While the Union asks no questions about the theological position of a minister, it is very particular about his academic status. Only ministers trained in certain British colleges are recognized. Students, for example, from Harley College and Dunon College are dagged. The dagger by a man's name means that he is not recognized as a minister by the Baptist Union. Ministers from America who have graduated at denominational colleges, are required to stand an examination before being recognized. Unless their degrees have been conferred by one of the larger institutions, like Yale or Harvard, they are rejected, and these degrees are not allowed to appear in the Baptist Hand-Book.

Q. How do the "dagged" brethren relish their "dagging?"

Ans. They resent it strongly; and they are seething with revolt. And unless the Baptist Union mends its ways, it will be faced by an embarrassing situation.

HOME MISSION DAY IN SUNDAY SCHOOLS.

A Sunday in October of each year has been set apart as Home Mission Day.

We offer some suggestions to the superintendents for the occasion:

1. Let the pastors help the superintendent. They can put in a strong word and do great good.
2. Let the teachers join heartily in the effort and see that their classes have a part in the work.
3. Let the general collection for that day, as well as the special gifts, go for the church building fund of the Home Mission Board.

4. In some cases it may be inconvenient or impossible to use the same Sunday. Then use the next best day as soon thereafter as possible.

We ought to have thousands of dollars come from these various sources. Last year we received as much as \$50 from one school. There are many schools that can do as well, and thousands can send small amounts. Let us pray the Lord for liberality. In sending forward the money let treasurers state that it comes from the school's "Home Mission Day." And may the Lord bless the givers as well as the gifts.

B. D. GRAY, Cor. Sec'y.

LIBERTY COLLEGE.

In our school life this year we have introduced an innovation. One Friday evening in each month we have set aside as missionary evening. The first one for the year was last Friday evening, October 5, and we were indeed fortunate to have Bro. W. M. Stallings, of Smith's Grove, to address us on this great subject which is so dear to his heart.

The young ladies and teachers in the College Home were all in attendance and thoroughly enjoyed the meeting.

We have recently gotten "Glorious Praise" to use in our song services and the singing was uplifting on this occasion. Bro. Stallings brought us a real heart message, and the initial meeting was a decided success.

We are looking forward to a great meeting in December, when we are to have Bro. W. D. Powell to preach in our chapel twice a day for a week or ten days. Brethren, please pray for us.

J. HENRY BURNETT.

Glasgow, Ky.

NORTH BEND ASSOCIATION.

North Bend Association met on 10th inst. with Erlanger church. J. C. Revell re-elected Moderator and S. M. Adams assistant. Bro. Castleman, one of Kentucky's foremost young lawyers, who had served efficiently as secretary for many years, declined re-election, and Dr. W. H. Stacy was chosen. Pastor Gwaltney, of Calvary church, Covington, delivered the introductory sermon. It was able and eloquent. Reports from churches showed growth along all denominational lines. Pastor Andrews' church, Emanuel, Covington, had the greatest number of conversions and baptisms. Pastor Beagle's church at Latonia had a prosperous year. Rev. Logan Vickers, the successful pastor of Ludlow church, was deservedly happy. He became pastor nine years ago, the church was in debt \$9,000; now the debt is paid. Dr. J. G. Bow and Pastor Vickers will dedicate the building the 4th Sunday in this month. Pastor Wood of First church, Covington, is doing a great work. He is the right man in the right place. Evangelist Argabrite preached at night, and Dr. C. G. Skillman preached at 11 a. m. next day.

The following pastors were present: Revs. T. L. Utz, J. M. Fowler, J. S. Wilson, J. I. Hills, of Walton, S. H. Burgess, E. H. Maddox, former moderator Davies County Association, W. S. Taylor, of Bellevue. Visitors: Pastor John F. Hergert, Ninth Street church, Cincinnati. Elder J. T. Marksbery, "the church builder," Editor L. C. Kelly, of Kentucky Issue.

Brother Utz has regained his health and again he is pastor. Bro.

Fowler has a church in suburbs of Cincinnati and one near Newport. He is doing the best work of his life.

North Bend is one of the best Associations in the State. By the courtesy of the model superintendent of the Louisville & Cincinnati Packet Co., Mr. C. C. Fuller, I journeyed to and returned from Cincinnati on boat. Mr. Fuller commenced as messenger boy and then became agent, a position he has honorably filled for about 30 years. Found the officers and crew very accommodating, and it was a most enjoyable trip every way. While in Erlanger enjoyed the hospitality of my friend and brother, E. B. Sayers and family. His house was crowded, but all were welcome. Pastor Stewart, of Erlanger church, and his wise committee made ample provision for the comfort of all messengers and visitors. The collections for Ministers' Aid and Orphans' Home were the largest I have seen at any District Association this year.

H.

RAMBLES IN WALES.

Monday, June 11, I left Aberdare for Treorky, Rhondda Valley. Sunday and Monday, June 10 and 11, the Refuge Baptist church (Welsh) held its annual meetings, when the Revs. D. Price Merthyr and H. W. Jones, of Lanelly, Caermarthenshire, preached. They had preached on Sunday, and Monday morning and evening I preached with them. This is one of, if not the largest, Baptist churches of the Rhondda Valley. It has had as its pastor since 1869 the Rev. W. Morris, D.D. It is not too much to say that Dr. Morris is one of the leading men of Wales, greatly beloved by the denomination at large. This church is greatly honored also in having as the leader of its singing Prof. Wm. Thomas, who is also the leader of the renowned Royal Male Party of Wales. This party will be brought to America in October and will hold a series of concerts in the States this fall and winter. A son of Dr. Morris, Rev. T. D. Morris, now pastor at Warrior Run, Pa., graduated from Crozer Theological Seminary June, 1905. After the above meetings I rested that week at my cousin's home at Gadlys.

Saturday evening, Sunday and Monday, June 16-18, the Nebo Baptist church (Welsh), Ystrad Rhondda, held its anniversaries, at which Mr. J. Jenkins (Gwili), of Oxford University, and the writer preached. We had very large gatherings and excellent meetings. Mr. Jenkins is one of the most noted poets of Wales—a truly poet-preacher, and one of the most genial brethren I ever met. This is the oldest Baptist church in the Rhondda Valley. The first baptism in this valley is said to have been administered in May, 1785, by Maurice Jones, when six were baptized, one of whom, David Oliver, who subsequently became pastor of the church. Nebo was organized in the summer of 1785 with fifteen members. David Oliver was its first pastor. Since Mr. Oliver's time it has been served by the following pastors: 1808-1813, David Griffiths; 1814-1820, Benjamin Davies; 1821-1849, David Naunton. During Mr. Naunton's ministry two branches of the church were incorporated, Zoar Dinas and Ithanus Treherbert. 1851-1853, Owen Griffiths; 1855-1858, Evan Howells. During Mr. Howells' ministry a new chapel

was built. 1861-1877, J. Rufus Williams. During his pastorate three new churches were formed by Nebo—Noddfa (Refuge), Treorky, referred to above, Hebron, Ton, and Zion, Pentre, the latter is an English church. Mr. Williams was an able man and a noted writer; he died here and his memory is greatly honored; his widow, Mrs. Nest Williams, is still a member of the church. In 1879 the present pastor, the Rev. A. Williams, came here from Garn, North Wales, and has been here all these years, greatly respected and very successful. Mr. Williams and the writer were baptized together July 20, 1859, at Pysgah, Pyle, by the late Rev. John Roberts (Roberts Fawr).

Bro. Gwili and I were the guests of Pastor Williams and his excellent wife during the above meetings, and we had a very pleasant time. The progress of the Baptists in this valley during the last 37 years has been wonderful, as may be seen from the following statistics which Dr. Morris, Treorky very kindly furnished me:

At the beginning of 1869 there were in the Rhondda Valley 7 churches, 745 members and 823 in the Sunday schools. At the Association which was held in June that year at Caerphili, Noddfa, Treorky and its pastor, Rev. W. Morris, were received into the Association, also Hebron Ton, at the close of 1869 we had in this valley 9 churches, 1,054 members, 1,183 in the Sunday schools and 6 pastors. The progress from 1869 to 1905 has been as follows: In 1905 we have 50 churches, 11,936 members, 12,374 scholars in Sunday schools, and 43 ministers. They have accommodations in their meeting houses for 30,000, with a population of 120,000. Total valuation of property £160,000; total amount of debts paid from 1869 to 1905, £900,000. Of the above we have 32 Welsh churches and 18 English churches. Welsh members, 8,779; English members, 3,157; Welsh scholars, 8,415; English scholars, 3,959. The Lord has done great things for us in this valley. JOHN T. GRIFFITH, Edwardsdale, Pa.

DEAR RECORDER:

Dr. W. D. Powell was with us in a two weeks' meeting beginning September 12th. Much good was accomplished. Our beloved brother showed himself a workman that needeth not to be ashamed. But we all feel that he left far too soon. His abrupt departure created a disappointment from which it is hard for us to rally. There were fifteen received for baptism, one restored and seven taken under the watchcare of the church till they could secure letters.

While the meeting was in progress we raised one hundred dollars to pay off a debt the church has been owing for several years. Dr. Powell engineered the effort in a masterful way.

I have just closed my first year as pastor here, and have many reasons to be grateful for the success that has attended my efforts. There have been forty-nine received into the fellowship of the church, nearly 40 per cent of whom have come in at the regular services. The church has raised nearly three times as much for missions as in any year of its past history, and with the lifting of the debt above mentioned we have spent over \$200 on improvements. But this is so small a part of what needs to be done that we are greatly burdened with the task before us, and earnestly ask an interest

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in the prayers of God's people. By reason of the large number of students here from the mountains we have a great opportunity for doing good. "A great door and effectual work is open unto me, and there are many adversaries." AMOS STROUT, Berea, Ky.

Heroes are men braced by convictions. Don't be afraid to form positive ones.

FOND OF PIES
But Had to Give Them Up.

Anyone who has eaten New England pies knows how good they are. But some things that taste good, don't always agree. A Mass. lady had to leave off pie, but found something far better for her stomach. She writes: "Six or eight years ago chronic liver trouble was greatly exaggerated by eating too much fat meat, pastry and particularly pies, of which I was very fond. "Severe headaches, dizziness, nausea followed, and food, even fruit, lay like lead in my stomach accompanied by a dull heavy pain almost unbearable. I had peculiar 'spells'—flashes of light before my sight. I could read half a word and the rest would be invisible. "A feeling of lassitude and confusion of ideas made me even more miserable. I finally decided to change food altogether and began on Grape-Nuts food which brought me prompt relief—removed the dizziness, headache, confused feeling, and put me on the road to health and happiness. It clears my head, strengthens both brain and nerves. "Whenever I enter our grocer's store, he usually calls out 'six packages of Grape-Nuts!'—and he's nearly always right." Name given by Postum Co., Battle Creek, Mich. "There's a reason." Read the famous booklet, "The Road to Wellville," in pkgs.



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TRUE GLADNESS.

Be glad when the flowers have faded?
 Be glad when the trees are bare?
 When the fog lies thick on the field and moors,
 And the frost is in the air?
 When all around is a desert,
 And the clouds obscure the light,
 When there are no songs for the darkest days,
 No stars for the longest nights?

Ah, yes, for truest gladness
 Is not in ease or mirth;
 It has its home in the heart of God,
 Not in the loves of the earth.
 God's love is the same forever,
 If the skies are bright or dim,
 And the joy of the morning lasts all day
 When the heart is glad in him.
 —Christian Work.

Our Pulpit

A PATRIOT PATRIARCH'S
 LAST WORDS.

DR. JOHN CLIFFORD, M.A.

"By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones."—Heb. xi. 22.

The writer of the letter to the Hebrews is giving a series of descriptive sketches of the courageous faith of the more illustrious builders of the city of God; and when he comes to the patriarch Joseph he fixes upon the words uttered by the aged patriot in the chamber of death: when he speaks, with assured conviction of the glorious future of the Israelites, of their departure from the temporary place of exile, and entrance into the land promised to Abraham, Isaac, and Jacob; and so certain is he of that advent, that he requests that his body may be embalmed according to the customs of the Egyptians, carried with them in their wanderings, and at last placed in the homeland.

Why does the artist select this particular moment in the hero's life for his picture?

Not because there is any lack of material illustrative of conquering faith and persisting obedience in the other parts of his career. No: It abounds. Joseph is a man of faith and courage and hope "all compact." He is schooled out of the exaggerated vanities and irritating self-conceit of his youth, in the pit into which his brothers drop him: by the Ishmaelites to whom they sell him: in the house where he is so fiercely assailed by the wife of Potiphar, and finally in the Egyptian goal. Out of these experiences he comes with his soul cleansed of pride and self-sufficiency, and with a faith in the living God that glorifies his manhood by the greatness of his achievements and the splendor of his services.

Why, then, I repeat, are these last hours of his 110th year taken for his portrait?

Because they are the crowning of his career, the finest flowering of his confidence in God, the supreme expression of the strength of his inmost soul. There is more heroism in the speech of the dying man than when in the house of the Egyptian officer he hurled his defiant resistance to the temptation which so seductively attacked him, and stood forth clad in the robe of

his stainless purity. Nor did any of his achievements as the director of the empire, through a severe agricultural crisis, in which he bore himself with faultless tact and wrought with superlative wisdom, equal the calm heroism and unshakable optimism of his soul in his last hour.

For this is the time when flesh and heart are failing! Think of it, aged men and women! It is the time when the forces of the body and of the spirit are oozing away, that he shows the invincible strength of his valorous soul and speaks confidently of the exodus of Israel and of the ampler development of its life in the land of promise!

"Call no man happy till he is dead," said Solon, and coined in the unforgettable phrase the current distrust in the capacity of men to maintain the sovereignty of the inward spirit when the outward man is decaying day by day. It is a time of moral peril; but this man 110 years old escapes, and in this critical hour shows the distinctive quality of his faith, the essential soul of him and of it, ruling him though he is dying; a faith that makes him an incorruptible and all-hoping patriot; constrains him to identify himself and his fortunes with his people, and to give such instructions concerning his body as will make him a powerful witness to the faithfulness of God to the Word He has spoken, and to the righteousness of faith in that Word and in Him who speaks it.

Let us look at this supreme hour in the patriot's life, as revealing

I.—The Self-Suppressing Energy of His Faith.

Nothing is more remarkable than the fine humility of this ripened soul as contrasted with the swollen vanities of his early notions of himself and of his immeasurable importance to his family. Recall those dreams for a moment. In them he is the "soul and centre of every sphere." Now self is gone. It is entirely out of sight. No personal anxiety darkens his last minutes. No consideration for his greatness and fame disturbs the serenity of his soul. Not a regret about work unfinished, but a bright outlook of work going on, of harvests to be reaped from the seed that had been sown. "I die," he says, and he could not forget what his removal meant to his brethren. He had been their saviour, their refuge in the day of trouble, their shepherd in the time of their scattering. To him they owed their peace and prosperity, and his removal menaced both. He could not fail with his clear vision and big heart to see their peril, and so he becomes an apostle of peace and hope in his death.

"I die, but God will surely visit you and bring you up out of this land unto the land which He swore to Abraham, to Isaac, and to Jacob." His farewell is a "Comfort ye, comfort ye my people, saith your God": a prophet's "Take you to the stronghold, ye prisoners of hope," even to-day do I declare "God will visit you." As he leaves his brethren he quickens their faith in their God and in the future of their commonwealth. Friends, that is the way to die! But we must live in Joseph's way if our last end is to be like his. A man cannot say great things on his death-day if he has been talking mean, selfish, empty or useless things all his life!

The request of Joseph concerning his "bones" wears, I dare say,

to some of us, an aspect of concern for himself, but really it is only an additional and emphatic witness to the patriotic quality of his faith and the quenchlessness of his hope. The ruling passion, "love of his brethren," is strong in death. I will not say that such close contact as the open-minded Joseph must have had with the Egyptian religion, with its emphasis on the care for the dead, its dominating solicitude for the life after death and its minute and reverential regard for the body, may not have influenced his mind; but it is clear to me that it is not the resurrection of his embalmed body to share the life of Israel in the future, that inspires his farewell words, but his eagerness to feed the faith and hope of his brethren in the sure leadership of God. True seer that he is, their future fills his vision, and their needs quicken his patriotism. He was, and always had been, a true son of Jacob and Isaac and Abraham, and a sincere brother of Reuben and Judah. In Egypt he was an exile, and never forgot his father's house. Not his Egyptian name, not even his Egyptian wife, still less his Egyptian greatness and glory, had alienated his heart. As the faith of Moses incarnated itself in uncomplaining endurance for forty years of the severest spiritual discipline, and that of Abraham in a splendid venture into a trackless desert at the bidding of the God who had chosen him, so the faith of the patriarch Joseph clad itself in the self-suppressing, pure, and far-seeing patriotism of his farewell appeals and aspirations. Thus, "by faith" Joseph built the city of God in a day of impending trial and prolonged and acute suffering. He uttered his evangel and showed the enormous strength of his own confidence in the Gospel he preached, by asking his brothers to take his bones with them when they left the land of exile, and let them sleep in the Canaan to which they were going.

II.—The Completeness with which He Identifies Life with God.

But looking a little deeper we see the *idea* that is the soul of his faith, the truth on which it rests, the revelation from which it derives its strength.

Joseph's patriotism is rooted in the idea that God makes each man for his work, and his work for each man: that all life is a God-directed order, and each life educated and developed under His wisdom. He saw it in all the successive chapters of his book of life. He learnt it where so many precious truths are learnt: not amid the plenty and ease of home; but when he was robbed of its delights and shut up in a city where "no one cared for his soul" but God, but God was enough; and God taught him that fundamental article of a true belief, that human life is a divine order. He saw it early; never lost sight of it. It shines like a brilliant star in the darkest night of his life. It is the thread of gold woven into the web of his character. It keeps him, when he comes into contact with the corruptions of courts, from yielding to their temptations. It sustains him in the sharp contrasts and swift vicissitudes of his lonely life, so that he bears himself with steadfast soul and unbroken calm. It is the burden of his message to his brothers when conscience-smitten and awe-filled they listen to Egypt's viceroy, knowing that he is their brother: "Be not grieved nor angry with yourselves that ye sold me hither; for God did send

me before you to preserve life..... God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance," and a third time he repeats it, and with added strength, saying, "So now, it was not you that sent me hither, but God." It seemed altogether different. It looked as though they, and they alone, had done it, and that he owed to them all the trouble and suffering of his life, banishment from his home and father, slavery and imprisonment. Their hard hands had indeed, roughly hewed his path, but God was above all and through all, shaping his character, controlling his course and its issues, so that young Israel might have a refuge in the day of trouble, the finest existing school of civilization for its education, and the most effective preparation for its high destiny. That faith was his strength. He was the child of the promises. His life was a part of the Divine order that could not be broken.

Ah! it is hard to keep a faith like that alive in all the change and contradiction and cruelty of life; to feel at heart that One above in perfect wisdom, perfect love, is working for the best.

Evil plays so large a part in our life that we cannot find room in it for God. Deluges come so often, some partial, sweeping away the beautiful edifices we have reared at the cost of thought and prayer and pains; others universal, pouring out their destructive energies over every field we have, and leaving us nothing but a wide waste of threatening waters, and an oppressive load of painful memories, so that our faith in the righteous order is strained to utter breakdown, and we collapse as the wicked taunt us, saying, "Where is now thy God?" Heartless brothers; employers it may be, use us, get all they can out of us, and then sell us to the first Ishmaelites who come by and will give the price. But "to the upright there ariseth light in the darkness," even the light of the Divine rule, that aims distinctly at well-being, and advances it by these seeming retrogressions, secures progress through hindrances, victory by defeat, and gain by loss; and we say, "You and you sold me; you wronged me here; you maligned and wounded me there"; but God was above the transaction—as your consciences witness—and He made it subserve His world-redeeming and world-building ends. It is true. I bear my witness strongly and distinctly this day, and were it fitting could sustain it by facts I have myself seen—"all things," the worst things, opposition, persecution, disaster, the worst things "work together for good to them that love God," and want nothing so much as to serve Him in the service of men. Fall in with God, and nothing can hurt you. Agree with Him quickly and with His plan. Agree gladly. Recognize your place in His order, and fill it promptly, and leave all the issues to Him. Let your life be simple, obedient, calm, joyous, through an unquestioning trust in the living and loving Father who is building up His Divine society, and knows how to do it better than ever we can. Through Egypt is a long road; but it is best way to the land of promise.

III.—The Strong and Death-Defying Hope in the Progress of Man.

But "faith," our writer tells us is a well-grounded assurance of that for which we hope, a conviction

of the reality of the things we do not see. So it is. The old man is dying. He knows it. But his sight of the future is undimmed and his passion for spiritual progress unabated. He places the ex-

54,600 Meal Did Him No Good

How One Man Wasted 50 Years of His Life. Thousands Like Him.

"What's the use of eatin', anyhow?" said the serawny dyspeptic to his rotund, prosperous-looking friend. "Here I've been eatin' three times a day, and sometimes twice a day, for 50 years, and look at me. I'm rawboned and skinny, still at the bottom of the ladder, sour on the world, and a pessimist. I know it, and I can't help it. If I had it to do over again, though, I would take care of my stomach, for I don't believe I ever really relished a meal in my life, not even mother's Christmas dinners, and I firmly believe that my way of eatin', or whatever it was, brought along with it darkness and impossibility of success."

"You're right," nodded his companion. "Of course, that isn't always the case. But in this age we must not only 'Trust in the Lord and keep our powder dry,' but we must swallow sunshine with our food. Cheerfulness, especially while eating, which is the most essential act of man, is as necessary to him as sunshine is to the flowers. Nothing normal can be produced in darkness."

"But this is what you haven't been doing, Mr. Dyspeptic. Your brain and your stomach, remember, are twins, and you have to treat them accordingly. Why not start now and repair the damage you've done. It is never too late, you know."

"You mean at my age? And suppose you can't always get the sunshine?"

"Absolutely, yes. Science has made it possible to get the sunshine, the health and the strength that your stomach needs, all put up together in little tablets. They call them Stuart's Dyspepsia Tablets, the most effective tablets in the world for this very thing. One ingredient in these tablets digests 3,000 grains of food without the help of the stomach. Two tablets after each meal can do more work, quicker work and better work, in digesting a heavy meal, than the stomach can itself. The stomach need not work at all. Stuart's Dyspepsia Tablets does all the work, and gives your jaded stomach a rest, the rest it needs. Meanwhile you cure yourself of brash, irritation, burning sensation, heartburn, sour stomach, acidity, fermentation, bloat, and the worst cases of dyspepsia and indigestion. You get rid of these for all time. And then, besides, you can eat all you want and whenever you want, and you will also relish mother's Christmas dinners if you will take Stuart's Dyspepsia Tablets after eating. That's the sunshine I was talking about. Then your face will reflect the internal change going on, you'll be more energetic, your mind will be clearer, you will have more confidence in yourself, you'll be happier, and you'll be yourself again."

"Your heart will change and you'll feel rosy. You'll enjoy your meals—and live. Let's walk down to the drug store and let me introduce you to one little package of these Stuart's Dyspepsia Tablets. You can get them at any drug store in the world for only 50c a package. It is worth it, Mr. Dyspeptic."

odus of Israel before everything else, and only talks of his "bones" being carried into the Holy Land, because of his clear vision of the coming glory of Israel. He has been on the throne of Egypt, but he has not forgotten his own house and its predestined fortunes. He clings to the promises. He had carried his father Jacob's remains to the promised land; for his eyes were in the future. Real faith in God embraces a great future for our race. It cannot be content with the narrow present, or shut up within the brief to-day. God is great and high and ever advancing, and fellowship with Him makes us partakers of His great aims, high ideals, and advancing energies. The great and universal men, who change the face of the world, inspire and influence all hearts, embody ideals, and make nations, are always "seers," and have their eyes in the future. Abraham sees "the day of Christ." It must come, because God is God, and God is the Redeemer. Moses spoke of a prophet like himself, who would take up his work, and push it nearer the goal of perfection. So Joseph saw the expanding family life of Israel; the growing, God-led, God-visited people, and sang his swan song of faith and hope.

For faith in God carries faith in man's advance, in his sure, if slow, spiritual growth, in the perfection of society and the ascendancy of righteousness, peace, and joy. God is the God and Father of us all, and lives for us all; and, therefore, in the face of the evil that is in man, the cowardice of Reuben, the lawlessness of Simeon, and the cruelty of Levi, He creates and inspires the one good, true, and believing soul of the family, and by him provides against the destructive famine, arouses the consciences of the guilty brothers, educates and moulds their characters, and that of their successors, for the missionary work they were to do in the world. We can see it now. Whilst the web was being woven, the golden threads were out of sight, but when the work is done and the machine has stopped we see the whole pattern, as in the clear-shining of the mid-day sun. This rude Hebrew youth is carried into Egypt, and placed at the spring head of the forces of civilization, brought into close personal contact with its regular and orderly government, its advancing commerce, its land laws, its agriculture, its established and earnest religion, its accumulated learning, and so he becomes a channel through which the divinely-created, intellectual, political, moral and religious wealth of the Egyptians enters into the life of Israel and of the world. Through Joseph first, and next through Moses, Egypt comes into permanent connection with the life and progress of mankind. Not yet do we know our unfathomable debts to the past in any direction, least of all to the Egyptian people through Joseph and his house.

And is not the same device, "God did it," traceable on the extended walls of our British history? Through all the chaos and disorder, recklessness and revolution of our ancestors, there is a Divine purpose and a Divine energy working out for us a future rich in promise for all the sons of men. By the sweet devoutness and heroic unselfishness of King Alfred, by the arrival of the robust and energizing Normans, by the sturdy and saintly Cromwell, by the revolution of William of Orange, by the creation of the

United States, by the extension of our empire into, and an absorption of, the life of India and Burmah, by our follies and wrongs in South Africa, and the penalties inevitably following, and by our dispersion over the continents and isles of the world, God has been educating us to become, along with others, teachers, pioneers, and evangelists, in chief, of all men. Already the English-speaking race numbers more than one-fourth of the population of the globe. We live in all regions, grapple with all difficulties, and look forward with a mighty hope to the great share assigned us in saving and serving mankind. May the God of all the families of the earth keep us simple-hearted, truth loving, unselfish, pitiful to the weak, and ever loyal to His kingdom and righteousness!

IV.—Makers of Nations.

The making of the nations is in the hands of its true and trusty souls who expel selfishness by the love of God, self-will by obedience to the Divine order and despair of the progress of man by a living hope in the redeeming God.

It is Joseph who is "crowned amongst his brethren"—Joseph, not Reuben. The firstborn is deposed. Instability cannot rule, for it cannot guide. Reuben must give way to the stronger soul of the boy he loves. Cruelty pulls down and destroys. Weapons of violence may keep off a foe, but they do not guarantee primacy of political power. "By faith" Joseph gains his place, and "by faith" he holds it after his death, advancing his formative and inspiring influence in the life of the people, through that commandment concerning his bones.

For Moses honoured the sacred oath of Israel. The embalmed body was carefully preserved till the exodus, and then was taken to the land of Canaan, and finally laid to rest in the piece of ground bought by Jacob at Shechem, under the shadow of Mount Ebal. What work that coffin wrought, who can say? How that memorial of the great man's persisting faith fostered confidence in the reappearance of God, fed hope and fostered zeal, no chroniclers tell! It was history. The past was dramatized in that sarcophagus. By it Joseph, being dead, continued to preach the future greatness of Israel. It was a memorial, and by it the ancient culture, government, and ideas of Egypt continued to fashion the thought and work of the descendants of Jacob. It was a witness of the "dead but sceptred spirit, who still from his urn" nourished the patriot life of his brethren.

Patriotism is fed from three perennial fountains—

God, the Home, and History.

God is the supreme politician; He is the maker of nations and peoples. He does not leave us solitary, but setteth us in families, cities, nations, and empires. No part of our life is strange to Him; He filleth all in all, and in His Divine administration helps each citizen to find his place in the plan of God, to see his duty, to cast out evil, and to build for righteousness and peace. "To the Israelites," says Ewald, "therefore, the world of the patriarchs became a sort of grand ancestral hall, in which he sought and found the best types of all forms of domestic virtue; but these, the highest types, are generally the fathers and mothers. Not till Joseph was



One of the essentials of the happy homes of to-day is a fund of information as to right living and the best methods of promoting health and happiness. With proper knowledge, each hour of recreation, of enjoyment and of effort may be made to contribute to that end and are of not less value than the using of the most wholesome foods and the selecting of the best medicinal agents when needed. With the well-informed, medicinal agents are used only when nature needs assistance and while the importance of cleansing the system effectually, when bilious or constipated, has long been known, yet until within recent years it was necessary to resort to oils, salts, extracts of roots, barks and other cathartics which were found to be objectionable and to call for constantly increased quantities.

Then physicians having learned that the most excellent laxative and carminative principles were to be found in certain plants, principally in the leaves, the California Fig Syrup Co. discovered a method of obtaining such principles in their purest condition and of presenting them with pleasant and refreshing liquids in the form most acceptable to the system and the remedy became known as—Syrup of Figs—as figs were used, with the plants, in making it, because of their agreeable taste.

This excellent remedy is now rapidly coming into universal use as the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually without disturbing the natural functions and without unpleasant after effects and its use may be discontinued when it is no longer required.

All who would enjoy good health and its blessings should remember that it is the one remedy which physicians and parents well-informed approve and recommend and use and which they and their little ones alike enjoy, because of its pleasant flavor, its gentle action and its beneficial effects.

Syrup of Figs is for sale by all reliable druggists, at the regular price of fifty cents per bottle, in original packages only, having the name of the remedy—Syrup of Figs—and the full name of the Company—California Fig Syrup Co.—printed on the front of every package.

CALIFORNIA FIG SYRUP CO.
 Louisville, Ky. San Francisco, Cal. New York, N. Y.

the type of the best of brotherst and the closest fraternal union found." But the root of patriotism is brotherhood, and the soil of brotherhood is the home. And so, not till Joseph did a noble and pure patriotism find appropriate embodiment. Brotherhood is the spring of patriotic fervour, aspiration, and service; and the home is the nurse of brotherly affection, the bond of souls, the surest tie between the life of the unit and of the nation. Joseph owed to God and his father Jacob the big heart of love he carried for his brothers and his people.

"Christians are the soul of the world," said the writer of the Epistle to Diognetus.

What our politics need is soul;

therefore, Christians ought to be the best patriots and the most devoted politicians. Fed by faith in God, nourished in homes radiant with His presence, and guided by the Divine flame that burns in the bush of history, it is theirs to make and mould the purest, gladdest, strongest civic life of the world.

See to it, therefore, that you choose your legislators for their strong faith in the living God, and in the future of humanity. Put your conscience into your choice. Be not deceived by brilliant gifts. Never surrender your power to the greed of place and pelf. Get men to legislate who believe in God and are resolved to battle against all evil, to suppress intemperance, and cruelty, and injustice, to aid the weak, defend the imperilled, and help forward the kingdom of God on the earth.

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Editorial.

We publish this week an interesting interview with the Rev. Wm. C. Minifie, D. D., F. R. S. L., of Monmouthshire. He was for years Spurgeon's secretary and was most intimately associated with the great preacher. He is in harmony with Southern Baptists in his views, and we would be glad if some of our strong churches would lay hold of him. He is now pastor of a large church in Newport, Monmouthshire. This is his first visit to America, and wherever he has spoken he has captured the people. His series of sermons at Walnut Street church, of this city, will not be forgotten. He is original, striking and sound, with a pleasing delivery and a wonderful power of concrete statement.

Our readers are familiar with the iniquities of the infamous Education Act, and they will be interested in what Dr. Minifie says about it. They are less familiar with the "Down Grade" controversy, and the relations of the Baptist Union thereto. We do not care to discuss that now.

We note Dr. Minifie's statements about "dagging" the preachers and the recognition of American degrees. It is unbaptistic and, of course, unscriptural to require a certain educational training for recognition as a minister of Jesus Christ. It has ever been the glory of Baptists that we welcomed to our ministry men of all grades of culture who gave satisfactory evidence that they were called of God to the ministry. To establish an educational standard is to rule out many of the greatest and most useful men of the world. It would rule out Christ and the apostles, except Paul. It would rule out all the pioneer preachers who laid the foundations on which we are building. It would rule out the greatest preacher of modern times

Charles H. Spurgeon. It is grotesquely ridiculous for a set of little fellows to decide that the great Spurgeon should not be recognized as a minister of Christ. Let every encouragement be given to ministerial education, but let no man be ruled out because he does not wear the mark of some college.

As to recognizing American degrees, that is a matter on which we care nothing. It does not make a particle of difference to us whether our British brethren recognize our degrees or not. Titles of all kinds mean much more with them than with us. This is because they live under the shadow of royalty and titled nobility, while with us every man is a sovereign, and we have no inherited titles. It is not true that titles count for so little with us because they are so common. Just the reverse is true; they are so common because they are so lightly esteemed. If we thought more of them we would be more chary of them. And we think as little of British titles as we think of our own. Many of our ministers refuse all titles.

That the degrees of Yale and Harvard are recognized, is due to the fact that these institutions have sent representatives abroad, and have invited Englishmen to visit them, more than our other institutions have done. It is not true that the best education is to be found with Yale and Harvard, as we are prepared to prove. But if our English brethren wish to recognize the

degrees of Yale and Harvard and not recognize those of other and smaller institutions, it is wholly the affair of those brethren, with which we are not at all concerned. It is interesting to note, however, that the American brethren who have lately been specially hobnobbing with the British brethren would be ruled out. Those Negroes over whom our British brethren made such an ado, at the World Baptist Congress in London last July, will all have to go without recognition.

Let it ever be remembered that character and achievement furnish the true basis for distinctions among men, while birth and training furnish simply opportunity. Birth and training are the greater reproach, if the man lack character and achievement. The two Englishmen of the past century most admired in America were Spurgeon and Gladstone, both without any titles.

The religious census taken in England has shown that the Baptists stand first among the Non-conformists. Mr. Charles Booth, in his great book, gives this as the reason: "Their views are somewhat austere. Hell plays as great a part as Heaven. Such convictions are more in accordance with the male than the female character, and, in fact, the Baptist community is virile beyond any other Christian body." Mr. Booth is not a Baptist. He is an immensely wealthy ship-builder who gave years of time and hundreds of thousands of dollars to the work of investigating the city of London in all its aspects. One volume of his book is devoted to the religious side of London. He found not only that Baptists had the largest congregations, but that the proportion of men in them was much greater than in any other body.

Dr. F. B. Meyer was asked his view of the reason that God had blessed Baptists above the other denominations in their work, especially in reaching such a large number of men. He wrote a letter to the *Daily News* answering the question which had been asked him in which he said:

"I attribute this in part to the directness and definiteness of their theological teaching. In the present day men desire to hear an authoritative voice; they want to know exactly what a man believes, and what they must do in order to be saved. If, then, a preacher stands up with a distinct message to his time, and if he delivers it in a straightforward manner, he is almost sure to draw an audience, and to carry conviction to the minds and hearts of his hearers. It has often been said that the secret of Mr. Spurgeon's power was his accent of absolute certainty. People like to feel that their leader is sure of his position. The Baptists are not, on the whole, so careful of their literary style as the Congregationalists. The MS. is less often in evidence in their pulpits. Their ministers look into the eyes of their people as they preach, and utter their message with all the cogency and force of extempore speech.

"The other source of the power of the Baptists, is their separateness and individuality. They are forced to take up a distinct position with respect to the rite from which they derive their name, and this gives them a force and strength of character which are peculiarly impressive and attractive. The rite itself acts as a winnowing fan which frees the Baptist church-

es of some of those undesirable accretions which weaken some of their sister churches. Given these conditions—certainty of conviction, definiteness of statement, virility of thought, purity and simplicity of life, sympathy with the people, and accessibility to them—and there is the certainty of attracting and holding large masses of people, who are not really indifferent to Christ, but weary of many of our manners and methods.

If there is anything which God's saints like to hear and which makes them thank God and take courage it is of such revivals as that which has made a new place of the village of Overend in the heart of the "Black Country" in England.

In the village there is a chain-shop owned by Elijah Cole. Every Sunday men of the village gathered there to drink and gamble. Opposite the shop lived Richard Finch, a poor young man employed in an engineering shop. He was a pious man and his wife a pious woman, and their hearts had been grieved by the drunkenness and gambling across the street.

One Sunday night he said to his wife he would go across to the chain-shop to talk to the men of their sins and God's offer of salvation. She thought they would all be too drunk by that hour to heed anything, but he decided to try. Going over he found some sober enough to understand. These gave him permission to talk, and he spoke twenty minutes concluding with a prayer. The men listened attentively, and when he had finished several asked him to come again.

To his surprise and joy the next night just as he had gotten home from his work a boy came to the door and said the shop across the street was full of men who sent to ask young Finch to come and speak to them again. He went and found the shop full of men who listened eagerly to his words and asked him to come again the next night. He did so, and spoke again Wednesday night and Thursday night, urging the men with loving earnestness to seek the pardon of their sins trusting in the atonement of their crucified Lord.

On Thursday night his heart was made to rejoice by the salvation of two men. The meetings continued every night for three months and the conversions were many. One of these was that of a gentleman who was on his way to his club. As he went by the chain-shop he heard them singing "Ye must be born again." He went on to the club but the words went with him. He said to himself as he sat there, "I have lived a good moral life, but there is something lacking; I must be born again." He sought the salvation of his soul, was born again and was full of a desire to lead his friends and companions to the Saviour. He is now an earnest worker for the salvation of souls.

As was to be expected the converted men wished a church. They were all poor but they rented land for \$5 a year and set to work to build a house of worship of corrugated iron, to cost \$450. They did no begging but a contractor gave them the brick basement, and horses and wagons were lent them free of charge. The men are doing the greater part of the work themselves.

The change in the village has been wonderful. Men who have gone from London to see this great work done under God by a poor young layman say the contrast between Overend and the other towns

in the Black Country is marvelous. One of these visitors reported: "The young men are not to be found lounging at street corners as in the neighboring villages; in the chain-shops (the industry of the village is making chains) men, women and children who are working long hours for the bare necessities of life, perform their tasks with light hearts; the saloons wear an air of desolation and gloom."

This is what one young working man with the help of God has done. God's arm is not shortened. He can bless any young man as faithful and as earnest in his desire to glorify God by leading men to repentance and faith as he did young Richard Finch. And even if the fruits of another's work were not so manifest, God's blessing would be upon such faithfulness.

To lead men to repentance is not the work of preachers only. It is the greatest duty of every converted soul. And young men can reach their companions very often as the preachers cannot. Very likely those men in the chain-shop would have refused to listen to a preacher. But they would hear the working man whose life they knew and in whose piety and love for them they trusted.

Forty years ago Rev. Jacob Patch resigned the pastorate of a strong church where he had been pastor for twenty years desirous of preaching the Gospel in the regions beyond. He went to Stevens Point, Wisconsin, in the heart of the lumber region and made his home there. He would go to a new lumber camp and preach regularly, driving his hardy Indian ponies many miles to reach the new town. In many places his was the first preaching which had been heard.

Mr. Patch would preach in a new lumbering town until he had made so many converts the Home Board would send a man there. Then he would begin his work at some other destitute point. He has done this again and again, and several of the churches for which he thus laid the foundation are now strong churches, self-supporting. He is now ninety-two years old, but he is preaching regularly in Shantytown, sixteen miles from his home, driving through all sorts of weather, and Wisconsin is not famous for a balmy climate. Ninety-two years old, preaching every Sunday and driving sixteen miles through Wisconsin weather!

It is needless to say he is the most beloved man in all that region. When he dies we hope some one who can do the subject justice will write his life. Some time ago the *Interior* says it was proposed to publish a sketch of his life and he wrote a letter which was not intended for publication, but which we are very glad was published, for it shows the spirit of this good soldier of Jesus Christ. He said: "Select such facts as will encourage the supply of weak churches and destitute places, and encourage old men to continue preaching, coming down from the large churches to the small ones; just what you think will be for the glory of God and the prosperity of His kingdom."

We do wish Mr. Patch was a Baptist; he is a Presbyterian. But in the early days of Kentucky we had scores of Baptist preachers who did just such noble work.

Dr. P. T. Hale has been attending some of our district associations, and he has both pleased and been pleased. We hope the denomination will lay vigorous hold of their great opportunity.

Editorial Varieties.

The *Baptist Argus* of this city has passed under the control of Mr. C. T. Dearing, the well known bookseller and publisher.

According to the health report, consumption killed more people in Louisville last year than any other disease (501), and pneumonia came next—347.

The Rev. W. D. Wakefield, recently ordained to the ministry by Walnut Street church of this city, has become an evangelist of the Home Mission Board. We hope to hear of great works accomplished through him. He is a fine singer as well as preacher.

Dr. Macnamara has been giving some amusing things said and written by children. In one school the subject was given out by the teacher, "What would you do with \$25?" One little girl wrote: "I should go on a journey and pull the alarm signal and just see what really would happen. Of course the \$25 would go to pay the fine, but I think it would be worth it."

The *Western Advocate* tells of a sensible man who located in a town in Northern Ohio. He found two other shops there, one having the sign "Shaving Parlor," and the other "Tonsorial Artist." He put out as his sign "Plain barber." We think he soon had many men to shave.

At the 250th anniversary of the Wisbeek church, England, this entry in the church records of July, 1725, was read: "George Slacksby was withdrawn from for marrying a wife out of communion, having had sufficient warning from time to time, which is of very ill consequence, in setting an evil example to the brethren to despise their sisters, and in wrong to our sisters that are disposed for marrying."

The difficulty in translation is shown by a mistake reported to the Bible Society in London. The Micmac Indians have a language suited to people of leisure, with words of great length. In the translation of the Bible (Matt. 4:7) instead of "Nation shall rise against nation" read "A pair of snow-shoes shall rise up against a pair of snow shoes." The word for nation in that jaw-dropping language is naoktakurniksijik, and that for snow shoes is naoktakurnikejik.

A story which will bear repeating is an incident in the life of Queen Alexandra. When she and her two sisters were young girls, one day they made wishes. Dagmar, afterwards czarina of Russia, wished to have all the best things in the world so that she could do much good. Thyra (Duchess of Cumberland), wished to be very clever and wise and good. Alexandra said, "I should like best to be loved." She has had her wish. She is the most loved of all the royal family. The name the people have given her is "Her Royal Sweetness."

In an address in London Mr. Stuale quoted a French writer who had visited England and was writing about his visit, and speaking of the success of the Baptists said: "Their tabernacles are the least attractive of buildings, and there is nothing aesthetic about their services. What then is the secret of their success. It is that there is such spiritual worth in a Baptist church." The French writer showed his ignorance of true religion by supposing that beautiful buildings or ritualistic services could bring success.

Dr. J. H. Foster sent us an article and with it a note saying, "Whether or not it shall be found worthy of a place in the *WESTERN RECORDER* you are to be the sole judge, and if you accept or reject it I shall love you none the less." No one who has not been an editor can know what pleasure such a note from a writer gives.

The wisdom of the fathers is being demonstrated in more ways than one. These days children are allowed to stay up at nights to hours unhealed of fifty years ago. Here comes a big scientist declaring at the British Association that "short hours of sleep for the average boy tended to check clearness and rapidity of brain function, and to diminish bodily and mental vigor. Insufficient sleep diminished the power of resistance of the individual, and rendered the young more liable to contract preventable ailments."

Hope thinks nothing difficult; despair tells us that difficulty is insurmountable.—*Dr. J. Watts.*

AMONG THE Churches.

Walnut St. (Third and St. Catherine) Bro. Wm. C. Minifie: Greatest fight in the world; Startling scene at a banquet. Thirteen by letter, five for baptism, four baptized. Meeting continues. Dr. Minifie left Tuesday.

Broadway—Pastor Jones: Sunday school rally. One thing needful. Five by letter, one baptized.

Chestnut St.—Pastor Weaver: God's condition of revival; Why any are lost.

East—Pastor Wilson: Holy Spirit and us; How to grow. Four by letter. Electric lights to be put in.

McFerran Memorial—Bro. E. Y. Mullins: The Lord reigneth. Bro. J. N. Prestridge: Fading.

Twenty-second and Walnut—Pastor Hunt's first anniversary, Matt. 1:23. Bro. P. T. Hale: Consecration. Nine by letter, two for baptism.

Calvary—Pastor Gillon: New Testament revival; Path of thorns. One by letter. Mission started at 13th and Delaware.

Clifton—Bro. E. C. Dargan; Bro. N. W. Paris.

Franklin St.—Pastor Harrington: Overcoming faith; Watch. Sunday school revival, led by Bren. Hunt, Patterson and Watts.

German—Pastor Janzen: Message of God; Mary's short sermon.

Hazelwood—Pastor Althoff: Glorious cross; Dogs and angels.

Highland—Pastor Dawes: Banner bearers; Light that failed.

Immanuel—Bro. H. G. Brownell: Grown folks in Sunday school. Pastor Watts: A coveted testimony.

Parkland—Pastor Vick: Unconscious influence; Religious indecision.

Portland Ave.—Bro. P. Anderson: Suffering. Missionary Love: Work in China.

Twenty-sixth and Market—Pastor Reed: Prepared people; God's desire. Four by letter, one for baptism. \$300 added to pastor's salary.

Eighteenth St.—Pastor Bolton: Lord's Supper.

Highland Park—Pastor Arvin: Great commission; Day of God's wrath.

Oakdale—Pastor Mohler: Heartsearching question; Gracious invitation. One for baptism, one by letter.

East Mead—Pastor Brandenburg: Giving to the Lord; God's providences. Two by relation.

Ormsby Ave.—Pastor Williams: Deliverance of saints; Whiskey and its influence.

Culbertson Ave. (New Albany)—Pastor Clutton: Echoes from State Convention; A warning sign. Meeting begun.

Thirty-sixth and Grand—Pastor Toomer: Not disobedient to the heavenly vision. "It is finished." Bro. Toomer accepts the call.

Beechland—Pastor Hill: Life long or short; Life a journey.

Dr. Minifie delivered his famous lecture on Spurgeon to an assembly that filled the large chapel of Norton Hall. The lecture was magnificent, splendid, inspiring. It is enough to say, the lecture was worthy of the theme. When there is a Johnson, let there be a Boswell—and when there is a Spurgeon let there be a Minifie.

SEMINARY NOTES.

It is indeed gratifying to state the students at the Seminary are still coming in. We hope to reach 300, then Dr. Mullins has promised to give us a turkey dinner.

We often think of Sunday as being a great feast day spiritually, but this week Monday has been more than a feast in that respect. Monday at 10 o'clock Dr. Minifie, of London, who was personally associated with Charles H. Spurgeon, delivered an instructive address on the man of God who is so well known the world over. He spoke of the universal lamentation over the death of the great man. Dr. Minifie seems to think that Charles H. Spurgeon was a great magnet, moved by the immortal love and precepts of the Lord Jesus, always striving to reconcile lost men to God. All of his time was spent for the improvement of the human soul and the glory of God. Having a great personality, yet he did not forget to magnify the personality of his Savior. His prayers were breathed into him by the Holy Spirit. He was not only a spiritual-minded man, but he was a "combination of go, grit, grace, and godliness." May we all strive to be likewise.

In the afternoon at 4:30 Bro. Lowe, our co-worker who is doing the Lord's will in China, delivered an address on his work on this theme, "God's call and man's response." His remarks

came directly from his heart, full of feeling and warmed by the Spirit of God. He spoke very extensively about the needs of the field and God's call for laborers. His message fell with force upon the hearts of the faculty and many of the students and visitors.

Rev. W. R. Hill preached at Bearden, Ind. One for baptism.

Rev. M. O. Patterson reports splendid services at Freedom Sunday. First trip since returning to the Seminary.

Rev. R. K. Kelly preached at Cane Run. Good day. The church is in great sorrow over the death of one of its most worthy young members, Bro. Richard Warren.

Bro. Short, of Taylor county, Ky., dined with us Monday. He is a former student of the Seminary.

Rev. J. M. Taylor filled his regular appointment Sunday at Switzer. Two for baptism.

Rev. W. F. Bostic was chosen as choirster of Third Ave. Baptist church Sunday.

The following brethren supplied Sunday: Rev. P. H. Anderson, Portland Avenue; Rev. Bunyan Stephens, LaGrange; Rev. C. D. Wood, Cold Springs; Rev. A. T. Cinnamon, Lebanon Junction; Rev. S. P. Morris, Coles Creek; Rev. R. P. Walker, Poplar Grove; Rev. I. C. Underwood, Colesburg; Rev. H. W. Tiffany, First church at Seymour.

THE STATE.

Pastor R. C. Kimble writes: "I closed a meeting yesterday at my Pleasant View church. I had the valuable assistance of Bro. C. W. Bowles. This was the second time in succession that he was on this field. We were there but ten days, and notwithstanding the rain and the very busy time, yet our congregations were good, and most of the time very large. I baptized nine and one awaits the ordinance. It was truly a revival."

Bro. E. W. Coakley writes: "In spite of rain, mud and a swollen river we had a great meeting at Union Band. Fifteen professed faith and thirteen were baptized. The meeting lasted ten days and \$40 was given to State Missions. I go next to Eubank, in Pulaski county."

Pastor A. S. Pettie writes from Mayfield: "Graves County Association will meet here October 31. The date as published is wrong."

Pastor B. J. Davis writes: "We closed our meeting at Clay Village Friday night, October 5, with ten additions, all by baptism, and a good work of grace among the members who could attend. The weather was very bad from the beginning to the close of the meeting, so that many could not attend; yet considering the weather the attendance was very fine. The last night the rain was steady and it was very dark, the house was nearly full. Bro. Geo. W. Clark, of Paris, was with us and preached the old gospel with unction and power. He greatly endeared himself to our people. Bro. Clark is doing a great work in Paris."

Pastor Don Q. Smith writes: "Our meeting with Pleasant Valley church, which began two weeks ago, still continues. Eight additions up to date. The church is greatly revived. Bro. N. C. Wauford was with us ten days. He is a fine preacher and is greatly beloved by this church."

Evangelist W. D. Powell recently spent ten days with the church at Ludlow. Though there were many unfavorable circumstances, yet there was a good interest in the meeting. Six were added to the fellowship of the church and the balance of the debt remaining on their church property was raised. There will be a rededication of their house of worship October 28th.

Pastor W. F. Jagers writes: "I have just closed a very successful meeting at New Salem, Hardin county. Bro. J. B. Hutcherson did the preaching, which was much enjoyed by all. Notwithstanding the rainy weather we had fifteen conversions, twelve additions by baptism, one by restoration. The congregation is in good condition. They have just finished their house. We have a real neat and comfortable house now."

Our Walnut Street Evangelist, W. D. Powell, is aiding Pastor Nowlin in a great meeting in Owensboro. There were 29 additions the first week.

Pastor E. L. Rogers writes: "Pleasant Ridge church had roll-call on Saturday. Over 100 members present; all day session. First time with my church since my return from the Seminary. Two received by letter, one by restoration. Large audiences and much interest at all the services."

OTHER STATES.

Pastor T. H. Campbell writes from Rockville, Md.: "I recently held a meeting at my Mt. Zion church, doing the preaching myself. Sunday, October 7th, I baptized three young men and three young ladies as a partial result of the meeting. The members seem revived and some, who have not as yet made a public profession of their faith in Christ, we hope will do so, as they are deeply concerned about their soul's salvation. As the years roll by I read the Recorder with renewed interest."

Luke P. Williams, pastor, writes from Shirley, Ind.: "I have just closed a fifteen days' meeting with my church (Union) six miles north of Shirley. The meeting began on Sunday, September 23, and we were joined on Monday by Bro. B. F. Caudill, of Huntington, W. Va., who preached twice a day for twelve days. His preaching was full of the Spirit and wonderfully stirred both saint and sinner. There were twelve additions to the church, ten for baptism. This was the first revival; the church had not had a revival before for twenty years, although they had one-fourth time pastoral work all the years. I have been serving this church for five months and I am well pleased with the spiritual growth of the church. I am expecting large things of them for the Lord. We have been having weekly prayer-meetings—the first for nineteen years. Readers of the Recorder, pray for me."

Pastor H. M. Long writes from Newton, Ala.: "My resignation here took effect October 1, and I have accepted a call to the First church at Phenix, Ala., and begin my work there at once, moving my family thither next week. Phenix has about 6,000 inhabitants with two Baptist churches, the First having about 500 members, the other 400. It is a field of great possibilities."

Pastor J. T. Earley has been with the New Salem church for six years, but felt that it was best that he should resign his pastorate and come to Louisville to the Seminary. His church gave him up with great reluctance, and Brethren W. A. Thompson, G. T. Hurt and M. D. King being appointed a committee expressed the love of his flock for their pastor in well-written resolutions.

Mr. T. J. Anderson, Houston, Texas, G. P. A. of the Galveston, Harrisburg & San Antonio R. R., has arranged for a limited party of hunters and fishers to be personally conducted through the game and fish region of Southeast Texas. They start November 5th and the trip lasts 30 days.

DEAR RECORDER: I think the Baptists in Kentucky will be glad to hear something of the work in Northeast Missouri. Our church here in Savannah has just closed a most blessed meeting of three weeks. Our pastor, Bro. Geo. E. Benson, was assisted by Bro. G. E. Kennedy, of Liberty, Mo., one of our state evangelists. The gospel in all of its purity was never more forcibly preached and was greatly blessed of God, there being 37 additions to our church, 30 of them by experience and baptism, 3 by relation and 4 by letter. It was a remarkable meeting in that so many heads of families were reached. There were eight husbands, fourteen wives. Six husbands and wives came together. There were only two between the ages of twelve and fourteen; all the others older. There were two converted that will go to other churches; two came to us from the Methodist and one from the Reformers. Four years and seven months ago we organized our church with 45 members; we now have 209. We raised this last associational year, ending September 1, for all purposes over \$1,400, and we hope to do much better this year. Our B. Y. P. U. is supporting a Bible woman in China. We have a fine Woman's Missionary Society, good Sunday school, large Agoga class.

The Lord has been good to us in giving us two such consecrated men as pastors as the lamented J. N. Hartley and Bro. Geo. E. Benson. May God's blessing continue to rest upon us and the work everywhere. LOIS E. BENNETT. Savannah, Mo.

DEAR RECORDER: We closed our meeting at Old Goshen, in Anderson county, Ky., yesterday, with 22 additions, 20 of whom were by baptism. Failing to get my expected help I did the preaching myself, and nobly did this good old church co-operate with me. The second Sunday of the meeting was the 20th anniversary of my pastorate, and we had such a good day. I used for my text Luke 22:19, the same that I used just twenty years before. The Ladies' Aid Society presented me, through Robert Goodlett, our energetic young Sunday school superintendent, a nice autograph bed-spread and a purse besides. On account of the occasion we had dinner on the ground and a goodly number of neighboring friends honored us with their presence. At the close of the meeting I spoke of the great worth of the Recorder and I send you a list. W. D. MOORE.

DEAR RECORDER: Sunday, October 7th, was a red letter day with our people here, occasioned by the coming of our Sunday School Secretary, Rev. J. T. Watts. Nearly three hundred people attended the rally service in the Sunday school. Brother Watts places the work of the Sunday school upon such a high plane that it must appeal to thinking men and women as worthy of their united and best efforts. The results already accomplished by our faithful secretary have demonstrated the wisdom of the Board in making such an appointment, and have created a demand for the continued services of an able man in this department. Danville, Ky. W. L. DORGAN.

The old method of evangelism! What was it? They got the people together, they prayed earnestly, they preached the gospel faithfully, and the Holy Spirit did the rest. Drastic "bodily exercise" seems not to have been in vogue, nor some one to tell the sinner that he had already been convicted, to persuade him that he was even now converted and that he ought at once to "confess" and be saved, and after that to "join the church of his choice" or that of his parents. Scant room for the Holy Spirit here.—Baptist Record.

We congratulate Dr. E. Duff Burnett on his appointment as Professor of Nervous Diseases at the Hospital College of Medicine in this city. Dr. Burnett has made nervous diseases his specialty and his attainments are receiving recognition. We predict for him a brilliant career. Dr. Burnett is a brother of the "Burnett Brothers" at Glasgow, and they are all remarkable men. The sisters are remarkable also; and the father and mother are remarkable. Indeed it is a remarkable family in its gifts and graces.

The new Sunday law in France is stronger in some points than our American Sunday laws. All workers are to have their weekly Sunday rest of 24 hours. In the case of works of public necessity, one set will rest from noon Saturday till noon Sunday and the other from noon Sunday to noon Monday. The laboring men in France were unanimous for the law, and it passed the National Assembly with only one vote against it.

DEAR RECORDER: I like the paper very much; I like its sound teaching, and think that it grows better all the time. Bro. W. H. Smith, State Evangelist, is holding a series of meetings at Albany, Ky. I had the pleasure of hearing him yesterday on the subject of repentance, and was pleased with his plain, earnest Scriptural way of preaching. I am glad that Bro. Smith is working in this part of

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our county. We need more such men to preach the gospel among us. I hope that Bro. Smith will accomplish great good. Respectfully, MRS. MELISSA J. BRNITS, Ida, Ky.

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Family Circle

Stories for the Young and Old

WHY DON'T YOU ANSWER THE BOY?

What keeps the stars from falling?
What makes the world go round?
How can flies walk on the ceiling
Just like they do on the ground?

Why don't it snow in summer?
Don't the fishes ever get drowned?
Did you ever see any fairies?
Who lost the knife that I found?

How many weeks till vacation?
It ought to be here pretty soon.
How many lives in a hundred?
How far away is the moon?

Where do the bees get honey?
Who finds balloons that are lost?
What makes people bald-headed?
How much do elephants cost?

What makes you tired this evening?
There's a gray hair in your head!
Wonder what makes me sleepy?
Good night; I'm going to bed.

—Jud.

DR. JOHN WILEY, AMBASSADOR.

BY REV. J. K. WILSON, D.D.

The Rev. George Doane had accepted a call to the First church of Bolton—and was almost broken-hearted because of it.

There would seem to be no reason why he should be, either; quite the opposite. The call was almost ideal. Bolton was a flourishing inland city; its social and educational advantages were of the best; the church was large and influential; the salary was ample; and, best of all, the invitation to the pastorate had come through no "wirepulling" manipulation on his part or on the part of his friends.

During his summer vacation a year before he had supplied the pulpit two Sundays, and they had never forgotten those sermons or him. And when a few months later, their pastor resigned, without delay, and without even the suggestion of the necessity of that modern iniquity of "candidating," their minds and hearts turned toward the young man down in Maine; and they sent him a call unanimous and enthusiastic.

It chanced to reach Elder Doane at a time when "the black dog" was riding his shoulders a little heavily. The year's work had not been particularly fruitful; there had been a little falling off in the interest of even some of the standbys; the fight over the horse-sheds had left some traces. Then, too, he was feeling the pull of poverty a bit. No matter what Cupid's statisticians prove by a skillful juggling of figures, it is matter of common experience that three months cannot be filled and three bodies clothed as cheaply as one. And then, again, he had been at Longeove eight years and was it not a maxim at the seminary that it is unwise to make the first pastorate too long?

So, all things considered, perhaps this call was a leading of Providence, and must be followed as such. The momentous decision was made, the letter of acceptance sent to Bolton, his resignation read at Longeove; and then—the deluge, or something like it! All Longeove put on sack-cloth and sat in the ashes of grief, and, weeping for its Elder, refused to be comforted. It was like the night in Egypt when the first-born were smitten. For days the minister deliberately shirked his work; he could not bear to meet the people and to listen to their protestations and lamentings; so he shut himself up at home—and was all the more unhappy thereby.

But, when he ventured out again, the case was in no wise bettered. Even inanimate nature seemed to share the general grief, and to protest against his going. The waves dashing themselves to spray on the sharp ledges of Heron Island, or rolling in with long, smooth swells to reek with thunderous sound on South Beach; the pine grove whispering softly in the evening breeze; the smell of swamp grass, and marsh rose, and bayberry; the clinging dampness of the summer fog; even the pathetic unloveliness of the little village itself—all these had been part and parcel of his life so long that he could hardly imagine a phase of existence in which they should have no place.

But it was then he thought of leaving the little grave on the hillside that his resolution was most severely tried,

and his purpose most sorely shaken. No, he could not go, and he would not! So a second letter went to the First church, saying that on mature consideration he found that he had been too hasty in his decision, and begging leave to recall his acceptance.

Eagerly Longeove waited for the answer to that letter; for in those sad days he was honest with the people, and showed them his very soul, and kept nothing back. But when it came it brought sore disappointment. Evidently the First church knew a good thing when they saw it, and were disposed to hold on to it when once they got hold of it. Very courteously, but firmly, they declined to grant the request; they were sure that the decision was right and wise, and that its issue would be to the glory of God and the extension of the Kingdom; and they should expect Mr. Doane to begin his work in Bolton at the time specified.

Sadly the Elder read the letter to the group at the store, too eager to wait for more formal and fitting place and occasion; and within an hour it was known all over the village that the Elder had got to go, for in their simplicity neither he nor they thought of the possibility of going back on one's plighted word.

It was just at this juncture that Dr. Wiley was called away from home, "on business," he said. Didn't know how long he should be gone; a week, certainly. Nor did he know how far he should go. Must see a party in Boston, and might go farther; couldn't tell—or wouldn't, which amounted to the same thing.

"Sure you would like to stay with us, if you could, Elder?" he asked, as he parted with his pastor.

And the latter said: "Doctor, almost the best news that I can think of would be that the Bolton people didn't want me, and that I was free to live and die in Longeove."

The "supply for the day" at the First church, Bolton, rose to read the Scripture in the morning service. Finding his place in the Bible, and carefully adjusting his glasses, he looked around over the large congregation, and said:

"A request has just been sent me that I read for our lesson this morning Nathan's parable, in the twelfth chapter of Second Samuel. I do not know who makes the request, nor for what purpose it was made; but I comply with it trusting that the suggestion may be from the Lord. I am the more willing, also, because the underlying thought of the parable is closely akin to that which I shall presently endeavor to set before you, from Paul's words to the church in Rome. Let every one of us please his neighbor for his good to edification; for even Christ pleased not himself."

Then followed the pathetic little story of the one ewe lamb which was the poor man's only possession and joy, and of how the rich man thoughtlessly and selfishly came and robbed him of it for a dinner for the traveller, leaving his own large flock untouched. As the preacher had said, it was a fitting illustration of the sermon that followed concerning the obligations of the strong and the rights of the weak.

When the sermon was done, a gentleman sitting near the pulpit rose, and said:

"Sir, it was I who made the request for the reading of that passage. I had a reason for it; may I tell the people what it is?"

The preacher hesitated; the church officials were more than a little disturbed. The request was unusual. There were so many irresponsible people abroad—cranks, heresy-mongers, teachers of strange things—that it behooved them to be a little careful. While they hesitated, the stranger said, "I recognize the strangeness of my request; but perhaps it may simplify matters if I say that I am Dr. Wiley, and I come from Longeove, Me."

Longeove! Ah, that put another face on the matter; for everybody there knew that it was to Longeove that the First church was looking for its new pastor. Of course, any one from Longeove might have his say, even though it was unusual.

"Will Dr. Wiley kindly come to the platform?" said the preacher.

For a moment the old man stood there in silence, evidently struggling with his emotions. A thrill ran through the congregation. Something out of the ordinary was in store for them; what was it to be?

"Friends," began the doctor, in a voice that would tremble and break in spite of him, "as I said a moment ago, I am from Longeove. I do not claim, however, in what I am going to say, to represent either the church or the village. I am speaking out of the fullness of my own heart. Pardon an old man's garrulity.

"Eight years ago George Doane came

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to Longeove, fresh from the theological seminary. He found the village sunk in practical infidelity and given over to godlessness. What he has done for us and been to us can never be told this side of the Great White Throne. To-day Longeove is a reverent, peaceful, God-fearing community; there is scarcely a family in it which is not represented in the membership of the church, or a home in which there is not a family altar. Under God, the change is due entirely to our young pastor.

"A few weeks ago you called him away from us to become your pastor. Your invitation found him a little disturbed and unsettled in mind. There was a lull in the activity of the church just then. He had been with us quite a while, possibly long enough. Then, too, his salary is pitifully small, and the opportunities for work there are limited, and the natural desire to look out for the interests of his growing family led him to think favorably of the matter; and, as you know, he accepted your invitation.

"Then, friends, there fell upon Longeove such sorrow as it had never dreamed of. We knew that Elder Doane had a call, but we hadn't said or thought much about it. Perhaps some of us were foolish enough to be flattered by the fact that so important a church as yours wanted the pastor of a little church like ours. But of course he wouldn't go! He couldn't! Why, he was our Elder; how could he be anybody's else? So we reasoned, in our folly.

"But, when he told us that he was going to leave us, then we said what we ought to have said before; but it was too late. His word was passed to you, and Elder Doane would cut off his right hand before he would break his word. I know that he has written to you, telling you that he made a mistake in agreeing to come, and asking you to release him. And I know, too, that his heart is heavy because you refused to do so. It was your right to refuse; he grants that, and so do I. I am not here to charge you with acting in any way unfairly.

"But I just want you to realize what it means to Longeove to lose him. It's the story of the ewe lamb, again. You have so much; almost anybody would be proud to be your pastor. And we have so little, only this one man; and we love him so! And, if he is taken away, whom can we get to fill his place? Nobody wants to go to such a church as Longeove.

(Continued next week.)

WRONG SIDE UP.

Jack was cross; nothing pleased him. His mother gave him the choicest morsels for his breakfast and the nicest toys, but he did nothing but fret and complain. At last his mother said, "Jack, I want you to go right up to your room, and put on your clothes wrong side out."

Jack started. He thought his mother must be out of her wits.

"I mean it, Jack," she repeated, looking earnestly at him.

Jack had to obey. He had to turn his stockings wrong side out, and put on his coat and trousers and his collar wrong side out. When his mother came up to him, there he stood—a forlorn, funny-looking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant; but he was not quite clear in his conscience.

Then his mother, turning him around, said: "This is what you have been doing all day, making the worst of everything. You have been turning everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shame-facedly. "Can't I turn them right?"

"Yes, you may if you will try to speak what is pleasant. You must do with your temper and manners as you prefer to do with your clothes—wear them right side out. Do not be so foolish any more, little man, as to persist in turning them wrong side out."—Ohio Work.

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Whitfield, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whitfield read it continuously through four times.

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RAGS AND TAGS AND VELVET GOWNS.

"N there was a new boy at school yesterday, 'n he had great patches on his knees: 'n when we choosed up the boys didn't choose him: 'n his face got red, oh! as red as fire: 'n he walked away 'n stood lookin' off over the water at the ships. Served him right, I say."

Ted had been rattling on in this fashion for at least fifteen minutes; and mamma, who was reading up for her next club paper, hardly heard a word, but this last caught her attention, and she looked over the top of the book with a little start.

"Perhaps he was watching for his ship to come in," she said quietly.

If Ted could have seen the rest of her face, he would have done some thinking before he said any more.

"His ship! 'Tisn't like a boy like him would have a ship—is it now? Course he can't help the patches, p'r'aps," said Ted, condescendingly, "but he oughtn't to come to a pay school with us. Harold Winston said it wasn't—suitable: and so did all the other boys. He ought to go to the public school where the other patches are."

Mamma's eyebrows went up in a fashion that would have alarmed Ted if he had happened to look at her, but he was striking the spotless knees of his own velvet trousers.

"I used to know a boy who wore patches."

"You, mamma?" cried Ted. "Yes, I used to play with him every day. Patches and bare brown feet, and a hat without any brim."

"Was he a nice boy?" asked Ted, doubtfully.

"I think, taking everything into consideration, he was the nicest boy I ever knew," said mamma, with an emphatic little nod. "And I ought to know, for I went to school with him for years."

"'N when the boys choosed up, did they leave him out?" asked Ted.

"Oh, dear me, no!" said mamma decidedly. "They wouldn't for the world have done anything so inmolite."

Ted looked blank for a moment. Then his face grew red, oh! as red as fire.

"His ship hadn't come in then," continued mamma, "but it has since. He owns a big factory now."

"W-w-what's his name?" spluttered Ted.

"John Hartley Livingston."

"T-tele John Livingston!"

Mamma nodded. "All boys who wear patches—and bare brown feet—don't become rich men: but I fear they are more apt to become something worth while than boys who wear velvet suits, because they are used to hardships and dirt, and disagreeable things. Men who amount to something have a great deal of hard, disagreeable work to do."

"This is my best suit, anyway," said Ted, twisting in his chair. "I don't always wear velvet. You know I wore it 'cause it was Friday and sneakin' day."

Mamma went back to her book, and Ted stole away and lay down on a fluffy white rug, with his feet on the seat of the sofa—a favorite position when he wanted to think.

Monday night he came home greatly excited and stood before his mother with his feet crossed.

"The boys choosed again, 'n I choosed the patched boy, 'n they wouldn't let him play, 'n we went off 'n played mumb'elty-peg by our two selves," he cried, the words fairly tumbling over each other. Then he uncrossed his feet and swung the under one forward. There was a jagged hole in the knee of his trousers. "'N I want that patched," he cried, with a defiant ring in his voice. "If you please, mamma," he added in gentler tones.

"Very well," said mamma, soberly, but her mouth was smiling behind the book.

"The boys have all come 'round, mamma," Ted announced, cheerfully, a week later. "Harold Winston came round today. He held out two days longer 'n any of the rest, 'n he did hate to give in, but he got tired of walkin' 'round all by himself."—Selected.

THE TAILOR'S LEAP.

During the boyhood of a Cameron chieftain in the sixteenth century the affairs of the clan were looked after by a Highlander who, for his skill in wielding the Lochaber axe, was called the "black tailor of the axe." One day whilst hunting he was captured by the Mackintoshes.

"Were I in your place," asked the leader of the latter, "what would you do with me?"

"I would give you a chance of your life, and if you could get free I would let you go," was the answer.

"So be it," replied the chief.

The captors formed a ring round the prisoner, and he was bidden to escape. Suddenly dashing at one part of the circle, he felled a man, and darted through the gap thus made, hotly hunted by the Mackintoshes. By and by he reached a wide ditch over which he leaped, but the pursuing Mackintosh, less athletic, fell into the bog. The tailor, turning, flourished his axe over the struggling man, but refrained from killing him. Instead, he reached out his hand and helped his enemy out of the morass. This generosity so moved the Mackintosh chief that he ordered his men to give up the chase, and the black tailor instantly disappeared. The place of his great leap is still pointed out at Gairloch, near the banks of the Caledonian Canal. He was never seen in Inverness-shire again. He afterwards settled in the south of Argyllshire, where he was known by the name of Taylor, and towards the end of the nineteenth century one of his descendants was a professor in Edinburgh University.—Little Folks.

Mr. T. P. O'Connor, a noted Irish politician and brilliant writer, closes an article in the *Royal Magazine* with this good advice, to which we wish every young man would give heed:

"And let me whisper this word finally in your ear. It won't do you the least harm if you are a teetotaler. You may lose something, but you gain tenfold. I believe in half a century from now no man will rise to the height of any profession, in the field, in the forum, or at the desk, who is not a teetotaler."

No one can efficiently work in the promotion of good whose mind is filled with distrust for the good intentions of his fellow-men.—William M. Jackson.

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The following letter from the Superintendent of West End Presbyterian S. S., Atlanta, Ga., is a sample of many we are getting, and in harmony with the endorsement of leading Presbyterian papers:

Mr. H. C. ROBERT, Mgr. Atlanta, Ga., Jan. 3, 1906.

Dear Sir: Answering your favor of 30th inst., referring to the matter of song books purchased by our Sunday School, we wish to state that the competent committee selected "GLORIOUS PRAISE," after a careful consideration of a large number of song books. We are more than pleased with our selection. It is, in our opinion, the best book we have used in our Sunday School work, covering a period of more than twenty years. Yours very truly,

C. R. NORMANDY, Supt. West End Pres. S. S.

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A KENTUCKIAN VISITS AN ALABAMA BAPTIST ASSOCIATION.

While on a recent visit in Alabama we had the pleasure of attending the Birmingham Association, composed of about twenty or more churches in and about Birmingham. On the morning of September 11, the interurban cars coming into Birmingham were crowded with people, most of whom wore a kind of holiday expression on their faces—the kind that suited when the word was spelled holy-day—a good humored piety—evidently messengers and visitors to the Association. The meeting was with the Baptist church at Woodlawn, one of Birmingham's prettiest suburban towns, Pastor Austin Crouch the host of the Association.

"What a lot of men at an Association!" was our first mental exclamation. The house was well filled, and they were nearly all men, and they were not all preachers. It did one good to see so many laymen attending to the affairs of their Lord's kingdom.

The women had their missionary meeting at another church, and that, too, was filled.

A printed programme, handed to each one entering the church, told us that this was the seventy-third annual session of the Birmingham Association, and also, that a good part of the business for the morning had been dispatched. We were in time to hear the needs and the outlook of Howard College ably discussed by Dr. Montague, president of Howard, and by Austin Crouch, pastor at Woodlawn. Mr. Crouch is from Texas (we inferred), and from Baylor. In eloquent terms he gave an imaginary roll-call of old students of Baylor, now prominent men in various parts of the South, and expressed the hope that Howard College may be to Alabama what Baylor is to Texas, the Alma Mater of good and useful men.

The afternoon was devoted almost entirely to Sunday school discussion. "The duty of superintendents," "How to increase contributions," "Value of Teachers' meetings," and "The Home department," were some of the subjects that received attention. That the Sunday school should be given so much of the time of an Association was somewhat surprising.

Here are a few notes taken hurriedly:

"It is the duty of the superintendent to know the lesson."—Supt. Hailey.

(We have heard of superintendents who thought they didn't have anything to do with the lesson except to read it with the school on Sunday morning)

"To increase the contributions let the pupils know for what purpose the money is to be used. Teach pupils that giving to the Lord's work is a privilege."—C. Brewer.

"In a teachers' meeting a teacher will often receive new ideas, and a new idea is worth going a long way to get."—Austin Crouch.

Dr. Patrick, president of Judson College, was in the congregation and upon invitation made a very pleasing talk in behalf of his school. He stated that the Judson did not often ask help, but Mr. Carnegie had offered a certain number of thousands of dollars for a library if the Judson could raise another so many thousands. We thought of Rockefeller's conditional promise to Georgetown. We hoped the Judson would be able to secure her thousands. The figures were not so entirely out of proportion as in Mr. Rockefeller's offer. Twenty-five thousand to Georgetown if Georgetown will raise seventy-five thousand! Why didn't he put the figures the other way?

At the evening meeting there was a discussion of the B. Y. P. U., followed by the introductory sermon preached by Rev. I. A. White.

On Wednesday morning State, Home and Foreign Missions were discussed. The interest of the Association reached its highest mark when Church Extension in Birmingham District was discussed by Mr. J. B. Gibson, a layman, chairman of the Executive Committee. The talk was so plain, so interesting and so inspiring that it seemed a wonder some one did not suggest that it be printed and distributed as a tract.

When Mr. Gibson had finished his speech and had left the platform he was called back to take a collection or pledges. He said he had never tried to do anything of the kind and might make a failure, but he came back and after briefly stating how to make pledges, \$100 subscriptions, securing a life membership in the Executive Committee and \$10 securing annual membership, adding that he would like to raise five or six hundred dollars that day, he then called for \$100 subscriptions. Soon one who had already given a hundred dollars now gave another hundred for a membership for his three-year-old boy. Another gave another hundred in the name of his little grandson. One gave ten dollars for each member of his family, so making fifty dollars. Soon \$10 subscriptions came in from all sides, persons pledging for themselves or their families, for churches, Sunday schools and Ladies' Aid Societies. When one after another of the Aid Societies had given pledges one pastor said: "We haven't a Ladies' Aid Society, but I'll pledge \$10 in the name of the lady who has aided me." There was no begging, no confusion; it was all done with so much quiet good humor and such earnest enthusiasm that it was good to be there. Frequently when some pastor would make a pledge for his church Mr. Gibson would say, "That is from one of the churches we had to help a few years ago." "There's another." "You all see how it is, brethren, those we have helped are now ready to help

others." Instead of five or six hundred dollars being subscribed more than a thousand was pledged that day, and Mr. Gibson was asked to visit two or three of the wealthiest churches and make that same talk, or one similar, and take pledges from the churches, as the pastors and delegates felt they could not pledge what the churches would doubtless give.

The missionary sermon was preached by Rev. H. P. McCormick. In the afternoon Rev. Brooks Lawrence made a speech on Temperance. Mr. Dickinson on Religious Literature made a plea for more Bible reading.

NOTES.

The singing was inspiring; without any instrument (though there was a good organ in the church), some one would start a well known hymn, and at once a hundred voices joined in—in tune and in time—making melody in their hearts and in their voices also.

The Alabama Baptist, represented by its editor, Mr. Barnett, was very much in evidence. Whenever announcements were called for The Alabama Baptist was announced, reminding one of the Recorder and Argus at Kentucky Associations.

The Woodlawn Baptists were "given to hospitality." An elegant dinner was served each day on the beautiful lawn in front of the church. That anxious look on the face of Pastor Crouch was not that he feared there was not sufficient for the seven or eight hundred people present, but that the approaching rain might prevent serving the dinner so generously provided.

May the Birmingham Baptist Association long live "to do good and to communicate."

M. C. DONNOHUE.

DEAR RECORDER:

Our meeting opened September 9th and continued through four weeks with increasing interest through all the heavy rains and storms the month brought. The meeting was conducted by the State Evangelist, Rev. E. B. Farrar, and our pastor, Rev. W. H. Vaughan. Bro. Farrar preached many powerful sermons and the fine attention of the audience at each service testified to the interest that was felt. From the first service the presence of the Holy Spirit was felt, and it was deeply manifested during the entire meeting. The power of His presence brought many of the most hardened sinners to deep conviction and afterward to salvation. In all there were forty-eight conversions, besides many backsliders, who were restored to the joys of salvation. There were twenty-four additions to the church, twenty-two by baptism and two by letter.

The homes of people within a radius of many miles on every side of Fairview felt the influence of the meeting. There is scarcely a home in the community that Bro. Farrar did not visit bringing a blessing. In some cases almost entire families were converted. On his first Sunday here, he preached at a country school house, with the result of several conversions and many led to attend the church services. This personal work was continued by both ministers through the month. They preached in homes and in school houses almost every day after the regular services. Every Saturday services were held at Britmart, a little village near Fairview. Many were converted there, and others brought into the meeting at Bethel church.

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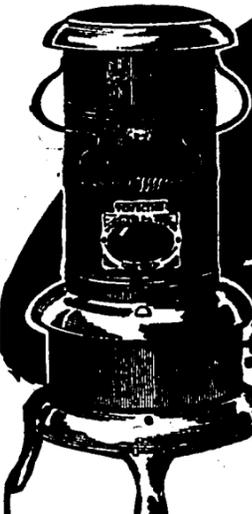
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Very sincerely yours,
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Dr. P. T. Hale, Louisville, Ky.

Dear Brother—Never before has the Baptist outlook been so bright in Kentucky as now.

We believe that with competent leadership God is going to lead us to hitherto unattained heights.

Especially important is the great educational revival, which has already begun and which we believe will increase with marvelous rapidity if rightly conducted.

We feel that your opportunity as Secretary of this movement is advantageous indeed, and hereby express our earnest desire that you may accept, pledging you a hearty co-operation.

- Respectfully,
W. L. DORGAN, Pastor.
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tures of the meeting was the personal work of the converted men and boys—especially the young men. Each night it was a joy to behold the increasing band of personal workers, leading unsaved friends to Christ, and lifting their voices in prayer and praise to God. During the meeting Bethel church and the community raised \$175 for State Missions.

A Cottage Prayer Meeting has been organized in the hands of the Barracca Class of young men, to meet each Wednesday night.

Pray for us, brethren, that the converts may remain faithful and steadfast, and that the work shall still go on.

I will add that one result of the meeting is forty new subscribers to Bro. Bow's paper the *Mission Monthly*. A. E. A.

The Rev. P. T. Hale, D.D.

My Dear Brother—I have been desired by the Baptist Ministers' Conference of Nashville, in my capacity as its presiding officer, to express their sincere appreciation of the work which you have rendered the denomination throughout the State in your eminently successful administration of the affairs of the Southwestern Baptist University. You have been permitted under the Divine Providence to secure for that institution an efficient equipment for its work, which, while not so large as may have been desired in your own appreciation of its needs, has been the foundation for greater things in the future when our people, educated by your convincing arguments, will be inspired to press the work and meet the opportunities of the hour.

In your retirement from the work in this State, the Conference also desires to commend you to the brethren in Kentucky to whose leadership in their great educational movement you have been called. It will be a pleasure for them to have you take with you this expression of their appreciation of your work in this State and of their confidence that in the

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The Farm and Household

R. L. Ramey, of Lyon county, sold two fine mules to Tom Cash recently for \$400.

S. B. Hatcher, of New Lebanon, sold a mule colt to Crit Smith, of Bear Wallow, for \$80.

Rod Warfield bought a span of mules last week from Mac Akridge, of Hansbrough Valley, for \$400. He also purchased four head of mules in Hodgenville at \$150 per head.

Clyde Cruse, of Bloomingdale, Clark county, sold a suckling mule for \$60. Herbert Heflin sold two, one for \$70 and one for \$65.

B. T. Bishop, of Fayette county, bought of Frank Nichols one pair of 2-year-old horse mules for \$200. H. M. Lail sold to Thomas McClintock & Sons a pair of aged mare mules for \$400.

T. J. Burgess, of Sadieville, sold 39 small yearling mules recently to F. E. Garrett, of Seven Mile, O., for \$69 per head.

Capt. T. D. English reports the sale of 125 general purpose horses at the Wade & Richards sale recently at Lebanon at good prices and many prominent buyers on the grounds. The best prices ranged mare mules for \$400.

The horse and mule market in this city during September, says the Elizabethtown News, was unusually good, and the sales and purchases for the month were in advance of any previous September for several years. The sales and purchases, so far as obtainable for the last ten days of September footed up to \$23,900.

In Bourbon county S. L. Weathers sold to Hibler Bros. 17 head of 1,400-pound cattle at 5 cents, and 15 1,200-pound cattle at 4 1/2 cents. Messrs. Whaley & Boardman have the following cattle purchases: One bunch of 72 head of 2,300-pound cattle at 4 cents per pound; of Milton Plummer, 31 head of 1,300-pound cattle at \$4.60, and of John Skilman, 30 1,100-pound cattle at 4 1/4 cents per pound. Danville Advocate.

The largest chicken farm in the world is soon to be started near Easton, Pa. The farm, which consists of 107 1/2 acres, was purchased for \$15,000. This fall 1,000 laying hens will be placed upon it, and the number will be increased to 10,000. The largest chicken farm at present is said to contain 3,400. To equip and stock the new farm will mean an outlay estimated at from \$40,000 to \$50,000. The owner is a retired wholesale druggist of Toronto.—Ex.

Cattle buyers in Bourbon county are paying \$5.50 per hundred for export cattle for November delivery.

The Georgetown Times reports the following prices at the sale of T. J. Burgess at Sadieville: 475 cattle were sold, two-year-old medium steers bringing from \$3.90 to \$4.17 per cwt., and good yearlings from \$25 to \$35. 600 stock ewes brought from \$3.50 to \$8.60, an average of \$6 per head. 30 small yearling mules were bought by E.

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THIS COUPON and \$1.00 for THE COUNTRY BOY. By Crissey.

E. Garret*, of Seven Mile, Ohio, at \$69 per head. The sale amounted to \$24,000.

CURRENTS.

Currant Bar-le-Duc—Get the largest-sized currants, red or white, and stem them without breaking. To each pound allow three pounds of sugar. Take some ordinary, currants and bruise them while warm until you have a pint of juice. Put half a cup of this into a porcelain preserving-kettle and add three pounds of sugar. Bring slowly to a boil and skim very carefully. After boiling five minutes drop in carefully one pound of the large currants and simmer four minutes. Take them out without breaking them, and boil the syrup down five minutes, or longer if it is not very thick; as the currants are sometimes less juicy than others, a few minutes more will be needed at one time than another. When thick, skim well and strain through a hot cloth over the fruit. Put it into little jelly glasses and when cold cover with hot paraffine, and paste paper over all. Keep this preserve, like the strawberries, in the dark.

Make only a small quantity of this preserve at a time, to avoid crushing fruit; it is better to use the rule "as it is given" than to double it. Gooseberry Bar-le-Duc is made exactly in the same way as currant.

Spiced currants—Measure stemmed currants by the quart; to each quart of fruit take three pounds of sugar, a pint of vinegar, a table-

spoonful of ground cloves, a table-spoonful of cinnamon and a table-spoonful of all-spice. Dissolve the sugar in the vinegar by heating and stirring; then put in the fruit and spices and boil two hours and a half.

Currant conserve.—Take five pounds of stemmed currants, the pulp of six oranges, and two pounds of washed and stoned raisins; mix well with three pounds of sugar, or four if the oranges are sour, and simmer till thick. Some housewives add to the currant conserve recipe a pound of sour cherries, pitted. They are usually considered a welcome addition to the flavor, although a novelty.

Currant jelly that never fails.—Take currants which are barely ripe, and be sure they are not picked after a rain, as that thins the juice. Do not stem them, but look them over well, and crush them in a deep crock with a wooden potato masher; it is better not to heat them, as that darkens the jelly. Put the fruit and juice into a flour-sack, or into a flannel bag, and hang it up to drain all night. In the morning do not squeeze it, but merely measure, and allow a pint of sugar to each pint of juice, and half a pint of sugar over. Put the sugar into the oven to get very hot, stirring it often so it will not brown, and boil the jelly twenty minutes, skimming it well. At the end of that time put in the sugar and stir till it dissolves, and skim. Let it boil up well, only once, and it is done. Draw the kettle to a cold part of the stove and pour

the jelly into glasses through a little bag, to make it very clear. Let the glasses stand in the sunshine for two days and cover with paraffine. If the currants are very sweet, the jelly may be ready to cover in one day. If currants are very gritty and dirty they must, of course, be washed, but this is always injurious to the jelly, as it thins it. All ordinary fruit is sufficiently cleansed by the skimming and straining of the boiled juice and needs no washing.

Red-raspberry and currant jelly.—Take equal parts of raspberries and red currants and follow the rule for currant jelly.—Harper's Bazar.

FROM THE MOMENT OF BIRTH.

Mothers Should Use Cuticura Soap, the World's Favorite for Baby's Skin, Scalp, Hair, and Hands.

Mothers are assured of the absolute purity and unfailing efficacy of Cuticura Soap and Cuticura Ointment, the great Skin Cure, and purest of emollients, in the preservation and purification of the skin, scalp, hair, and hands of infants and children. For baby humors, eczemas, rashes, itchings, and chaffings, as a mother's remedy for annoying irritations and ulcerative weaknesses, and many sanative, antiseptic purposes which readily suggest themselves to women, as well as for all the purposes of the toilet, bath, and nursery, Cuticura Soap and Ointment are priceless.

ITEMS OF INTEREST

News the World Over.

The London *Daily News* gives an interesting account of four Samaritans who have come to London with manuscripts of great value for sale. There are only two hundred Samaritans left. They have been so harried by the Turks they can hardly live, and for this reason they carried some of their ancient manuscripts to London. They are tall, gaunt, silent men, dressed in their priest robes. They talk in Aramaic, and they can talk in Arabic, but they know no other languages.

Even the hippopotamus in Central Park has learned to keep up with the pace as set by his betters. He has had an attack of "acute indigestion." The keeper gave him a bucketful of medicine, a great crowd looking on. His mouth was held open by a wedge of wood and a hard force pump was used to get the medicine down. When the wedge was removed the outraged patient snapped his jaws and sank to the bottom of his tank to sulk.

A gentleman in Portland, Maine, informed the *New York Sun* that he knows fifty residents of Portland who have mortgaged their homes in order to buy automobiles. The *Congregationalist* makes this wise comment: "If property were the only thing mortgaged in our present mad craze it would be bad enough."

Brown University has set up a bronze statue to Augustus Caesar, and President Faunce explains they are honoring his patronage of art and his physical prowess. We suppose painting and football are most important matters in Brown. A statue to Julius Caesar, the great writer as well as great conqueror, would have been more appropriate.

Lueretia Borgia, the poisoner, has been execrated by men for centuries. But she only poisoned those whom she hated. She was innocent in comparison with the men who poison for a little money women and children who have never wronged them. Inspectors bought drugs from all the wholesale dealers in New York City. Of these only 26 per cent were found good and 56 per cent were so bad as to justify legal action. Some of them were exceedingly dangerous. The infamy of it!

In Austria women who hold landed property have been allowed to vote. But in the new electoral reform bill this duty has been taken from them. A deputy opposed this but the Minister of the Interior pointed out that all attempts to extend female suffrage on the Continent had failed especially where universal suffrage was introduced.

There was a series of heavy earthquake shocks in the city of San Juan, Porto Rico. Every one left the shaking buildings, but no damage of any amount occurred. Shocks were felt at the same time in St. Thomas, where there has been a succession of shocks for some time. Fortunately the people have had the good sense to build their houses as houses ought to be built in earthquake centers.

A man was run down and killed by a train of the New York Central at Syracuse. It was not known at first who he was, but the body was identified afterwards as Dr. Felix Oswald, who has so long been a prominent physician in New York City. He was born in Belgium in 1845, in 1866 he went to Mexico with the corps of Belgian Volunteers. He is best known to the public as the writer of several valuable works.

Mt. McKinley in Alaska is believed to be the highest mountain in North America, more than 20,000 feet high. Efforts to reach the summit have hitherto failed. But Dr. Frederick Cook was determined and a dispatch from Tyonek Alaska, announces that he has at last succeeded by a new route from the north. He returns by the next steamer to Seattle.

Archbishop Bond, Primate of the Episcopal church in Canada, has died in Montreal. He was ordained in 1840, and although 91 years old was able to attend to all his work up to the last. W. T. Burch, a well known lawyer of this city, died as the result of an operation. He was one of Forrest's famous calvary, having enlisted at the beginning of the war when eighteen years old. He was in prison two years at Ft. Delaware.

FOURTH QUARTER.

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WARREN.

God in his providence has taken from us one of our best members, Sister Lizzie Warren. She was born November 22, 1872; was born again in 1893 and joined Lebanon Junction Baptist church, in which she lived a faithful and consecrated member until God called her to Himself. She was married to W. T. Warren in 1893, who survives her. Her life was a living testimony to what the grace of God is under great afflictions. She has done what she could, she rests from her labors, and her works do follow her; she has fought the good fight; she has kept the faith, and was fully persuaded, that He, in whom she had believed, was able to keep all that she had committed to him against that day.

—W. A. BURNS.

BETTER THAN SPANKING.

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

Campbellism Exposed.

There have been many calls for the republication of this book, by Dr. A. P. Williams, with an introduction by Dr. J. B. Jeter. Dr. W. H. Felix has written a special introduction, and we are now ready to take up the matter of the publication. The book will have 400 pages and will be neatly bound. We wish to hear from all who want the book, and so we offer it to those who order in advance at one dollar a copy, postpaid. The price will be advanced after publication. Should we fail to publish, we will refund every subscriber his or her money. Now, brethren, if you want this strong and valuable book published, let us hear from you. Address Baptist Book Concern, 642 Fourth Avenue, Louisville, Ky.

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Margaret Sangster tells of a woman neither young, nor beautiful, nor robust, nor accomplished, nor educated, who became a bride. She realized that she was extremely unlike her brilliant husband. "I have not even one talent to fold away in a napkin," she said. But the husband loved her, and she loved him, and would, please God, make him happy. "There is one comfort—I can keep house," she said. So she planned the delicate, dainty, healthful meals, and kept the home clean, but not forbiddingly spotless. It invited the tired husband to rest, to litter it with books and papers, if it pleased him to bring work home from the office, while she sat beside him, ready to smile or speak as he looked up.

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NOVEMBER 14-19.

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Put X by names of parties suitable, in your judgment, for Agency Work. COMPANION COMPANY, RICHMOND, VA.

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Uplands more rolling, lighter soil, adapted to fruit growing—peaches, pears, plums, grapes, berries—also melons, tomatoes and other vegetables, can be bought for \$5.00 to \$10.00 per acre in unimproved state. Many places with small clearings and some improvements can be bought very cheap.

This is a fine stock country. No long winter feeding. Free range, pure water, mild climate. A healthy, growing country, with a great future.

Write for map and descriptive literature on Missouri, Arkansas, Louisiana, Texas, Kansas or Indian Territory. Very cheap rates on first and third Tuesdays of each month. Address,

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Tickets on sale 1st and 3rd Tuesdays from May to November inclusive, good returning 21 days from date of sale. For further information, consult your local agent, or address J. H. Milliken, D. P. A., Louisville, Ky. F. D. Bush, D. P. A., Cincinnati, Ohio. J. E. Davenport, D. P. A., St. Louis, Mo. H. C. Bailey, N. W. P. A., Chicago, Ill. C. L. STONE, Gen'l Pass. Agent.

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Avoid alum and alum phosphate baking powders. The label law requires that all the ingredients be named on the labels. Look out for the alum compounds.

NOTE.—Safety lies in buying only Royal Baking Powder, which is a pure, cream of tartar baking powder, and the best that can be made.

ITEMS OF INTEREST

News the World Over

On the 10th the Confederate Veterans of Tennessee held their annual encampment at Pulaski. There was an unusually large gathering, many prominent Confederates coming from other states. The chief event was the unveiling of a statue to Sam Davis, who was hung when a mere boy as a spy. He was offered his life if he would tell what Northern officer had given him the plans of the fortifications which were found on his body. He refused, saying he could betray no man, and besides that officer was in a position in which he could do more good for the Confederacy by giving valuable information than he himself could. As a patriot he ranks with Nathan Hale.

Uneasiness is felt lest the turmoil in Europe will interfere with the mining of platinum. Some platinum is found in this country, but practically the world's supply all comes from the mines in the Ural Mountains. Platinum is the most valuable of metals. Gold is worth \$20 an ounce, platinum \$36. It is a necessity with chemists because of its resistance to heat and acids. It is indispensable also in incandescent electric lights. And to add to the dismay of the chemists it is now fashionable to have diamonds set in platinum instead of gold.

In their recent meeting the New York Convention of Bricklayers strongly disapproved of concrete buildings. Portland cement is used to make many large buildings because it is cheaper to build with it. But the convention said the use of it is unsafe and dangerous to life. They appointed a committee which will try to prove to city authorities this is the case. If they are right in their warning, we hope they will soon convince the public.

We have been told with a great blowing of trumpets that yellow fever has been banished from Cuba. Yet Gen. G. F. Elliott, who commands the marine corps has ordered ten barrels of oil of citronella to be sent to Cuba to be used by his men to guard them from the fever. Oil of citronella keeps off mosquitoes, but mosquitoes are not accused of originating yellow fever, but only of carrying it. And if the fever has been banished, why do the sentinels need so much of the oil?

The California Development Company tapped the Colorado River below Yuma in Arizona and carried the water in a canal into Mexico and back into California. As the result the Colorado River left its channel, has ceased to flow into the Gulf of California and has made a lake 400 miles in extent and 70 feet deep. All efforts to make the river go back have failed, the Salton Sea, as the new lake is called, bids fair to cover 2,000 square miles. Meanwhile Mexico will have a heavy bill for damages.

The French government built recently a strong modern fortification near Besancon. Lightning struck it, and the magazine filled with melinite and gun powder exploded. The fort was destroyed, the very foundations tore up as if by an earthquake. Fortunately the infantry battalion had left the day before and many of the gunners were absent on leave, so that all who were in reach were only nine persons. These were instantly killed.

A GREAT REVIVAL.

The greatest revival that this section of the country has known for years was with Ebenezer church, beginning Saturday before the fourth Sunday in September, and continuing nine days, which resulted in 28 conversions, 16 by baptism and 12 by letter and restoration. The people were ready for the revival and went to work in dead earnest for the salvation of the lost souls. I have never known a church to do as much personal work—God's children were continuously coming in personal contact with sinners and His Spirit was poured out in great measure upon them and the unsaved and the saints shouted and rejoiced as they saw the people come flocking home to God. The unsaved were made to cry unto God in the house, on the church ground and on the public road, and in fact everywhere. I have never seen such a manifestation of the Holy Spirit. We missed two services on account of the incessant rain and wind which lasted about 24 hours, but the people were in their homes praying for the meeting, and the next day they met again with increased faith to do the Master's work, not thinking of the material damage the rain and wind had done the day before. Praise the Lord. Reform, Ala. G. W. KERR.

NOTICE.

"Important Views," book by Dr. J. M. Weaver and Mr. Theodore Harris, has been sent to all who subscribed for it. Those who have not paid send \$1.00 to Dr. J. M. Weaver, 714 West Chestnut Street, Louisville, Ky.

The Rev. Sam P. Jones, the famous evangelist, had closed a successful revival meeting at Oklahoma City last Sunday night and had started home with his wife, two daughters and his assistant, where he would celebrate his 59th birthday on Tuesday. On the train at Perry, near Little Rock, after a few minutes illness of heart disease, he died. A wonderful man, a man of powerful influence and of wide usefulness. Probably he had preached to more people than any other American preacher. He will be greatly missed, though his work remains. We tender our condolences to the bereaved family.

Our Home Field has been changed to magazine form and the price has been put at 25 cents a year. This is well. The October number has a fine picture of our Evangelist from Walnut Street, Bro. W. D. Wakefield.

DEAR RECORDER:

I just feel like sending a word of appreciation for the clear and logical proposition in September 20th of the RECORDER relative to the ordinance of baptism.

It is too late, in this day and age of scholastic grace for any man, or set of men, to attempt to support the Roman view of pouring or sprinkling for baptism from the New Testament. Support can be found in so-called church manuals, but the "Word" declares it is not in Me, and so the very distinguished Hindu Princess, Pandita Ramabia of Shanadasadan, Poona, India, found on reading her Bible and to whose teachings she claims she followed in writing to me, and from which I quote: "Nearly 300 of my girls were baptized by immersion after they were converted and confessed their faith in Christ." This is New Testament teachings—confession, conversion then immersion in "His name." A splendid testimony is given by the learned Dean of Norwich, England, Dr. Goulburn, in his great work, "The Holy Catholic Church," regarded by some as fairly to be ranked among the best productions of the age. Dr. Goulburn says on page 287, "We nowhere find any positive rule to baptize infants." This great scholar frankly states the fact when he confesses, "nowhere find." I recall having a conversation with a neighboring pastor of a Pedobaptist church who, like your correspondent, often promised to find me passages of Scripture, but when pressed for the same generally turned the conversation to the condition of the weather or the possibilities of coming climatic changes.

The following conversation is said to have taken place between a Pedobaptist pastor and a member of his church:

"I have called upon you, sir," said John "because I am greatly concerned about infant baptism."

"What books have you been reading on the subject, John?" asked John's minister.

"Sir," replied John, "I have read no book on the subject except the New Testament."

"Ah! John, John," replied his minister, "if I had read no other book on the subject of baptism I should have been a Baptist myself."

The New Testament is a safe book to read on the subject of baptism. If your correspondent in common with all the Pedobaptist host would do what John did—read the New Testament—they would be concerned about what the Word said.

JOSHUA E. WILLS.

Baltimore, Md.

DEAR RECORDER:

If you will show me a Baptist, man, woman or child, that has been born again, that is well informed as regards the teachings of the Holy Scriptures, that has convictions and the courage of his or her convictions. I will point to that same one and tell you that there is a man, woman or child that will live and die a Baptist. On the other hand, if you will show me a Baptist that will ever leave the Baptist fold for some other, I will make no mistake in telling you that that one is lacking in one, if not in all these particulars. I say again that Baptists that are converted, and well informed as regards the teachings of the Holy Scriptures, and have convictions, and the courage of their convictions, will live and die Baptists. One could as soon tear down the stars with a garden rake as to make them anything else than Baptists. Amen and amen.

J. R. FARISH.

Meridian, Miss.

SUNDAY SCHOOL EQUIPMENT.

SECRETARY JOSEPH T. WATTS.

The general development of a Sunday school is a much larger problem than many people seem to think—indeed I doubt if very many people have begun to have any serious thoughts about the subject. But there is one phase of this development which ought to be apparent, namely, if we expect to have a school, there must be proper equipment. We live in the days of modern appliances in all lines of activity, and it is unreasonable to suppose that a good Sunday school can be conducted when we fail to take cognizance of this fact. I want to mention the several kinds of equipment which ought to be found in every Sunday school, but of which I have discovered very little, outside of the cities, and for that matter, there is none too much found in the best developed churches in Kentucky.

CLASS ROOMS.

It is a difficult task to hold the attention of a class, young or old, when the various classes are taught in one large room, but it is well nigh impossible to do justice to the beginners and primary grades without special quarters for them. Even where it seems out of the question to provide class rooms for all departments, the little people should be specially provided for in this respect. Our country churches could greatly improve the character of the teaching done in connection with these classes of

children if they would build a room for them in the rear of the church. It would not cost much in money and it would pay handsome dividends in souls and Christian character. The ideal towards which all of our churches should strive, it seems to me, should be to provide a Sunday school house with class rooms for all the teachers.

BIBLES.

The Quarterly has no rightful place in the classes. It is intended for use as a commentary, in the home study, and the prevalent use of the Quarterly has caused great neglect in the use of the Bible itself. We cannot get pupils to bring their Bibles with them, even when they have them, so that the proper thing for a church to do is to see to it that the Sunday school is equipped with an abundant supply of Bibles.

BLACK BOARDS.

Every class should be provided with a blackboard and teachers should practice the use of them. The teacher who can use a blackboard can hold attention much better than otherwise and the lessons stick much better when they reach the mind through the eye as well as through the ear. It does not take an artist to use a blackboard in the Sunday school. Rough work will do almost as well and in many cases much better than fancy work. With little people a blackboard is almost indispensable and it is a splendid help to the teacher of adult classes. An outline on the board is worth twice as much as one that is simply stated.

MAPS.

Much valuable time is lost in the effort to explain the location of places referred to in the lessons, because of the lack of familiarity with maps of Bible lands. A good map, hung in a conspicuous place in the class room, will photograph itself upon the minds of our pupils, so that all that will be necessary in connection with any given lesson, is to make reference to the place involved, whereupon the image of the map will immediately present itself to the mind and assist the teacher in imparting instruction.

CLASS RECORDS.

A Sunday school without proper class records is like a business house without proper books. I feel confident that the figures we report to the Associations, of our Sunday school membership, and which figures find their way into the minutes of the Southern Baptist Convention, are very incorrect, due to this very lack of records. We ought as Kentucky Baptists to be ambitious to take our proper place in the list of States as to Sunday school work, and this will be greatly helped, I am sure, if our Sunday schools will pay due attention to this matter.

None of the improvements which I have here suggested would cost very much, and I therefore urge our pastors and superintendents to give this article whatever attention it may deserve of their hands.

DEAR RECORDER:

On Sunday 7th we closed a ten days' meeting at Midway. Dr. B. A. Dawes, of Louisville, did the preaching to the delight of the whole community. Notwithstanding the very unfavorable weather, there was a splendid attendance and good interest from the beginning. The meeting was a success because our people were strengthened in their faith and the church generally revived. Many non-affiliating Baptists became connected with the church. There were fifteen additions by baptism and

others by relation and by letter, making a total of twenty-five. We are hoping for other results. The preaching was specially effective because of the subjects and the way they were handled. The subjects were "Man," "God," "Sin," "Atonement," "Baptism," "Lord's Supper," etc. They were treated from the evangelical standpoint. I am sure the gospel in these great themes was more thoroughly appreciated, especially in those generally used controversially. When the latter class is so treated, the hearer listens with no prejudice and is led to hear in the most impressive way what Baptists believe. Then, too, the Baptist brother is most helpfully strengthened in his own belief. When we begin to fight and belittle others we are very correctly considered to have exhausted our material. It is hardly necessary to say that Dr. Dawes gave us a strong presentation of the gospel. We all learned to love him.

The pastor and wife have been elegantly treated ever since their arrival here May 1st. These good people are continually doing something nice for us. The ladies and B. Y. P. U. have just presented the pastor with a baptismal suit which is truly appreciated.

J. P. SCRUGGS.

Live Stock Markets.

CATTLE.

Extra good export steers	.. \$4 75a 5 15
Light shipping steers	.. 4 50a 4 75
Choice butcher steers	.. 4 25a 4 75
Fair to good butcher steers	.. 3 50a 4 25
Com. to med. butcher steers	.. 3 00a 3 50
Choice butcher heifers	.. 3 75a 4 25
Fair to good butcher heifers	.. 3 25a 3 75
Com. to med. butcher heifers	.. 2 50a 3 00
Choice butcher cows	.. 3 25a 3 75
Fair to good butcher cows	.. 2 50a 3 25
Canners	.. 1 00a 2 00
Choice feeders	.. 3 75a 4 00
Medium to good feeders	.. 3 25a 3 75

EGGS.

Choice pack. & butchers, 200 to 300 lbs.	.. 6 65
Med. packers, 160 to 200 lbs	.. 6 65
Light ship, 120 to 160 lbs.	.. 6 45
Choice pigs, 90 to 120 lbs.	.. 6 25a 6 45
Light pigs, 50 to 90 lbs.	.. 5 00a 6 00
Roughs, 150 to 400 lbs.	.. 3 50a 5 85

SHEEP AND LAMBS.

Good to choice fat sheep	.. 3 75a 4 00
Fair to good sheep	.. 2 00a 2 50
Common sheep	.. 2 00a 3 00
Bucks	.. 1 75a 2 25
Choice shipping lambs	.. 6 00a 6 50
Good butcher lambs	.. 5 00a 6 00
Culls and tail-ends	.. 4 00a 5 00

TOBACCO.

The following are the revised quotations on leaf tobacco as compiled by the Committee on Quotations of the Louisville Leaf Tobacco Exchange:

1905 Crop.

Burley—Dark Red.

Trash (green or mixed)	.. \$6 50a 6 75
Trash (sound)	.. 6 75a 7 50
Common lugs	.. 7 50a 8 00
Medium lugs	.. 8 00a 9 00
Good lugs	.. 9 00a 10 00
Common leaf (short)	.. 7 50a 8 50
Common leaf	.. 8 50a 9 75
Medium leaf	.. 10 00a 11 00
Good leaf	.. 11 50a 13 50
Fine and selections	.. 14 00a 15 00

Burley—Bright Red.

Trash (green or mixed)	.. \$6 75a 7 25
Trash (sound)	.. 7 50a 8 50
Common lugs	.. 8 50a 9 50
Medium lugs	.. 9 50a 10 50
Good lugs	.. 10 50a 11 50
Common leaf (short)	.. 9 00a 10 00
Common leaf	.. 10 50a 11 75
Medium leaf	.. 12 00a 13 00
Good leaf	.. 13 50a 15 00
Fine and selections	.. 16 00a 20 50

Dark.

Trash (sound)	.. \$5 50
Common lugs	.. 5 50a 5 75
Medium lugs	.. 6 00a 6 50
Good lugs	.. 6 50a 7 00
Common leaf (short)	.. 7 00a 7 50
Common leaf	.. 7 50a 8 00
Medium leaf	.. 8 50a 9 00
Good leaf	.. 9 00a 10 00
Fine and selections	.. 10 00a 11 00

POULTRY.
Hens 9c per lb.; roosters 5c; spring chickens 10c to 12c; ducks 11c; turkey 11c to 12c; geese \$5 per dozen.

EGGS.
19c, case count; candled 20c to 21c.