

WESTERN RECORDER

Faith, Hope and Love, these three.

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Pastor Louis Vernes, of Paris, who recently died at the age of 91, was a marvel of energy. He was the founder of the Protestant Home Missionary Society, was for 70 years one of the Foreign Mission Board, and for 26 years he was president of the Consistory of Paris, and for 55 years he was pastor of a church in the fashionable part of the city. He was at active work in all these functions till his death.

For several years the American Board, the foreign mission board of the Congregationalists, has carried a debt. Last year \$40,000 was offered them on the condition that the debt was paid off this year. The churches came up to their help, and at the recent haystack meeting the Board announced that the debt was cancelled. They received this year one million dollars for their work.

The Chicago Association has no small sense of its own worth and consequence. One would think the city of Chicago presented a very large and most needy field for all its time and thought. But the Association undertook to regulate the great Societies of Northern Baptists which have up to date refused to be bossed by Chicago. Besides the Association announces that it intends to form a general body of all Baptists will we, nill we, to run the men's clubs and lots of other things.

Dr. McEwan says that in conversation with the lamented Prof. Purves, of Princeton Theological Seminary, who was not only a great preacher but a distinguished scholar, he said that pastors have not the opportunity to follow the scholars in the fight about the Bible, and asked whether those scholars on the firing line were in danger of having their lines broken and being made to retreat. Purves assured him very solemnly that he had staked not only his reputation as a scholar and a thinker but also his hope of salvation upon the traditional interpretation of the truth as it is known among orthodox scholars.

"Union is in the air. Huge confederations are to take the place of the separate sects. And how? By compromise! It is in vain that any attempt to conceal the fact. Truths once deemed vital are thrust aside that they may cease to obstruct the entrance of the sects into the huge organizations. But God's way of unification of his people is that of fidelity and not of compromise. Truth to them becomes more and not less."—Urquhart.

It does not do to say God is slow to anger and plenteous in mercy without adding, as the Bible does, that He will by no means clear the guilty.

CHOOSING WORKERS.

REV. A. C. DIXON, D.D.

Up to the point in the history of the Church recorded in Acts 6:2-4 the disciples have been of one accord. There have been no internal dissensions. External persecutions can never hurt the church. The fires it kindles simply purify the gold; the pressure of such afflictions solidifies character. It is the trouble from the inside that we need most to fear, and it has been these internal convulsions which have weakened the Church through the ages. An oil well in Russia some time ago took fire, and made a scene which was compared to Dante's Inferno. For years there had been a flow of oil, which was used for the illumination of homes and factories but one day by some means a spark came in contact with the flow of the oil. Soon the well was covered with a black cloud pierced with fingers of flame, and no one could approach nearer than a quarter of a mile. It could not be extinguished; it simply burned itself out. This reminds us of Church quarrels. Where there was once a flow of truth and good-will for the illumination of the world, there are now the raging fires of prejudice, hatred, and malice. The best can become the worst; the purest water can stagnate and exhale germs of poison. The Church thus set on fire of hell has turned persecutor, and burned martyrs by the thousand.

This early dissension was not of a serious character, but it was the beginning of what might have been, unless checked, a great evil. It arose from money matters, and we see how money has been playing an evil part in the Church. It was the 30 pieces of silver that tempted Judas to betray his Master. Ananias and Sapphira were led to lie to the Holy Ghost, in order that they might retain, under false pretense, some of their money. And now there arises a murmuring because the Grecians feel that their widows have been neglected in the daily ministration of supplies. Money has doubtless been the cause of more Church quarrels than anything else in the world, and there is need of the Holy Spirit in administering the financial affairs as much as in preaching and praying.

The invisible Christ, however, who goes with his Church, knows how to meet emergencies as they arise, and he prompts the Apostles to do the right thing. Christ in his earthly life had not appointed Deacons; there was no need; the twelve Apostles were sufficient, but now that the membership of the Church has multiplied, there has been an increase of difficulties. Success always brings its dangers. Unless the house is well built, its height and size may cause it to fall. It is possible for the Church to grow in weakness as it grows in numbers; but such will not be the case if Pastor and officers and people look to the living Christ for guidance in meeting all emergencies. A church without faith in this invisible Guide is like a steamer which was seen, on Lake Michigan some time ago, forging ahead in a straight line and at last dashing itself to pieces upon the breakers. The Captain had tried to take his boat from one place to another by his own unaided effort. He started the fires, and put the engine moving, then taking hold of the wheel guided the vessel out into the open. After going a short distance he was struck by a falling object and lost consciousness. Then the vessel steamed on without any hand to guide it. Other vessels receiving no response to their signals, kept on of its way, and let it rush on to destruction. This is a faint picture of the Church

that tries in its own wisdom and strength to carry on its work. There may be plenty of good machinery kept in motion by the engine of ceaseless energy, but unless Jesus Christ, through the Holy Spirit, is the Captain it will sooner or later be dashed to pieces.

This invisible Christ knows how to overrule evil for good. Murmuring is not a Christian grace. It is easy, however, for anybody to do it. Some one has said that after the infant has said mamma it can begin to murmur. It takes no strength of intellect or piety of character to grumble. A quaint preacher has said, grumblers never work and workers never grumble. The fault is often with the grumblers. An astronomer in looking through his telescope one day discovered a huge monster on the sun. Trembling with excitement, he was about to write a description of it, and make a sketch of it on paper, when it occurred to him that he had better examine his instrument. He unscrewed one of the lenses and a fly flew out into the air. The monster which he thought was on the sun was in the telescope. And so the great evils which we see in other people are sometimes in ourselves, and we need to get rid of them before we criticize others. Take the beam out of your own eye that ye may see clearly to take the mote out of your brother's eye.

In this early church was a deep undercurrent of discontent. For the time it paralyzed their work. It must be bravely met and thoroughly overcome. The apostles did not try to suppress it by ecclesiastical authority. They did not assert their dignity of official position by declaring that no one has a right to utter a complaint against them. They accept the situation, and go about remedying the evil; and they are not content simply to cover, they desire to cure. It is possible to patch up difficulties temporarily, which may become greater difficulties in the future. This murmuring, which was not to be commended, was turned into a real good by the wisdom of those who looked to God for guidance. As a result of it deacons were appointed, who were a blessing to the church and have been when they have been consecrated, from that time to this. When we perceive an evil in the church, let us not ignore it, nor try to suppress it by unwise measures. Meet it in the wisdom of Christ and the very hindrance may become a help.

In the third place our invisible Lord believes in division of labor. The Apostles felt that they were called to preach, and their time is now being taken with philanthropic work. Philanthropy may be important, but it must not displace the ministry of the Word and prayer. It is well to feed the bodies but if feeding the body dispenses with feeding the soul, there is eternal loss. Satan is always glad to side track the prophets of God by making them mere servants to wait upon tables. He thus accomplishes his purpose by displacing the best with the good. Every member of every church is capable of doing something. One may have a special gift of public speech. Another a gift in visiting the sick, another, the gift of personal work, and still another the gift of administering finances. Let every gift be used for God, and let the church utilize in the best possible way these special gifts of the spirit.

"But what, if it be lawful to indulge such a thought, what would be the funeral obsequies of a lost soul? where shall we find the tears fit to be wept at such a spectacle? or, could we realize the calamity in

all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness, to cover the ocean with mourning, and the heavens with sackcloth? or, were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe?"—Robert Hall.

THE APPEAL TO FEAR.

BY REV. R. J. ADAMS, D.D.

There is a tendency to discard fear in appeals to men to become Christians. The Christian minister would gladly have men persuaded to enter the Christian life by the winsomeness of Divine love and the attractiveness of high and holy service. In the Bible much use is made of fear to induce sinners to become righteous. Our loving Lord, in his preaching, said: "Woe unto you Pharisees, hypocrites, how can ye escape the damnation of hell? He that believeth not the Son shall not see life, but the wrath of God abideth on him." In that golden text of the Bible, John iii. 16, He uses the word "perish," which means that there is peril fitted to awaken fear. He did not shrink from speaking plainly of "weeping and wailing and outer darkness and everlasting punishment." Thus infinite love expressed itself in warnings to the impenitent. To discard such warnings as unwise it to impeach the wisdom of the Master.

In his ministry Paul made use of fear, 2 Cor. v. 11: "Knowing the terror of the Lord we persuade men." He knew that it would be an awful thing for disobedient men to appear before God in judgment. He knew that God's holy nature must repel the incorrigibly guilty. He knew that a holy nature abhors wickedness and must oppose it. Thus is revealed the "Wrath of God." It is not vindictiveness. It is the repulsion of holiness against unholiness. Hence it is written that "it is a fearful thing to fall into the hands of the living God" (Heb. x. 31), and Jesus himself says: "I will forewarn you whom ye shall fear. Fear him who after he hath killed hath power to cast into hell." It means that the awful scenes of the judgment Day should move them to weep over dying sinners, and to use in their behalf the language of tender persuasion and entreaty.

Fearing harm from storms and cold, men build houses for their protection. Fearing distress from poverty and want, men are diligent in business. Fearing death from sickness, men send for the physician. In a world of conflict and peril fear is a very important element in man's mental constitution, and there is a place for it in the Christian religion which ought not to be ignored. When sinful men properly consider themselves and their God they will see great reason for fear. It should be our joyful mission to persuade them into that "perfect love which casteth out fear." Salvation implies danger. If there is nothing to be feared from persistent sinfulness, then men are already safe, and it is just as improper to ask them to accept the great salvation as it would be to urge them to accept life preservers when they are already safe on terra firma and in no danger of drowning. But there is danger of death eternal, and there is ample provision for life everlasting. Hence it is a saving worthy of all acceptance that "Christ Jesus came into the world to save sinners."—The Watchman.

QUESTIONS ANSWERED.

By Senex.

A church has had a member and a faithful one for twenty-five years or more who is a wholesale liquor dealer. Some few years ago in the Association to which the church belonged a "sentiment arose which opposed the churches' keeping in their membership those engaged in the liquor business." So far as the sentiment was concerned that was all right. But if the Association threatened to refuse to receive the messengers from the church, it did very wrong and the church ought not to have submitted; no, not for an instant. Associations, like churches, have no right to pass *ex post facto* laws. Since it had received the church knowing that it contained wholesale liquor men in its fellowship, it had no right afterwards to refuse to receive the messengers from the church. It could refuse to receive new churches with such members if it chose. But it could not justly arraign the church for doing what the Association knew the church was doing when she was received.

"Two years since an occasion arose which made it necessary for the brother to set a definite date when he would sever his connection with the business." It is not explained what this occasion was, and I can not imagine what it could be. For the church had no right to require the brother to cease from the business. He was received by the church with a full knowledge of his business. The church has no right to pass an *ex post facto* law and exclude a brother for a business in which he was engaged and in which the church knew he proposed to continue when he was received. A church can change its mind on the subject of its discipline, but it can not break its word to a member already received. It can only pass a resolution declaring that hereafter it will receive no wholesale men. That is all the church, as a church, can do. Of course the brethren as individuals have a right, and it is their duty, to try to persuade a brother privately to give up a business they think is wrong.

He promised to quit the business at a certain time and broke his promise. The church has a right to discipline him for not keeping his word, but that was the only charge which could justly be brought against him by that church. At length he decided to continue in the business, and asked that the church erase his name from the church book, and by a vote of the church this was done. Of course that was exclusion from the fellowship of the church. There are but three ways of getting out of a Baptist church—death, joining a sister church by letter and being excluded. It makes no difference what the exclusion is called, whether exclusion or expulsion or dropping or erasing, or in the Scriptural terms "to put away" (1 Cor. 5:13), or "to withdraw yourselves" (2 Thess. 3:6).

This excluded brother continues to teach his class in the Sunday school. This seems strange, but it is right if the church believes he is a regenerated Baptist. Otherwise he should be requested to resign. No unconverted man should be allowed to teach in a Sunday school. He goes to church regularly, which is commendable in him. But he persists in communing, and that is a point blank insult to the church. It is saying that he considers his exclusion a farce, and a farce played to deceive the Association. Exclusion by any name carries with it a withdrawal of the right to communion. "With such an one no not to eat."

My questioner asks if this is right, "even suppose some of the deacons have told him to continue his relations to the church, just as if he were a member in good standing until he finds it convenient to get out of the business?" If any deacon has told an excluded member to take the communion, he has affronted the church most grossly and ought to be dis-

ciplined promptly. I am asked two questions: "What ought the church to do in regard to his taking the communion?" The deacons should talk to him privately, and explain that by so doing he is treating the church with great indignity. And they should do all they can in a quiet way to see the elements are not handed to him. But if he persists I see nothing they can do. They are not policemen to arrest him and take him out of the building.

The other question is: "Suppose he does go out of the business next year, or the year after, and apply for membership again, what ought the church to do? Ought he to be taken back unconditionally?" He ought to make humble acknowledgment and express sincere penitence for having taken the communion after his exclusion. He ought also to repent his broken promise and confess his sin in that thing also. If he does this in such a way the church has confidence in his sincerity in his repentance, he ought to be received.

A brother has lost a little daughter, the light of his eyes, who was ten years old. A friend in talking to him of his loss spoke of his seeing her in Heaven grown up, in the prime of life. The father asks if this friend is right and if he will never see his darling as he lost her?

Nothing is revealed to us in the Bible directly bearing upon the question. We are left to inference and to analogy and to gathering what knowledge we can from the angels. For the dead have never come back except Moses and Elias on the Mount of Transfiguration. We are told nothing of their appearance physically.

The friend voiced the general view among men; a view which I hold. Some die as babies, some die old and infirm; some are born cripples and deformed; men have been born with neither arms nor legs. But we believe that all in Heaven will have perfect bodies in the prime of life. We shall know each other there, and love each other. It is the soul we love.

And if the sad father will study the matter he will see this is what he prefers for his dead child. Suppose he had sent her off to school for eight or ten years, or that he had gone away on business and had not been home in that length of time. Would he not be overwhelmed with grief, if, when he saw her after that lapse of time, she had not grown physically and mentally? Why to have heard of her death would be no grief in comparison to that.

I know this loving father has often thought with fond pride of what his daughter would be when she was grown. He has imagined her beauty, her grace and her intelligence. Let him comfort himself with the thought that in Heaven she will be all that he expected of her when grown, only more lovely in every way than his thoughts had made her.

READING TO OUR HURT.

It is not safe to assume that any kind of reading, or the reading of anything however trivial, makes a full mind. It seems to be taken for granted by many if they only read, no matter how or what, they are sure of being benefited. No one is foolish enough to suppose that the character of our food or the thoroughness with which it is masticated are matters of small importance. We have books on "what to eat" and treatises upon dietetics and newspaper articles and lectures concerning foods and their proper use. Certainly the mind is not of less importance than the body, and if it is wise to consider food values it certainly is not a waste of time to consider book values. If it is worth while to learn how and what to eat with the greatest benefit to the body, it is not less worth while to learn how to read so that the mind shall receive the greatest possible help.

There is a deal of reading that is only skimming. The busy man wants to know what is going on in the world but cannot afford time to wade through long dispatches or editorials, so he looks at the head-lines, glances at a paragraph here and another there and has done with the morning paper five minutes after it comes into

his hands. The reader of novels is likely to dip into a new book on a prospecting excursion before giving it any real consideration. All this is well. No greater waste of time can be imagined than for a man to go carefully through the average daily paper with its stories of suicides, murders, weddings, "funnygraphs" and obituaries. There is one possible exception to this statement and that is found in the mediocre story. The folly of spending time in detailed consideration of the daily paper is wisdom in comparison with the absurdity of giving serious attention to the average novel. The amount of trash unloaded upon the public in the name of fiction is something appalling. But while we do well to skim some books and some portions of our papers there is a danger in it. The tendency is to form the habit of bolting our intellectual food. Every man who is content to glance at the paper or the story is under temptation to do nothing more than this with literature that is worthy of thoughtful reading and which must have just that if it is to be of any personal value.

Is it not true that we are in danger of losing relish for the best literature? Some of us will not lose it for we have never had it; but taking the American people as a whole it would seem that our appetite has become vitiated and that we are feeding upon less nourishing food than our fathers demanded. Our ancestors despised the novel and therein erred. We give it first place in our reading and in so doing fall into error no less grave than theirs. The novel is the condiment of literature. We can no more subsist upon it than the body can be adequately nourished upon a diet of salt and pepper. Is it wrong to waste time? Is it wrong to deprive the mind of stimulating, informing, helpful literature and give it nothing but trash? If so, then we are not without sin, for there are many people who do not give one-tenth of the time spent in reading to that which is worthy and helpful.

But some one may say that he is not interested in anything except fiction. It is a sad confession and one of which any sensible person should be ashamed. If this is true of any of us it is because we have cultivated a depraved taste. Is there nothing in history, in biography, in poetry which should interest us? If we have not debauched our minds shall we not enjoy that which broadens knowledge and enriches the life?

Some of us have little time for reading. So much the more important is it that the time at our command should be used to the best advantage. Most men find a few moments of each day that may be given to reading. What are you doing with that time? Is it devoted to that which is ephemeral? or to that which is of permanent value? As a Christian, how much time do you give to the Bible? There is no book so absolutely indispensable as this. It is at once the best literature and the strongest spiritual tonic. That man is untrue to his own highest interests who takes time to read the record of the day's doings, but neglects the word of God.—*The Standard*.

THE CHRISTIAN'S TREASURES.

BY THEODORE L. CUYLER, D.D.

The constant question in the haunts of business men is, "Where shall I find a safe investment?" Our Divine Master anticipated all such questions when He said, "Lay not up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven." Paul was probably accounted a poor man at Corinth, for he earned his daily bread with a tent-maker's needle. But in God's sight he was a millionaire. He could say: "I know whom I have believed, and . . . that He is able to keep that which I have committed unto Him against that day." The great apostle had made Jesus Christ his trustee. He had put his affections, his soul, and his everlasting hopes, into his Savior's hands; and when he reached heaven he knew that he would find the great deposit safe. He had laid up nothing that moths could consume or rascals

steal. His investments were in real estate that never depreciates, and the Son of God had charge of it. So may every true Christian—whether in a brown-stone mansion or in an attic—congratulate himself that what is more precious to him is in the keeping of his Savior.

The grand old tentmaker had other treasures laid up on high also; all the glorious spiritual results of his life were there. Brother and sister in Christ, so are yours and mine, however humble. And whatever we give up for our Master's sake increases our heavenly treasures. The profits which we might make and which we sacrifice in order to keep a clean conscience, add to our wealth, for they make us "rich toward God." Hoarding money, stealing time from prayer and Bible reading, nursing popularity, all are wretchedly impoverishing. Giving up for Christ is an enriching process. Whatever we lay down here in order to please and honor our Master will be laid up to our account yonder. Our God is a faithful trustee; He keeps His books of remembrance. He will reward every one according as his works shall be. Two talents will pay a grand dividend; yes, and even one talent will sparkle when some humble mission school teacher presents her class on the last great day and says, "Here am I, Lord, and these children I brought to Thee!" When we speak of salvation as by grace and not "of work," we must not forget that other truth, that God will judge us all according to our works. They will be laid up there. If the selfish sinner's "wages" are paid in hell, a Christian's wages are paid in heaven.

Compound interest will make some of Christ's servants magnificent millionaires. All that Paul gave up of worldly pelf and fame and ease and emolument, will stand to his credit up there; and the results of this life of self-sacrifice for Jesus have been going on accumulating every day for eighteen centuries, and who can tell what they will amount to when judgment morning breaks? People sometimes speak in a pitying tone of "poor ministers with small salaries." Wait until the treasure chests are opened up yonder, and see if any one will call that hard-working soul-winner poor. John Bunyan when in jail comforted himself with the thought that he had "rich lordships" in those souls whom he led to Jesus. What a Croesus the old tinker of Bedford will be when he comes into full possession of his inheritance!

Benjamin Chidlaw in the hard struggles of his boyhood sewed the skins of trapped animals into mittens in order to earn a few shillings; that log cabin experience fitted him for his great work as a pioneer of western Sunday schools. I should not wonder if troops of children will salute him up in the Father's house. To John Elliot the converted Indian will be a star in his crown. Judson must have already met his "treasures" brought home from the mission field in Burma. I have just been reading the letter of our young American brother, Mr. R. P. Wilder, announcing the conversion of that Brahman in India; his soul was filled with joy, for such a convert may make a breach in the wall of heathenism through which others will pour in. Who says that investments in foreign missions do not "pay?"

The simple fact is that the only investments that do pay interest through all eternity are those which are made for the cause of Christ and in His service. The gains are very steady up there. Poor city missionaries and frontier preachers and Salvation Army soldiers and godly needlewomen have their savings banks at God's right hand. Those banks never break. The only change for heavenly treasures is their enlargement. There is no corruption from within, and no consumption from without. The moth never gnaws there, and the burglar never breaks in to steal. It is impossible to compute what treasures every faithful, self-denying Christian may be storing away for his or her long life in glory. God keeps His record on high, and each good deed of love, each act of self-denial, each surrender of pride or worldly ambition for Jesus' sake, will find sure remembrance there. "Follow Me, and thou shalt have treasure in heaven," says the Master. My reader, how much real estate have you got?

SAMUEL HOWARD FORD, D.D., LL.D.

[Tribute delivered at the Southern Baptist Convention last May by T. T. Eaton.]

This great and good man was born in London, England, in 1820. While yet a child his father, Thomas Howard Ford, removed to the State of Missouri and settled at Bonne Femme, where the young Ford grew to manhood. He completed the course at the Bonne Femme Academy, and while thus studying he was, in 1840, licensed to preach. He completed his college course at the State University. In September, 1843, he was ordained to the Baptist ministry, which he adorned for over sixty years. For two years he was pastor in Jefferson county, Missouri, and then for two years he served the North church, St. Louis. Removing to Cape Girardeau he taught school as well as preached.

He began to be prominent in denominational councils when he became pastor of East church, Louisville, where, in 1853, he became associated with Dr. John L. Weller in editing and managing the WESTERN RECORDER and the Christian Repository. He retained control of the latter until 1903—a period of fifty years.

When the war between the States arose, Dr. Ford's sympathies were with the South, and he moved to within the Confederate lines, becoming a member of the Provisional Confederate Congress. He found, however, that his convictions of duty would not allow him to hold political office, and so he gave up all prospects in that line, and devoted himself to the gospel ministry. He went successively to Memphis, Grenada, Jackson, Miss., and Mobile, where he served the St. Francis Street church. After the war he returned to Memphis, and in 1868 became pastor of the Central church. Under his leadership a splendid house of worship was erected. He distinguished himself for faithful and loving service during the yellow fever plague that attacked Memphis while he was there. In 1871 he retired from the pastorate, though he preached as much as ever, traveling and working for the Christian Repository. In 1845 he married Miss Priscilla Hall, who died in 1846. In 1855 he won the heart and hand of Miss Sallie Rochester, who survives him, and of whom I will speak later. On the 6th of July, 1905, Dr. Samuel Howard Ford fell asleep, after a long and a useful life. He went "like a shock of corn fully ripe for the harvest."

Such is a brief outline of his life; let us now consider what manner of man he was.

I. THE MAN.—In personal appearance he was unique. He resembled nobody and nobody resembled him. Like Paul and Aristotle, he was of small stature and thin, but he was a man of wonderful strength and energy. When I was a child he came to my father's house, and I never can forget the impression he made on me. I was startled that so small a man should have such a strong voice. During all the years I have known him he changed but little in appearance. Indeed he changed less than any man I ever knew. His hair did not turn gray and his form did not increase the slight stoop it always had. He was not a handsome man, nor of imposing presence, except when he was speaking, when his eyes would flash, and a most impressive majesty would clothe him. Alcibiades compared Socrates to the statues of the Silent: "They had little of beauty on the outside, but opening them one found the figures of all the gods." When kindled with profound emotion, Dr. Ford would rise in sublime flights of eloquence until his face would gleam like the face of an angel.

His home life was beautiful. He was a model husband and father. Of strong affections, he was a good lover and also a good hater. But his dislikes were not personal. They rested on principles which were involved, and on the good of the cause he loved and sought to advance, as he saw it.

He had courage of every sort. Physical courage does not always mark men of small stature; but a worldly man once said: "Dr. Ford would not hesitate to fight his weight in wild cats." There was not a cowardly fibre in him. But he had the higher courage. That was exhibited in the yellow fever plague in Memphis. He had the courage of his convictions, and, what is better and rarer, he had the courage to have convictions. This led him into controversies, and among his most notable ones, may be mentioned those with Alexander Campbell, Nathan L. Rice and Bishop Spalding. And he was a foeman worthy of their steel.

What Dr. Ford held, he held with firm grip. He was a man of strong convictions, and being a Baptist he was stalwart and aggressive. Principles that are not worth dying for are not worth holding. Not long before his death Dr. John A. Broadus said to me that if he had his life to live over again, he would lay greater stress on distinctive Baptist principles, because he was more and more convinced of their value to the world. Dr. Ford ever realized this, and it hindered his popularity, but, as Gladstone said of John Bright, "he was ever ready to lay his popularity as a sacrifice on the altar of duty."

Such men are apt to be sombre and stern, but Dr. Ford was ever cheerful and often playful. It was interesting to see him romping with children, or seated in the midst of a crowd of eager school girls repeating poetry to them. His presence was a beam of sunshine in any company. Age did not darken or sadden him. He kept in sympathetic touch with the times, and, while full of reminiscences, he lived in the present and the future. His mind was clear to the last. The Persian proverb, "old age sharpens the thorns and withers the flowers of life," was not true of him. At the General Association in Russellville, Ky., only two weeks before his death, he spoke with unabated vigor. As Macaulay said of Burke: "He had the noble faculty, whereby a man is

able to live in the past and in the present, in the distant and in the unreal." In Dr. Ford was fulfilled the saying: "Autumn leaves outshine the leaves of May." He was "stamped with the image and superscription of the Most High."

"Life's blessings all enjoyed, life's labors done
Serenely to his final rest he's gone,
While the soft memory of his virtues yet
Lingers like twilight when the sun is set."

Like Milton he was marked by loftiness of spirit, and like Dante, by intensity of feeling.

II. THE PREACHER.—He carried his personal qualities into the pulpit, and was just the sort of preacher such a man would naturally be. Clearness and earnestness were unfailing characteristics of his sermons. He carried out Luther's homiletical rule: "Open the mouth boldly; open the mouth widely; have done quickly." He felt that he had a message which he would not and could not betray. He realized how momentous were the issues involved, and that no time must be wasted. Hearers were impressed that he meant what he said and said what he meant.

A close student of the Bible, of history, of literature and of human nature, his preaching was rich as well as strong. There was a wealth of learning, along with profundity of feeling and clear-cut thinking, in his sermons and addresses. He was logical, and he sought to convince the mind as well as to persuade the heart. As Johnson said of Dryden: "He expressed with clearness what he thought with vigor."

He ever spoke with a definite purpose. This truth must be impressed on these minds and hearts now present so as to lead them to action, and to a higher life. He sought ever to elevate rather than to please. Not to make his hearers think well of him, but to make them believe and act out his message, was the manifest purpose of his public ministrations. He would kindle with his theme. I remember two or three instances (and it was only occasionally that I heard him) when in a burst of impassioned eloquence I saw him look up, and it seemed that "God's glory smote him in the face."

While he kept well informed on current theological thinking, his convictions of the truth of "the faith once for all delivered to the saints" was never shaken. The establishment of this faith in the hearts and lives of all men, was his great aim, and it was kept constantly in view. And he was a valiant champion of that faith, standing "four-square to all the winds that blow."

III. THE WRITER.—He wrote copiously but chiefly for the Christian Repository, and his themes were, for the most part, religious and theological. Often he would give an exposition of a passage of Scripture and always unto edifying. He had the sense of theological perspective to a remarkable degree. His style was clear and strong, rather than ornate. He sought to be impressive rather than pretty. As Gulick said of Macaulay: "What he saw he saw distinctly; what he felt he felt passionately; what he thought he thought clearly and confidently. His opinions were held with conviction and maintained with fervor."

Running through all Dr. Ford wrote there was a moral purpose, and always were his thoughts just, his language pure and his sentiments noble. He felt charged with a message of supreme value to the world, and he wrote for permanent results. What Johnson said of Swift may be applied to Dr. Ford: "His style was well suited to his thoughts, which were never subtilized by nice disquisitions, or decorated by sparkling conceits or elevated by ambitious sentences or variegated by far-sought learning." He did not shine with borrowed light.

He was full and fluent—never at a loss and never hesitating. He was a fountain that never trickled, pouring forth profusely with no sign of exhaustion and with no muddiness.

He did not publish many books, though valuable books could be made out of material from the files of the Christian Repository. His interesting work on the Great Pyramid is the largest of his volumes. The Battle of Freedom, Origin of the Baptists, What Baptists Baptize for, Brief Baptist History and Ecclesiastical History are his other books. They are all ably and clearly written, and they were well received and widely circulated. They are of permanent value. Dr. Ford was tried and found true; he was weighed and not found wanting.

As already stated, he was, in 1855, married to Miss Sallie Rochester, and any mention of his life would be incomplete were nothing said of her. This marriage was most happy. She was a "true help meet for him, giving symmetry and melody as well as strength to his life. Most highly did he appreciate her. Often has he expressed pride in being "Sallie Rochester Ford's husband." He was a devoted lover to the last. He half canonized her, so brilliant her talents and "so gracious her tact and tenderness."

"Happy he
With such a woman! Faith in womankind
Beats with his blood, and trust in all things high
Comes easy to him."

She co-operated with him in all his work, cheered him in all his sorrows, gave him intelligent sympathy in all his struggles, sustained him in all his trials, ministered to him in all his needs, shared with him all his successes, and she was "one with him in silent unspeakable memories at the solemn hour of the last parting."

"Is it a death bed, where a Christian dies
Yes, but not his; 'tis death itself that dies."

"Oh! is it not a noble thing to die
As dies the Christian, with his armor on?"

What is the hero's clarion, though its blast
Ring with the mastery of a world, to this?
What are the searching victories of the mind,
The lore of vanished ages? What are all
The trumpets of proud humanity,
To the life history of him who makes
His sepulchre beside the King of kings?"

Literary

All the Books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

Appleton's Magazine.—When a publishing house of long standing and high traditions gives its own name to an output, especial pride is sure to be taken in it and unusual determination shown in assuring its stability. This has been true of three or four of the leading periodicals. It will be the case with the magazine now carrying the venerable name of Appleton. No expense is to be begrudged to place it on the very highest level and keep it abreast of the times. *Appleton's Magazine* is not an experiment—it is an institution.

The policy of *Appleton's* for 1906-1907 is simply stated: to publish in the best manner the best material that can be bought for the best prices.

A NEGRO'S VIEW OF THE RACE PROBLEM.

BY REV. T. NELSON BAKER, PITTSFIELD.

The writer of Snap Shots of the South, published, April 25, in *The Congregationalist*, names three great wrongs against the Negro: (1) separate schools; (2) disfranchisement of the Negro; (3) illegitimate mixture of blood in the colored race. For these three great wrongs he names three great compensations.

1. No one who knows the actual conditions in the South will say that separate schools for the races are a wrong against the colored children. The separate schools in the South are a positive good for both races. Common sense tells us that we must deal with things as they are and not as they ought to be. To have the colored and white children in the same school in the South would be a greater wrong against the former than against the latter. As a relic of slavery there is an inborn feeling in both the white and the colored child that the latter is inferior. To put these children in schools together under white teachers would strengthen that feeling; for the white boy would dominate in the school-room and on the playground. It takes time to right wrongs of long standing. There is such a thing as drawing the "circle premature" and making a bad bargain. "They are coming too soon," said Fred Douglass, when he saw colored men in Congress. The so-called friends of the Negro drew for him a "circle premature" and the Negro, not his friends, has to suffer for the bad bargain.

The separate schools in the South are not a great wrong, met by a great compensation, but a great right, producing its logical and glorious fruit. We ought not to force upon children what they believe to be wrong. Both the colored boy and the white boy in the South think it wrong for them to be in school together.

The colored child needs to be taught that a colored teacher is to be respected as much as a white one. A Negro boy in one of the leading schools of the South in which colored teachers are employed, said one day in great earnestness, "These teachers think they are as good as white ladies." That boy is no more ready to go into a school with white children than the white boy is to receive him. The brand of slavery is upon him and it will take living examples of colored teachers to wipe that from his brow. However much the race may dislike to have it said, that boy expressed a well-nigh universal feeling of the American Negro.

No white man knows the Negro as well as the Southern white man; and if he will be fair and do it, he knows how to draw the circle that will not prove to be "premature." I think all who know the situation agree that he has done this in the matter of separation in the schools.

I am not in favor of the wrongs and vices of the South, but I want to see fair play. I hold that the separate schools in the South did not originate in malice toward the Negro, but in genuine interest for the good of both races. I hope to see more separation. I wish there were separate libraries in every Southern city; those for the colored people, manned by colored librarians.

2. As to disfranchisement. Every intelligent citizen welcomes the raising of the standard of citizenship. The wrong done in this matter will prove itself to be wholly against the white man. I am not able to see why the so-called intelligent Negro is making such ado over this matter. I suspect that somewhere behind the curtain might be seen the "monkey's jaw" of the "carpet-bagger" doing its work. I believe the most thoughtful friends of the Negro are saying now with Fred Douglas that the Negro went to Congress too soon.

That Florida lady who said, "Anyway the Negroes like us better than they do the North-erners," spoke the truth. The Negro is a child race, and the confidence of a child can best be won, not by Yankee shrewdness, duplicity, suggestions and hints, but by direct and frank statements. In spite of the wrongs against him, the Negro still has confidence in the First Families of the South. There is a feeling between them which the Northern man does not understand and, for the sake of my race, I wish he would keep his hands off until he does understand. It is not a question as to what the few are ready for, but rather, what the masses are not ready for. The Negro is as selfish as the white man, and when he has a chance to pass by on the other side and leave his poor brother wounded and half dead, he does so. I am glad that the conditions in the South make it impossible for the educated Negro to separate himself from the uneducated. Boston shows us what would take place all over the country were the Negroes in the South cursed with overmuch liberty, as they are there; the Negro who has been educated in order that he might help lift up his people, withdrawing from colored churches and going to white churches, where he is needed neither financially, socially, intellectually nor morally. I thank God that such is not possible in the South.

I would suggest that before having overmuch to say about the wrongs of the South against the Negro, our Northern friends would read often and meditate much upon Matt. 7:3-5.—*Congregationalist*.

HOW TO HAVE A REVIVAL.

The supreme and constant work of the church is that of leading souls to the saved life in Christ. Whatever else it may be doing, if it is not doing this it is not accomplishing that for which it has been called into being. This work towers above everything else in the world for importance. It matters not what men may be engaged in, he who is doing the most to seek and save souls for the eternal life is accomplishing the best and greatest thing that can be brought about by a human being here on earth.

Let the church keep in mind that its essential work is that of securing the salvation of souls. Let Christian people have this emphasized in their minds and hearts. Everything that the church undertakes must have as its end and aim that of bringing souls into the knowledge and love of Christ. If there be anything in its plans that does not have this as its ultimate object, it should be discarded as apart from the purpose for which it was organized.

If this be so, then it follows that the church must be at work, day by day and year by year, in working for conversions. This is to be its normal condition. While it maintains this purpose and works faithfully and lovingly and constantly, it is healthful and normal. This is to be what God intended his church to be. This is to do what he designed it to do. We thoroughly believe that the constant effort to lead souls to an acceptance of salvation in Christ should characterize each church and each pulpit throughout the world and throughout the year. Whatever else is presented at any time, there should be enough of the right kind of words in any and every sermon to lead a soul to Christ and to make any unsaved soul realize that Christ and his people desire its salvation.

There are a great many subjects that must be presented in the course of a year that have to do with the growth and nurture of Christian life, and these should be brought forth and emphasized, but in connection with them, and with any subject that may be legitimately dwelt upon in a Christian pulpit, should be the positive and loving words that point out Christ as the only refuge for sinners.

If we wish to see souls saved, we will preach the truths that God has ordained to this end. Those who do not much believe in, and are not much interested in, the regeneration of individual souls, will avoid these truths. There are truths, and there are ways of presenting truth, that are divinely ordained to secure conversions, and those who are really anxious for conversions will dwell upon these truths in this old-fashioned way of loving tenderness and simplicity and earnestness that God's Spirit can use in order to produce conviction.

When we speak of the church seeking souls, we mean the individuals who compose the church. There is no work done except as it is done by individuals. If the people of the congregation leave this work to be done by the pastor, there will be only what he does, and he may excuse himself from it by thinking that the people ought to be doing the individual work, while he does the preaching. But the mistake of all this begins to appear when conversions cease. Souls must be sought individually by parents, friends, neighbors, church members, elders and pastors, and when they awaken to the realization that they must invite and bring souls to Christ, they find themselves in the very midst of a revival in which God is manifesting his power to save.—*Herald and Presbyterian*.

Do not only take occasions for doing good when they are thrust upon you; but study how to do all the good you can, as those "that are zealous of good works." Zeal of good works will make you plot and contrive for them; consult and ask advice for them; it will make you glad when you meet with a helpful opportunity; it will make you do it largely, and not sparingly and by halves; it will make you do it speedily; it will make you do it constantly to your life's end. It will make you labor in it as your trade, and not only consent that others do good at your charge. It will make you glad, when good is done, and not to grudge at what it costs you.

SUNDAY-SCHOOL LESSON

SUNDAY, NOVEMBER 11.
THE LORD IN GETHSEMANE.

Matt. 26:36-50.

Motto Text—"Not my will but thine be done."—Luke 22:42.

Gethsemane means oil press. It was a place for quiet meditation, situated on the western slope of the Mount of Olives. John tells us "Jesus oftentimes resorted thither with his disciples," hence Judas knew where to find Him. Never a busier life's than Christ's, and yet He found time for meditation. In the rush of our modern life there is too little quiet reflection, and our characters suffer in consequence. With the shadow of the cross on Him, Jesus came here to pray.

"He took with him Peter and the two sons of Zebedee"—i. e., James and John. These three were with Him at the raising of Jairus' daughter and at the Transfiguration. "These three witnesses of His divine glory on the mount were chosen to witness His human anguish in the valley." (Schaff.) Having had the companionship of his glory, they now have the closer companionship of His sorrow. "And began to be sorrowful and very heavy."—He did not fear pain and death. He was oppressed with the sins of the world.

"My soul is exceeding sorrowful, even unto death."—The language is very strong. It tells of indescribable agony. Jesus had a human soul. He was a perfect man as well as God. The human and the divine were united in one person, and that person suffered for our sins. "Even unto death." Luke 2:43, 44 tells of the angel strengthening Him, lest his human nature should give way under the agony, and how, "He sweat as it were great drops of blood. 'Tarry ye here, and watch with me.'"—He seemed to crave even human sympathy. In sorrow the sympathy of loved ones is precious. All they can do is to watch with Him. He must bear the agony alone. Alas, that they should have failed to watch! He would also have them guard against coming dangers. "And he went a little further."—As if He would save them the sight of His greatest anguish.

"If it be possible, let this cup pass."—If man could have been saved in any other way, Jesus would not have died. The greatness of human guilt and the greatness of the salvation provided are clearly shown. If the cup (chap. 20:22) passed, then men must perish. It was not possible for us to be saved without the atonement of Christ (1 Cor. 5:21). Note that the prayer was not that the cup might be removed. Nevertheless, not as I will, but as thou wilt. This is the keynote of all true prayer.

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Our wills must submit to God's. "Findeth them asleep."—Mark adds, "Their eyes were heavy," ch. 14:40; and Luke says, "He found them sleeping for sorrow." Note that Judas was the only one of the twelve who was awake. The friends of Jesus asleep and his enemies watching and active. Is not that often true to-day? "Sait unto Peter."—It was he who declared, "Lord, I am ready to go with thee to prison and to death" (Luke 22:33). He speaks to the rest as well, though he names only Peter—"Could ye not watch with me one hour?"—They had said they would die with Him, yet they failed in watching with Him one hour. That was the length of His agonizing prayer of which we have only a brief synopsis.

"Watch and pray that ye enter not into temptation."—We are to be constantly on the alert against the beginnings of evil. We will not be called upon to die for Christ, but we are to watch with Him daily. "He who sleeps near a magazine of powder must take care of the sparks." We must pray against being tempted—must seek to avoid temptation. "Observe that it is not merely 'that you may overcome temptation' or 'that you may be supported under temptation' but 'that you may not come into temptation.'" (Broadus.)

"The spirit indeed is willing, but the flesh is weak."—It is easy to wish to do right, but hard to be faithful, easy to form good resolutions, difficult to keep them. "The flesh" means the sinful nature, and we have the same contrast between "flesh" and "spirit" which we find in Paul's epistles. Anselm saw a bird tied to a stone. The bird would try to fly upward and the stone would pull it down. "Even so," said he, "it is betwixt the flesh and the spirit; the spirit is willing to mount upward in heavenly thoughts, but the flesh keeps it down." "The flesh is weak," alas, how weak. "He went away again the second time."—The great sorrow returns though with less crushing effect than before. His human nature had been "strengthened." If we rightly bear our sorrows we will be strengthened to bear them. "If this cup may not pass."—The Revised Version rightly translates it "cannot pass." There could be no salvation without the suffering of Christ. "Without the shedding of blood there is no remission." "Thy will be done."—The same as in the Lord's prayer. Here is true submission to God's will and an example for all time to those who suffer.

"And he came and found them asleep again."—The first awaking did not suffice. They are asleep again so soon. Alas, for human sympathy! It failed Jesus at the only time He leaned upon it. "The third time."—This was not vain repetitions. Dr. Broadus well says: "Impassioned feeling some times makes repetition natural."

"Sleep on now."—Luther makes this a question, "Do ye now sleep?" etc. Others make it a permissive imperative. It declares that the opportunity for watching with Him is now past. There is a tone of deep sadness in the words as well as one of deep tenderness. "Behold, the hour is at hand."—After a brief silence the torches of the band led by Judas are seen through the olive trees. "Behold," arouses them and they awoke at last to see how Judas has been busy while they have been sleeping. "Betrayed into the hands of sinners"—or rather into sinner's hands, for there is no article in the Greek. He is now delivered into the power of the san-

hedrim. "Rise, let us be going"—i. e., to meet the coming band. There is no effort to escape. They will be done is the prayer. Jesus would not accept a stupefying drink to deaden the pains of crucifixion, and He would not avoid 'his arrest with all it involved. "He was led as a lamb to the slaughter and as a sheep before his shearers is dumb, so opened he not his mouth."

"Judas, one of the twelve, came, and a great multitude with swords and staves."—The cohort of Roman soldiers that garrisoned the tower which overlooked the temple. Judas and the priests were evidently afraid that the multitude from Galilee might be there and defend the Lord. Besides the soldiers there may have been many drawn by curiosity.

"Whomsoever I shall kiss, that same is he; hold him fast."—Only intimate friends kissed, and according to the Greek Judas kissed his Lord several times. The infamy of the Judas kiss is beyond all words. It shows to what depths the love of money will lead men.

"And forthwith he came to Jesus and said, Hail, Master, and kissed him."—The Lord had come forward to meet them and had declared himself the one they sought. But the Roman officer might have thought it was one of the disciples personating their Master in order that he might have time to escape. The traitor's kiss must have been a greater humiliation to the Lord than the buffets of his foe's. "Friend, wherefore art thou come?"—The Greek means rather, "Do that for which thou hast come." The word translated friend is a strong one and indicates an intimate friend. Through all this awful time Satan showed man to the Lord at his worst, as if to prove to Him that man was not worth saving and get him to abandon his work and go back to Heaven without having made an atonement.

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Howell Prosser, from London, and myself standing on the lawn. It will be a precious relief.

July 4th I spent at Pencoed, near Bridgend, with the Thomas family.

July 5th I came to Cardiff and preached the same evening at the Tabernacle Baptist church. The Baptists are very strong in Cardiff and the Tabernacle church is one of the best churches in Wales, and has a very interesting history if space permitted. The Rev. Charles Davies has been its very successful pastor since 1888. Mr. Davies is worthily esteemed as one of the purest men and best preachers of Wales. Cardiff is the seat of the Baptist College of South Wales. The well known Dr. W. Edwards and Prof. J. M. Davies have charge of this institution.

The Welsh Baptists have five churches in Cardiff with 1,558 members. The Welsh Baptist Union of Wales held its annual meeting with the Tabernacle Baptist church the first week in September. During my stay in the city I was kindly entertained at the home of Mr. and Mrs. Jane Davies, Candon. Mrs. Davies is a sister of Mrs. Thomas Husband, the wife of one of the deacons of my church at Edwardsdale.

Sunday, July 8th, I preached at Rhos Mountain Ash. This is one of the strongest churches in Aberdare Valley. Its pastor now is the Rev. T. T. Hughes, an excellent man and an able preacher. From this church the writer came to America, March 27, 1865. Whilst here I stayed with my dear old friend, Deacon John John and his kind family at Cliff Cottage. Deacon John has suffered a great loss in the death of his beloved wife, Mrs. Ann John, which occurred in April, 1906. She was a noble Christian woman.

Sunday, July 15, I preached at Pannel Rhymney. This church is one of the strongest in the Rhymney Valley. Historians claim that Baptist principles are traceable in these regions to the 14th century. The excellent and strong pastor of this church is the Rev. George Griffiths, who has been here since 1884. There is a fine hospital here, which is under the care of a noble Christian Baptist—Miss Mary I. Mathews.

JOHN T. GRIFFITHS, Edwardsdale, Pa. NOTES FROM CAMPBELLSVILLE.

We had splendid services last Sunday. Evangelist E. W. Coakley was here on a short visit and preached two good, helpful sermons. He is an earnest, faithful worker—a most valuable acquisition to our evangelistic force. He has three brothers here, prominent in church work as well as in business circles. Ed. Coakley has long been our efficient Sunday school superintendent, while J. M. and W. J. Coakley are among our best Sunday school teachers. They are all solid men—stand four-square, and there are many other brethren here who belong to the same regiment—and the good women are better than the men. The Friendship people are also pure-gold. Many are the tokens of kindness and appreciation the pastor and his family have received from these churches. The work moves on smoothly. The letter from Campbellsville church to the Association reported thirty odd additions last year, twenty-four by baptism. Contributions to missions and other benevolent objects were the largest in the history of the church. The Sunday school is in a flourishing condition, as its contribution of

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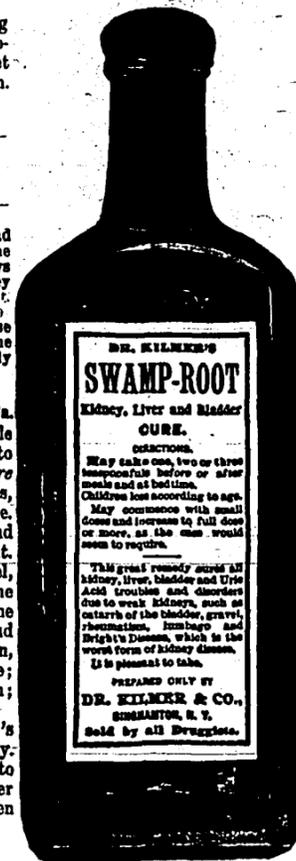
Didn't Know I Had Kidney Trouble.

I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be and I began taking Swamp-Root. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers.

Mrs. A. L. Walker, 331 East Linden St., Atlanta, Ga. Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

To overcome these troubles take Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has yet been discovered.

(Swamp Root is pleasant to take.)



HOW TO FIND OUT.

If there is any doubt in your mind as to your condition, take from your urine—on rising about four ounces; place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

SPECIAL NOTICE—So successful is Swamp-Root in promptly curing even the most distressing cases, that to Prove its wonderful merits, you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women who found Swamp-Root to be just the remedy they needed. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Louisville "Western Recorder." Swamp-Root is pleasant to take an cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and every bottle.

\$180 last year will attest. The Ladies' Aid and Missionary Society is doing a good work in keeping the meeting house in prime condition, looking after the needy and in increasing our offerings to missions, etc.

The writer preached a few nights during the recent rainy season at Elkhorn, Taylor county. There were six valuable additions to the church; five are to be baptized next Saturday. Pastor W. W. Underwood begins a meeting with his Salem church next Sunday, assisted by the Campbellsville pastor. Pastor Crawley is expecting help from the same source, with one of his churches in November.

Our Baptist people are greatly interested in the building of "The Russell's Creek Academy." The school enterprise has been agitated in our Association for several years, but no decided steps were taken until last spring, when the Associational committee, into whose hands the matter was placed, some years ago, asserted itself and began work. A beautiful site of ten acres of ground, in the suburbs of this city, was purchased, and a most elegant and substantial building, three stories high, is now in course of construction. The structure is a handsome brick on a massive stone foundation, with stone trimmings and all modern appliances—a commodious chapel hall,

and ample recitation rooms, art and music rooms, cloak rooms, lunch rooms, spacious halls and stairways, etc. The architectural style of the building is a thing of beauty. It has been remarked by several gentlemen, who know what it costs to build, that such a house could not be put up in many communities for less than \$14,000 or \$15,000, but as building material is comparatively cheap here, our building committee has displayed good judgment and skill in securing this splendid building for a little over \$10,000. All the material is to be first class and the workmanship is to be without a flaw. All the rooms are to be heated by the hot-water system, the price of which is included in the above estimate. We expect to complete the academy building in the early winter, and in the spring, the brethren say, we must build at least one dormitory, with the second one in view in the near future. Our people are a little slow in starting, but when they get started there is no telling where or when they will stop. It is our purpose to open the school next September, and if we can be happy in securing a good principal, with such other teachers as we may need, as we have been in prosecuting the work thus far, we shall count ourselves quite fortunate indeed.

J. S. GATTON.

Advertisement for 'Prisons and Prayer' book, published by S. E. Shaw, Chicago, Illinois. The book is described as 'Full of touching incidents' and 'New, thrilling, authentic.' It is a 'most remarkable prison book' and 'largest book for the price'.

RAMBLES IN WALES.

Sunday, July 1, I preached at Trealaw, in the Rhondda Valley. This is a good Welsh church, but is now pastorless. I spent a part of Monday with the Rev. W. S. Jones, Glynypia, just across the river, and in the evening I preached at Porth, a little lower down in the same valley, Rev. D. D. Hopkins, pastor, and stayed over night with him. These two pastors are well known in Pennsylvania as having been some years ago honored and successful pastors of the First Welsh Baptist church of Scranton.

Tuesday, July 3, I went to Garw Valley, near Bridgend, Glamorgan-shire, where I lectured that evening on "Morgan John Rhcees," at the church known as Tyla Gwyn. The pastor of this church is the Rev. T. B. Phillips, who lives in a little village below the church called Llangeinor. It was my privilege to enjoy his hospitality

and that of his niece, Mary Griffiths, who has charge of his home. Though this village is quite small in itself, yet it occupies a large place in its relationship to American history. A little above to the right of the village there is a little cottage called Tynton. In that cottage there was born in 1723, a child who was named Richard Price, son of the Rev. Rees Price. That child became the famous Dr. Richard Price. When the Revolutionary War of America broke out he published a book, "Observations on Civil Liberty, and the Justice of the War with America." It is said that 60,000 copies of it were sold in a short time, and in 1778 the American Congress passed a resolution to communicate with Dr. Richard Price, through Benjamin Franklin, requesting him to become an American citizen, though living in London. He died in London in 1791. There is a great-grand-daughter of Dr. Richard Price in London, who has a ring in which is placed the hair of Dr. Richard Price together with that of Benjamin Franklin.

Right across the Garw river from Tynton is an old farm house called Cefu Gelli. In 1735 a child was born there who was the Rev. Samuel Jones. In 1737 his father, the Rev. Thomas Jones, brought him and the family to America and settled at Tulpehocken, near Reading, Pa., where the father took charge of the Baptist church there. That little Samuel Jones became the noted Dr. Samuel Jones, of Pennepek, Pa. This indeed was a delightful spot. When I visited this spot later, I had a picture of the old farm house, Cefu Gelli, and the Rev. T. B. Phillips and his niece, Mary Griffiths, Mrs. Brynferch Rhcees, a young man named

"BEHOLD THE LAMB!"

BY THOMAS OAKES CONANT.

"Behold the Lamb of God!"
Upon the accursed tree
He hangs for me;
My sin, my sin He bears
Through the long agony.
For me the thorn He wears,
For me, th' insulting jeers
Of the rude throng He hears;
For me, O Lamb of God,
Thy pangs, and grief, and tears.
Thou sufferest the rod
That I, dear Lord, might be
From its death-dealing stroke for-
evermore set free.

"Behold the Lamb of God!"
A willing Sacrifice
For me He dies:
O obdurate heart of mine,
Canst thou with tearless eyes
Look on thy Lord divine,
And still, with silent scorn,
From His sweet pleading turn?
Or, with the jeering herd,
Thy suffering Saviour spurn?
Ah, no! forbid it, Lord,
That I should so despise
The matchless gift of grace thy
wondrous death supplies.
—Selected.

Our Pulpit

THE DIVINE PATTERN-BOOK.

BY REV. WM. C. MINIFIE, D. D., F.R.S.L.

"See, saith He, that thou make all things according to the pattern shewed to thee in the Mount."—Heb. 8:5.

Of course, it will be known to most people that these words, which are quoted from the 25th Exodus, were addressed by God to Moses in connection with the instructions given him for the building of the Tabernacle, for the manufacture of its furniture, and for the arrangement of its exterior and interior. Moses was commanded to make all things according to God's pattern—according to the pattern which had been shown him on the Mount. He was not permitted to invent one of his own, nor to alter or seek to "improve upon" the one which he had received from God. It was his business, as it is that of the modern preacher or teacher, to follow the Divinely-drawn plan in all its minuteness of detail, and to make visible before all eyes the thought which lay in the mind of the Eternal. In similar fashion it is the duty of all who minister in holy things to-day to see that their doctrines and practices harmonize with the Divine "pattern." The Church is not to manufacture its own creed, nor to decide its own ordinances. The message for the pulpit and pew to-day is just the old exhortation which was given to Moses—"See that thou make all things according to the pattern shewed to thee in the Mount." Preach the Divine word and not human speculation. Keep to the Truth and reject Tradition. Reproduce in life and service the principles contained in the Book of Revelation. Do not beat out your beliefs upon the anvil of conjecture or a "Thus saith the Church," but take them submissively and reverently from the lips of God, as Moses did his commission for service from that bush which burned with fire and yet was not consumed. It is our highest wisdom in all spiritual work to keep as closely to the Divine order as possible. If God ordains that the Ark be borne upon the shoulders of the Levites, we

must be careful that we do not fall into the sin of carrying it upon a "new cart," under the specious plea that the "new cart" is more effective and "up to date." God's ways are best. Spiritual work can only be successfully done by spiritual men and spiritual methods. And the sooner the Church begins to realize and act upon this, the sooner will the "Kingdom" appear amongst men. What we build according to our own pattern has eventually to be pulled down, and we then behold, with shame of countenance and tear-blurred eyes, that all our past labour has been in vain.

But applicable as is our text to preachers and Churches as such, and important as it is, in these lax days, to dwell upon and to emphasize the truths which it suggests, I wish just now to take this old command as a precept having a pertinent message to the heart and conscience of each individual present. See that thou, in the building of that Tabernacle known as character, make all things according to the pattern shewn to thee in the Mount. In other words, follow God's plan, and not your own.

Now, with this introduction I would like you to notice first that I.—We are all making something, and that something is self. Like the silkworm we are daily weaving a garment around ourselves, and the name of that silken vesture is character.

There have been great builders, famous in history; such as the men who created the mighty Tower of Babel; such as those who constructed the broad thoroughfares, fashioned the bewildering gardens, and placed stone to stone in the frowning walls of Babylon; such, too, as the men who piled up the Pyramids; who built the Colosseum; who reared the Temples of Athens; who carved the glories of the Cathedral at Milan; and who dug out the foundations of Thebes, and lifted her stately columns with such consummate skill that even in their present ruined condition they strike the traveller dumb with amazement at their very greatness and glory. But vast as were these achievements, they are trivial compared with those spiritual structures which we are all uplifting, and which are destined to stand even when the Sun himself has burnt out his fires, and the Old World, paralyzed in every limb, has dropped into its grave. We are character-builders, and as such are engaged in a task of unimaginable magnitude. We are workers in imperishable material, and are erecting a structure as much superior to the temporal and the temporary as "St. Paul's Cathedral" is to some poor little log-cabin of the "backwoods." Whether we realize it or not, the Spiritual is greater than the Secular, the Soul is more enduring than Stone, Mind is greater than Marble.

The building upon which we are engaged will stand after we have gone. Death takes down the scaffolding, but leaves the structure behind it untouched. Character lasts!

"Time passes onward with returnless wing,
And action, too, like Time, may seem to pass—
To pass and be no more; but 'tis not so,
For character never dies, and every act,
Emotion, look, and word makes influence tell
For good or evil, happiness or woe,
Through the long future of Eternity."

We are all centres of influence,

and are sending, all through our lives, up to the Throne of Heaven, throbbing pulsations which make, either music or discord, in the ears of God. And even after death we live, in character and influence. The shadow is seen when the man himself has passed from our view. The weaver leaves his loom, but the work he does remains to applaud or else condemn his efforts.

Again, this character-building, which is to last throughout Eternity, is going on every day, here and now. Stone upon stone, and course upon course, it rises every hour. There is no cessation to this form of activity. Strikes and frosts do not affect this particular work. As coral insects all unseen, are building up great islands, where palms will one day throw out their fronds to the breeze, and where sparkling wavelets will yet kiss the sunny shore, so there are silent, unseen forces within us, all-working, either shaping us into saints or degrading us into demons. The lordliest castle that lifts its turrets to the skies is made up only of little parts. The great white cliffs that front the storms along our coasts were lifted by creatures so microscopic as to be invisible to the naked eye. Character, in like manner, is being built up by trivial commonplaces and unnoticed, which are gradually solidifying into habit. And the solemn thought is that these things are deciding our destiny!

II.—To do work rightly we must build according to plan. Now, we all know that a plan is absolutely indispensable. The men who do the best work in the world are the men who know beforehand what they are going to do. Purpose solidifies and intensifies. Definite aim is to character just what metals are to a railway. He who starts to build without a plan may succeed in heaping together a mass of stones, but he will fail in giving to his work anything like symmetry, order, and strength. The stonemason must be preceded by the architect. The sea captain whose course is definitely settled beforehand will make a swifter passage than the one who has no chart to guide him, and who trusts himself to the mercy of wind and tide. The great difference between a noble and an ignoble life lies largely in this, that the one has an ideal and a purpose, and the other has not. The one steers for some particular port; the other drifts along like seaweed on the waves. To truly live, we must live to purpose. To build, we must have a plan.

And, thank God! we are not left to devise one for ourselves, for a pattern has already been given us in the Bible, that inspired Word which is perfectly adapted to its purpose, Divinely drawn and Divinely signed, and so exact as to be incapable of improvement. In the Word of God we have a pattern which is minute in every detail, sufficient for all purposes easy of apprehension, definite in direction, comprehensive in statement, embodying, as it does, all doctrine and all precept; and so interesting withal that it charms whilst it convicts, and inspires whilst it instructs.

But let it not be forgotten that we have also a pattern which has taken shape and substance, and which comes to us in human guise, saying: "I am the Light of the World: he that followeth Me shall not walk in darkness, but shall have the light of life." Christ Jesus, then, is the model of our life. In Him the possible and the actual meet. In Him the Abstract becomes the Concrete. In Him the

Ideal becomes the Experimental. There is always something shadowy and indistinct about an unembodied ideal, but in Christ the far-off and the unsubstantial are brought near and seemingly within reach, as a mountain summit, dim in the distance, seems close at hand when seen through the lens of a powerful telescope. In Christ, the law of God stands forth embodied and irradiated. In Him, perfect love, perfect obedience, and perfect trust become incarnate.

And this is the pattern which we must ever keep in mind and focus clear before our view. We all know, I suppose, how apt are even our brightest ideals to grow dim, and, like Alpine peaks, to become obscured by the wreathing mists that roll up from the valleys. Experience has taught us this lesson, not once, but many times. The same truth finds beautiful and poetical expression in Tennyson's famous lines concerning the "Vision of the Holy Grail":—

"Sweet brother, I have seen the Holy Grail,
For, waked at dead of night, I heard a sound
As of a silver horn from o'er the hills
Blown, and I thought, 'It is not Arthur's use
To hunt by moonlight'; and the slender sound,
As from a distance beyond distance, grew.
Coming upon me— O! never harp nor horn,
Nor ought we blow with breath or touch with hand,
Was like that music as it came; and then
Streamed thro' my cell a cold and silver beam,
And down the long beam stole the Holy Grail,
Rose red, with beatings in it, as if alive.
Till all the white walls of my cell were dyed
With rosy colours leaping on the wall:
And then the music faded, and the Grail
Passed, and the beam decayed, and from the walls
The rosy quiverings died into the night."

Ah! my brothers, and that is just what may happen to the ideals which come now and then to cheer the loneliness of our midnight cell. How often have we felt the force of the truth that Moses may go up into the Mount of Vision, and there receive from God the tables of stone, only to shatter them in pieces as he goes down again to the dead level of the noisy camp!

Friends! keep intact your ideals. Don't break the tables you have received from the hands of God. Remember that no man stagnates until he has ceased to believe in the possibility of a better and a brighter future. So long as the heart is young, the man himself can never be really old. Where there is Aspiration there is Hope. Where there is Hope there is Youth. Where there is Youth there is Growth and Development. To all I would say: Look often at the pattern, and then seek to reproduce it in all its details in the piece of work which God has committed to your hand. "See that thou make all things according to the pattern shewed to thee in the Mount." It is for us, if we are Christians at all, to bring the greatest principles to bear on the smallest duties. God must be obeyed, not only in the larger things of life, but in the so-called little things: just as the King's image is seen to be stamped upon the humble penny as it is upon the

What Sulphur Does

For the Human Body in Health and Disease.

Costs Nothing to Try.

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

It was the universal spring and fall "blood purifier," tonic and cure-all, and, mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health. Sulphur acts directly on the liver and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin diseases as this remedy.

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

Send your name and address today for a free trial package and see for yourself.

F. A. Stuart Co., 57 Stuart Bldg. Marshall, Mich.

honoured sovereign. Little things either make or mar character. It is out of little things that great

crises spring. Little things make the habits which the great ones test. If we serve God in the little things we shall not fail to serve Him in the greater. God's plan is to be followed, not only in regard to the foundations of the Tabernacle, but also as to its fittings and furniture. What we have seen upon the Mount we must work out upon the plain. Visions must be translated into habits. Just as Bradford designers go to Paris for new ideas, and then come back and work them out in our own local mills, so must we go to Heaven for our inspirations, and then return to Earth to live them out.

That is just the truth that Plato saw long years ago, and embodied in one of his deepest books. "All the gods," said he, "on a certain day mount to the topmost Heaven, and gaze upon the realms of pure truth, and all noble souls that can do so follow in their train and gaze upon the fair outlook; then they sink to Earth, and all the worthiest part of their lives thenceforward is but the endeavour to reproduce what they have seen; their highest moral achievements are wrought by the power of remembered truth."

III.—The pattern which we are to follow can only be seen to perfection on the Mount. And by the Mount I mean the Mount of Communion, of Retirement, of Self-examination. On that Mount the Soul gets its brightest visions. On that Mount Man meets God. On that Mount the Divine pattern makes its own impress most deeply upon mind and heart. It is only on the Mount that we can really discover the pattern and the will of God. Upon the intimacy of our communion will be the brightness of our ideals. The nearer we live to God the higher will our attainments be. Elevation determines vision. The closer and the deeper our fellowship with Jesus Christ, the loftier will our conceptions of duty be. The higher you rise the clearer becomes the atmosphere, and the more visibly do the imperfections show themselves. What many a Christian man living down on the plain thought to be in harmony with God's plan, he has found, when he has climbed the Mount, to be altogether opposed to it. The lesson for you and me to learn, then, is this: that the more perfectly we study God's pattern on the Mount of Communion, the more perfectly shall we reproduce the same on the Plain of Service. Go up for your ideals, but don't forget to bring the pattern-book down with you.

To climb that Mount means effort, I know; but it is well worth the toil. Many a glorious bit of scenery invisible from the lowlands stands out clear and beautiful when viewed from the shining heights which we have reached only by toilsome climbing.

Friend, what kind of building are you erecting? Is it according to God's pattern? How much time do you spend on the Mount? These are some of the questions which every man should put to himself and answer in the sight of Him who knows whether the replies we give are true to the reality.

"IRON IN BAPTIST BLOOD."

BY REV. J. A. MAXWELL.

When Paul came to the end of a long, stormy and useful life he said: "I have kept the Faith." That Faith was the doctrine of Christ's righteousness as against the righteousness of the law. It was salvation by grace as opposed to salvation by works. It was

faith in distinction from form. He had seen many persons profess the Faith which he professed and kept, but in a short time they had been led away by garrulous seducers. But not he, for he had stood firm for the one thing during his whole Christian life. In his day the usual number of isms beckoned men by their allurements, but they found no response from this man. He remained true to the Faith which he at first professed and concerning which he had deep convictions. He was not this to-day and that to-morrow, but the one thing all the time. He had, no doubt, as good reasons for departing from the Faith as many Baptists do in uniting with other churches, but he stood by his convictions, whatever the cost. There are few places but in which Baptists need a little of this iron that Paul had in his blood. There is the Faith which we profess and of which we are supposed to have convictions. Yet all over this State are Baptists in other denominations. I mean persons once members of Baptist churches. They lack iron in their blood. For the most trifling pretext have they forsaken our church and now support another. There seems to be no diminution of this loss. What's the wrong and what's the remedy? Why this easy-going, indifferent, loose attachment to Baptist churches? May it not be that convictions are shallow? One thing true: Conviction of sin is to-day shallow. And it seems as true that conviction of doctrine is also shallow. No conviction seems to have any great depth. And yet they are all important. So important are they that we have more respect for the man who differs from us with conviction than for the one who agrees with us without conviction. Agreement without any particular conviction seems productive of this great loss. Convictions have gotten into the list of detachables. They can be picked up and carried around to suit convenience. They can be put off and on like clothes. I have seen men dredging the river in order to deepen the channel. We need to do some dredging in Baptist hearts, for we can't get a good type of Baptist without deeper convictions. A person who can be anything is most likely to be nothing. It goes without saying that a man who isn't something is nothing.

But how do this, how get deeper sentiments concerning truth? It must be secured largely from the pulpit. We must return to a larger degree of doctrinal preaching. The conviction must be in the pulpit first. We have heard so much about fraternity, federation, co-operation, union, etc., that we are afraid to open our mouths for what Baptists stand for lest we be counted narrow and unfraternal. But the fact is that we are deceiving ourselves, for there is more real fraternity and federation between a whole Baptist and a whole Presbyterian than between a half Baptist and a half Presbyterian. The largest degree of denominational loyalty is the only real ground for the largest degree of interdenominational fraternity. It is not necessary to be a bigot in order to be a Baptist. Bigots do not represent real Baptists. It is not necessary to suppress distinctive doctrines in order to be fraternal. Two farmers were at enmity for years because of the uncertainty as to the line that divided their farms. When that was finally settled they became better friends. We may be on better terms with the one neighbor between whom and us is a fence than with the other neighbor whose premises are not distinguished from ours. Well defined lines of distinction make for fraternity. So, in these spring days, when people are toning up their blood, permit me to suggest that Baptists in Pennsylvania put some iron into their convictions.—*Baptist Commonwealth.*

I grant that those who have serious wrongs have a real right to grumble, so long as they grumble about something else. It is a singular fact that if they are sane they almost always do grumble about something else. To talk quite reasonably about your own quite real wrongs is the quickest way to go off your head. But people with great troubles talk about little ones, and the man who complains of the crumpled rose leaf very often has his flesh full of the thorns. But if a man has commonly a very clear and happy daily life then I think we are justified in asking that he shall not make mountains out of molehills. I do not deny that molehills can sometimes be important. Small annoyances have this evil about them, that they can be more abrupt because they are more invisible; they cast no shadow before, they have no atmosphere. No one ever had a mystical premonition that he was going to tumble over a hassock. William III. died by falling over a molehill; I do not suppose that with all his varied abilities he could have managed to fall over a mountain. But when all this is allowed for, I regret that we may ask a happy man (not William III.) to put up with pure inconveniences, and even make them part of his happiness. Of positive pain or positive poverty I do not here speak. I speak of those innumerable accidental limitations that are always falling across our path—bad weather, confinement to this or that house or room, failure of appointments or arrangements, waiting at railway stations, missing posts, finding unpunctuality when we want punctuality, or, what is worse, finding punctuality when we don't. It is of the poetic pleasures to be drawn from all these that I sing—I sing with confidence because I have recently been experimenting in the poetic pleasures which arise from having to sit in one chair with a sprained foot, with the only alternative course of standing on one leg like a stork—stork is a poetic simile; therefore I eagerly adopted it.—*Chesterton.*

I grant that those who have serious wrongs have a real right to grumble, so long as they grumble about something else. It is a singular fact that if they are sane they almost always do grumble about something else. To talk quite reasonably about your own quite real wrongs is the quickest way to go off your head. But people with great troubles talk about little ones, and the man who complains of the crumpled rose leaf very often has his flesh full of the thorns. But if a man has commonly a very clear and happy daily life then I think we are justified in asking that he shall not make mountains out of molehills. I do not deny that molehills can sometimes be important. Small annoyances have this evil about them, that they can be more abrupt because they are more invisible; they cast no shadow before, they have no atmosphere. No one ever had a mystical premonition that he was going to tumble over a hassock. William III. died by falling over a molehill; I do not suppose that with all his varied abilities he could have managed to fall over a mountain. But when all this is allowed for, I regret that we may ask a happy man (not William III.) to put up with pure inconveniences, and even make them part of his happiness. Of positive pain or positive poverty I do not here speak. I speak of those innumerable accidental limitations that are always falling across our path—bad weather, confinement to this or that house or room, failure of appointments or arrangements, waiting at railway stations, missing posts, finding unpunctuality when we want punctuality, or, what is worse, finding punctuality when we don't. It is of the poetic pleasures to be drawn from all these that I sing—I sing with confidence because I have recently been experimenting in the poetic pleasures which arise from having to sit in one chair with a sprained foot, with the only alternative course of standing on one leg like a stork—stork is a poetic simile; therefore I eagerly adopted it.—*Chesterton.*

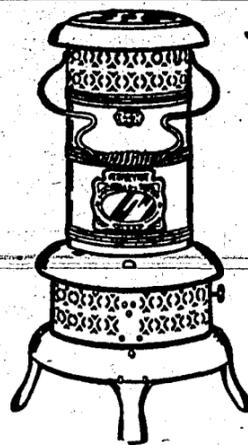
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DISFIGURED FOR LIFE

Is the Despairing Cry of Thousands Afflicted with Unsightly Skin Humors.

Do you realize what this disfiguration means to sensitive people? It means isolation, seclusion. It is a bar to social business success. Do you wonder that despair seizes upon these sufferers when doctors fail, standard remedies fail, and nostrums prove worse than useless? Blood and skin humors are most obstinate to cure or even relieve. It is an easy matter to claim to cure them, but quite another to do so. The Cuticura Remedies (consisting of Cuticura Soap to cleanse the skin, Cuticura Ointment to heal the skin, and Cuticura Resolvent Pills to purify the blood) have earned the right to be called Skin Cures, because for years they have met with most remarkable success.

A good conscience is to the soul what health is to the body.—*Addison.*



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You can quickly make warm and cozy any cold room or hallway—no matter in what part of the house. You can heat water, and do many other things with the

PERFECTION Oil Heater

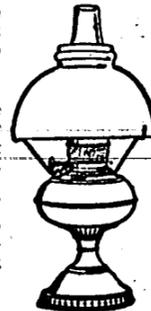
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Made in two finishes—nickel and japan. Brass oil fount beautifully embossed. Holds 4 quarts of oil and burns 9 hours. Every heater warranted. If you cannot get heater or information from your dealer, write to nearest agency for descriptive circular.

THE Rayo Lamp

cannot be equalled for its bright and steady light, simple construction and absolute safety. Equipped with latest improved burner. Made of brass throughout and nickel plated. An ornament to any room whether library, dining-room, parlor or bedroom. Every lamp warranted. Write to nearest agency if not at your dealer's.



STANDARD OIL COMPANY, Incorporated.

Whoso takes an orphan asylum or not. "The birch-rod to the unspanked wight," as Mr. Kipling might have sung. Pretending that young Cuba is a nice boy has played out. We must now try the chastening policy. It will cost us something in effort and money. You can't bring up an urchin by long-distance 'phone. By so much as we are more powerful and more purposeful than Spain, we should exhibit a greater efficiency as a foster-parent, and be the more heartily disliked therefor, without doubt. World-politics are an exciting game involving penalties as well as profit. We shall suffer the one before we enjoy the other. Meanwhile, vague but lovely in the political background shines a smile, which seems to center and focus among the features of one General Weyler.—*Christian Work.*

Rest satisfied with doing well, and leave others to talk of you as they please.

It is too late to break yourself of a bad habit after the habit has broken you.

Get This Gold Pair Free!



LISTEN! I want to prove to every spectacle wearer on earth that the Dr. Haux famous Perfect Vision spectacles are the finest made—and that is the reason why I am making the following very extraordinary proposition, whereby you can get a handsome Rolled Gold pair absolutely free.

HERE IS MY SPECIAL ADVERTISING OFFER:

SEND me your name and address and I will mail you my Perfect Home Eye Tester, free. Then when you return me the Eye Tester with your test, I will send you a complete five-dollar family set of the Dr. Haux famous Perfect Vision spectacles for only \$1, and this will include a handsome pair of Rolled Gold spectacles absolutely free of charge.

I also hereby positively agree to return you your dollar willingly if you yourself don't find them to be the finest you have ever bought anywhere, at any price.

Send for my free Eye Tester today. Address, DR. HAUX SPECTACLE CO., Haux Building, St. Louis, Mo. **I Want Agents Also.**

(NOTE—The above is the largest Mail Order Spectacle House in the world, and absolutely reliable.)

Editorial.

We enjoyed having with us last week Dr. Buttrick, Secretary of the General Education Board. We were glad to learn from him more of the work of that Board than we knew before. The primal purpose is to promote the welfare of the people, and to aid institutions of learning with that view. In the welfare of the people is included their financial prosperity as well as their moral and spiritual welfare. In line with this the Board is improving the farming of the country. Through the state universities men are secured who will give the farmers object lessons in improved farming. For example, in one place in Mississippi, land that had produced only 600 pounds of cotton to the acre was made to produce 1,750 pounds. In many instances the yield of grain has been greatly increased. This is a much better method than simply to send out documents and seeds from Washington. This work is done through the state universities, and the general public have not been aware that the Education Board have had anything to do with it.

This Board recognizes that the denominational college is the best institution for improving the people, and hence helping denominational colleges is the most distinctive feature of the Board's work. Dr. Buttrick, himself a Baptist, specially compliments our Southern Baptist colleges for the way they have come forward. Though the ten million dollars, in possession of the Board, was given by Mr. John D. Rockefeller, the work is not limited to Baptists, though so far Baptists have gotten much more than others, because they have met the conditions better than others. Recently the S. W. Baptist University, Mississippi College, Howard, Furman, Wake Forest and Richmond have received help, and now \$75,000 has been voted to Mercer, the friends of Mercer agreeing to raise \$225,000 more. The money is not given outright, but on condition that the friends of the given institution will raise a specific amount agreed upon, so that the gift of the Board will stimulate the friends of the college to give also.

Institutions that are helped must come up to the standard of real colleges. Many applications are declined because the institutions fall below that standard. So if any school wants help from this Board, its managers must see to it that it is a sure-enough college. Here then is a force tending to uplift our schools to a higher plane. It is not intended to endow high schools which come into competition with the public high schools, but to endow real colleges and universities. This is provided for in the charter of the Board, and so the members have no option in the matter.

We hope to be able to secure substantial help from this Education Board, in our great educational movement in Kentucky. Dr. Buttrick talked encouragingly on this subject, but he made no promise nor did he in any way commit himself or the Board. It was surprising to note how thoroughly he understood the educational situation in Kentucky, and his knowledge of other states is equally thorough. He has been at great pains and at no small expense to get full and accurate information from all parts of the land.

We may be excused for saying that Dr. Buttrick holds Dr. Hale in very high esteem, and thinks we have done wisely and well in securing him as Secretary for our Education Society.

At the recent session of the British Baptist Union Dr. J. H. Shakespeare said, as reported in the *London Daily News* and in the *British Weekly*: "I have absolutely lost faith in our present-day congregationalism." He wants our Baptist polity changed, though he does not explain just how. Dr. Shakespeare is the Secretary of the Baptist Union and he was, practically, the manager of the World's Baptist Congress last year. This adds to the importance of his opinions.

The *Baptist* (London) commenting on the above deliverance, says: "We note the incidental declaration of Mr. Shakespeare, following the vigorous comments of the college tutors, that he had lost faith in the Baptist form of congregationalism. Does that declaration, we wonder, explain the recent Baptist Union policy which our columns have been so decisively set to condemn and resist? The esteemed secretary of the Baptist Union would, we conclude, fain mould the form of liberty which our churches should be permitted, and would seek to enjoy the distinction of forcing that liberty upon them. At any rate, his attitude and sentiments point that way. But, unless we have misunderstood the traditional character, and spirit of our British Baptist churches, Mr. Shakespeare will be given time to recover his 'lost faith,' and to rediscover the virtues of some of his Baptist ancestors and the deathless value of their principles."

Our readers will recall our comments on the deliverance of the *Baptist Argus* along this same line. That paper was very active in bringing to pass the World's Baptist Congress. In one of its issues (April 7, 1904), it published an article from Mr. J. J. Duke in which he spoke of "our wretched independency," and advocated a change in our Baptist polity. The *Argus* editorially fell into line and favored a "compact and conquering organization," adding: "This is one of the main questions we wish the Pan Baptist Conference to discuss and to discuss until it is settled."

Since the Pan Conference, little has been said about changing Baptist church polity, but now Dr. Shakespeare comes out, calling for a change. We do not think that Dr. Shakespeare and Mr. Duke on the other side the sea, with the *Baptist Argus* on this side, will be able to effect any change in Baptist polity. Yet it is well to remember that the Apostolic Baptist churches allowed centralizing tendencies to operate until the Papacy was brought to pass. True, conditions are different now from what they were then, but human nature is the same. On the one hand there is the ambition of leaders for authority, and, on the other, there is the disposition on the part of the masses to shirk responsibility. These are the two forces which created and which maintain the Roman hierarchy. Baptists, possessing human nature, are not wholly free from these forces, and it becomes us to be watchful. "Eternal vigilance is the price of liberty."

It has been a question as to the time when Baptists began to be called Baptists. Some have claimed that it was somewhere about 1640, but Dr. J. T. Christian, in the *Baptist and Reflector*, finds

the name used much earlier than this. He says: "They were called Baptists in England more than seventy years before this. The word was used of them officially in the year 1569 by William Cecil, afterwards Lord Burghley, then Secretary to Queen Elizabeth. In a long document setting before Elizabeth the state of the government he recounts many difficulties. One of them is the number of Baptists in the kingdom. I transcribe only so much as relates to the subject in hand. Lord Cecil says: 'The next imperfections are here at home, which be these: The State of Religion many ways weakened by boldness in the true service of God; by increase of the nombre and courage of Baptists, and of Derydors of Religion; and lastly by the increase of nombres of irreligious and epicures.'" Dr. C. notes that the name Baptist must have been well known, to be used in this way, without any explanation by Lord Cecil, and adds: "On the continent the designation Baptists was in common use in the very earliest days of the Reformation."

It is well to be accurate in these matters and to "vindicate the truth of history," particularly since there are those who would deny all Baptist claims to antiquity. Dr. Christian quotes the above language from the collection of state papers left by William Cecil, remaining in the Hatfield House, in the library of Lord Salisbury, by Samuel Hays, A. M., London, 740 British Museum 2069 f. we. 1. p. 585,586.

After all, however, it does not matter so much by what name Baptists were called in any given period, as that they existed and bore their testimony to the "Faith once for all delivered to the saints." Dr. Christian has rendered most valuable service to the cause of vindicating Baptist history. In his repeated visits to Europe he has gathered a great deal of material, of great interest, which has not yet seen the light. We hope he will put it all in shape and publish it.

The writer has corresponded with many of the representatives of the "new theology" and the "higher criticism," seeking, and always in vain, to get something clear-cut and definite from them, in regard to their beliefs. They are definite enough in their denials, but when it comes to what they believe, their answers are vague and hazy.

Perhaps the clearest of the answers received was from a leading "advanced thought" man in New England. Here is the answer: "Dear Dr. Eaton: The last sentence of your very kind note to me reads thus: 'Now what I want to get at is 'the word of God in the Bible.'" Kindly tell me how I am to recognize it?"

"In answer to this question, let me remind you of our Lord's promise to send the Comforter who will guide—disciples—of His—into—all truth."

This is supposed to be an answer to the question, how we are to recognize what in the Bible is God's word and what is not, on the theory that it is inspired only in spots; but it is no answer at all. How are we to be sure that "our Lord's promise to send the Comforter" is valid? What credentials has that passage which other passages lack, that these men reject? Why should we believe the promise that the Comforter will come, and deny the statement that the wicked shall go into everlasting punishment? Both come from Christ; on what principle shall one be taken and the other left?

Christ said "the Scripture cannot be broken," and yet these men break it all to pieces and pick out what suits them, throwing the rest away. If what Christ says about Scripture is to be rejected, why should we accept what He says about the Comforter?

These "new theology" men and "higher critics" are governed wholly by caprice. No other explanation is possible. They pick out what suits their fancy, and accept it as true, while they throw away the rest, and there is no other principle involved except their caprice. The passages rejected have all the credentials which those accepted have, and there is and can be no reason for rejecting those and accepting these; for caprice is not a reason.

The Roman Catholic follows the authority of his church. The Protestant and the Baptist follow the authority of the Bible. The "new theology" man and the "higher critic" follow caprice. There it is in a nut-shell.

Dr. Gambrell, in the *Baptist Standard*, asks: "Suppose a church is to be constituted and forty people come forward to enter the body: thirty of them present a paper saying they want a church and are willing to go in and vote, but they do not want a church had enough to pay anything to its support. They will leave that for others; but they may be counted on to elect the pastors and run the church. What should the ten do?"

This is hardly a supposable case—it is simply an Ivory Gate dream of Dr. Gambrell. Certainly no such case ever really occurred. But, for the sake of the argument, let us admit the possibility of such a case—we say that the thirty ought to be rejected. Indeed we think they are fitter candidates for the penitentiary than for church membership.

Suppose, on the other hand, that a church be organized on the principle that every one must pay ten dollars in order to secure membership. This would exclude the poor widow who cast in her two mites, and whose benevolence Christ commended above that of all the rest. Church membership rests upon character and not upon money. And the same ought to be true of membership in all Baptist bodies. What would be thought of a church which would require that in the election of a pastor, no one should vote until he, or she, had paid a specified sum?

When the Roman Catholic Bishop, Henry Gabriels, recently went from this country to Rome, he delivered to the Pope the following message from President Roosevelt: "Tell the Pope that I send him my profound regards. I have tried to treat Protestant and Catholic alike, as my latest appointments show. I will try to perpetuate this policy. This republic will stand for many a century. I expect there will be Catholic Presidents as well as Protestant. I trust that they will all treat each other as I have tried to do."

We would like to see an accurate statement of the number of Roman Catholic officials of all sorts in this country, along with a statement of the number of Protestant officials. We would like to compare this with the number of Catholics and Protestants respectively, and also to compare the relative education of Catholics and Protestants, their nativity and their possession of the elements of good American citizenship. We believe the Roman Catholics are getting far more than their

share. They are ever on the alert and are ever pushing their men. Protestants also do that far more than Baptists, and so Baptists do not get their dues.

A death which will cause deep sorrow to the many who knew and loved her is that of Mrs. W. J. Stone, the wife of Hon. W. J. Stone. She died of pneumonia while on a visit to her daughter, Mrs. S. J. Snook, of Jackson, Miss. Bro. Stone has long held a high place in the hearts of Kentuckians, especially of his Baptist brethren. A man who is a born leader both as a soldier, a statesman and a Christian. And his wife was a worthy help meet—a woman as lovely in character as she was talented in mind. Our deepest sympathy to her bereaved family.

Editorial Varieties.

"The action of the Walnut Street church, Louisville, in receiving alien baptism, has done untold harm, as that church and its pastor occupy such a conspicuous position in the South."—*Baptist Flag*. Walnut Street church, Louisville, has not done anything of the kind. That church stands like a stone wall against receiving alien immersion. Immersion that is Baptist is not "alien."

The *Baptist Flag* says that the WESTERN RECORDER "has been disposed to call the church mission people hardshells." When did we ever show such a disposition? Will the *Flag* kindly cite our language which it thinks shows such a disposition?

The Baptist Temple church in Philadelphia, Dr. Russell H. Conwell pastor, has 2,980 members. No wonder Philadelphia is getting better.

Dr. W. L. Watkinson in one of his lectures at the Seminary spoke of the new heresies that arise just as new diseases appear. While the human body remains the same medical science must adapt itself to meet these new diseases. So while God's truth remains the same theologians should adapt that truth to meet the new heresies. That has a taking sound, but we would like to have an illustration of it. For instance? It is worth noting that while there are new sorts of diseases appearing, there is no new sort of health. One kind of health is the answer to every kind of disease.

Twenty-five years ago Dr. A. B. Cabanis was in Richmond, Va., and was at the home of Deacon A. B. Clarke, of blessed memory, whom he persuaded to take the WESTERN RECORDER. Deacon Clarke, after a noble and a useful life went home eight years ago, but the WESTERN RECORDER goes to his son, Mr. G. Harvey Clarke, on whom the father's mantle has fallen. Not long ago he wrote to Dr. Cabanis a kind letter gratefully recalling the latter's visit to Richmond, and the initiation of the WESTERN RECORDER in his home, and adding, "I have been reading it ever since with both pleasure and profit all these years." This is one of many similar incidents in the useful and consecrated life of Dr. Cabanis. Well does he say: "Little Christian acts, such as the simple act of inducing a man to take a religious paper, may perpetuate a Christian influence long after you are forgotten." It will be a long time before Dr. Cabanis is forgotten.

According to the Journal of the American Medical Association, doctors are prescribing the use of alcoholic stimulants for disease far less than they did a few years ago.

Dr. George Jackson, of Toronto, says the problem is not so much "the non-church-going" as "the non-going church."

The Burnett Brothers had a regular ovation at the Tennessee Baptist Convention, at Clarksville, when it was announced that they had accepted charge of Tennessee Female College at Murfreesboro and would enter upon their new field at the close of the present session (next June) at Glasgow. They have wrought nobly at Glasgow, and we are sure they will do as well, if not better, at Murfreesboro. We condole with Glasgow and congratulate Murfreesboro. Liberty College, at Glasgow, has a fine record and we trust that worthy successors to the Burnett Brothers will be secured.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) —Pastor Eaton: Sword of the Lord and of Gideon; Hol. every one that thirsteth. Seven by letter.

Broadway—Pastor Jones: From material to spiritual; Kind of man the world needs. Two by letter, one baptized.

Chestnut St.—Bro. P. T. Hale: God a just God; Justifying him that believeth in Jesus.

East—Bro. E. Y. Mullins: From you hath the word of the Lord sounded. Bro. W. J. McGlothlin preached in the evening. \$1,000 raised for church extension fund.

McFerran Memorial—Pastor Hamlett: The way of Cain.

Twenty-second and Walnut—Pastor Hunt: Tale-bearing; Third commandment.

Calvary—Pastor Gillon: Enlargement of the kingdom; No fruit but leaves. Five by letter. Sunday school presented pastor a horse and buggy. Church to be dedicated.

Clifton—Pastor Foster: Contending for the faith; Woes of the ungodly. One baptized.

Franklin St.—Pastor Harrington: Judgment. Bro. Jenkins at night.

Highland—Pastor Dawes: What is waste? No Bible.

Immanuel—Pastor Watts: The eye of the Lord; Remember whence thou art fallen.

Parkland—Pastor Vick: Love your enemies; God our refuge. Two for baptism.

Portland Ave.—Pastor Maddox: Where is the Lamb for a burnt offering? They made light of it.

Third Ave.—Pastor Ransom: What shall I render unto the Lord for his benefits? Blessed are the pure in heart. Three by letter, 16 received during meeting.

Twenty-sixth and Market—Pastor Reed: Divine enterprise; Who will be saved?

East Mead—Pastor Brandenburg: God's voice; A voice from the cross. Three for prayer.

German—Pastor Janzen: A Royal priesthood; The wrath to come.

Hazelwood—Pastor Althoff: The blood; Imposable.

Hope Rescue Mission—Bro. Bruce reports a good week at the mission.

Tabernacle (New Albany)—Pastor Poulson: Turning aside to see. Bro. Smith at night.

Highland Park—Pastor Arvin: Exhortation to holiness; Choosing.

Ormsby Ave.—Pastor Willon: Ahab and Elijah; Power of conscience. One by letter.

Glenview—Pastor Brock: Achan. No evening service.

Thirty-sixth and Grand—Pastor Toomer preached both hours.

Beechland—Pastor Hill: Why baptize? Supremacy of God.

Culbertson Ave. New Albany—Pastor Clutton: Hindrances to answer to prayer. Bro. Bruce in the evening.

Elk Creek—Bro. Early supplied. Bro. Jenkins was present and spoke of the work in Missouri. He moves to St. Joseph.

SEMINARY NOTES.

A. H. MAHAFFEY.

Last Thursday morning at 10:15 we had a great treat—Dr. R. J. Williamson delivered an admirable address at Norton Hall on Missions. Suffice it to say his message was greatly appreciated by every one who heard it. He emphasized that men was not the great need at present, but money was in great need for the furthering of God's kingdom in the world.

Dr. Dargan was away a few days ago attending the General Association of Mo. at Cape Girardeau; reports a fine and enthusiastic meeting. Much interest was shown in the Seminary work, and a good collection for the students' fund was taken.

Dr. Robertson is away a day or two this week to fill an engagement in Chicago.

At the residence of Dr. and Mrs. A. T. Robertson, the N. T. English class is to have a reception on next Thursday from 4 to 6 p. m.

The Missionary Society has its monthly meeting next Thursday morning at 10 o'clock in Norton Hall. Dr. B. B. Bailey of Shelbyville is to deliver the address. Public invited.

Rev. J. E. Wills delivered a missionary address at Franklin Street church last Monday evening.

Last Sunday afternoon Dr. Eaton and several members of Walnut Street church assembled in the vicinity of East End Broadway to organize a mission. A Sunday school was organized. Rev. N. R. Stone, a student of the Seminary, was

elected superintendent. A committee was appointed to canvass the field and to see what the prospects were for securing a lot, so the church could take some steps toward erecting a house of worship as soon as possible. Bro. Stone is to preach here every Sunday evening at 7:30 until other arrangements. This is a fine opening for the Baptists, and we feel sure that Bro. Stone is capable of doing splendid service toward effecting a more permanent work here.

Supplies Sunday: Rev. T. T. Early, Elk Creek; Rev. O. P. Lloyd, Masonic Home; Rev. F. M. Edwards, Hopewell, Ind.; Rev. R. P. Walker, Poplar Grove; Rev. A. R. Abernathy, Bloomfield; Rev. J. H. Thayer, Beech Grove; Rev. L. W. Smith, Tabernacle, New Albany; Rev. J. T. Murray, Kentucky Institute; Rev. W. B. McCuen, Milton.

Rev. T. J. Earley is assisting Rev. S. R. Reed in a meeting this week at Eight Mile.

Rev. D. H. Howerton has just closed a splendid meeting at Turner's Station. Eleven additions.

THE STATE.

Pastor Cook at Henderson is being aided in a meeting by Evangelist W. D. Wakefield. The latter paid us a pleasant call on his way from Wilmington, N. C., where he labored with Evangelist W. W. Hamilton aiding Pastor F. D. Hale. There were over 100 additions.

Pastor Walker at Pawee Vale is being aided in a meeting by Bro. I. N. Penick, of Martin, Tenn. We were glad to receive a pleasant call from him.

Pastor Millard A. Jenkins, of Dublin, Ga., accepts the call to the First church, Hopkinsville. We cordially welcome him to Kentucky.

We regret very much to lose Pastor J. C. Holmes from this State, and we can say a hearty amen to the high praise which his church at Augusta gave him. Brethren P. B. Powers and George Doniphan sent the resolutions of regret passed by the church, which gives him up with great reluctance and accompanies him with their prayers that God may bless him in his new field as abundantly as He did in Augusta.

Pastor J. Leslie Adkins writes from Burkesville: "We have just closed a very precious meeting at Albany. Five were received on profession of faith, one by letter. We had the able assistance of Bro. W. H. Smith, who gave us some of the strongest gospel preaching we have had for sometime. The town and community were greatly revived. We feel that the Baptist cause is much strengthened. Brother Smith did the baptizing for me. Other denominations say they like Smith because he doesn't fight their doctrine. I do not think I ever heard a man put Baptist doctrine stronger. Just before we began at Albany I closed a good meeting at Bronston, with ten conversions and nine added to the church. I found them a noble people. This was my second meeting there. May long live your paper."

Brothers J. F. Doss, L. F. Oates and G. W. Oates, committee, writes: "To our Sister Baptist Churches—You are hereby informed that one W. D. Cox, a traveling evangelist whose membership was with Unity Missionary Baptist church, Depoy P. O., Muhlenburg county, Ky., and was also pastor of same, was excluded by a unanimous vote Saturday, October 13, 1906. This man Cox never made any defense or acknowledgment or denial of the charges. Ordered by Unity church, October 13, 1906."

We are rejoiced at the news which comes to us from the meeting in the Third church of Owensboro. Pastor W. D. Nowlin has been assisted by Bro. W. D. Powell. The meeting was begun in a mission of that great church in which Bro. W. W. Williams preached, and the interest became so deep and general that it was transferred to the church and Bro. Powell came to help. More than 100 had been added to the church at the last account. Pastor Nowlin is one of our strongest men, strong in intellect, in heart and in spirituality of the manly Pauline type, and God has greatly blessed his work in Owensboro. Given such a pastor, such a helper as Bro. W. D. Powell and such a church and great blessings may be looked for.

Pastor Thos. H. Plemmons writes: "We began a series of meetings at the Cynthia church October 7th, and it lasted through the 26th. The pastor was ably assisted by Pastor George W. Clarke, of Paris, Ky., to the delight and satisfaction of all. Brother Clarke is an earnest, consecrated minister of Jesus Christ. There were 28 received for baptism and six by letter as a partial result of the meeting. Most of these were grown people and quite a number of them heads of families. The majority of them came from other than Baptist

families. The Cynthia church is in a very prosperous condition. We are face to face with the problem of more room for our Sunday school. We give God all the praise for the great things He is doing for us. I had the pleasure of preaching two Sundays in Paris while Brother Clarke was with us. The people are devoted to their pastor and the future is bright."

OTHER STATES.

Pastor R. R. Acree resigns at Clarksville, Tenn., and goes to Griffin, Ga. He has done a fine work, under God, at Clarksville, and he goes to a fine field in Griffin. We are sorry to have him move farther away from us.

We had a pleasant visit from Bro. J. P. Jenkins, now of Missouri. He gives up his work of State evangelist and becomes Mission Secretary for the St. Joseph Association. This body thus makes a move forward. Bro. Jenkins is a great favorite in Kentucky and everywhere that he is known.

Bro. Will H. English writes from Walker, Mo.: "Will you please change the address of my paper from Walker, Mo., R. F. D. No. 3, to Mayview, Mo., as I begin my work as pastor there next Sunday, the 21st. We had a glorious time at Timber Hill church Sunday at both services. One father came forward at the close of the night service and stood up and related his own experience. We had prayed to close our work with a conversion and God was gracious and heard and answered our prayers. This has been a very pleasant pastorate; the church has grown in every way—in numbers from 13 to 47; in missions and all lines of work. I pray God to send to them a good man to lead them."

Pastor J. F. Heacock writes from Lewisville, Ark.: "The additions at home have been, by baptism 15, by letter 18, by restoration 2; and at our mission, by baptism 16, by letter 16, and by relation 5."

Pastor J. S. Wood writes: "Change my paper from Farmersville, Ala., to Greensboro, Ala. I have had very good success in my meetings this summer. One man 87 years old, who used to be president of a band called 'Hell at the Switch' was baptized. I feel like I can always rely on what the RECORDER says."

We have received the report of the Kentucky Anti-Saloon League in regard to the answers of the candidates for Congress made to questions put to them by the League, the principal one being if they favor the Littlefield bill. The report comes just as we are about to go to press and is too long to put in. We can only say that the majority of the candidates made no reply; some made evasive ones. Those that said, "Yes," were our good Baptist, Dr. Ancil Gatliff, of the 11th District; Ben Johnson of the 4th; J. N. Kehoe and J. B. Bennett of the 9th; J. W. Langley of the 10th, and the greater number of the Prohibition candidates.

The Rev. J. A. Mansfield, of Texas, writes: "I have just read 'Faith and The Faith,' and my soul is too full for me to express my thoughts and emotions. I have been trying to preach the gospel for nearly forty years, and you are the first man that I have read after who treats the subject as it deserves to be treated. . . . It is the biggest little book I have ever read."

MARRIED.

On October 22d, 5 p. m., by the editor of the WESTERN RECORDER, in his parlor, Miss Nora Howell, of Hodgenville, to Mr. E. W. Rayle, of Richmond, Va. They will reside in Richmond, where the happy bridegroom is a prosperous business man.

The WESTERN RECORDER is not in politics, though every now and then some one seeks to get a partisan meaning out of something we say. This, however, shall not prevent our commending noble

character and approving worthy achievement. We are told that Dr. Gatliff, in the election next week, will get many votes from outside his own party, which does not happen to be the dominant party in that district. We do not wonder at this. Elections would be things of joy, if not actual means of grace, if all candidates were like Dr. Gatliff. If either party would put up such a candidate in this district, the writer would take great pleasure in voting for him.

Dr. E. Y. Mullins requests us to announce that the Faculty of the Seminary have decided to celebrate Founders' Day on January 11th next. That is the birthday of Dr. James P. Boyce, and that makes the choice of that day most appropriate. Two addresses will be delivered on that occasion. Dr. Lansing Burrows will speak on the life and character of Dr. Boyce, and Dr. William H. Whitsitt will deliver the address on Dr. Broadus.

MASS MEETING OF LOUISVILLE BAPTISTS.

The subject before the Pastors' Conference, October 29th, was the new Education Society. The expectation was that a new era had dawned for Kentucky Baptists. The pastors announced yesterday the mass meeting of Louisville Baptists in this interest, to be held Friday night, November 9, in the Broadway Baptist church. The appointed speakers are Brethren E. Y. Mullins, T. T. Eaton, Carter Helm Jones and P. T. Hale. The prayers of every reader of the RECORDER are asked that God may bless this gathering and that such an impetus may be given this movement as will be felt throughout the entire State.

DEAR RECORDER:

I have greatly enjoyed three meetings in which I assisted recently Pastor Otis Hughson at Mt. Tabor church, in Garrard, when there were 24 received—22 for baptism and 2 by letter; Pastor R. J. Davis at Clay Village church, in Shelby, where there were 10 received for baptism; and Pastor Thomas H. Plemmons at Cynthia church, where there were 34 received—28 for baptism and 6 by letter. As you know two of these are strong country churches with splendid pastors. The Cynthia church is the best which I have seen for some time. The Sunday school, Young People's Society, Sunbeam, Missionary Band, etc., are growing. They certainly have a mind to work. Pastor Plemmons is accomplishing a good work for God and the Baptists. He has some as fine workers as are to be found anywhere in the state, and they are justly pleased with their growing pastor. The Paris saints have purchased a lot on corner of Sixth and High streets and are arranging to erect a \$25,000 house. Paris, Ky. GEO. W. CLARKE.

DEAR RECORDER:

Will you please find an entrance to a new home at 315 East Broadway—Mrs. Chas. Johnson, my newly married daughter. May your presence brighten the home and help them along in their Christian life. God bless its able editor and manager, and may they continue to give us a sound and helpful paper. You gave a Bible some time ago for \$1.50 with the paper, making \$3.50. Please let me know if you can still do it, as she wants a Bible. Find check for the paper. JAS. VANARSDALE.

MARRIED.

At the home of the bride's parents, near Greenville, Ky., Mr. Lawrence M. Campbell and Miss Geneva L. Hudson were united in marriage on the evening of October 3, 1906, Rev. C. S. Truman officiating.

We are requested to announce that contributions both of money and of provisions for the Woman's Training School are to be sent to Mrs. C. M. V. Follette, 720 Broadway, Louisville, Ky. When

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Rev. P. E. Burroughs, in Baptist Tribune.—Its work and mission will be distinctly apart from "Grace Truman" and similar books which have so mightily served the truth, and yet I am strongly persuaded that it will prove a stronger campaign book than any of them.

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Stories for the Young and Old

MOTHERLESS.

He was so small, so very small,
That, since she ceased to care,
'Twas easy just to pass him by,
Forgetting he was there;
But though too slight a thing he seemed
Of interest to be,
One heart had loved him with a love
As boundless as the sea.

He was so poor, so very poor,
That now, since she had died,
He seemed a tiny threadbare coat
With nothing much inside;
But ah! a treasure he concealed,
And asked of none relief—
His shabby little bosom hid
A mighty, grown-up grief.
—Florence E. Coates.

THE STORY OF WILLIAM LANDON.

BY N. L. ROBERTSON.

He was born of strictly sober parents, but his grandfather had been what was called a moderate drinker all his life. It was very seldom indeed that any person could see that he was intoxicated, but he was seldom entirely free from the effect of daily drinking. William in his boyhood drank none. He had the best opportunities for education and a mind strong, active and ambitious for literary excellence, and great perseverance and will power. He was a natural orator and cultivated his power in that line with all the ardor and carefulness of his nature. He had chosen the law as his profession early in his boyhood and his purpose had never wavered. During his university course oratorical contests he was always triumphant and in all his classes he was at the head, and yet such was his kindness, fairness and helpfulness that he roused no enmity. Of course he graduated with first honors. He was but twenty-one when he entered upon his chosen profession, and in two years he had secured a brilliant reputation and a lucrative practice. But with all these solid shining qualities and dazzling prospects there was one hidden canker that was eating in the very center of his being. His grandfather's thirst for intoxicants had reappeared in him and was cultivated by his mother's thoughtless habit of using them in the preparation of food. At the age of twenty-three he married Ruth Sanders, a noble, loving, devoted Christian girl who loved him with her whole heart. He loved her as he had never loved before. It was a love match. She knew of his one bad habit, but she thought it was not yet confirmed, that it was a young plant and could easily be plucked up. When he asked her to marry him she said "I love you better than I ever loved anybody before, and if I don't marry you I shall never marry or be happy, but there is one promise I want you to make to me before I can consent. Promise that you will entirely let liquor alone—drink none." He was a little stung by the idea that he was in any danger and replied, "Oh, I'm in no danger on that line. I can quit any time, but if it will please you I make the promise." "Then I am ready and glad to marry you any time you please."

He was honest and thought it would be an easy matter to quit the practice. He had no idea of the power of the demon and his slavish helpers. For a while he kept his promise and his wife rejoiced. She did not doubt him and her happiness was as complete as happiness can be on earth. But the craving curse was there and all around there were plenty of human and satanic demons to stir it up and excite it to activity. And he fell. His fall pierced the heart of his young wife like a dagger, but though she wept silently no word of reproach escaped her lips. She only redoubled her efforts to make home so attractive to him that he would always long to come to it in a condition to enjoy it. But, alas! shame, remorse and the stings of a guilty conscience were so severe that to escape them he would occasionally get drunk.

A year after their marriage their first child was born. It was a boy and Ruth's joy was unbounded. She felt sure that this little innocent babe would hold William in the right path with stronger cord than those in her own hands, and surely both together could win him away from the demon of drink. She had not yet realized that nothing short of God Almighty can cast out this demon.

William remained at home with her two weeks and all that time he was his

old self. He did not touch a drop of intoxicants. He was as loving, as thoughtful, as careful as he had ever been. She was sure the cloud had passed. She was happy. He had been retained to manage a very important case in which large interests were involved. It was very intricate and tangled. A great many legal points were involved, and some of them had never been decided by the courts. The decision would be a precedent to guide the courts in future litigation which might arise. He was sure justice was on his side, but the evidence was meagre, fragmentary and weak. The opposing counsel were men in middle life with powerful intellect, wide experience, great force and eloquence, and not scrupulous as to what means they used if they promised success. Landon had to clear away all these obstacles, meet all this opposition, straighten out all the tangles and ravel out all these intricacies alone. But they only stimulated him to greater efforts and to better preparation. His client had lost the case in the lower court and the lawyer who managed it there had not practiced in the Supreme Court. So Landon had to take the case in the middle as it were, with no opportunity to examine the witnesses. He must take the testimony as he found it. His opponents were confident, but not the less careful, for that case was certain to raise or lower the reputation of every lawyer engaged on it, so they thought. Landon gave the last week of his stay at home to careful preparation for the trial which was set for Tuesday of the following week. He prepared notes of every point in it and every authority he wished to use, and when the time came he was ready.

In his earlier speeches Landon laid a good foundation, but reserved his main work for the last speech. He skillfully drew out his opponent's arguments and replied to some of them. When the time came for his last speech he rose, cool, calm and confident, and for six hours he poured forth a stream of light. Every point his opponent had brought forward or could think of were met with inexorable logic and scattered in hopeless confusion and wreck. Having utterly demolished the whole fabric of his opponents and scattered the disjointed fragments, he gathered them up and hurled them back at their originators with terrible force and sarcasm. Having completed his destructive work he went back to his foundation and began to build an edifice for his client. Every post and pillar was erected in its proper place and braced on every side. He tested them with a giant's strength and they stood firm. Then he built step by step until the building assumed the beauty and symmetry of truth and he placed the capstone upon it in a peroration that swept everything before it. There was no apparent effort to display eloquence, and yet it was the most eloquent speech ever heard in that court. His opponents were defeated and they knew it. But they were filled with admiration and astonishment at his resourcefulness, his logical acumen and his wonderful skill in arranging and combining every point and particle of material in his reach in the most effective manner. When the pleading closed the court adjourned for the day and the judges and lawyers gathered around Landon congratulating him on his wonderful speech and able management of the case. His opponents were as enthusiastic in his praise as any and all united in a demand that he partake of a formal supper that night at which he should be the guest of honor. He begged them to let him go home to his wife that she might rejoice with him. They insisted, and the judges asked for and obtained his notes to assist them in preparing the written opinion of the court. Landon ought have remained firm as the mountain rocks, but six hours of the most intense mental strain was necessarily followed by more or less reaction and weariness and this condition roused the craving for brandy and he gave way. At the supper intoxicants flowed freely and Landon drank recklessly. After he was really drunk a judge begged him for the sake of his reputation, his health, his fortune, his wife and baby, to drink no more. The plea was a strong one and ought to have been successful; but it was too late. Had it been urged two hours earlier it might have saved untold suffering. But now wisdom was dethroned and the demon of the still had complete control and the consequence was that Landon was carried home to his loving wife and tender infant beastly drunk. It was the deciding hour of his life, for years to come. The day of

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his triumph was the day of his ruin for weary, shameful years. From that day his course was downward, ever downward. Shame, remorse and despair drove him to the demon and the demon hurled him back to shame, remorse and despair. And so he sunk to the lowest depth of degradation. In five years he would steal the last cent of his wife's hard earnings to feed the cravings of the demon. So low did he sink that he would sell the last mouthful of food he could find at home, if he could find a purchaser, and spend the pittance for liquor. His wife and children would have starved to death if poor neighbors had not divided their scanty supplies with them. When his wife and children did get a little food any way they had to eat it right then or hide it where he would not find it, or they would lose it.

But the picture is too dark, too painful, let us draw a veil over it; and yet we are forced to know it is there. And still the faithful wife clung to him though often begged to leave him and sorely tempted to do it. She had married him for better or for worse, and the worst had come, but she would not break her vow. She prayed for him daily, and though she received not the answer she sought, God gave her hope and said, "My grace is sufficient for thee." Despair often clutched at her heart like the wolf at the sheepfold, but the God-given beat it off and still she hoped and prayed on, while he sunk lower and lower, till he reached the lowest depth. Then there came a day when she could scarcely do anything but pray. She attended to the wants of her children (as far as she could) mechanically, just from habit, while every moment was a moment of prayer. Her faith grew stronger, her hope shined brighter though seemingly there was no reason for the change. Some people can understand this riddle and some can not.

William was away in the city as usual, and did not come home at dinner time. It was no use; there was not a mouthful of food in the house and Ruth had failed to get any work; yet she was more hopeful than usual. In fact almost cheerful. She prayed with more confidence. Sometimes for a moment she wondered if she was losing her mind, but she could not think much about it. She was too busy praying. But in all this singular day what was Landon doing. All the forenoon he wandered about his old haunts—the grog-shops. He did not have a cent of money, but at every grog-shop some man who had would treat the crowd and he went there to be ready to drink on all such occasions; but somehow on that day he could not. Early in the morning one word had come as plain to his mind as though spoken in his ear and there it stayed. He could not shake it off or forget it. Whenever he tried to drink that word, "Eternity," would ring through his whole being, so loudly and so persistently that he could not drink. He was not sick. He was as well as he had been in many months, but he could not drink, though he craved the stuff. By noon he gave up the effort. But that word was still ringing in the ears of his mind. He was forced to study it. He could not avoid feeling its awful reality, its terrible certainty. Then the question, "Where shall I spend it?" forced itself upon him. With such a life as his to look back upon he could not doubt where. He felt that hell was ready and waiting for him and was astonished that he was not already there. Old forgotten scraps of a godly mother's teaching came back to him; among them Jesus' words, "Come unto me all ye that labor." "But I don't labor; I only get drunk; that is not for me." Then came the words, "and are heavy laden." "I am surely 'heavy laden,' but it is only with my own wilful sins and their consequences. And He promises rest to those who come, and I do long for rest, but the promise is not to me." Then came a fragment of a sermon heard in his boyhood. It was three words of the text, "Come, whosoever will." Surely this included him, but he was too wicked—too sinful. He was not worthy. It must be intended for better people than he was. Then like a ray of light from the throne of God came the words, "Him that cometh shall in no wise be cast out." "All that is surely for me." "Just as I am without one plea, Oh Lamb of God, I come, I come." These lines came back to him from some long closed chamber of memory. He could

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(Continued next week.)

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Stories for Little Ones.

A WALK WITH A PET BEAR.

Along the country road we went, Jimmy galloping along, now in front, now behind, and making frequent excursions into the woods on either hand to satisfy his curiosity, or to pick wild raspberries, of which he is very fond. When he came to a raspberry bush, he would first eat those which hung near the ground, and then, standing on his hind legs, he would pull the tall branches down to him with his fore paws. The amount of energy he displayed was remarkable; he never seemed to know what it was to be tired, even after the most violent exertion. After galloping perhaps a hundred yards to catch up with me, he would make a playful run at me, biting at my legs and giving me a vigorous hug and shake with his fore paws, breaking away only to dash up a tree to a point perhaps fifty feet from the ground, without so much as a twig to aid him in his ascent. Here he would probably chew the green leaves a moment, and then, loosing his hold, he would come sliding down, tail first, at once breaking into a gallop to make up for the ground he had lost. He would march boldly along the tops of stone walls, walk slowly and cautiously on wabby rail fences, and rush up the trunks of trees when there was nothing more exciting on hand. Sometimes he would remain up a tree so long that I got far ahead of him on the road, or sometimes I would hide in the long grass and call him to see what he would do. Apparently he never followed my trail by scent, as a dog would have done, but relied on his ears and eyes, and chiefly on the latter. At the sound of my voice he would stand straight up on his hind legs, and I would see him peering in my direction, over the tops of the grass blades. If I called again, or he caught sight of me, down he would drop, and, taking a general direction, he would gallop toward me. Then, as soon as he was in doubt, up on his hind legs he would go to get his bearing again. When at last he found me, he seemed satisfied, but showed not the least sign of affection, such as a fox or even wolf would have shown, but simply ran along as before.

By and by we struck into the fields, and had not gone far when we encountered a cow with her last year's calf. She was interested in Jimmy at once, and started after him at a very business-like pace. But Jimmy was attending to business, too, and before the cow was near enough to be dangerous, the little bear was looking at her from a safe position in the crotch of a wild cherry tree. The cow was a sensible creature, and did not make any useless threats, but kept her gaze on the impudent cub, who stared at her with a don't-care expression on his naughty little face. Presently, he seemed possessed of a desire to find out what she would do if he faced her, so he slid down the trunk and went boldly to meet her as she advanced with lowered head. Just as she neared him, Jimmy stood bolt upright on his little hind legs, and, "squaring off" like a prize-fighter, swung for the jaw with "left" and "right" in rapid succession, and landed twice. It was plainly a surprise for the cow, for she stepped back in a hurry, and, before she could recover, Jimmy, with that peculiar look of his, turned and bolted up

the tree again. I drove the cow away, and we continued our walk.

Soon we came out upon another road, and here we met a carriage with several occupants, including a little girl, who, seeing Jimmy walking quietly along behind me, at once jumped to embrace him. The little girl had on white stockings, and for some reason Jimmy took a great fancy to these. Ignoring the little girl's efforts to make friends, he rushed at her ankles, and soon it was hard to tell which was bear and which was girl, they were so mixed up. But the cub was only playing, and the child was not afraid, so I let them alone until the little girl was out of breath, and her stockings much nearer the shade of Jimmy's coat than they were when she arrived.

But the next incident of the walk was not quite so amusing. A neighbor came driving along with a mettlesome young horse, and, seeing the bear, drew up to have a better look at him; but the horse went suddenly wild with fear, leaped sidewise, crossed his fore-legs, and fell heavily to the ground. With the nimbleness of a cat, the man sprang clear and seized the horse by the head, and a moment later he had the animal on its feet, and I was relieved to find that not a hair had been injured. But the man requested me to bring the bear close up, as he wished his horse to see and smell it, and I turned round to look for Jimmy. He was sitting at the very top of a nearby tree, calmly munching a cluster of green wild cherries, and it was fifteen minutes before he saw fit to come down and be introduced to the horse.—Ernest Harold Baynes, in N. Y. Post.

A FELLOW-FEELING.

Marjorie sat on the upper stair, listening. Every time a fresh wail reached her ears she groaned softly in loving sympathy. She had her little handkerchief squeezed together in one hand, and it was quite damp.

"Oh, dear me! I wish he'd been a good boy: then mamma wouldn't have put him to bed, and he wouldn't be feeling so dreadfully," Marjorie murmured. "I wish he had been good. Poor Bobby! it hurts in my heart when he cries so."

New wails drifted out to the stairway. Marjorie's handkerchief got still damper.

"Marjorie! Marjorie!" mamma called: "why don't you come down and play, dear?"

"I guess I can't, mamma: I feel so sorrowful for Bobby," Marjorie called back.

"You mustn't feel too bad, dear. Bobby was naughty, and ought to cry."

"Yes'm, I know it," the sweet, shaky little voice called down to mamma: "but—but—you see I have to feel bad. You can't do it well's I can, for I've been there and know how it feels."—Youth's Companion.

A TEMPORARY PARTING.

A clergyman was once traveling in a railroad train and a few young men near him persisted in using disgusting language. The minister protested, and upon leaving the train wished them good-day, adding:

"Good-bye for the present."

"What do you mean, 'for the present?'"

"Well," he answered, in sympathetic tones, "you see, I am the chaplain of the prison, and no doubt we shall meet again."

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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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GENERAL ASSOCIATION OF ILLINOIS.

The General Association met Tuesday. H. R. Clisshold was re-elected President, and L. C. Trent and H. C. Leland, Secretaries. Dr. C. F. Tate delivered the address of welcome, to which the President responded. The report to come first, was the Sunday School work, by Dr. J. B. Rogers. Rev. E. A. Palmquist spoke on "Men's Classes." He told how to get the men, but admitted that he could not tell how to hold them. Dr. Barker of the *Baptist Flag* made some timely remarks on the subject. Rev. W. S. Sweet, a returned missionary from China, made a great speech on the condition of the empire and the influence of Baptist missions. He said the greatest rivalry of the ages is to be between Chinese and Americans. He said the question of the "key to the East" would be solved when China gets on her feet. He felt that the Missionary Boards had no reason to fear further trouble from the Boxers.

Rev. G. A. Cressy and Rev. A. C. Kelley, superintendents of the Orphans' Homes, one at Maywood and the other at Ewing, spoke of their work.

The report of State Missions was by the Secretary, Dr. E. P. Brand. The missionaries baptized during the year 459 persons and received 265 by letter. \$16,474.24 was raised on the field, including interest from endowment funds and the sale of some old church property.

Dr. M. P. Boynton spoke. He said that Illinois, with an area of 57,000 square miles, stands third in population, yet Baptists are giving meagerly to missions. Secretary Brand introduced the new pastors who had come into the State during the year. The Association adjourned for an hour to attend a meeting at the State University, on the invitation of the president. Addresses were delivered by Dr. Fossett, Dr. J. R. Straton and Dr. Chivers.

Much is being done in the destitute sections of the State; in fact, it is claimed that the Baptists of

Illinois are doing more for the money expended than any other State in the union. Rev. J. N. Edmondson spoke of the importance of co-operation on the part of two or more churches in pastoral support, after which Mrs. I. C. Moor spoke of "Women's Foreign Mission work." Miss Mary G. Burdette spoke on "Women's Home Mission work." Dr. Geo. D. Knights spoke on "The American Baptist Publication Society, the Second Gateway to Christian Truth." Rev. E. W. Hicks, historical secretary, spoke on "The Anti-Mission Controversy Among Illinois Baptists and its Lessons for Present Day Baptists." He felt that the majority in all our churches are anti-missionary, and that the giving is done by the few. Dr. M. W. Twing read the report of the Committee on Evangelism. He felt that the safest plan is that of the pastor being his own evangelist.

A reunion of the alumni of Ewing College was held in the First Presbyterian church. After a few words by Dr. Leavitt, a large number of graduates and students of the College sat down to a splendid banquet.

The annual sermon was preached by Dr. Geo. C. Moor, from Gal. 6:14, "The Glory of the Cross." He said the cross involves, first, the law of sacrifice; second, the value of man, and, third, the love of God. Rev. G. W. Danbury delivered an address on "The Work of the Anti-Saloon League of Illinois." He said the fact that we look upon the saloon traffic as a business instead of a crime gives it respectability. Dr. W. P. Throgmorton, of the *Illinois Baptist*, offered a resolution endorsing the Anti-Saloon League, which was adopted.

The Treasurer, W. H. Channon, made his report which showed that \$15,021.54 had been received for the current year, and of this amount \$6,114.27 had been paid to missionary pastors. The amount of \$1,452.70 came in too late to be incorporated in the printed report which foots up \$16,474.24.

Dr. M. W. Twing made the report of the Committee on Resolutions recommending raising of not less than \$20,000 for State work. It was decided to hold the next annual meeting at Bloomington, and that Dr. John R. Straton preach the sermon with Rev. C. E. Hodge as alternate.

Rev. E. J. Thomas, a member of the Board forty-five years, was invited to the platform and made appropriate remarks. He was ordained in 1846. Bro. Thomas is the father of Dr. Judson B. Thomas, District Secretary of Home Missions in Northern Illinois and Wisconsin.

Dr. E. E. Chivers spoke on Home Missions. In speaking, by way of explanation, concerning the suggested union between the Regular and the Free Baptists, he said the Home Mission Board could take no action, since it had no ecclesiastical authority.

The last session of the Convention was given to the B. Y. P. U. work. Bro. F. W. Ives, State President, presided. Rev. Geo. Webb, National Secretary, made an address on the general work. He said that in the near future the Christian Culture course will include larger studies in missionary work.

Secretary Webb was followed by Dr. Austin K. de Blois on "Workers with God." The three leading points in the address were: (1) Duty; (2) Fellowship; (3) Ministry. The Illinois General Association then adjourned to meet with

the First Baptist church of Bloomington next year.

W. M. J. HOLTZCLAW.

FROM LOS ANGELES, CAL.

The Baptists of this great city, on the shore of the greatest ocean upon this planet, have made considerable progress since the visit of the editor of the WESTERN RECORDER to Los Angeles sixteen months ago.

The First Baptist church at that time had for its pastor the Rev. Joseph Smale, who, in attempting to introduce in the worship of his congregation various and sundry methods and peoples, estranged a large number of his members and congregation. Results, Mr. Smale took away a large following and organized a church, calling it the First New Testament church of Los Angeles. It does not affiliate with any other Baptist church of our Association, and is not in sympathy with any Baptist Convention work. The First church called to its pastorate the Rev. Dr. Stephen Northrup, formerly pastor of the First Baptist church of Kansas City, who took hold with vigor, and his people are rallying to him with an enthusiasm that promises satisfactory results to the denomination and the Master's cause. Dr. Northrup is a vigorous thinker, a strong preacher, a man of wonderful spiritual power, a great leader and a valuable acquisition to the Baptist hosts of Southern California.

The Rev. Robert J. Burdette, who has recently had conferred upon him, unsought, the title of D.D., is leading his people to accomplish what the world did not believe possible at the time they began the undertaking. It was the purpose of the founders of the Temple Bap-

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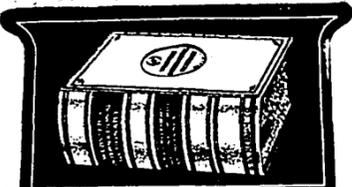
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When God says "Come" he goes out to meet us, when he says "Go" he goes with us.—E. A. Lawrence.

...tist church to build a down-town church to stimulate and foster other Baptist interests in Southern California as well as to plant a great soul saving station in the midst of the business houses of a city of more than 200,000 souls. It was no easy task. Land is excessively high, near the business center but the great Temple Auditorium—said to be the largest reinforced concrete building in the world, is nearing completion and in November 11th the magnificent auditorium, with its wonderful organ, will be occupied by the imitable Bob Burdette and his church and congregation. While he is known all over our own land and the world as a famous lecturer, he is not so well known as a Baptist preacher, outside of California, for the Temple Baptist church is his first pastorate. And while strangers from everywhere flock to hear him eloquently proclaim a pure, sweet, simple gospel, the gospel of our Lord, his own people love him dearly and honor him for the work he is doing in the Master's name; and as he grows older, he is growing in spiritual power and usefulness.

Recently your correspondent attended the Los Angeles Association at Gardena, Cal. Thirty-seven churches were represented in this Baptist Association, and it has an intelligent membership and a number of excellent preachers; men who were strong preachers back East, from whence most of them came. (The Scriptures tell us the wise men came from the East to Bethlehem.)

At this Association appropriate resolutions were unanimously adopted looking to an amendment of some of the Chinese exclusion laws during the next session of our Congress. As they now exist and are being enforced on the Pacific Coast, many Chinese in America, and especially California, are persecuted and deported back to China, numbers of them have been Christianized; some of them are Baptists and have been here many years, and the Chinese exclusion laws, the first of which was passed by Congress in 1882, at the suggestion of Pacific Coast people, many of whom were misled at that time, are, in spirit, in violation of the solemn treaty entered into between the United States and China and ratified by the United States Senate. This treaty guaranteed to the Chinese in America the same rights, privileges and protection as would be afforded the subjects of the most favored nations of the earth. And China has ever been friendly to the United States; but the kind of treatment our government has "dosed" out to the Chinese in America in our courts, was partially, if not wholly, the cause of the recent boycott of American products in China, and has greatly retarded our mission work among them in the United States as well as in China, and especially so in California. For these and other good reasons many Christian people on the Pacific Coast are greatly interested in having some wholesome and reasonable amendments to these exclusion laws passed at our next session of Congress. Meetings have been held at many of the various churches and committees have been appointed to secure these much desired objects. The writer has been requested to address many people at these meetings—because of his having represented some of the Chinese in the U. S. Court here and of his familiarity with the subject and the laws.

F. S. YAGER

THE TALK OF THE DAY.
Two Irish farmers who had not seen each other for a long time,

according to *The London Tribune*, met at a fair. They had much to tell each other.

"Sure, it's married I am," said Murphy.

"You don't tell me," said Moran.

"Faix, yes," said Murphy, "and I've got a fine, healthy boy, which the neighbors say is the very picture of me."

Moran looked for a moment at Murphy, who was not, to say the least, remarkable for his good looks, and then said: "Oeh, well, what is the harrum so long as the child's healthy?" *Tribune.*

DEAR RECORDER:

My good friend and brother, W. P. Hines, in your last issue is asking why so many men leave the ministry, and he gives a list of 30 names as examples. According to my understanding there is not one of the names he mentions that has left the "ministry." Every one is in a distinctly religious work that comes within the sphere of the service of a "good minister of Jesus Christ." They are not in the pastorate, but the pastorate is not the only department of a minister's work. The majority of the names he mentions in theological teaching, in religious journalism, in secretaryship, are preaching as much as any pastor, and some of them are also pastors of churches at the present time. Let my good brother broaden his scope of what may be the work of a "minister of Jesus Christ." A man may be a true minister of the gospel, rendering to God a faithful stewardship of the gifts bestowed on him, and to his brethren and the church a great and signal service, and yet not be a pastor. J. S. DILL, Bowling Green, Ky.

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Choice Pack and butch., 200 to 300 lbs.	6 35
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Choice pigs, 90 to 120 lbs.	6 00a 6 15
Light pigs, 50 to 90 lbs.	5 50a 6 00
Roughs, 150 to 400 lbs.	3 50a 5 70

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 00
Common lugs	7 50a 8 50
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 00
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

Extraordinary Reductions in Colored Dress Goods

A comparison of the former and present prices will reveal at a glance the great saving to be had here.

SPECIAL—40 pieces All-wool Imported Fancy Suitings, French, English and German make; all this season's highest class fabrics; in checks, overplaid, mixtures and high novelties; many only one dress pattern of a kind: \$2.50, \$2.00 and \$1.50 values. Reduced to **\$1.00** per yard.

Great Broadcloth Special.

SALE of 52-inch Chiffon-Weight Broadcloth; in all the street shades and pastel effects; positively the best Broadcloth value we have offered in years; \$2.00 value. Reduced to **\$1.50** per yard.

WRITE FOR SAMPLES.

Attractive Values in Art Goods

Handsome assortment of Pillow Covers, in lithograph effects; "made up" ready for use—**SPECIAL PRICE 25c.**
SPECIAL—Stamped Corset Covers, with floss to finish **SPECIAL PRICE 50c.**
Colored Pin Cushion Forms; large assortment to select from—**PRICES 10c to 45c.**
Special Prices in Cluny Doilies, Centers and Scarfs.

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Anywhere—with simple direct plans, screws, bolts, all accessories and complete directions for erection. There's nothing experimental about it. Ask the Rev. D. McDonald, of Danville, Ky., to whom we sent a church recently. Through our system any religious community has an opportunity to establish a substantial, permanent place of worship on a school right in their midst. It is built of thoroughly seasoned lumber, with a composition roof and painted complete. We pay freight up to a distance of 150 miles.

More References—Southern National Bank, Louisville, Ky.; Louisville National Banking Co.; Louisville Title Co.

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HOOPING-COUGH or CROUP.

Roche's Herbal Embrocation {The Celebrated Effectual Cure Without Internal Medicine.

ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUMBAGO and RHEUMATISM

Copy of an order received.—"Baroness Melting requests Messrs. J. Roche & Co. to have bottles of Roche's Herbal Embrocation, used for children having hooping-cough, to Her Royal Highness, the Duchess of Cambridge, Portofino, Vienna, 24th March, 1894." This order was repeated in 1894, 1899, 1903 and 1905. W. Edwards & Son, 157 Queen Victoria St., London, Eng. All-Druggists or K. FOLGER & CO., 90 Beekman St., N. Y.

Dark.	Good leaf	9 00a 10 00
Trash (sound)	Fine and selections	10 00a 11 00
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

POULTRY.
Hens 7 to 8c per lb.; roosters 4c; spring chickens 7 to 10c; ducks 12c; turkeys 12 to 14c; geese \$6 per dozen.

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

**The Farm
& Household**

J. M. Daniel bought at Mt. Sterling recently five heifers at \$3.10.

At Georgetown court L. L. Herndon sold two weanling mules for \$90 and \$100.

Lazarus, Altsheler & Co. bought 30 mules at Glasgow recently at prices ranging from \$130 to \$190.

T. E. O'Sullivan & Bro., of Lebanon, sold to Hudson Bros, of Louisville, 20 sugar mules at \$195 per head.

Several weanling mule colts in the Fox Station neighborhood of Clark county, have been sold to different parties at from \$60 to \$85.

W. M. Robb bought of Gaitskill & Boswell 64 cattle, weight about 1,450 pounds, at 5 cents per lb.

J. Hall Woodford, of Bourbon county, sold to Joe Frakes 80 extra export cattle, weight 1,500 lbs., at \$5.30 per hundred.

Thos. McClintock & Sons, of Millersburg, sold to a Bath county buyer six mule colts for \$700 and to a Tennessee man eighteen at \$95 per head.

Theodore Solomon sold to Wilson Berry 28 yearling steers for 334 cents. . . . T. I. Judy, of North Midletown, sold to Balding Bros. 18 butcher cattle, averaging 1,115 lbs. at \$3.95.—*Lexington Gazette.*

The Harrodsburg *Herald* says as the result of the freeze recently, the following farmers lost a large amount of tobacco that had not been housed: David Chatham lost 7 acres, Major Castleman 8 acres, J. P. Chinn 8 acres, Brack Bonta 6 acres, Champion Bros. 5 acres, Glover Kyle 5 acres, Glave Goddard 5 acres, and scores of others lost heavily by the freeze.

At Hustonville, Charles Lutes sold to John Foster 26 750-pound cattle at 31-2 cents. Emmett McCormack bought a bunch of yearlings for \$23. George Cunningham shipped a car of butcher cattle to Cincinnati Saturday that cost him 2 1-2 to 3-4 cents. Emmett McCormack sold to John Foster a bunch of 1,000-pound feeders at 3-4 cents. He also bought 12 yearlings of Mrs. M. Jones at \$3.35.

Whaley & Boardman have bought in the last few days 133 head of cattle, weighing from 1,100 to 1,300 pounds, at from \$4.25 to \$4.60. . . . Hibler Bros. sold in the past week 493 stock ewes to different parties, for \$2,511.50. They also bought 43 cattle, weighing from 1,100 to 1,400 pounds, at from 4-1-4 to 5 cents.—*Bourbon News.*

James A. McInerney owns 6 ewes that raised 15 lambs, and now have 5 lambs two weeks old, and one ewe to find lambs yet. This makes three crops of lambs, 20 in all, in 19 months. The first were sold at an average of \$4.80 and the wool sold for \$1.50 a head making a clear profit of \$13.50 on each ewe. He has refused \$15 a head for these sheep now.—*Cynthiana Democrat.*

To be patient with the erring is to reveal the likeness of Christ.

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AS BROUGHT OUT IN
The Christian Life Bible

SUBJECTS.—The five subjects or great themes which are here presented in colors may be said to form the heart of all Bible truth. There are many who wish to know what the Word of God has to say respecting sin and the means by which it is overcome.

SCHEME.—By orderly steps the reader can now follow the very language of Scripture as it first pictures Sin, and then puts over against it Christ, with Faith on man's part leading to Love and Salvation.

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- SALVATIONGreen

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The following are the Vital Bible Themes with their headings as presented in the
Christian Life Bible

- SIN.—Nature; Examples; Results; Divine Feeling toward Penalty; Remedy; Repentance and Forgiveness.
- CHRIST.—Son of Man; Son of God; Sinless; Atoning; Risen; Ministering; Exalted.
- FAITH.—Relies on God; Honors His Word; Centers in Christ; Renews the Believer; Endures Trial; Certainly Triumphs Produces Joy and Love.
- LOVE.—God is Love; His Love to us; Our Love to Him; Lord and Disciple; Christian Brotherhood; Man and Neighbor; Love Abideth.
- SALVATION.—Plan; Conditions; The Spirit's Work; Assurance; Power; Service; Eternal Reward.

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The Bible's Best Thoughts in the very words of Scripture are placed at a glance before the reader—each great theme in its own color.

The great simplicity of this work is such that it requires no key or intricate system of reference and is readily understood at once by all.

The saving of time, heretofore necessary in searching out the Concordance references to these subjects, will be clearly apparent.

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Western Recorder DEPARTMENT P
LOUISVILLE, KENTUCKY.

ILLNESS OF CHILDREN.

By far the greatest number of fatal summer illnesses occur in infants and young children, and are due to spoiled-food-intoxication and foul-water drinking. As the heated season advances, many thousands of children under five years of age will be the victims of cholera infantum, summer diarrhea, dysentery, cholera morbus or some other form of catarrhal disorders of the bowels. Most of these disorders could be prevented by proper dieting and treatment when the first symptoms appear. Cholera infantum is usually caused by the baby being fed infected milk, and unless the giving of milk in any form is stopped at once, the disease will go on to a fatal ending speedily. The symptoms are persistent vomiting and purging. The discharges are rice-water-like, and in a few hours a plump, well-nourished baby may become an emaciated, wasted invalid. It is bleeding to death by losing all the fluids of the body through the alimentary canal. Stop all food; give plenty of sterilized water to drink and by injections into the bowels. During the chilly stage give a warm bath, and foment the bowels to relieve the cramping pains, and keep the extremities warm. Try, if possible, to get the skin active by hot sponging and

brisk light rubbing. Work earnestly and faithfully until medical aid comes. Do not give milk too soon after the disease has abated, or a relapse may be the result. White of egg in water, the white of one egg to the glass of water, barley or rice water, may be given in teaspoonfuls after the vomiting stops. All food and drink should be clean, and also the nursing bottles and other utensils used for feeding the infant. Many deaths from this disorder are due to infection from a dirty nipple, sour, imperfectly cleansed bottle, or a dirty rubber ring.

A FEW SIMPLE REMEDIES.

The chief fact to remember about treating cholera infantum is immediately to stop all food until vomiting stops. Do not give any form of milk for several days after. Keep the surface warm; cleanse the alimentary canal by sterile water injections, and keep the skin and extremities warm. Relieve pain by hot fomentations to abdomen. Diarrhea and dysentery are disorders of the bowels due to bad food, unclean water, and overheating followed by sudden chilling. Children and young adults are most frequently victims of these disorders. Dysentery is catarrh and ulceration of the large intestine and cholera morbus is an acute catarrh of the bowels giving many of the symptoms of cholera.

The first thing to do in both disorders is to stop all food and give only sterile water to drink. If possible, give a lavage to wash out the stomach, or an emetic. Many cases are due to spoiled meats and milk, and also to children and others eating unripe or spoiled fruit. All are aware of the pun about the boy and the green apple. The bowels should be cleansed by injections and a dose of castor oil or some other mild laxative to remove the spoiled food from the stomach and bowels. Absolute rest in bed and heat to bowels and lower extremities will relieve most cases in a day or two. The food, after twenty-four to forty-eight hours' fast, should be bland and easily digested, as strained gruels, well cooked, white of egg, well beaten, and well strained fruit juices.

OVERFEEDING DURING CONVALESCENCE.

Most relapses and fatal endings of cases of bowel disorders are due to bad feeding after the convalescence has begun, or neglecting to entirely withhold food at the onset of these disorders. The patient is made ill and often dies from poisons generated in the stomach and bowels from spoiled food in the alimentary canal. Do not fear a few days' fast or diet restriction. Decaying food in the bowels and stomach does not nourish the body, and the poisons of spoiled foods in

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The Quincy Incubator is a simple, practical, reliable hatcher, with a record for high percentages unexcelled by any other machine. Self-regulating, self-ventilating, and needs no moisture pan in any climate. Entirely automatic. **Try It For 90 Days.**
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the body are dangerous and death-dealing.
Give the human organism time and needed help to clean up the structures, and most cases of acute bowel disorders will recover speedily.—*Housekeeper.*

Egg is recommended as a cure for felon, to be applied in this manner. Make a hole just large enough to admit the finger through the large end of the shell of a fresh egg, putting the finger as far in as possible without breaking the egg. Bind a soft cloth over finger and egg, leaving it on over night. It is said one application will frequently effect a cure.

ITEMS OF INTEREST

News the World Over

An ostrich which was raised on an ostrich farm at Jacksonville, Fla., has been broken to a sulky and driven a mile in 2:12.

Gen. Funston went to Cuba in command of the troops sent there to support Secretary Taft when he proclaimed himself ruler, but Taft sent him back immediately.

Chairman Shontz of the Panama Commission who was going to make the "dirt fly" sure enough has concluded that the government cannot build the canal.

The Grand Lodge of Masons in Kentucky, in their meeting last week, by a vote of 418 to 32 passed this resolution: "It shall be unlawful for a Kentucky lodge to receive into membership any person engaged in the manufacture or sale of spirituous, vinous or malt liquors, including druggists who sell them as beverages, except where such manufacture or sale is for medicinal purposes."

A correspondent of the Congregationalist who has been some time in Cuba and knows the Liberals well, declares "Some of the Liberal forces seem as desirous to fight with the U. S. forces as they are with the Moderates."

Steamers grow larger and larger. Won't some one who knows explain the advantages of the large steamer beyond its use as advertisement for the Company? The Cunard Company has just launched the largest one of all.

A new disease is making havoc with the chestnut trees in New York and its suburbs. All those in the Botanical Gardens are dead or dying.

Lord Carrington in his report of agricultural affairs in England, says the drift from the country to the cities is of the farm laborers. The farmers who own their farms remain and make money.

At Cavite Filipinos who had surrendered on the field of battle or been captured were called "robbers" and hung. Dr. D. J. Doherty has made a strong protest. He says the Filipinos showed him the constitution of their republic, their laws of warfare, etc.

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Have you used it? If not, ASK YOUR GROCER for it; and, if he don't get it for you at once, write to us for our three special offers. A one-pound package by mail, postpaid on receipt of 25c.

TALL'S BOOKS

Other books have told other things, but you have compassed the whole subject.

SELF AND SEX SERIES

Subjects that should be understood by every person and information properly given which should not be hidden by false or foolish modesty.

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- What a Young Boy Ought to Know.
What a Young Man Ought to Know.
What a Young Husband Ought to Know.
What a Man of 45 Ought to Know.

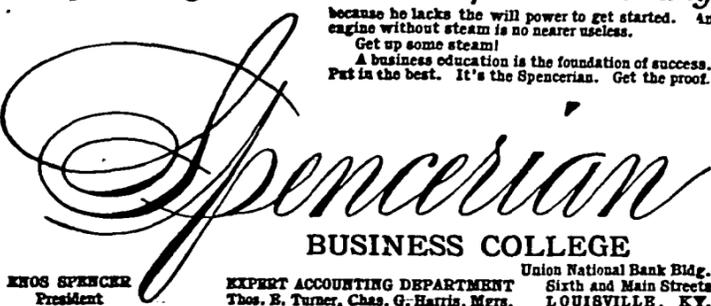
4 BOOKS TO WOMEN.

- What a Young Girl Ought to Know.
What a Young Woman Ought to Know.
What a Young Wife Ought to Know.
What a Woman of 45 Ought to Know.

BAPTIST BOOK CONCERN Louisville, Ky.

Many a Bright Youth Accomplishes Nothing

because he lacks the will power to get started. An engine without steam is no nearer useless. Get up some steam!



KNOS SPENCER President EXPERT ACCOUNTING DEPARTMENT Union National Bank Bldg. Sixth and Main Streets LOUISVILLE, KY.

having robbed was forthcoming they were hung as robbers. And, meanwhile, God is looking on.

What a sin against God those Old Testament writers were guilty of (if we may believe the apologists of the present day) when they spoke of God as being "angry with the wicked," of the burning of his "fierce anger," of "the fierceness of his anger," of "the heat of his great anger," of the "consuming fire" of his anger, of "the rod of his anger," of "the day of the Lord" that "cometh with fierce anger," "the indignation of his anger," "the fury of his anger"!

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NOVEMBER 14-19. Illustrative advertising sent on application to W. J. CRAIG, Pass. Traf. Mgr., Wilmington, N. C. WILBUR MCCOY, A. & I. Agent, Jacksonville.

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BELLS.

See also 1107 Canine and 110000 Bell. See also Catalogue. The C. S. BELL CO., Hillsboro, O.

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OUR HOLIDAY BULLETIN. Revised and up-to-date, containing lists of gift books, celluloid and Christmas novelties, etc. Also OUR CHURCH AND SUNDAY SCHOOL SUPPLY, AND BIBLE CATALOGUE.

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ALABAMA, FLORIDA, GEORGIA, KENTUCKY, LOUISIANA, MISSISSIPPI, VIRGINIA, NORTH AND SOUTH CAROLINA, TENNESSEE.

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.

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Fifth & Market St., Louisville, Ky. CAPITAL \$250,000 SURPLUS \$405,000 General Banking & Savings Bank. Interest Paid on Time Deposits. P. VIGLINI, PRESIDENT.

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W. H. Mayfield, M. D., Surgeon-in-Chief; W. G. Tyzzer, M. D., Manager. A thoroughly equipped Medical and Surgical Institute. Send for Catalogues, 912 Taylor Ave., St. Louis, Mo.

Young Peoples' Songs of Praise. IRA D. SANKEY'S LATEST HYMN BOOK. 150,000 Sold! Mostly in the South. ROUND or SHAPED NOTES. 256 pages, cloth bound, 25c each. Buy of your book-dealer or THE BIGLOW & MAIN CO. Examination Copies mailed.

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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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DISTINCTIVELY A CREAM OF TARTAR BAKING POWDER

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ROYAL BAKING POWDER CO., NEW YORK.

It is some years now since it was proclaimed that the "war is over" in the Philippines. Everybody was submissive to the authority of the United States. Of course there were a few scattered robbers around, but they can be found in any country. Yet now Gen. Wood who has 20,000 regular troops and 10,000 "constabulary" under his command, not only says his force must not be reduced but calls for reinforcements! He must have more artillery he says. Artillery is not generally found necessary against a few robbers.

Modern warships again. The French submarine boat Lutin went out from Bizerta for practice. The boat went down, but failed to come up again. The crew consisted of 14 men commanded by Lieut. Fepoux. There is a faint hope that the boat may be raised before the men are drowned but that is not probable.

In England automobile omnibuses are used. In the city of Manchester the complaint of their noise and their stench was so great that the City Council refused to renew the license of the company which operated them. It is a good thing to learn that in one city at least the citizens have a right to live in peace and comfort.

Right Reverend Henry Gabriels, Catholic Bishop in New York, went on a pilgrimage to the Pope. President Roosevelt sent this message by him: "Tell the Pope that I send him my profound regards. I have tried to treat Protestants and Catholics alike as my latest appointments show. I expect that there will be Catholic Presidents as well as Protestant." If his prophecy is true it will not be till a mighty change has come over the people.

When the British Parliament opened about 100 of the strong-minded sisterhood who wish to vote—they call themselves Suffragettes—went into the lobby, mounted chairs and began harangues. The police when they refused to hush ordered them out. They refused to go peaceably and the police carried them out kicking and screaming and fighting and scratching, yelling, "We will have votes." As the police were unwilling to use their clubs which they would have done against men who resisted so, it took two officers to carry out each woman and some of them were badly scratched. After they were all deposited in the Palace yard they screamed and shrieked. This was borne, but when ten of them went down the streets shrieking they were arrested.

The next morning the ten were arraigned before the court. The judge decided they should only be bound over for six months to keep the peace. This made them furious, they wished to be "martyrs." They screamed so they were driven out of the court room, some of them being literally thrown out. Outside they shrieked so loudly and were so riotous they had to be arrested again. The judge told them they must find sureties for their good behaviour and as they refused he ordered them to prison for two months, which was what they wanted. The best thing to do would be to send them to a lunatic asylum.

TENNESSEE BAPTIST STATE CONVENTION.

At 10 o'clock a. m., October 16, 1906, at Clarksville, on the Cumberland, Pres. U. Boone, Memphis, rapped for order and the 32nd session of the Tennessee Baptist State Convention was formally opened. Bro. A. C. Davidson, a much loved ex-Kentuckian, now of Murfreesboro, read the Scripture and offered prayer. Committee on Enrollment announced 121 accredited delegates, on first count.

President Boone, in accepting his reelection as President, recalled the fact that 15 years ago, as a young pastor, he welcomed the Convention to Clarksville. Bro. J. A. Holt, of Knoxville, and Bro. S. G. Shephard, of Lebanon, were chosen Vice Presidents. Bro. Shephard was introduced as an ex-Colonel in the civil war, the father of Missionary Lowe of China, the father-in-law of Prof. W. O. Carver of the S. B. Theological Seminary and a most faithful preacher of righteousness. Bro. W. J. Stewart, Nashville, re-elected Recording Secretary, Bro. Fleetwood Ball, Lexington, Statistical Secretary, and Col. W. M. Woodcock, Nashville, Treasurer.

New pastors were most cordially recognized and welcomed.

Dr. W. A. Ateherly made a fine showing for the S. S. Board. Dr. Frost of this Board declared the Baptist brand the best on earth and introduced Bro. B. H. Dement, Professor of Sunday School Pedagogy, the first one in the world, who said, Methodist theology, the Bible and Baptist perseverance made him a Baptist. There are 150,000 children in Tennessee who never attend Sunday school; 400,000 young men, 340,000 of whom are not Christians, while 29,000 of these never attend church. There is no agency more effective in reaching these two classes than the Sunday school. The main school reaches the children, and the Baraca Class the young men.

The Educational Commission reported as agreeing on "Tennessee College for Women" as the name of the college located at Murfreesboro. The charter has been prepared, secured and registered. \$25,000 has been subscribed by citizens of Rutherford county, and \$1,000 by non-residents. This, with the Union University property, was turned over to the trustees. The building will cost, when completed, \$60,000. When all things are ready next June Kentucky will send them a President and a Business Manager. We can give up our Burnett boys with a better grace since the father and mother set the example.

Bro. W. H. Bruton, Ripley, preached the annual sermon. A strong, helpful, inspiring sermon on "Not Lords but Servants." 2 Cor. 4:5. \$550 was taken in pledges for the students' fund of the S. B. Theological Seminary. Tennessee students were helped \$200 more than was given by the churches. Dr. B. D. Gray on behalf of Home Missions reminded the Convention that \$25,000 is expected from Tennessee Baptists next year. The S. W. University, Jackson, bears evident marks of God's leading. The endowment amounts to \$140,000, most of which has been added in the last two years through the labors of our own P. T. Hale, whom we so cordially wel-

comed home recently. Tennessee Baptists are asked for \$25,000 for Foreign Missions also.

State Missions claimed the first place in the many good reports. We give some of the thrilling figures: Receipts for Ministerial Relief, \$1,117.50; Ministerial Education, \$823.11; Orphans' Home, \$4,991.02; Sunday Schools and Colportage, \$6,741.99; Home Missions, \$11,273.21; Foreign Missions, \$18,427.10; State Missions, \$27,165.27. Cash on hand for State Missions Oct. 1, 1906, \$9,028.96. Total received for all causes, \$70,542.30. Total paid out to all causes, \$59,367.21. Cash on hand, \$11,175.09. In the amount received for State Missions is included \$2,650 received from the Home Mission Board. The receipts for State Missions on the last day of September were \$4,336.83, or more than one-fourth the amount for the whole year. The gains and losses for the year are as follows: Ministerial Relief, decrease, \$525.39; Ministerial Education, decrease, \$150.49; Orphans' Home, increase, \$832.34; Sunday School and Colportage, increase, \$4,054.78; Foreign Missions, increase, \$4,745.11; State Missions, increase, \$3,395.71. Net increase, \$12,401.26.

Quits an advance was made in Woman's Work—\$10,832.38 raised in cash and \$4,471 in boxes.

A stirring report was made on Temperance. The work of Pres. E. E. Folk of the Tennessee Anti-Saloon League was most heartily approved and endorsed.

The Convention decided to make November Baptist and Reflector month, when special efforts will be made to put the paper in every Baptist home in the State.

An important step taken by the Convention was the organization of what may be called the layman's movement. This contemplates two things—getting more laymen to attend the Convention so as to receive the inspiration which comes from such attendance, and getting them to take an interest in our denominational work and contribute more generally and more generously to it. It is proposed to give one hour and a half to the consideration of this movement.

The oldest minister in the Convention was Bro. G. W. Featherstone of Goodlettsville. He is 83 years of age and has been preaching over half a century. He is remarkably vigorous both in body and mind and seemed to enjoy the Convention.

The time of the Convention was changed to Friday next year. After many expressions of joy and gratitude to God for the blessings enjoyed, the congregation sang "God be with you till we meet again," and Bro. W. H. Major, of Covington, led in the closing prayer.

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