

# WESTERN RECORDER

Faith, Hope and Love, these three

81st YEAR

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## THE GREATEST OF THESE.

BY THEODORE HARRIS.

"Though I speak with the tongues of men and of angels; and have not charity, I am become as sounding brass or a tinkling cymbal."

How beautiful, the stars that glisten in the night and guide the traveler upon his his way. How beautiful, the flower that gives forth perfume to the air. How beautiful, the grain that slowly fills its sheaves to nourish man and beast. How beautiful is charity that seeks abodes of poverty; that helps the widow and the orphan; dispenses to necessity; that sacrifices self and ministers to those who need—how beautiful, how Christ-like, how beautiful is charity.

Unclothed except in tatters, uncombed his hair, unwashed his hands and face, unbathed his person,—with shambling gait and furtive glance, he yet essayed to face the master in his office. And dumb, in supplication, with hat doffed and outstretched hand, in mute request he asks for alms. The merchant tossed to him a dollar. I looked to see the record that the angel made. The names and date were there—the beggar and the merchant prince. The dollar, too, was credited, but opposite was written—"tinkling cymbal."

It was a grand and noble mansion. Silken hangings and gold chainings charmed the eye. Carpets that yielded to the roughest tread, and paintings, too, of priceless value from abroad told of the wealth and taste of those whose home it was. Equipages, with costly liveried footmen, filling the street, bespoke a gathering within, upon whose classic forms and faces, upon whose velvets and whose jeweled fingers, the faintly curtained globes shed soft and tender tints of rose.

It was a gathering, a gathering of beauty, and as I discovered soon, of charity. And there were speeches too—speeches for suffering sisters—the poor, neglected, the depressed, the overworked of shop and sewing girls, with drooping forms, and faces thin ground down by pitiless employments. The talk was, they would feed the hungry, banish care, dispel pain and sorrow. How beautiful is charity.

Each speech was followed by applause beyond its predecessor as each described the weariness and woe of working women, till out the blaze of sympathy a glorious society arose with officers, directors and committees for every form of doing; and copies for the press with names and dates and resolutions all carefully arranged and written out.

I hastened to the angel to tell the wonderful news. I found that he already had it. And opposite the resolution he had written, "tinkling cymbal."

Discouraged now, I wondered whither shall I go to find the rare, the beautiful, the charity, so Christ-like. I remembered that the peasant, who had given his only blanket to the stranger, freezing in the snow, had later found the Christ enwrapped in it, and I resolved to take the path of holiness that leadeth to a temple of our God. There Christ is preached. There, there my search should end. There should I find true heaven-born charity.

I went. The seats, the nave, were filled with worshippers. The organ sighed in sweet and solemn tones and then swelled out in rhapsodies. The melodies of prayer and praise, it seemed to me, must batter down the gates of unbelief; and, reaching up to Heaven, bring down whatever blessings Heaven could bestow. With slow and

stately step the preacher reached his pulpit. With voice and gesture he portrayed man's duty in the ethics of society. And then, with eloquence of fire, the esthetics of right living between man and man and duties to the poor. I listened with enraptured attention, assured, at last that I had found true charity. And when the benediction closed, in eloquent array of charity, I hastened to inspect the record of the angel. I found that he had written "Sounding brass and tinkling cymbal." To my expression of surprise he said, "That preacher keeps a regular account with us. He charges us with every sermon that he preaches, with every prayer he makes, and every dollar given to the poor."

I said, "You keep accounts like that?" He answered, "We notice what they charge, we do not always credit. But sometimes though we credit when they do not charge. Here, for example, we credited a gambler with ten dollars given a poor woman turned out upon the street because she could not pay her rent."

Here, again, a laborer in Mexham's shipyard. There was a strike and he was out of work. He and his little family were crowded in one room. For their dinner they had but one small loaf; but hearing cries of hunger in next room, they divided that one loaf and sent one-half into the other room.

Church members? No; they never went to church; their neighbors thought them heathens.

Here on this page is the account of a young doctor. Hard pressed to pay his board. Called to this case—a woman, sick herself with two sick children. She said, "You ought to have a liberal fee for coming up those rickety, half-broken stairs." He answered, "Yes, I think that is worth five dollars," and gave to her the last five dollars that he had.

Surprises? Yes. In the last analysis, in the general windup, in the great assize where each and all from Adam to the last inhabitant must answer for himself, there shall be great surprises—some, because they followed when they thought they did not; some, because they did not follow when they thought they did.

You do not understand? Did not the Christ himself once say, "He who is not against us is on our part?"

## CHRIST EXALTED.

Christ's resurrection from the dead was the first element in his exaltation, or resumption of the eternal glory which he had with the Father. In the resurrection he was declared to be the Son of God with power. He had power to lay down his life as a sacrifice for sin, and now it was proved that he had power to take it up again. His death was not a triumph for his enemies. He was not merely an amiable but mistaken friend of sinners, nor a martyr to lofty theories and convictions. His resurrection was the vindication of his claim to be the Son of God, who died to give life to those who should believe on his name.

Christ's ascension at the end of the forty days was another element in his exaltation. He had simply tabernacled in the flesh for a time on earth, and now he ascends to his native home in the skies. While the eyes of his disciples were upon him, he was taken up and disappeared in the opened heavens, and as they lingered, still watching with longing eyes, the angels appeared to them and announced that he would in like manner come again. When he is to come again we know not, but we

do know that he has gone to his home in heaven, there to prepare a place for his people and there to welcome them into his own holy presence, that where he is they may be also. Where heaven is we do not know, but we do know that it is where Christ is; and that he has been gathering his people there to be with him. Where Christ and his loved ones are is the heaven toward which our hearts turn in prayerful, longing and joyous anticipation.

Christ's heavenly life is still another element in his exaltation. He has entered into heaven itself now to appear in the presence of God for us. Having offered his one sacrifice for sin forever, he sat down on the right hand of God. In that place of highest honor and distinction he is our Prophet, whose words are being fulfilled on earth for the instruction and edification of his people; he is our Priest who was once offered to bear the sins of many and whose death and sufferings his people on earth are to commemorate until he comes again; he is our King, there executing his high office in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies. He is our living and compassionate Savior, our sympathizing friend and helper, the prevailing advocate for all the sinful ones who come repentantly, pleading the merits of his great name. There in his exalted life "he is before all things and by him all things consist." "For it pleased the Father that in him should all fullness dwell."

But Christ is to judge the world at the last day. He is to be the Judge of the living and the dead. We must all appear before the judgment seat of Christ. The hands that were nailed to the cross of Calvary now hold the sceptre of universal dominion, and the voice that once said: "Come unto me all ye that are weary and heavy laden, and I will give you rest," will on that day speak the words of welcome into the eternal joy of heaven, or will pronounce the final doom of the unrepentant that shall be for their banishment into everlasting perdition. Judgment is so terrible that it has been committed to the hands of infinite love. The love and grace of the Lamb of God are tender and saving, but those who trample upon them will some day cry to the rocks and the mountains to fall upon them and hide them from the wrath of the Lamb. Let us love and follow him, that we may meet him with gladness and enter into the eternal joy of our Lord. —Herald and Presbyterian.

William Jennings Bryan, in his lecture on "The Price of Peace," utters words that should silence effectually Doubting Thomases: "I have observed the watermelon seed. It has the power of drawing from the ground and through itself 200,000 times its weight; and when you can tell me how it takes this material and out of it colors an outside surface beyond the imitation of art, and then forms inside of it a white rind and within that again a red heart thickly inlaid with black seeds, each one of which in turn is capable of drawing through itself 200,000 times its weight—when you can explain to me the mystery of a watermelon, you can ask me to explain the mystery of God."

One who "lingers shivering on the brink and fears to launch away" will be likely to catch cold and stiffen himself for his work. It is easiest to plunge in at once. Pleasure comes with the plunge.

He who persists in genuineness will increase in adequacy.

Prof. W. M. Wolfe was professor of Theology in the Brigham Young College. He has announced that he has given up his faith in the Mormon religion. As an honorable man he promptly resigned his professorship. He was convinced of the error of his faith on a trip to Mexico to the Mormon colony there.

Dr. A. L. Vail tells in the *Examiner* of the action of the Philadelphia Association in 1740. Cohansie church asked if it would do to admit to the communion a pious Pedobaptist who refused to have his children sprinkled. The minute says: "Given to vote and passed all in the negative. *Nemine contradicente.*"

In the circular letter the next year the Association says to the Cohansie church, "We are glad to hear of your unanimous reception of what we offered in answer to your queries last year. We desire the churches may often be reminded of such solutions, which greatly tend to preserving the Gospel order among the churches."

"All change in our practice presupposes that there is no change in our aim. If any man is to convince society that a thing is right, the thing must be right before society is convinced of it. Morality which is perpetually changing is the morality which will stagnate. For this morality professes to change to suit the environment. And all progress is an attempt to alter the environment so as to suit something fixed."—*Chesterton.*

The Baptists and Presbyterians have shown themselves no more liberal towards their brethren in San Francisco than did the Methodists. The Baptists were asked for \$180,000 and in five months have given \$55,000. The Presbyterians were asked for \$500,000, but the request was cut down to \$300,000. They have given \$75,000. As we said of the Methodists this is not from stinginess. They gave money with great generosity to feed and clothe the people. But no doubt they felt the money given would build plain and comfortable wooden buildings which are best where earthquakes abound.

Senator Fogazzaro, a leading Italian statesman, has written a book in which he tells some wholesome truths to the Pope. He is an ardent Catholic, but sees evils which afflict his church. He says some things which Protestants of the "progressive" persuasion may profit by. "The other Catholic camp is intoxicated with the idea of modernity. Modernity is good but the eternal is better. I fear they do not esteem the eternal at its just value."

We may have help from above to conquer enemies below.

## QUESTIONS ANSWERED.

By Senex.

These two questions make me sick at heart. Brethren, can these things be? The questions are asked in earnest, and by brethren who are hesitating in regard to their course. And the answer to these two cases will cover several other questions I have on hand.

"A Baptist preacher, a prominent one and a D.D., wrote a compromising letter to a negro woman. She showed it to a deacon of the church who immediately went to his pastor and told him what he had seen, and declared his intention of investigating the matter. It seems the deacon expected an indignant denial and an earnest request for investigation and the assertion that an investigation would prove the letter was an infamous forgery. Instead of that the pastor protested against any investigation and resigned his pastorate. They hear that he is trying to get a call from another church. What is the duty of the church in this case?" Unless my questioner is the deacon himself to whom the negro woman carried the letter it is evident the terrible affair is known to other members of the church, and it may be to others, for the questioner does not say he is a member of that church.

The church did very wickedly in not investigating. It was guilty of insolence to its Lord for disobedience to the commands in regard to discipline and in regard to bishops. It was guilty of the greatest injustice to its sister churches. The deacon should have called in two godly brethren privately and entered upon a quiet investigation. If the three found that the pastor's guilt was probable, they ought to have made charges against him before the church, a special meeting of the male members being called. If he proved guilty when tried then they should have excluded him from their fellowship, deposing him from the ministry.

The plea which I suppose was made in this case, as I have known it made in similar cases was that expulsion would expose him and that exposure would bring great disgrace upon the Baptist name. This is a serious mistake. To fail to discipline in so flagrant a case brings great and deserved disgrace not to the Baptist name in general but to the church which keeps such a man in its fellowship. The exposure of Judas which Peter made on the day of Pentecost brought no disgrace to the Apostles. But if he had been there among them it would have been a disgrace. Besides—though this is not an important point—the world is sure to find out such things. You may keep them out of the papers, but you cannot keep them from being whispered around. And the world has rightly a contempt for churches which show thus indifference to common morality. It brings other true and godly men under suspicion. The world will say of the good man, "Yes, he seems all right, but it may be we have not found him out. We thought that other man was a good man till his true character came out and that denomination has shown it cares nothing for morality in its preachers."

But that is a minor matter. The chief thing is the church's duty to its God and to its sister churches. Moreover to disobey the Lord's commands in regard to discipline because the church fears harm might come of the exposure is to usurp the business of God. Consequences are His; obedience to his commands is our duty. Expediency is not the law of the churches, nor doing evil that good may come.

But I am asked what the church should do. Investigate the thing. If the man is innocent, the letter a forgery and the whole thing an impudent attempt at blackmail, say so. But if, as seems almost sure from the fact that he did not wish any investigation, he wrote the letter, then take prompt action. Read what Paul said in

1 Cor. 5. This case is worse in one respect and that is this man is a minister. If he has been given a letter and joined another church, then after investigation send a committee to the sister church with an apology for having given the man a letter.

But if the church will not do this, then this is the least it can do and maintain any self-respect. Let a committee tell the preacher that if he continues to preach, much less if he tries to get a church, he shall be exposed. And if he does, then have him up for trial. Let him understand fully that this is no idle warning, but that the church will keep its word and guard its sister churches from him.

The other question is in regard to a member of the church who was licensed to preach but had not been ordained. He was guilty of profanity, drunkenness and worse sins. The pastor and some brethren saw him and urged him to come to the church meeting. He refused to go. The church put off the case for two more business meetings and still he refused to appear. "The man was moving away, and on hearing that one of the deacons saw him and talked to him and told him his case must come up that night. The brother again refused to come, and refused to make any acknowledgment, but talked very roughly and mad to the deacon. That night his case came up and another brother arose in conference and said he had seen the accused that evening and he said he was sorry for what he had done and did not want to be excluded from the church." A vote was taken to accept this as sufficient. Four voted for it and none against it. Then his wife who was present asked for a letter for both and it was granted. I am asked if the church did right.

This man was a worse one than the one in the other case. He was guilty of the same sin and added drunkenness and profanity. The church appears in a somewhat better light than the other, in that it had a trial, though that trial was a farce. Still that fact makes me think the church would have done its duty had it not been for confounding what the Scriptures say of private offences between two brethren with public offences. By public offences is not meant that the sins are made public, but that the accused is guilty of vice or crime as in these cases. In such cases the commands of Paul to the Corinthians and the Thessalonians are the law of God.

If this man's guilt was clear he ought to have been excluded at the first meeting of the church. There is no need of a trial in such case, provided the proof is positive. His insults to the church, his flippant sending a message that showed not the least sign of true repentance were aggravations of his guilt. It is not enough that a man says in such a way he is sorry; the church must be convinced that his penitence is deep and sincere. It would have been bad enough if the church had retained such a disgrace. It was worse, it was as mean as it could be to pass him on with a letter to another church.

I have similar questions but these are typical cases. Brethren, brethren, do let us have common decency in our churches. Let us show the regard which gentlemen have for decency. How much more should regenerated Baptists have it! The commands in 1 Cor. 5 and in 2 Thessalonians 3:6 are still in force as the law of God in the churches. Do not let the salt of the earth not merely lose its savor but be corrupting. Do not put your love for a man and a bad man at that above your love for the Lord and your reverence for God.

### AMERICAN RELIGIOUS LIFE AS COMPARED WITH THAT OF ENGLAND.

BY THOMAS D. LANDELS.

When I am asked, "Do you consider religious life in America healthier than in England?" I hesitate to give a reply. Such a question does not admit of a simple yes or no. The religious life of a people is an infinitely complex fact, and may be looked at from many points of view. In some respects the advantage lies with England; in some respects, with America; and each

country has something to learn from the other. On the whole I should probably be inclined to give the verdict in favor of England.

Over there one would scarcely expect to find church members going on Sunday excursions down the river; or attending Sunday baseball matches, or other entertainments; or spending the whole day driving or motoring about the country; or even patronizing a Sunday store for fruits or candies. I doubt even whether the Sunday newspaper finds its way into many Christian homes. In America we seem to be getting beyond all this; but whether such progress is in the highest interests of the Church of Christ is at least an open question.

Again, it seems to me that religious life in America is in some respects more superficial than it is in England. In church life here there is more noise and bustle, more of the rattle of machinery, than one is accustomed to in England. The vitality of the church seems to run predominantly outwards. It expends itself in a multiplicity of societies, and meetings, and concerts, and excursions, and what not. In some of our larger city churches the amount of machinery at work is amazing; and one wonders sometimes whether, amidst the ceaseless clank of so many revolving wheels, there is not danger of the still small voice of the Spirit being drowned.

In England for the most part the churches display less outward activity; they are content with fewer societies and meetings. But it does not follow that they have less life; I am inclined to think that in many cases they have more, only it is deeper and less noisy. The stream spreads itself over less surface and consequently is more profound. More attention is paid to the inward side of the Christian life. It is allowed more time to soak in, as it were, instead of being all run off the surface at once to turn the wheels of church activities. My impression is that the average church member in the old country takes his religion more seriously than the average church member here, and allows it more powerfully to influence his daily life. As one result of this there is not quite the same glaring disparity over there between the efficient and the nominal membership of the churches.

I have seemed to notice, too, in this country that there is a greater craving for visible results, for large numbers, for favorable statistics. More stress is laid on the mere outward forms of success. Churches are often "run" as if they were business concerns pure and simple. The minister is "hired" to make them a success numerically and financially; and if he fails in this, however faithful his work, and however rich in impalpable spiritual results, he must quit. There is thus a constant temptation for both minister and people to sacrifice real efficiency for what will show well with the public. Of course, this is true in large measure in England, but not, I think, to quite the extent as here.

When we are hustling around continually we have no time to go very deep. All we can afford time for is to skim the surface of things. We are so accustomed to rushing everything that unconsciously, perhaps, we do the same in our religion, forgetting that here if anywhere still waters run deep, and the noisiest stream may be the shallowest; it loses in depth what it gains in breadth. If this be so this symptom of our American religious life may be only a temporary one; and we may learn in time that there is one sphere where hustling is not the ideal method, but the one sure way to miss the deepest and most precious results.

Finally, religious life in America strikes me as less stable than it is in England. People on this side seem much more easily swayed by every new wind of doctrine; much more ready to adopt the newest fad in religion. An Englishman, when he first comes to this country, is amazed at the endless number of churches, and sects, and denominations, and fads of every kind, which seem to find a congenial home on American soil. He is constantly coming across ecclesiastical edifices bearing strange

and uncouth names, or knocking up against sensible men who profess beliefs which seem to him so strange and outre that he begins to rub his eyes and wonder whether he is awake. Now there may for aught I know be just as many sects in England, if only one knew where to look for them; but certainly they are not so much in evidence and cannot command so large and influential a following; they are for the most part a negligible quantity. One gets the impression over here that America is the happy hunting ground of the religious faddist. It would seem as if every fanatical enthusiast, however absurd his pretensions, and every glib-tongued mountebank are sure of a following if only they are sufficiently self-assertive. They seem to find no difficulty in drawing recruits from all the older churches. When one sees educated members of churches forsaking the steady altar flame of their own communion for the latest will-o'-the-wisp that dances across the religious horizon one feels inclined to cry out in despair, What is become of men's mental balance? When, only a few weeks ago in this enlightened land, I find a man with many thousands of followers speaking thus: "You are to be brought right up to the standard where you must obey or refuse to obey the voice of God's prophet and apostle. I have to obey God and you have to obey me. You will go where you are told to go, will you not?" and the people obsequiously answer, "Yes." And again, "I do not ask you to do wrong things. But who is to be the judge, the leader or the followers?" and the people answer again, "The leader." When I find thousands of free born Americans thus practically abdicating conscience and blindly putting their souls in the hands of a fellow-man I ask myself in amazement, is the boasted twentieth century going to drift back into the crass superstition and spiritual servitude of the Middle Ages? Now, in England, of course, the spiritual unrest of the age is making itself felt; but not, I think, to the same extent as in this country. Over there, there is more stability, perhaps, you would prefer to say, "more stolidity." The innate conservatism of the English mind may be responsible for the difference. It may be due to the fact that our brethren beyond seas are less open-minded than we are; or it may be because their convictions are deeper and stronger. I am not prepared to say. But the difference is manifest. So far as my experience goes, it is unusual for church members to forsake their churches for some new doctrine, and stability means strength.—*The Standard.*

### LAYING UP TREASURES.

"Lay up for yourselves treasures in heaven." When Jesus spoke these words he had been talking of a life of prayer and self-denial and self-discipline. What are we accumulating in heaven and in ourselves here? How much is prayer the habit of our lives? When did we last wrestle in prayer for anybody else? Christ ever liveth to make intercession. We read in the Lord's parable that "there is joy in the presence of the angels over one sinner that repenteth." That is heaven at this moment. God himself in the fulness of his love, the angels, all the redeemed already gathered there are interested in the work of redemption in this lower life. My friends, some of us who never lift our hands in prayer for the sinning and the ignorant, if we were brought into heaven we should be out of touch, out of sympathy, and have no place there, because we have no part in this life here, and how could it be heaven for us? If we are not one with Jesus Christ in the purpose of his coming and in the sympathies of his heart, then we have no part in heaven. God cannot thrust heaven into us nor us into heaven. There must be fitness, adaptation, preparation.—*John Humpstone.*

Great thoughts go best with common duties. Whatever therefore may be your office regard it as a fragment in an immeasurable ministry of love.—*Brooke Foss Westcott.*

They that stand high have many blasts to shake them.—*Shakespeare.*

THE ACTS OF THE APOSTLES.

BY HENRY G. WESTON, D.D.

The "Acts of the Apostles" is an account of the birth of the church, as the Gospels are the account of its founding, and the Epistles of its upbuilding. The Apostles constituted an organic body. They were the original Church. The "Acts of the Apostles," therefore, will not be the actions of the individuals composing the Apostolic College, any more than the "Acts of the House of Representatives" are memoirs of the members. Individual Apostles will be mentioned only as they are specially connected with some important feature of the work.

The nature and character of the Christian Church are not foretold in the Old Testament. The conversion of the nations, their turning to the true God, is clearly and fully predicted; the prophet exults in the fact that the Gentiles shall come to thy light, and kings to the brightness of thy rising; Ethiopia shall stretch out her hands unto God. No Jew in Bible times ever doubted this design of God, and no devout Israelite contemplated its accomplishment with any other feeling than that of satisfaction. It was one of the glorious results of the Messiah's coming. So Simeon sings, Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. But the only way by which the Jew ever conceived that the Gentiles could come to God, was through the Jewish economy. That there would be a Church such as now exists, in which was no organic recognition of the Jews, in which no Jewish rite was practiced, never entered the mind of man. No human being ever anticipated that there would be a Church which should be the body and bride of Christ, in which the only terms of admission should be faith in Christ, that the wall of partition contained in Jewish ordinances would be broken down so that every distinction should be done away, and in the new body there should be neither Greek nor Jew, neither bond nor free, neither male nor female. So Paul tells us in Rom. xvi. 25-27: Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ according to the revelation of the mystery which was kept secret since the world began, but is now made manifest, and by prophetic writings, according to the commandment of the everlasting God, made known to all nations for the obedience of faith. In Ephesians iii. 2-6, the same thing is declared: If ye have heard of the stewardship of the grace of God which is given me to you-ward; how that by revelation he made known to me the mystery, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; that the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the gospel. So also to the Colossians; i. 26, 27: I am made a minister according to the stewardship of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but is now made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

The Acts is the history of the manner in which this body was established and developed. It traces its birth, the manner in which the Spirit gave form and character to the new organization, its method of work, the resistance it encountered, and the results to those who accepted and to those who opposed.

The Church begins its existence on the day of Pentecost. The first act of the new life is the utterance of the great things of God in tongues representing all the known languages of the earth. In the address of Peter explaining this phenomenon, it is evident that a divine nature has been imparted, bringing the Apostle into a position in which they are enabled to understand the divine purposes, to explain the divine dealings, to interpret the divine word, and to offer to the nation salvation from sin and the return of their ascended Messiah. The wonderful working of the Spirit shows itself not merely in imparting divine knowledge, but still more in an entire moral transformation. The disciples, heretofore timorous and self-seeking, are now fired with self-abnegation, love, and devotion. The informing Spirit at once begins to shape the new body. Not by laws of external directions, not by resolutions, or compacts, but by the working of the inner life, the disciples become a family, holding all personal possessions for the common good. Constantly attending on the services of the temple, and breaking bread in their several houses of worship, they unite the old and the new, eating their food with gladness and singleness of heart, praising God, and having favor with all the people. By one Spirit are they all baptized into one body.

At the foundation of all this, lie two great facts; to the presentation and elucidation of two great questions is the book of the Acts devoted: First, Is Jesus the Nazarene alive? Second, Has he become the reigning king? These are the two questions discussed and answered by Peter on the day of Pentecost. Jesus of Nazareth . . . ye have taken and by lawless hands have crucified and slain. . . This Jesus hath God raised up, and whome we all are witnesses. . . Therefore being by the right hand of God exalted, and having received of the Father the promised Holy Spirit he hath poured forth this which ye now see and hear. . . Therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom ye crucified both Lord and Christ. In his next sermon, evoked by the healing of the lame man, Peter accounts

for the miracle as he had for the phenomena on the day of Pentecost: The God of Abraham and of Isaac and of Jacob, the God of our fathers hath glorified his son Jesus.

The conflict between the Apostles and the Sanhedrim is in regard to the resurrection: Be it known unto you all and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. The Apostles are forbidden to declare a risen Jesus, and on their refusal to obey this injunction are sent to prison. The Lord viadicates them and their position by opening the prison doors and sending them forth to repeat their testimony: Then the high priest rose up, and all they that were with him, which is the sect of the Sadducees, and were filled with indignation and laid their hands on the Apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said: Go, stand and speak in the temple to the people all the words of this life.

The second of these questions is answered affirmatively by the Church in word and act. Jesus Christ is the living Lord. He has the constant and sole direction of the new body; his will as made known by the Holy Spirit is the rule of the Church, paramount to all other authority. When Christ was on earth he said, The scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do. Now, the Church does not hesitate to disobey the requirements of the Sanhedrim: We ought to obey God rather than men. The God of our fathers raised up Jesus whom ye slew by hanging him on a tree; him God exalted by his right hand as a prince and Saviour to give repentance to Israel and remission of sins. And we are witnesses of these things, and so also the Holy Spirit whom God gave to them that obey him. By miracles wrought through the Apostles, by miracles wrought in their behalf, by judgments on those who do not recognize the divine presence, as in the case of Ananias and Sapphira, the Lord gives continual testimony to his vital relation to the Church. They went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following. The results of the new faith are seen on every side; in the character of Christians: And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common; and with great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all; neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet; and distribution was made unto every man according as he had need. . . in abundant miracles: And by the hands of the apostles were many signs and wonders wrought among the people. . . In addition to the Church: And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.

The conflict on this first question between the Apostles and the Jewish rulers closes thus: And when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go; and they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name; and daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Then comes the second question: Is Jesus Christ King? Is his authority supreme? Can he abolish institutions that have been divinely ordained? Can he reveal new spiritual truths? Is his relation to the New Dispensation intimate, pervasive, absolute?

To this, the Church responds through one of her sons filled with the Holy Ghost, by an address to the Sanhedrim, in which, in a review of the history of the Jewish people, it is conclusively shown that all the previous revelations of the God of glory, in their nature, method, and results, were in the line of the new life now opening before the Church; that the divine revelations had not been restricted to the land of Palestine; that they had all been of a temporary, progressive, and preparatory character; that there had always been in the great epochs of the nation an interval between the first step of a great promise and its consummation, and that the treatment of the Messiah by the Jews was strictly in the line of their fathers' conduct. The Jewish nation again by their recognized rulers thrust Christ away from them, and their answer to the second question is the judicial murder of Stephen.

The nation having now once more and finally rejected the Lord, the Church begins its work outside of Judea. The gospel is introduced among the Samaritans, a nation allied in origin to the Jews, but excluded from their fellowship. The next step is the reception, by divine direction, of a class of persons not allowed in the Jewish congregation, represented by the Ethiopian eunuch. Preparatory to the preaching of the gospel to the Gentiles, Saul, who is to bear a wonderful relation to that work, is converted by the living Lord in person. The special herald of the truth about to be revealed, and the special guide of the Church in its new development is called, qualified, and commissioned in a way to show the living and personal power of the Lord Jesus, his interest in the Church, his constant and vital relation to it, his right to appoint and ordain an apostle. Whatever Christ could do when in the flesh, he can do now. Cornelius, a devout Gentile, and his associates, are brought within the pale of the Christian community. Finally,

Pagans, idolators, with no preparatory tutelage, believe and are saved.

Then is held the council at Jerusalem to whom the question is presented, a question now of intense interest, Can the Gentiles, as Gentiles, without any rite of Judaism, be received into the Church on full equality with Jews? The question is decided in the affirmative, and from that time there are two distinct opposing parties in the Church. One of these accepts, the other rejects, the new doctrine. With this latter party, Christianity remains a Jewish sect. Its adherents receive Christ as the promised Messiah, but affirm the immutable character of the ceremonial law. They never acknowledge Paul's apostleship. This party is very numerous. In the account of the last visit of Paul to Jerusalem, the brethren who are in sympathy with Paul say, Thou seest, brother, how many tens of thousands—myriads—of Jews there are which believe, and they are all zealous for the law. These persons were not all residents of Jerusalem. It was the feast of Pentecost, and the city was filled, as at the same feast years before, with Jews from every nation under heaven. In the end, the results of the failure to follow the Lord are reaped; the majority apostatize from the Christian faith; they refuse to follow the leadings of the Spirit and Providence of God, and in the end they turn from the truth as it is in Jesus. It is to this class the Epistle to the Hebrews is addressed.

Thus one branch of the original Christian community comes to an end. They perished because they persisted as Christians in the same sin which ruined the Jewish nation—the refusal to hold the blessings with which God had entrusted them for the purpose for which they were given—to be bestowed on the world. Alike in Judaism and in Christianity, they withstood the designs of God for the perishing, and so they perished. Refusing to be the channels of life to the world, they became lifeless, and around the carcass the vultures gathered.

Let us now return to that body which accepted the true idea of the Church, and followed the leadings of God in the development of the Church in its divine character and purpose.

Philippi, Corinth, Ephesus, are the great representative steps from the beginning to the consummation. They mark the career of the gospel in the present dispensation, in its inception, progress, height. They represent the various classes with which Christianity is to deal. They form the cycle of the Church in its course through the ages. They are easily remembered—Philippi, Corinth, Ephesus. Each has its appropriate place, its lesson and its prophecy.

Let us begin with Philippi. It is the entrance on a new continent. I cannot now speak of the suggestive circumstances attending the introduction of the gospel, the physical persecutions, etc. Suffice it to say, they all belong to this stage in the process. But let us notice that here, at the beginning of the European work, a woman, a slave, an official, are converted. They represent three great classes who are to feel the beneficent influence of Christianity. They represent also the composite character of the Church; they belong to the three great races; Lydia is an Asiatic, the slave is a Greek, the jailor, a Roman. The Epistle to the Philippians marked by the characteristics of the strong man girding himself for the Christian race. The source, measure, motive and example of the Christian life are set forth, Phil. ii. 1-11, and the consequent ideal Christian character and experience, the method of attaining the ideal, and the determination to attain it, iii. 1-14.

Let us stop a moment at Athens for the sake of its lesson, although it is not in the line of church development. The lesson is the lesson of the Acts. Athens is the intellectual metropolis of the world. A broader circle of mental activities, a profounder philosophy, a more perfect literary culture, a higher art, no city, ancient or modern, ever knew. In the number, variety, and splendor of her contributions to humanity she has no rival. In history and poetry, as in philosophy and oratory, she claims the father, the model, the oracle. In the midst of the monuments of man's mightiest power, here at the utmost limit of human attainments, stood the Christian preacher, to declare man's utter blindness and the only source of true light. Athens presents a much more hopeful field for the Christian preacher than Corinth. Free from the gross vices which stained the latter city, and possessed of much that adorns humanity, it promised a welcome to Christianity which could scarcely be hoped for in the home of sensuality. But Athens stumbled at the stumbling stone; its philosophy rejected the supernatural; it would not hear of one raised from the dead, and so the gospel found no foothold.

Then comes Corinth—a city which from its origin, from the nature of its population, from its trading and manufacturing character, resembled a modern, commercial city more than any other in the New Testament. In the Epistles to the Corinthians, we see Christianity not in its beginning as at Philippi, not in its consummation as at Ephesus, but in its contests with pride, luxury, sensuality, skepticism, as these manifest themselves in factions, in self-indulgence, in overvaluing natural endowments and undervaluing spiritual graces. The Epistle to the Corinthians is the Epistle to our times. In this age of revivals and missions, Paul might say of us as of the Corinthians, I thank my God always on your behalf, for the grace of God which is given you in Jesus Christ, that in every thing ye are enriched in him in all utterance and in all knowledge, so that ye come behind in no gift. Next would come his lamentation over the shame and bane of Christendom—our divisions, our sects and denominations, the existence of which we all deplore, but for which, at present, there seems no remedy. No less applicable to us is the charac-

teristics next touched upon, the pride of intellect with its demands; but I cannot follow the line of the Apostle's thought. Suffice it to say that this Epistle considers every question now, under discussion with us; Church discipline, woman's position, marriage and divorce, the Christian's relation to the world, the province and place of miraculous and spiritual gifts, the support of ministers and missionaries, the order of public worship, the method of benevolent contributions, the objections to the doctrine of the resurrection. The Epistle to the Corinthians is the mirror of our age.

Ephesus is the Church of the future. In the 19th chapter of Acts, we have the culmination of Christianity in this dispensation, its attainments preceding the final contest with paganism, and fitting it for that contest. The events recorded in this chapter are most singular and significant. First, reappears the old preparation for the gospel, vs. 1-6; followed by the baptism of the Holy Ghost, v. 6 (a divine gift imparted only at some great epoch, the beginning of Christianity among the Jews, chap. 2, among the Samaritans, chap. 8, among the Gentiles, chap. 10); men speak with tongues and prophecy, v. 6; the gospel is boldly preached; the disciples are separated from the world; special miracles are wrought; the counterfeits of Christianity are exposed and exploded; evil practices in the Church are confessed and abandoned. Prepared thus for the final conflict with idolatry, the Church is brought face to face with paganism in the ancient seat of its empire, among the great races, and the great masses of humanity.

In accordance with this view, the Epistle to the Ephesians addresses a Church blessed with all spiritual blessings in heavenly places in Christ. Local, temporal, personal allusions are absent; the Epistle is occupied with eternal verities. The contest of the Church is not with human mistakes and human weakness, but with principalities and powers, with spiritual wickedness in the heavenlies. Between the Church and the world is a wide and permanent gulf; the antagonism is that of light and darkness, of life and death. Here are no divisions, but an organic unity, which, having one Lord, one faith, one baptism, is the bride of Christ.

If time allowed it would be pleasant to follow the historian to Trous, and stand by Paul, as, at the completion of this portion of his work, he looks backward and forward. We should see a developed Christianity, the Lord's Day established, the saints stately gathering for worship, exposition of Christian truth, complete representation of Jew and Gentile, power of restoring life. Soon we should find ourselves once more in Jerusalem; again it is Pentecost; again the preacher stands in the temple; not now Peter, the herald of the Jewish Messiah, but Paul the representative and exponent of Christianity for the world. As before, the Jews dragged Jesus from the temple and delivered him to the Gentiles, so now they drag Christianity from the temple and deliver it into Roman hands.

We cannot study the story of its fortunes as it is brought, according to the predictions of its Founder, before governors and kings for his sake.—Matt. x. 18. We can only say the book closes where in some degree we now are; the Church is in the world and not of it dwelling in a hired house, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding.—xxviii. 31.

DYING AMID TREASURES.

A man employed in a Spanish treasury once stole the key to the strong room, and visited it at night, intending to carry off a large sum of money. But while intent on his booty he forgot the great door, which swung together by its own weight. There was a spring lock to the door, which fastened him beyond all chance of escape. And now the poor prisoner could only sit down in his despair and wait and listen for help to come. Meanwhile he should die of thirst and hunger. The hours sped on, and the gloom grew deeper. A raging thirst consumed him. He would have given all the gold about him for one draught of water. What would the riches of the world be compared with his freedom! His covetousness had been his ruin. He had pressed his way into the treasure-house, only to find how vain is gold and treasure if a man has nothing else.

There are other unsatisfied and discontented men who are preparing for a terrible doom. After years of toil and sin and folly, the hour of retribution comes. The miser has gained money, and finds how little it is worth, and dies amid his rusting hoards.

The lover of sinful pleasure runs to all excess of riot, till at last with broken health and shattered nerves and rotting bones he lies lonely, loathsome and accursed, and finds his pleasures were his pain, and the things he longed for have proved his ruin.

Sin brings sorrow. Nothing which God forbids can give permanent peace or pleasure. Your possessions, appetites, associations and sins will wall you in on every hand, and there will be no way to flee. "For what shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" The Safeguard.

We are good at confessing other people's sins, but if it is true repentance, we shall have as much as we can do to look after our own.—D. L. Moody.

So with God; his modes of appeal to us are infinitely various, but we must bring our mind to bear on them, till "while we are musing the fire kindles." Meditation, therefore, or the exercise of our mind upon God's manifestations of himself, is essential to the attainment of love.—John E. Illingworth.

## SUNDAY-SCHOOL LESSON

SUNDAY, NOVEMBER 25.

### TEMPERANCE LESSON.

Isaiah 5:11-23.

Motto Text—"I keep under my body and bring it unto subjection."—1 Cor. 9:27.

This chapter seems to be a most powerful sermon which Isaiah preached at some time to the recreant people of Israel. He began, as all ought to begin, with God. He tells what God had done for Israel, under the parable of a vineyard.

There was nothing left undone for his people, the question is asked, "What could have been done more?" and there could be no answer.

The fruits God looked for were "judgement and righteousness." These he did not find. He sends the prophet with words of most solemn warning, and with scathing denunciation of their sins. Of these sins six are mentioned, and a woe threatened with each one. The first is the eager striving for money and property. And the woe is that they shall not receive the gain from their lands which they expected. And their houses should be left desolate. This woe is specially suited to these days when men make themselves mere money making machines.

The lesson begins with the second sin, that of drunkenness. "Woe unto them that rise up early in the morning that they may follow strong drink."—The great banquet among the wealthy began at an early hour and continued all day (Eccles. 10:16). Besides the wine they used another stronger drink, "made of dates, pomegranates, apples, barley and honey." They drank all day and were indeed inflamed with wine at night.

"And the harp and the viol, the tabret and pipe, and wine, are in their feasts."—The tabret is the same as the "timbrel," a sort of tambourine. Music has always been an accompaniment of feasts. These men were seekers of pleasure and forgetters of God. Even in our pleasures God must be first—is he thought of in your feasts?—

"Therefore my people are gone into captivity."—The ten tribes had already gone, and Judah was soon to follow. It is probable Isaiah was speaking of Judah's captivity as if it had already begun, so sure was it. "Because they have no knowledge."—Unaware without foreseeing it. They had befuddled their minds with drink and forgotten the judgements of God. Punishment for sin always takes men unawares. "And their honourable men are famished."—They had given great feasts—in captivity they should suffer hunger. "And their multitude dried up with thirst."—The noisy crowd, it means, who frequented

the feasts of the nobles to drink. "Therefore hell hath enlarged herself."—A graphic way of saying that many from strong drink should die and be lost who otherwise might have lived for years. "Their glory"—is rather her glory, meaning the glory of Jerusalem. What right has this nation, if it imitate the sins of Jerusalem to hope for any less punishment? Is God a changing God?

"And the mean man shall be brought down."—Even the lowest shall be humbled by the captivity which was so near the prophet speaks of it as present. "And the mighty man shall be humbled."—"Pride is a great sin and is the parent of many vices. All from the highest to the lowest shall be punished, shall be brought down into the very dust of humiliation." We see around us every day how the highest and the lowest are brought into the depth by strong drink.

Verse 17. And while the nobles and the mighty are suffering with hunger in captivity, their estates shall be given over to desolation. The cities shall be so desolate as to be pastures for lambs. "And the waste places of the fat ones shall strangers eat."—The estates of the great ones shall lie waste and the wandering tribes consume what little was produced.

The first sin was an eager desire for money getting. The second was drunkenness. The third is presumption—scoffers mocking at God's judgments. "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope."—"They laborously bring guilt upon themselves as though they were drawing heavy weights towards them by words and cart ropes."—Green. They heap sin upon sin.

Threatened with God's punishment for their guilt they scoff at it. They say, "Let him make speed, and hasten his work"—they are not afraid of God. "Who cares for his words." They have the most complete unbelief that the punishment will come. In their awful blasphemy they dare the Almighty to do his worst!

"Woe unto them that call evil good, and good evil."—This is the fourth sin for which the punishment should come. Men are given to glossing over sin with some good name; as when they call cowardice "prudence," and they denounce goodness, giving it the name of sin. They thus seek to stifle conscience, but they do not deceive God. Light and darkness are used through the Scripture to denote good and evil, as, though more rarely, are sweet and bitter. Jeremiah calls wickedness bitter (2:19 and 4:18).

"Woe unto them that are wise in their own eyes."—This conceit is the fifth sin denounced by the prophet. "Self-conceit is the antithesis of humility; as humility is, in a certain sense, the crowning virtue, so self-conceit is a sort of finishing touch put to vice. While a man thinks humbly of himself there is a chance that he may repent and amend.

"Woe unto them that are mighty to drink wine."—The second woe was for drunkards who gave themselves to revelry and feasting. This is for the moderate drinkers, who dim their vision with drinking, but who go on with their business. It refers chiefly to judges and rulers who take their wine but who would be indignant if they were called drunkards.

"Which justify the wicked for reward, and take away the righteousness from him."—They de-

side in favor of the wrong doer because he has bribed them, and declare that the righteous are wrong by deciding against him. Judges are not alone in this sin. Other men side with the evil doer because of his influence or the favors he can bestow.

The lesson ought to include the judgment upon these sins which follows in the next verses. God is an unchanging God, and these sins shall be as severely punished in every generation as they were in those to whom Isaiah spoke.

### RAMBLES IN WALES.

Sunday, July 22, I preached at the Bethany Baptist church, Maesteg. This is a Welsh church and one of the most prominent churches in Wales. Baptist history in this valley dates back to the days of the Revolution. The Baptists here have been honoured with a noble class of ministers, among them the brilliant Rev. H. Hughes, who was born November 1, 1820, and died December 4, 1885—known and loved by all as "Hughes bach Bethania." The present popular, able and successful pastor is the Rev. Iorwerth Jones (Iorwerth Ddu).

July 24, my cousin, Mrs. C. M. Rees, and I went to Lantwit Major, which is situated by the sea in the beautiful vale of Glamorgan. This is one of the most interesting localities in Wales. "Llanwit Major's chief claim to interest rests probably on the honoured name it bears in the annals of early Christianity in Britain." It is claimed that Iltyd founded the church here in A. D. 508. "The church or monastery founded by Iltyd soon became famous and was one of the three most distinguished seats of piety and learning that grew up in Wales. Gildas, who lived in the sixth century, refers to St. Iltyd as "the refined teacher of almost the whole of Britain." Lantwit is represented as "a Fifth Century University." "No less than 2,400 students, occupying 400 houses and seven halls, were resident at the sametime." One of those seven halls is now a farm house and is now occupied by Mr. and Mrs. Edward Rees, who with their accomplished daughter, gave us a royal entertainment during the day. Mr. Rees is a brother of Mr. Evan Rees, my cousin's husband. Rev. H. Morris is the genial vicar of this church now, who kindly furnished me with the date of my dear grandparents—David and Lydia Nicholas—marriage, which took place in this old historic church February 15, 1816. The Baptists also have a good church here. After a memorable day cousin and I returned in the evening to Gadlys.

Saturday, July 28, I went to Brook Villa, Llantrisant, which is the beautiful home of Mr. and Mrs. E. Treharne and their noble daughter, Maude. This was to be the place of my entertainment during my services at Pontyclun.

Sunday, July 29, I preached three times at Pontyclun. This is an English Baptist church in a prosperous condition under the faithful ministry of the Rev. J. M. Elias, one of the rising young ministers of Wales. This was the anniversary day of the church and they had engaged me to preach for them on this occasion as early as last February, and all the expenses of entertainment and preaching were paid by Mrs. Treharne, so that all the proceeds of the anniversary might be free to the church. We had a very successful meeting, and I cannot but feel very grateful to

the Treharne family and the church and their excellent pastor for their kindness.

Tuesday morning, July 31, I left Pontyclun for Llanelly, Caermarthenshire, where I lectured that evening in Zion Chapel on "Morgan John Rhees." The late Rev. J. R. Morgan (Llewling), D. D., was pastor of this church for more than forty years. He was one of the most famous men of Wales as a preacher, lecturer, poet, etc. The church has now as its pastor one of the most popular, if not the most popular, preacher of Wales—Rev. E. T. Jones. Mr. Jones was born in Helygen parish, Flintshire, North Wales, May 26, 1857; he was baptized at Pantygof in March, 1872, by the Rev. John Thomas Llandudno; he began to preach at the same place in 1878; he was ordained September, 1881, at Pantygof; he came to Llanelly as the successor of the world-renowned Llewling. I was honoured with a large audience and with the presence of some of the best ministers of the denomination, viz.: Revs. B. Humphreys, Felinfoel, R. E. Williams, Pembrey, H. W. Jones, Llanelly, and the pastor. Though the lecture was in Welsh, yet the most of it was published in English in the *Llanelly Mercury* for August 1. The Baptists are strong here. In addition to the brethren named Dr. John Rowland has been pastor of Moriah more than forty years.

Wednesday evening, August 1, I preached at Pembrey, Rev. R. E. Williams, pastor. Mr. Williams is the Secretary of the Welsh Baptist Historical Society of Wales.

Thursday, August 2, I preached at the Peniel Baptist church, Caermerthen. This is the church from which Morgan John Rhees went to America in 1794. His memory is blessed to this day. This is the town in which we have the office of Seren Cymru—now owned by Mr. Evans, son of the late Mr. Wm. M. Evans, well known as a publisher in Wales. The son now carries on the work. He is the publisher of the History of the Welsh Baptists, by the Rev. J. Spinther James, M. A. D. Lit. I was very sorry that I failed to see Dr. James.

Sunday, August 5, I preached at Hope church, Gelli, Rhondda Valley. This is a young English church. In July, 1906, they dedicated one of the finest meeting houses in the valley.

Wednesday evening, August 8, I preached at Cuem, Avon, and stayed over night with Mr. Llewelyn Griffiths. Mr. Griffiths is one of the leading historians and publishers of Wales; he has lately been made a justice of peace, and is now known as the Hon. Llewelyn Griffiths, J. P.

Thursday and Friday, August 9 and 10, I spent at the Ivy Cottage, Mandlan, near the historic Kenfig Beach, with my cousin, Mrs. Elizabeth Evans, and her husband and five children. I had not seen her for 23 years, and it was pleasant to meet them.

Sunday, August 12, I preached at Clydaek, near Swansea. Rev. T. V. Evans has been the greatly loved and successful pastor here for 25 years.

Monday I left Swansea for Liverpool and sailed in the Carmania Tuesday, August 14, and reached my home at Edwardsdale August 22. I can never forget the kindness of the friends in Wales. I preached and lectured 73 times. Somehow I omitted to state that I preached to my mother church, Pishgah, Pyle, June 28, where I was baptized July 20, 1859. This church is now in a prosperous con-

dition under the faithful ministry of the Rev. T. M. Williams. I was kindly cared for here by Mr. and Mrs. Rowlands, and Mr. and Mrs. John Davies.

Farewell to the dear friends in Wales for the present.

JOHN T. GRIFFITHS.  
Edwardsdale, Pa.

### DR. DIXON'S DEPARTURE.

J. J. TAYLOR, D.D., LL.D.

In the last several years there have been some notable defections from Baptist ranks, Pentecost, Behrings, Moxom, Gould, Bridgeman, Dowling, and others now out of mind. In some cases hard words have followed "The Absconding Hebrew" or other retreating figures, but latterly Baptists have come into the spirit of the noble doctrine of religious liberty, and for those who have "gone out from among them" they have had only gracious sentiments and good wishes.

The latest loss is Dr. Amzi C. Dixon, eldest of the Dixon trio, who have won fame and fortune as preachers, lecturers, authors. If he has erred and marred a great career, the deed is done. He has broken with an honorable past, and at his time of life it will be difficult for him to form new and stable ties.

Had Brother Dixon gone in silence, silence would be becoming in us whom he has left; but he has chosen to set forth certain considerations in explanation of his course, as if it needed explanation. These deserve and naturally invite examination, especially as he claims that any "true Baptist" might consistently do the same.

Our brother reaches a decision "after six months of prayer and thought." By meditation and prayer every good man seeks divine guidance in the affairs of life, especially in its epochs. But when a man prays in private and then uses the fact as a public argument, he discounts the prayer. What if his prayers were intended to secure human approval rather than divine favor? Certainly it is a misuse of prayer to use it as an argument before the public. Secret prayer ought to be kept secret. By such argument a man convinces no one but himself.

The Moody church is congregational, believes in a converted membership, and opposes worldliness and apostasy from fundamentals. Especially is the Moody church against the teachings of certain alleged Baptist, Methodist and Presbyterian institutions of learning. But it would be difficult to find any church of any denomination that would not claim to be in the same category. So the whole line of argument is hazy and inconclusive.

However, the most remarkable sophistries in the whole batch are found in the assurances that God's greatest blessings have come to our brother in inter-denominational work, and that the Moody church offers a field for soul winning second to none.

By what standard does Brother Dixon judge among divine blessings? In a union meeting there is likely to be a greater crowd, a greater hurrah, a greater collection at the close, more compliments for the preacher, more notoriety in the papers. It has sometimes been true, however, that God is not in the storm, or in the fire, or even in the earthquake. It is certified from on high that God judgeth not as man judgeth. So there is no force in the argument about superior blessings, until the standard

## Catarrh

Whether it is of the nose, throat, stomach, bowels, or more delicate organs, catarrh is always debilitating and should never fail of attention.

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of superiority is disclosed. And when the conclusion is made out with rigorous accuracy, there ought to be some way of deciding whether the case is exceptional or whether the breaking down of denominational lines is always followed by marks of divine approval.

Then, too, Boston is a good large place. Probably it has its full quota of sinners. It is generally believed that our brother had good health and strong backing in that goodly city. In any place he has only so much power of all kinds to put forth. By what rule does he decide that he can save more sinners in Chicago than in Boston? A good many brethren speak almost flippantly about saving souls as if they had a sort of "corner" in the business, when as a matter of fact every Christian and every Christian church is sent for the same purpose. Are these brethren more intimate with the Lord than are others? Or do they arrogate to themselves more piety? By

what processes do they gain access to the records of heaven to find out how many they have saved?

Dr. Riley, of Minneapolis, comes to the defense of Brother Dixon partly in these words: "The time is not far distant when in this section men who do believe the Old Book inspired will have to treat lightly all minor divisions and some major ones, and confederate their forces against infidelity in the church and still more in the school." But with all his fervor Dr. Riley himself seems to miss the point and go adrift.

What are major and minor points of division? The chief and only distinctive value of inspiration in the Bible is to give an infallible rule of faith and practice, a stable foundation for Christian hope, a definite expression of divine authority. Obedience to the teachings of Scripture because they seem to involve important matters is not obedience to divine authority at all, but obedience to the dictates of reason. The thing that is



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done because it is reasonable is not done because it is commanded. If the forbidden fruit had grown in a swamp filled with filthy mire, slimy serpents, poisonous briars, grinning hyenas and chattering apes, there would have been no need of a commandment, "Thou shalt not." The test of authority lay in the fact that reason seemed to be on the other side, "The tree was good for food, pleasant to the eyes, and desirable to make one wise." There was no cause for letting it alone except the divine prohibition. It was authority against reason. If the Scriptures had somewhere taught that in the absence of baptism no one could be saved, there would have been no occasion to command the ordinance. The law of self-preservation would have bound every soul. But the blood of Christ cleanseeth from sin. He that believeth on the Son hath everlasting life; he shall not come into condemnation, but is passed from death unto life. Why then be baptized? Only because "all authority in heaven and earth" is back of the command. And it would greatly trouble Bro. Dixon or Bro. Riley to explain how the inspiration and consequent authority of the Bible is to be vindicated by ignoring a command that involves all the authority in the universe simply because that authority is not strengthened by the dictates of human reason and human selfishness. How is it possible to honor authority by ignoring authority? And if a down right good man is not willing to do a little thing, like getting baptized, because it is commanded, how is it possible to expect a bad man to do a big thing because it is commanded? By their inconsistencies the brethren overthrow the confidence which they undertake to establish. The confederation of such forces would be only a confederation of weakness which itself would need healing. There is no need even for agitation on the subject of taking care of the Bible. It is quite safe. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth,

saith the Lord; it shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it."

DEAR RECORDER:

I began a protracted meeting at Millerstown church, in Grayson county, October 19, and continued sixteen days with the following results: 29 professions of faith in Christ, 5 renewals and 29 additions to the Baptist church, 20 baptisms with others likely to follow. I had the very valuable assistance of Elder R. A. Cave, of Preeceville, Hart county, Ky., ten days in the meeting, who did very plain, practical preaching, which was gladly received by almost all who heard him. I must say that considering everything this was the most wonderful and interesting meeting of my life; there seems to be the aim of the hearts and minds of almost all the Christians to make every effort possible to get sinners to Christ. There was more young workers in this meeting than any one of my life, and the attendance at night was very large and the very best of order, with a few slight exceptions. People attended this meeting over a territory of country 26 miles long and perhaps 15 miles wide. Our Baptist cause is putting on new life at Millerstown. Our people there have had a hard struggle in the

past, but they have been faithful and consecrated, and now they have them a new house of worship about completed, with nearly 100 members. Your scribe has been the under-shepherd of these good people for nearly two years, and has had a pleasant time with them. There is some of the Lord's noble men and women among them. Quite a number of the good Methodist people gave us their help in the meeting and some of their children were saved. To God be all the glory. W. E. WALSH.

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## THE GOOD AND THE EVIL.

WALTER M. LEE.

Flowers grow in well kept gardens,  
Thorns grow anywhere;  
Useless things are quite abundant,  
Useful things are rare.

Roses grow with culture only,  
Weeds require no care;  
Sinful men abound; of good men  
We have none to spare.

Good things come at fancy prices,  
Base things, very cheap;  
Roads to death are broad and  
downward,  
Life's ways, strait and steep.

Usefulness costs pain and struggle,  
Sorrow, grief and loss;  
He who seeks to save the sinner  
Needs must bear a cross.

## Our Pulpit

## OUR CITIZENSHIP IN HEAVEN.

REV. ALEXANDER MACLAREN, D.D.

"Only let your conversation be as it becometh the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel; and in nothing terrified by your adversaries."—Philippians i. 27, 28.

We read in the Acts of the Apostles that Philippi was a chief city and a colony. Now, as many of us know, the connection between a Roman colony and Rome was a great deal closer than that between an English colony and England. It was, in fact, a piece of Rome on alien soil. The colonists and their children were Roman citizens. Their names were inscribed on the lists of Roman tribes. They were governed by their own magistrates, not by the provincial authorities. The code to which they owed obedience was the law of Rome, not of the locality where they inhabited. Now, no doubt, many of the Philippian Christians, like the apostle himself, shared in these privileges; and to them the idea of dwelling in any community to which they were less closely bound than to the mother-city beyond the sea was quite familiar. They lived in Philippi; they belonged to Rome. And it is that idea which gives the special colouring to the first words of my text, which our translation, unfortunately, entirely obliterates; for the rendering of the phrase which is expressed in our Bible, "Let your conversation be," is really *play the citizen, act as a citizen*. "Conversation" was an inadequate rendering even when our version was made, and it has become more inadequate now when the word has dwindled to express, not, as it did then, "converse," but *talk*. But what the apostle means is not, Do your civic duties as citizens, of Manchester, for instance, though a great many of us would be better for that exhortation—but the polity which he desires to stimulate in all Christian people, the sense of belonging to, is that of the mother-country, the mother-city above the stars.

And that idea is worked out, as it seems to me, in the subsequent clause which I have ventured to include in my text for that reason: "Let your conversation be," or, as I would read, *play the citizen*, "as becometh the Gospel of Christ." You have got the city's laws, and

these are your code.

The outlying colonists on the borders of Rome's Empire received their little bit of land on condition of keeping the marches and their possible pushing forward the frontier. And so, says Paul, "act the citizen, striving together for the faith of the Gospel." The isolated post on the frontier, in some block-house or camp, felt that the Empire was at their backs, and so they were not afraid of barbarians in front. And so, says Paul, "in nothing terrified by your adversaries."

Now that is the outline of what I want to say to you this morning. And if I may, in a parenthesis, commend my words to the special attention of my own old, dear friends, may I just point them to the one clause, "that whether I come and see you, or else be absent, I may hear of your affairs." And it will be all right if what I hear is what this text enjoins.

So, then, by way of carrying out the tone of the text, may I venture, without assumption, to put my words into the shape of exhortations, or, if you like it better, entreaties. And first I would say:

*Keep Fresh the Sense of Belonging to the Mother-Country, the Mother-City.*

Paul was writing to Philippi, where it was a distinction to say I am a Roman; and he was writing from Rome, where, even in the degenerate days of Nero, he could see how the consciousness of citizenship gave dignity and became almost a religion. And it is that kind of sense that he desires to stimulate in all of us professing Christians. There is a community, a civic community, in existence at this moment, to which we belong.

There is a possible fallacy lurking in, and often deduced from, the common phrase "the future state." Ay, it is future to you and me, and it is present. "Ye are come"—not ye are going to come when ye die—"Ye are come into the city of the living God, the heavenly Jerusalem"; and "though inland far we be," yet sometimes, in calm weather, our souls climb to some mountain-top of quiet contemplation, and can discern, lying dreamlike across the opal wave, or gilded with unsetting lights, the towers and temples of "the mother of us all." There is at this moment in existence an august community to which every Christian man and woman, in the measure of his or her Christianity, doth truly belong; for if you are living, however imperfectly and tremulously, by faith in, and obedience to, Jesus Christ the Saviour, your true affinities are yonder and not here. The lives of Christian men on earth and the lives of the spirits of just men made perfect, who makes a part of the inhabitants of that great city, are one in essence, however different in degree and approximation to that which makes them live. For the Source is the same, and the life of the saint on earth, however imperfect his sanctity and however much he is embarrassed with earth, is fundamentally derived from the same Source as the life of the perfect spirits who have longest drunk in the fullest vitality from the Lamb, who is the life and the light of all who live in Him—one in source, one in essential characteristics, one in scope and direction.

And the men who belong to Christ by rudimentary faith, love, and often imperfect and broken obedience, are knit by closer bonds to the perfect spirits beyond the sea than they are to the men that stand beside them in the counting-house,

or sit beside them on the benches of the University, or work beside them in the workshop. Our affinities, if we are Christians, are beyond and not here. And so the great city, like almost all the great capitals of the world, has a suburb across the river there—a Roman on the other side of the Tiber. And we are there, and they are beyond, but the municipality is one, though now divided "by the narrow stream of death."

And so, my brethren, our work is cut out for us. The thing to do is to try to keep vivid that consciousness that "here we have no continuing city." It is no painful consciousness if you go the right way to work to produce it, and let it be the result of the thrilling and glad consciousness that you belong to Jesus Christ and the city that is beyond.

And remember that that sense of detachment is by no means contradictory; rather it is stimulative of the intensest energy—of effort in regard to the duties of this present. It is nonsense when people talk—and they sometimes do talk as though they believed it—it is nonsense to say that when I let in the light of the other world into my little low chamber down here below, I diminish the importance of what is there. I illuminate it all; and, as Shelley talks about

The many-coloured dome of glass  
That stains the white radiance of  
Eternity,

it is the white radiance of eternity streaming through the many-coloured dome of glass that gives all lustre to its colouring; and so we magnify the things of eternity, and the suburb—the suburb across the river—looks less mean and forlorn when we think that it belongs to the great municipality across the water.

So keep fresh the consciousness of belonging to the mother-city, and let the sense, "Here we have no continuing city, but we seek one to come," be not the bitter fruit of the sad experience of earth's changes, but the joyful result of seeking "the city which hath foundations." So that is my first advice or request.

And the second of them is this:

*Live by the City's Laws.*

"Act the citizen as becometh the Gospel." Not the provincial code demands your allegiance, but the Imperial prescripts; and if we belong to and have our affinities and the roots of our being on the other side of the river, then we take our commands from thence, and that will be true of us which was said to a heathen king of the Jews by their enemies, that "they were a people whose laws were different from all the peoples that be upon the earth."

"Worthily," or "as becometh the Gospel." Ah! then the Gospel is not a mere message of deliverance, but it is a *canon of conduct*. It is not a theology to be accepted only, but it is *ethics to be lived*. It is not to be believed only, but it is to be taken into the life as guide. If you realize that when you say, "He loved me and gave Himself for me," you are thereby laying down a supreme and sovereign law by which you are to do, and for what you are to be. Have you realized that in the story of the Cross there is the imperial law for all believers? Or do you think of it only as promising you—(you don't know exactly why)—immunity—(you don't know exactly what that means)—for the sins of your life? "Act the citizen as becometh the Gospel of Christ."

There is a perfect ideal of humanity in the life and in the death of your Redeemer. Don't say that death is inimitable and can never be repeated whilst the world stands. That is quite true! Thank God it is true. It cannot be repeated, because it does not need to be repeated; but it is not true that you cannot shape your life so as to be partakers of His sufferings, and to know the fellowship of them before you know "the power of His resurrection." For there, not only in the gracious gentleness, and meek wisdom, and serene composure, and filial submission of the life, but in the death for men that hated Him, stands back of all foundation fact; and if you and I are going to act the citizen as becometh the Gospel we shall have to copy reverently, and yet assuredly, the dying of the Lord Jesus, that the life of Christ may be manifest.

And I need not dwell upon the other aspects of this thought, how out of that Gospel there come streaming with vivifying energy all the mighty motives which will make it possible for our conduct to be conformed to that great Pattern. Not only the ideal of conduct, but the impulses and the motives and the powers to realize that ideal are laid up most abundantly in the Gospel of Jesus Christ, and pour from it into every heart that wills to receive them with the most electric and stimulating energy.

And then don't forget that a part of this living according to the city's laws is that you *don't* live according to the laws of the community in which you are visibly present. This "don't"—"because of the fear of the Lord"—must always play a large part in the regulation of the conduct of men whose affinities are beyond the bounds of this visible, diurnal sphere. We "report to headquarters," which is conceived to be a distinction to the officials of our widely-scattered Empire. It is "a feather in a man's cap" if he has not to send up his statement

## IT'S THE FOOD.

The True Way to Correct Nervous Troubles.

Nervous troubles are more often caused by improper food and indigestion than most people imagine. Even doctors sometimes overlook this fact. A man says:

"Until two years ago waffles and butter with meat and gravy were the main features of my breakfast. Finally dyspepsia came on and I found myself in a bad condition, worse in the morning than any other time. I would have a full, sick feeling in my stomach, with pains in my heart, sides and head.

"At times I would have no appetite for days, when I would feel ravenous, never satisfied when I did eat and so nervous I felt like shrieking at the top of my voice. I lost flesh badly and hardly knew which way to turn until one day I bought a box of Grape-Nuts food to see if I could eat that. I tried it without telling the doctor, and liked it fine; made me feel as if I had something to eat that was satisfying and still I didn't have that heaviness that I had felt after eating any other food.

"I hadn't drank any coffee then in five weeks. I kept on with the Grape-Nuts and in a month and a half I had gained 15 pounds, could eat almost anything I wanted, didn't feel badly after eating and my nervousness was all gone. It's a pleasure to be well again."

Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs. There's a reason.

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At Home Without Pain, Plaster or Operation and I Tell You How, Free.



I Have Proven Cancer Can be Cured at Home. No Pain, No Plaster, No Knife.—Dr. Wells.

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Mr. Keagan, Galesburg, Ill., had cancer of the mouth and throat. Doctors said, "no hope." Mr. Keagan wrote: "It is only a question of a short time—I must die." To-day his cancer is healed up and he is well. My marvelous radiated gold did it. It has other just such cures to its credit. It is saving people every day and restoring them to health and strength. If you have cancer or any lump or sore that you believe is cancer, write to-day and learn how others have been cured quickly and safely and at very small expense. No matter what your condition may be, do not hesitate to write and tell me about it. I will answer your letter promptly, giving you, absolutely free, full information and proof of many remarkable cures. Address, Dr. Rupert Wells, 1000 N. 2nd St., St. Louis, Mo.

to the governor of the nearest colony but straight to Downing-street. And you and I don't mind what A., B., C. say about us. "With me it is a very small matter to be judged of you or of man's judgment." Why should I care for that when "He that judgeth me is the Lord?" "Wherefore we labour that, whether present or absent, we may be well-pleasing to Him."

Nor know we anything so fair  
As is the smile upon thy face.

Live by the laws of the city and let the tongues of the suburb wag as they will!

Once more, my advice or request, following the Apostle's lead is:

*Fight for its Advancement,*

"that I hear of your affairs that ye stand fast in one spirit"—there is the unity of successful resistance opposing all the assaults that may be made upon you. "In one mind striving together for the faith of the Gospel"—there is the unity of conjoint aggressive action. And so there are two things there on which I will lightly dwell if I have time—namely, *Our Calling* and *Our Discipline*. The Colonists had to stand as a barrier against the sometimes inrushing tide of barbarian invasion, but they had also to push further on the frontier. And so we have not only to stand fast, but we have to strive for the advancement in ourselves and in the world of the faith of the Gospel. And it is no easy matter to do that in a day like this, when there are so many occasional and incidental antagonists to face in addition to the permanent ones which belong to human nature always and everywhere.

But note—I have no time to

dwell upon what I wanted to say—note how strongly the Apostle strikes the chord of unity as the one condition of every successful resistance or prosperous aggression: "In one spirit, in one mind, striving together for the faith of the Gospel. I do not speak of a wider vision which lies before us—and to some of us so tragically, apparently unattainable—when Christian men will understand who their brother is and who their enemy is, and when all the Christian people shall be drawn together in a mutual comprehensiveness, which, if it does not include forms, does not allow forms to isolate and separate: but I would say one word to my own old, dear friends here: Dear brethren, during my nearly half-a-century of the pastorate of this Church, one of the great reasons for such prosperity as God gave us was that we held together, and that I can say—what I am afraid not very many ministers can say—that we in all these long years never knew a ruffle in the happy relations that united us. I leave the tradition of that unity in your care, and pray you to remember that you will never do any good as a Christian Church, nor yet any good for your own souls, for your association here, unless you "endeavour"—not in the sense of a feeble attempt which is not sure of success, but in the sense of a strenuous dead-lift determination that it shall be so—"endeavour to keep the unity of the spirit in the bond of peace."

And now the last word that is here is:

*Be Sure of Victory!*

"In nothing terrified by your adversaries." The Apostle uses a strong metaphor which is drawn from the slaying of a horse at some obstacle that it does not understand. You are not to start at a sound, or be frightened by nervous panics and so be diverted from your course. There are a great many Christians at present who seem to be getting half ashamed of their Christianity, or at least of the bits of it that the world thinks offensive, and who do not like to state their views in any very definite, strong fashion, and, in fact, mumble "I believe" as if it were an apology rather than a creed. And I want you, dear friends, about yourselves and about the progress of the Gospel in the world and the success of Christ's Church, to be sure that you are going to beat! What is the old saying—used for very bad purposes, but a very good saying!—"Screw up your courage to the sticking point," and you will not fail. *The certainty that I am going to do it* has a wonderful knack of fulfilling itself. The man that goes into battle saying "I may be conquered," either never comes out at all, or comes out of it with his foreboding plentifully confirmed. You will be sure of success, for you have good reason to be sure. You have all the powers of the city on the other side of the river there at your back, and you have got some of them in your heart, and you will succeed if you use what you possess.

You remember the old story—which has been repeated in many a beleaguered city—of the men holding on grimly by the ruins and with the black sea of cruel savagery raging for their blood all around, and they heard through the tumult of the strife faint notes that told them that relief was coming. And in this very letter our Apostle says, using something of the same metaphor, and using the same expression as is in my text:

"Our citizenship is in heaven, from whence also we look for the Lord Jesus Christ as Saviour." He is coming! And presently He will put the rabble to rout, which will be a helter-skelter on the horizon! "Blessed are they that do His commandments that they may have right to the tree of life, and may enter in through the gates of the city."

**LITERARY.**

We never receive a copy of the *Bible Student and Teacher* without wishing we could persuade every preacher of every evangelical denomination to subscribe for it. It is scholarly, fully abreast of the very highest scholarship. It is sound and reverent. It is interesting reading. It is simply good all around and a delight to old-fashioned Christians.

In the November issue Dr. James Orr replies to his critics, and if they are wise men they will not call down such another answer. For it is conclusive and while courteous shows their total ignorance on the very points on which they profess to be learned. The leading article is by Prof. E. H. Merrell on "The Love that fulfills the Law." But it is all good and timely and we never receive a number of the magazine without thanking God and taking courage.

Contents of the *New England Magazine* for November: The Loyalty of the Senate (concluded), David S. Barry; Nineteenth Century Boston Journalism, Edward H. Clement; Ballads of Old Boston—The Ox, M. A. Howe; Who Runs Massachusetts, R. L. Bridgman; Massachusetts Bench and Bar, Stephen O. Sherman and Weston F. Hutchins; The Seven Adventures of John Henry, Grace L. Hewett; A Haven (poem), Francis I. Walker; A Thanksgiving Opportunity, Grace Blanchard; The Story of the Ring, Pauline C. Bouve; The Idol (poem), Elizabeth R. Finley; Concerning Home and School, Sarah L. Arnold; Municipal Ownership, Martin E. Jensen; Editorial. On an Old Russian Candlestick (poem); Editor's Table; Books As I See Them, Kate Sanborn; Even Lights (poem), C. H. Colleston; New England Women, E. M. Lindley; The Dwarf Pines (poem), Jessie W. Hughan.

Contents of *The Treasury* for November: Sermons: Education in the Fear of God, by Rev. Samuel H. Greene, D.D., LL.D.; The Mission of Elijah the Tishbite, by Rev. S. P. Cadman, D.D.; "Justification by Faith," by Rev. G. C. Morgan, D.D.; Division of Labor, by Rev. Charles H. Everest, D.D. Timely Occasion: Thanksgiving Day—I. Idyls of Harvest, by Rev. Mark B. Shaw, D.D.; II. Memorable Thanksgiving Days, by Prof. Fred M. Colby; III. A Thanksgiving Feast, by Margaret Sangster. Outlines and leading Thoughts of Sermons: Commercialism, by Rev. D. Sage Mackay, D.D.; Dishonest Money, by Rev. Madison C. Peters, D.D.; The Joy of Life, by Rev. Warren H. Wilson; The Sixth Sense, by Rev. John H. Willey, Ph.D. Sermon in Illustration: Human Life Lit-Up-by-Christ; Does the Bible Stand Fast? by Rev. Edwin Hallock Byington. Editorial. Current Thought and Events. Movements Among the Churches, by Rev. Charles H. Small; Christian Edification—Definiteness, by Rev. W. E. Daugherty.

Home and Family Life; Temperance. New York: E. B. Treat & Co., Publishers, 241-243 West 23d St.

**GET THE BOOK.**

The Sumter Brown-Porter Debate on Alien Immersion.

I have recently read this remarkable book. It is simply overwhelming. I think that some of the press notices concerning the book must have been written before a careful reading of the book. It is a great book.

If brethren who believe in alien immersion, or who do not believe in it, do not wish any division in their churches over the subject, they can easily prevent it by securing enough copies of this book to have all the members read it—there will be no division on the subject after the membership have read the book. If people are troubled about their baptism who have received alien immersion will only get the book and read it prayerfully, the trouble will be over. If all of our young preachers will get the book and read it carefully and prayerfully, there will be no division in the Baptist ministry over this subject. I know that there are some who say that brethren can never get together on this subject, that it is useless to study it or to read about it, that it is best to just go on as we are and let every one have his own opinion on it. It is just that way that many act as to infant baptism, open communion, etc. But there are those who prayerfully and carefully study these subjects, and who arrive at definite conclusions about them. And there

**"GOOD STUFF."**

A Confirmed Coffee Drinker Takes to Postum.

A housewife was recently surprised when cook served Postum instead of coffee. She says:

"For the last five or six years I have been troubled with nervousness, indigestion and heart trouble. I couldn't get any benefit from the doctor's medicine, so finally he ordered me to stop drinking coffee, which I did.

"I drank hot water while taking the doctor's medicine, with some improvement, then went back to coffee with the same old trouble as before.

"A new servant girl told me about Postum—said her folks used it and liked it in place of coffee. We got a package but I told her I did not believe my husband would like it, as he was a great coffee drinker.

"To my surprise he called for a third cup, said it was "good stuff" and wanted to know what it was. We have used Postum ever since and both feel better than we have in years.

"My husband used to have bad spells with his stomach and would be sick three or four days, during which time he could not eat or drink anything. But since he gave up coffee and took to Postum, he has had no more trouble, and we now fully believe it was all caused by coffee.

"I have not had any return of my former troubles since drinking Postum, and feel better and can do more work than in the last ten years. We tell everyone about it—some say they tried it and did not like it. I tell them it makes all the difference as to how it's made. It should be made according to directions—then it is delicious."

Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs. "There's a reason."

**Turn of Life**

Weak women, sick women, suffer, at this time, from pain and misery, that may leave them tortured invalids for the rest of their lives. To help you pleasantly over this dangerous period, into the comfortable harbor of health, during the remainder of your life, take

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a pure, reliable, strictly vegetable, non-intoxicating tonic, for all women's ills. Proven relief or cure for the diseases of your sex. In 50 years it has achieved unquestioned success, and in that time has benefited over a million women. Try it.

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will be many who will arrive at a definite conclusion after reading the Porter-Brown Debate. Let there not be among us those who, Gallio-like, shall sneeringly waive this question aside and "care for none of these things," and let us remember that "these were more noble than those of Thessalonica in that they received the word with all readiness of mind and searched the Scriptures daily whether these things were so." Mark my prediction, there will be no more division on this subject where this book is read by the membership and by the younger ministry. Let the brethren who believe in alien immersion and those who do not believe in it, circulate the book far and wide. It will forever prevent division among our people on the subject. Both of the brethren were at their best, and the book is about the best that can be done on the subject. I repeat, it is a remarkable book, a great book. Get the book. T. T. MARTIN.

**RE-BAPTISM.**

For these many years I have had the good fortune to agree most heartily with the WESTERN RECORDER, but on the subject of re-baptism which you discuss briefly in a recent issue, I am not so fortunate. You are quite right in saying the only baptism the Bible teaches is believers' baptism; but how are we to know a believer except by his own personal profession? Concerning the lady in question you say: "If she be mistaken before, she may be mistaken again. It may be she was converted, and became a backslider and is now revived." Very true, and these important considerations to

my mind, make it unwise to repeat the ordinance. Let us take two cases in point. Here is a man who professes faith in Christ, says he is a penitent believer. The church receives him as such and the pastor baptizes him. In after years he says he was not a believer then, but is a believer now and asks for baptism again. In order to receive him, his first statement must be ignored entirely. This being the case is there any assurance that his second statement will stand? And if he be mistaken the second time, which you admit is possible, his second baptism does not help matters.

In another case one who is really converted but who has backslidden, becomes revived, decides that he was not converted before, and asks for baptism again. You also admit this to be possible. In this case which baptism is valid? If the first was valid does not the second baptism put contempt on the first? I confess I see it that way.

The one who makes a mistake about his conversion should not ask the church and pastor to repeat what they have already performed in good faith; especially since, on the one hand it may be a mistake again, or on the other, that contempt should be put upon a valid baptism. I regard the ordinance as too sacred a matter to be trifled with in this way.

T. C. SCHILLING, Magnolia, Miss.

Success that means compromise with honor, and that works hardship to your fellow man costs too much, and cannot give joy to your heart or peace to your conscience.

## Editorial

The Campaign of the new Education Society was fairly launched at the mass meeting last Friday night in Broadway. After elaborate and brilliant music, Dr. Carter Helm Jones, the editor of the WESTERN RECORDER, Dr. E. Y. Mullins and Dr. P. T. Hale made addresses in the order named. Their topics were, respectively: Education and Baptist Progress, Lessons from the Past, Educational Opportunity of Kentucky Baptists, and Our Campaign. Dr. Mullins presided over the meeting and Mr. H. U. Goodwin at the organ. Devotional exercises were led by Drs. Weaver, Hamlett, Dawes and Hunt. The singing was by the Broadway choir and by Miss Rella Bourne, who rendered a beautiful solo. The attendance was good and great interest was manifested.

The climax of the occasion was the announcement that a member of Chestnut Street church, whose first name means "gift of God" would give \$100,000 to the Society, some of it going to the Seminary, some to the general work of the Society and some for the establishment of a university in Louisville. Both Dr. Mullins and Dr. Hale spoke favorably of establishing a Baptist university in Louisville, the idea being that it must be a real university, and not simply a rival of existing colleges. This idea seems to take wherever it is mentioned. In coordinating and correlating our Baptist educational forces in Kentucky, it is believed that a real Baptist university in Louisville, has a most important place and function, and that it will add efficiency to our whole educational system. The matter has not yet taken any definite shape, and the brethren who have the matter in hand will act wisely, having due regard to all the interests involved. It is believed that the General Education Board in New York will render important and valuable assistance in establishing such a university.

Several smaller gifts were announced—Dr. Hale, \$500, Dr. Mullins, \$250, Dr. Jones, \$500, Editor of the RECORDER, 320 acres of land in Lee county, Fla., Mr. and Mrs. W. C. Jones (Walnut Street church), \$1,000, Pastor W. A. Hamlett, three lots in Waco, Texas. Dr. Mullins announced that he had pledges from Louisville ministers aggregating \$2,000 additional.

There was no general collection taken, but the matter will be vigorously pushed, and many, present and absent, will be duly heard from. The meeting was a memorable one and its effects will be far-reaching. Dr. Hale has taken hold well, and he is measuring up to the opportunity. We bespeak for him the hearty support and co-operation of the denomination.

Special honor is due and is given to Dr. Gatliff for leading off with his gift of coal lands, conservatively valued at \$100,000. Equal honor is due and is given to Mr. Theodore Harris who measures up with Dr. Gatliff in giving \$100,000. Are there not other \$100,000 men? We need about three more, and then the rest of us would come up with enough to finish the round million. Never did the Baptists of Kentucky have a nobler opportunity.

It is pleasant to find one's views endorsed and confirmed by those

who are in a position to know. Our readers know that we do not admit the existence of any "universal invisible church," but hold that uniformly in Scripture the word *ecclesia* means assembly, and nothing more. We will not here repeat the arguments we have made on this subject, but will simply cite the recent testimony of eminent scholars on the subject.

Prof. George Richer Berry, Ph. D., of the University of Chicago and of Colgate University, in his "Interlinear Literal Translation of the Greek New Testament" uniformly translates *ecclesia* assembly. The passages specially relied upon to prove the existence of a "universal invisible church" are Ephesians v. 23-27 and Hebrews xii. 22, 23.

Prof. Berry translates these passages thus: "For the husband is head of the wife, as also the Christ is the head of the assembly; and He is Saviour of the body. But even as the assembly is subjected to the Christ, so also wives to their own husbands in everything. Husbands love your own wives, even as also the Christ loved the assembly and gave up himself for it, that he might sanctify it, having cleansed (it) by the washing of water by (the) word, that he might present it to himself the assembly glorious not having spot or wrinkle, or any of such things, but that it might be holy and blameless." Eph. v. 23-27.

"But ye are come to mount Sion, and (the) city of the living God, heavenly Jerusalem; and to the myriads of angels (the), universal gathering; and to (the) assembly of (the) first born (ones) in (the) heavens registered; and to God (the) judge of all, and to (the) spirits of (the) just (who) have been perfected." Heb. xii. 22, 23.

A similar testimony comes from across the sea. Prof. Joseph Bryant Rotherham, of London, in his Emphasized New Testament, thus translates these passages: "Because a husband is the head of his wife, as the Christ also is the head of the assembly, He being the saviour of the body.—Nevertheless as the assembly submiteth herself unto the Christ, so the wives unto their husbands in everything. Ye husbands, be loving your wives, even as the Christ also loved the assembly, and delivered himself up in her behalf, having purified her with the bath of water in declaration; that he might present unto himself the assembly all glorious, not having spot or wrinkle or any of such things, but that she should be holy and blameless." Eph. v. 23-27.

"But ye have approached unto Zion's mountain, and unto the city of a living God, a heavenly, a heavenly Jerusalem—and unto myriads of messengers in high festival, and unto an assembly of first born ones, enrolled in the heavens." Heb. xii. 22, 23.

These are the passages specially relied on to prove the existence of a "universal invisible church" and if no support is here given to such an idea, then surely no support for it can be found anywhere in the New Testament.

A good brother writing in regard to Senex' recent comments in our columns about women's speaking in mixed assemblies, says that for the women not to talk in meeting "makes it harder for the evangelists." We think this is often the reason Christian women are encouraged to talk in meeting contrary to the plain teaching of Scripture. The evangelist wishes to get up an excitement and so he fires off the women, and that gen-

erally does make some excitement. But the evangelists should remember that no real and lasting good is ever done by violating Scripture teaching. Then, too, any artificial excitement, however it may be caused, is always and everywhere hurtful to sound piety. Here is a peculiar temptation to an evangelist anxious for tangible results. Here is what leads to the various high pressure methods which have served, in many cases, to bring the work of an evangelist into disrepute. The evangelist is to faithfully and earnestly preach the Gospel, and to prayerfully leave the results with God. Then and then only will real and lasting good result. A thoroughly sane and sound evangelism is a great and pressing need.

The writer had a pleasant visit to Birmingham, preaching for nine days for the Woodlawn church. Pastor Austin Crouch has had charge for less than two years, and he has taken a strong hold on the entire community. He has a fine field and a fine force. The church is the leading religious body in the community and it contains many choice spirits.

The election excitement was running very high, chief interest centering in the race for sheriff between a deacon of Woodlawn (who was elected) and a deacon of South Side church. While this stirred up the community, it specially stirred up the Baptists. This office of sheriff of Jefferson county is the best paying position in Alabama, netting some \$35,000 a year. The excitement increased steadily till the election, and on the night of that day the writer returned home. Still the Lord was with us, and during the nine days there were thirty additions to the church, seventeen of them for baptism and nearly all of them grown people. The interest grew steadily to the last.

Another meeting was going on at East Lake, where Dr. J. C. Hiden was aiding Pastor Shelburne. The doctor's health seems fully restored, and he preaches with his wonted clearness, originality and vigor. It was a joy to be with Dr. Hiden and to be entertained in the elegant home of his daughter and son-in-law at Idle Wild. Dr. and Mrs. Hiden are making their home there with Mr. and Mrs. Wilkinson, who have four as bright and beautiful children as one can find in any home.

Howard College at East Lake is flourishing. The writer made two addresses there, the first to the faculty and all the students (a splendid body) and the second to the theological students, of whom there are 52. President Montague was absent, looking after the outside interests of the College. All rejoice over the recent adding of \$100,000 to the assets of this institution. Its future is bright.

Our two most prominent churches in Birmingham are the First (Dr. A. J. Dickinson, pastor), and the South Side (Dr. H. P. McCormick, pastor). The First church worship in their new, handsome and solid edifice in the heart of the city, while the South Side church occupy a part of their burnt building, until their new building on the Heights can be erected. Both these churches are strong and aggressive. But they may well look to their laurels, in view of what Woodlawn church are doing, and contemplate doing. They, too, have decided to arise and build, and it is specially gratifying that they have determined not to allow any mixture of styles of architecture

in their new edifice. Alas! that hardly any of our churches are pure in architecture and hence hardly any of them are beautiful. The writer recently looked upon a new and costly, as well as much vaunted, house of worship, and noted four distinct styles of architecture therein, along with variations of those styles. The result is an architectural eyesore and abomination. Such ugliness is more costly than pure architecture and beauty would have been. Somehow our modern architects are unwilling to have pure edifices. At Third and St. Catherine Streets, Louisville, for example, we had to go through a struggle to get a pure edifice.

A reform in church architecture is sadly needed.

While in Birmingham we were indebted for special courtesies to Pastor Austin Crouch and family, to Mr. Geo. Hopson, Jr., and family, to the Robertsons, to Dr. D. D. Jones, to the Andersons, to the Hideos and the Wilkinsons, beside Editor Barnett of the *Alabama Baptist*.

The *Standard* does not agree with the statement: "The right to applaud carries with it the right to hiss, in a religious body. Certainly demonstrations of religious enthusiasm are not out of harmony with the spirit and purpose of religious bodies. Just as certainly are demonstrations of irritation and anger out of harmony with the spirit and purpose of such bodies." —*Baptist Standard*.

Most certainly the right to applaud does carry with it the right to hiss. It could not be otherwise. Applause is the recognized way of expressing approval, while hissing is the recognized way of expressing disapproval. Certainly if a man has the right to express approval he must have an equal right to express disapproval. It is destroying all freedom in a religious body to lay down the law—"those of you who agree with what I am saying, have the right to express your selves, while those of you who disagree with me, are forbidden to make any sign."

Of course "demonstrations of irritation and anger" are always out of order. And it is precisely because hissing is apt to generate irritation and anger, and because hissing cannot be excluded without also excluding applause, that applause should be excluded. The writer has often seen applause that was a "demonstration of irritation and anger." Let all applause be rigidly excluded from our religious bodies. It is not necessary to "religious enthusiasm" nor to any good thing.

The *Baptist Standard* last week, referring to the State Convention in Waco, said:

"The *Standard* ought to have announced last week that the brethren who desire to, have their pictures appear in the daily papers, need to carry 'cuts' with them to the Convention. However, it is now too late. Pardon is hereby asked of all who have been injured by this oversight."

Can it be that Texas brethren have any stronger desire to have their pictures appear in the papers than is true in other states? Or is it that the *Standard* is more considerate than are papers in other states?

If you want something that will light the lamps in your hearts, try to win and hold the love of children.

## Editorial Varieties.

Dr. J. T. M. Johnston, of St. Louis, has been made Professor of Church History in the Theological Department of William Jewell College. Whatever Dr. Johnston has so far undertaken he has done worthily and well. We are sure he will fill his new position in like manner.

"The *Western Recorder* quotes" as though it was Scripture the expression that Judas Iscariot was a "devil from the beginning." But the expression is not in the Bible, and is not true because Judas was not in the beginning." —*Maryland Baptist*. Ahem! Not at all. We quoted the above expression but did not attribute it to Scripture. Moreover the Lord said Judas was "a devil," but did not say when he began to be a devil. He remained a devil from "the beginning" of his being one. We take it the "beginning" in the quoted phrase means the beginning of Judas being one of the Twelve. It will hardly do to claim that his following our Lord made him a devil. We assure our esteemed contemporary that we did not believe Judas to have been a devil from "the beginning" of creation—to which reference is made in Genesis I. We did not suppose Judas antedated Adam.

Dr. T. W. Powell writes the *Journal and Messenger* that Dr. A. C. Dixon has been welcomed to the Baptist Ministers' Conference in Chicago. Dr. Powell also says that to such an extent does the immersion of believers prevail in that church that it is "virtually a Union Baptist church." We will see what we will see.

The Rev. W. W. Boyd is reported as retiring from the Baptist ministry on the ground that our pastors are restrained of their liberty in the pulpit. The Rev. Robert Whittaker is reported as giving up his pastorate on similar grounds, and as declaring that he will never enter another pulpit unless it be one where he can utter his mind freely. We suppose any Unitarian pulpit would furnish either of these gentlemen with the liberty they desire. The door out of which they passed stands open for all nominal Baptist preachers who do not believe "the faith once for all delivered to the saints," and the sooner they go the better. How would Messrs. Boyd and Whittaker do for professors in the University of Chicago?

We were not aware that we were "telling tales out of school" when we mentioned the fact that the *Baptist Argus* of this city had passed under the control of Mr. C. T. Dearing, the well known bookseller and publisher. The *Argus* sneaks of it as "more closely identifying the *Argus* and the publishing business of Mr. Chas. Dearing." Very well, call it that, only Mr. Dearing has control all the same. We mentioned it as an item of news, and why should that put anybody "in a frame of mind?"

The Rev. J. T. Watts has resigned the position of Sunday School Secretary, under the appointment of our State Board to take effect Dec. 31st. With the new year he becomes pastor at Ashland. This church has made repeated and persistent efforts to secure him, and they are to be congratulated on succeeding. He has rendered most valuable service as secretary, and many regret that he lays down this work. He has convictions, however, that he ought to be in the pastorate, and he yields to these convictions. That he will do fine work at Ashland, goes without saying. We are sorry to lose him from Louisville, but glad he does not leave the State.

Dr. Bow made a most gratifying report for October, at the meeting of the State Board last week. The contributions came from 35 associations and aggregated \$9,068.20, which was \$1,053 more than for October, 1905, which was itself a record-breaker. Dr. Bow makes a splendid secretary.

The appeal in behalf of our wrecked churches in California did not bring anything like what was needed. Mr. John D. Rockefeller agrees to give one dollar for every dollar raised for this purpose till he has paid \$75,000. This will add \$150,000 to the fund.

Dr. J. J. Taylor sends us an article and says: "I shall not take it amiss, if you decide not to publish things I send, indeed, it is a kindness for an editor to keep one from saying things that ought not to be said." How about keeping editors from saying what ought not to be said? Perhaps getting into trouble for saying such things will give the editor the needed lesson by experience. We think, however, that as a rule editors err more in failing to say what ought to be said than in saying what ought not to be said.

# AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Pastor Eaton: Trespass offering; Except ye repent. Two by letter, two for baptism, one baptized.

Broadway—Pastor Jones: The cry of the child; The crisis of life.

Chestnut St.—Pastor Weaver: Deliverance from the old nature; Withered hand.

East—Pastor Wilson: Building wisely; What think ye of Christ? Three by letter.

McFerran Memorial—Pastor Hamlett: The world; The impotent man. Five by letter.

Twenty-second and Walnut—Pastor Hunt: Fourth commandment; Short bed and narrow covering. One by letter.

Calvary—Pastor Gillon: Jesus on trial; Demands of the hour. One restored, one received under watchcare. Meeting begins next Sunday.

Clifton—Bro. W. M. Bruce: Uttermost salvation.

Franklin St.—Pastor Harrington: The Lamb slain; Profit of Godliness.

German—Pastor Janzen: Christ in Nazareth; Christ the Savior.

Hazelwood—Bro. Daison: The home in heaven. Bro. Rawlings: Jesus or Barabbas.

Highland—Bro. Argabrite: Responding to the will of Christ; Young persons' pleasure.

Immanuel—Pastor Watts: The church's field and force; The Believer's separation. Two by letter.

Third Ave.—Pastor Ransom: Jesus is coming; Walking by faith.

Twenty-sixth and Market—Pastor Reed: Success; Christ's agony. One by letter.

Thirty-sixth and Grand—Pastor Toomer: Process of the last judgement; Elijah frightened by a woman's threats.

Highland Park—Pastor Arvin: No night in heaven; A fruitless fig tree. Seven by letter.

Oakdale—Pastor Mohler: Ebenezer; Lessons from the empty grave of Jesus. 199 additions in four years.

Ormsby Ave.—Pastor Williams: Witnessing for Jesus; Turning from Christ. Two by letter.

Parkland—Pastor Vick: The spirit of compromise; Work out your own salvation. Protracted meeting begins next Sunday. Bro. J. J. Porter assisting.

Glenview—Pastor Brock: Salvation to the uttermost.

Beechland—Pastor Hill: Memory; Love.

Hope Rescue Mission—Pastor Bruce: Good service at the jail and also at the work house. Glorious week at the mission.

Eighteenth St.—Pastor Bolton: The way of a fool.

Elk Creek—Bro. Early: Spiritual power needful to success; The pure in heart.

Eight Mile—Pastor Reed: The Father's love.

East Mead—Pastor Brandenburg: Three great themes; Regeneration.

### SEMINARY NOTES.

A. H. MAHAFFEY.

Dr. McGlothlin returned last Monday from the State Convention of Indian Territory and Oklahoma. Reports fine interest shown in the work in general. He also stated that he met about 75 former students of the Seminary out there; so we see they are becoming numerous in that part of the world.

Dr. Mullins left last Monday evening to attend the State Convention of Virginia, which is to be at Richmond.

Dr. Dement has been away for the last few days attending the State Convention of Texas. Expect a good report of the Texas Baptists.

The services for Thanksgiving are being looked after and will be spoken of later. On that day the faculty and students, as it is the custom, will take Thanksgiving dinner at New York Hall. All who can't come are requested to report to the manager.

Mr. Thornton B. Pennfield, Secretary of Y. M. C. A. for Theological Schools, spent the evening hour at N. Y. Hall last Thursday, and just before the regular mid-week prayer meeting gave us a very delightful talk, urging the school to send a good delegation to the third triennial convention of Y. M. C. A. in Theological Institutions in the United States and Canada. We are entitled to ten delegates and hope that the full delegation will go to this meeting in December, from 6th to 9th, at Dayton, O.

Dr. Robinson conducted chapel services last Monday, using as a substratum of his remarks the parable of the pounds. Supplies for last Sunday: E. E. Bur-

dick, Kend. Ind.; J. T. Early, Elk Creek; A. R. Abernathy, Lebanon Junction; Ernest Harris, Trinity Lutheran church; W. S. Coakley, Crab Orchard, Ind.; A. M. Boggs, Cold Springs; L. W. Smith, Campbellsburg, Ind.; J. E. Wills, Cedar Creek; R. P. Walker, New Salem; L. J. Powell, Masonic Home; W. T. Martin, Milton; W. B. McCuen, Glenboro; D. H. Howerton, Eminence.

Last Wednesday Mr. J. M. Pryor, of Owenton, Ky., and Miss Emily Roberts (Cottrell, of Louisville, Ky., were united by the holy bonds of matrimony, Rev. T. C. Eeton being the officiator.

### THE STATE.

Pastor J. J. Willett writes: "I have been engaged with two of my churches in meetings the last four weeks. The first was at Spring Creek church. There was no visible results more than a revival of the church and some sowing of gospel truth. I had the assistance of Bro. C. J. Bolton. I found him to be an able and faithful preacher of the word. The second meeting was at Walnut Grove, which resulted in eleven additions to the church, two by letter and nine by experience and baptism. One of the converts was 76 years old, the mother of Rev. J. C. Argabrite. I had the assistance of Bro. J. B. Hunt, who did us good service. He won the hearts of pastor and people.

Pastor Dodd at Fulton has been holding a protracted meeting, doing his own preaching, his people heartily co-operating. At last accounts 40 had been received for baptism and 8 by letter.



THEODORE HARRIS.

Mr. Theodore Harris, President of the Louisville National Banking Company and a Director of the Baptist Book Concern, who measures up with Dr. A. Gatliff in giving \$100,000 to the new Baptist Education Society. Each of these great gifts is subject to some conditions. Who will be the next \$100,000 man?

Pastor McGlothlin, at Franklin, has been aided in a protracted meeting by Pastor Hunt, of Louisville.

Pastor M. A. Jenkins begins his work in Hopkinsville next Sunday. We repeat our welcome to him on his coming to Kentucky.

Bro. E. W. Coakley writes: "The meeting referred to by me in last week's issue was not at Frazer, but Eubank. We are just closing a glorious meeting at Frazer. I expect to baptize 23 today. This church (New Salem) has a nice new brick building, but no pastor. Bro. S. C. Jones, a noble, faithful soldier of the cross, served them last year, but his health is bad and will hardly be able to do so again. O for some strong man on this field. There is a great harvest for some one. I go to Liberty to-morrow."

# Announcements

## Sunday School Board Southern Baptist Convention

OUR PERIODICALS. Enlargements and other improvements have been made for the incoming year. Send for samples and examine for yourself. There is nothing better or quite so good for our Sunday Schools.

### THE B. Y. P. U. QUARTERLY.

Has many special features. Doctrinal Lessons, Bible Study Lessons, Mission Lessons, Devotional Lessons. One of each for each quarter. Just the thing needed for our young people in their meetings.

### SOMETHING NEW AND SPECIAL.

An Advance Course of Study in the Ethical Teaching of Jesus proposed by the International Lesson Committee for adult classes. This course, divided into twelve lessons, will be published in four pamphlets—one pamphlet for each quarter containing sixty-four large 12mo pages, and for sale at fifteen cents single copy or twelve cents each for ten or more copies to one address, post-paid. The four pamphlets, when completed, will be issued in book form for permanent use. The lessons are being prepared by Dr. John R. Sampey, member of the International Committee, and Professor in The Southern Baptist Theological Seminary.

### SUPPLEMENTAL LESSONS.

With January and each succeeding issue The Teacher and Quarterlies will contain, in addition to regular lessons, material for a full graded Supplemental Course. This will include denominational doctrine, memorizing scripture, and special Missionary Lessons, prepared on entirely new plan. Full information given in advance on request.

## Baptist Sunday School Board - - - Nashville, Tenn.

Pastor Z. Ferrell writes from Sebree: "Our meeting which has been in progress one week is growing in interest at each service. Bro. J. J. Porter, of Joplin, Mo., is assisting the pastor to the delight of all the church. It is useless for me to write concerning Bro. Porter's work, for the people of Kentucky know him, and know what a great soldier he is and has been for Christ during the past 25 or 30 years. He is a Kentuckian and some of us feel that it is about time for us to bring him back home. Pray for the meeting at Sebree."

preacher and evangelist, a fine companion for the pastor, and "good mixer" among his people. Surely the State Board has made a wise choice in selecting him as one of the State evangelists. Sound in faith and doctrine. The results of the meeting were 20 baptized, 5 by letter, 3 restored, 1 by relation, 2 awaiting baptism, 1 profession; in all 32, and the church greatly strengthened spiritually. At the close of the meeting we raised \$48.13 for State Missions. I am now in the 11th year of my pastorate with this church. A more noble people the Lord never made."

God unto salvation to many that believed. We have received 44 into the church thus far. Some of the leading manufacturers and bankers of the town were converted. This makes nearly a hundred additions since the first of the year. I feel that this marks a new era for the churches here."

Pastor J. H. H. Ellis writes: "Please change address of my paper from LaPorte, Texas, to Houston, Texas. I have been called to the care of the newly organized Brunner Baptist church of this city. May God bless the dear old RECORDER that so lovingly stands by the doctrines once delivered to the saints."

Pastor D. B. Warren writes from Beaumont, Texas: "Meeting, M. F. Ham preaching, closed last night—136 additions. Church universally revived. Four young men, long under conviction, have surrendered all and decided for ministry."

Pastor Don Q. Smith writes: "We closed a good meeting at Hillsdale, Tenn. last Tuesday, Nov. 6. There were 18 additions to the church. This is the fourth meeting I have held with this church. Will close my work with them in Dec. Am arranging to move to Louisville and will enter the Seminary in the spring."

Pastor Charles W. Daniel, of Fort Worth, writes from Waco: "We are having a splendid Convention—\$100,000 for State Missions and no debt." That is in Texas.

Bro. M. G. Johnson has been appointed District Missionary in Salem Association, Ohio. We commend him to the brethren there.

Dr. J. C. Hiden writes: "I cannot resist the impulse to tell you how greatly I enjoyed the recent reading of your book, 'Faith and The Faith.' It is vigorous, pointed, incisive and I think must do a world of good."

A great combination—"A Shower," an Exhibition, an Entertainment—at the Louisville Baptist Orphans' Home, Nov. 27 at 3 p. m. and 7:45 p. m. Come and bring all your friends, cash and good things.

We call special attention to the advertisement of Mrs. Moses' song, "Our Old Kentucky Home Once Again." It is a sweet song and deserves to be widely sung. It took the premium over all the songs presented at the Kentucky Home Coming, and it was greatly enjoyed at the State Fair. Mrs. Moses has happily rendered herself in this song.

Mrs. Matilda Underwood, of this city, died last Friday after a lingering illness. She would have been eighty years old the 10th of next January. She was one of the best and noblest of women—and a most faithful Baptist. She was a devoted member of Walnut Street church, and was one of the Old Guard of the WESTERN RECORDER. Her husband, Dr. Underwood, died many years ago. She left no children, but a large circle of relatives. She was a Miss Guthrie. Her funeral was from Walnut Street church Sunday at 3 p. m., and her body was taken Monday morning to Eminence, to be placed next the body of her husband. She was a splendid specimen of Christian womanhood, and she will be greatly missed.

### DEAR RECORDER:

The meeting with Oscar church, Ballard county, in which I did the preaching for Pastor W. H. Pittman, closed Tuesday. Visible results, 5 professions, 9 additions, about a dozen others for prayer, besides 40 to 50 manifesting for prayer by standing up. Crowds very large and orderly. Pastor Pittman is a noble co-laborer and much loved by his people. He has me engaged for two other meetings. T. E. RICHY.

### OTHER STATES.

Pastor B. W. N. Simms writes: "Change postoffice address of B. W. N. Simms from Waynesville, N. C., to Albermarle, N. C., and change RECORDER also. Have had more calls than ever and more inquiries, and declined far better than I take, preferring to stay in N. C. Do preachers always see the hand of providence pointing towards the larger fields and the easier places? Answer in RECORDER."

Pastor M. W. DeLoach writes: "Please change my paper from Nashville, Ark., to Magazine, Ark. I have resigned here and accepted work for full time at Magazine. Let all who may write me take notice and address me at the above place."

Bro. J. H. Riffe writes from Headland, Ala.: "I have resigned here and have accepted the work of Associational Evangelist to begin the first of Nov. Please change my address from Headland, Ala., to Cowarts, Ala."

Pastor W. R. Davidson writes: "On October 29th we closed a fifteen days' meeting with our church at Eubank. Bro. E. W. Coakley, State Evangelist, did the preaching with wonderful power and simplicity. Bro. C. is a great

Pastor O. L. Powers writes from High Point, N. C.: "Bro. H. M. Wharton has just assisted me in a great meeting at the First church. He stirred the whole town with his sermons. It was the old gospel and it was the power of

**Family Circle**

Stories for the Young and Old

NEVER TROUBLE TROUBLE.

BY ANNA E. HENDERSON.

There's a cheery little proverb  
It is very well to heed,  
In a world where pain and sorrow  
Are quite plentiful indeed.  
If you would not have them double,  
Then keep this well in view,  
To never trouble trouble  
Until trouble troubles you.

Don't think when storm-clouds gather  
You are certain to be drowned;  
The very darkest tempest  
May quickly blow around.  
And up above the blackness  
Shines evermore the blue;  
So never trouble trouble  
Until trouble troubles you.

Ofttimes a gloomy morning  
Precedes a sunny day;  
So, without a word of warning,  
Our trials slip away.  
What pangs we oft have suffered  
From ills we never knew!  
So never trouble trouble  
Until trouble troubles you.

Quit counting all the bridges  
You may never have to cross,  
Quit climbing all the ridges  
Of future pain and loss.  
Trust on and do your duty,  
To God and conscience true,  
And never trouble trouble  
Until trouble troubles you.  
—Leslie's Weekly.

CLOSED DOORS.

BY AGNES E. WILSON.

Her mother had gone, and Loreen Elliott, who had watched the carriage out of sight, turned from the gate and went back to the house with a rather sober face. It did not brighten either as she set about making tidy the rooms thrown into disorder by the hurried departure.

"Aunt Belle is always fancying herself ill," she muttered, ungraciously, "and of course she must have mother. If she were really sick, I wouldn't mind; but I believe she imagines half of it." To do Loreen justice, she would not have made any such remark had she had any other audience than her golden canary, who turned his head to one side and regarded her critically. She was ashamed in a minute, too, that she had even said it to herself.

"Poor Aunt Belle," she murmured, in a softened tone, "I should want mamma, too, if I were only ever so little sick. But I don't believe it is wholly selfish of me to wish that mother hadn't had to go away just now." The canary chirruped sympathetically, and Loreen, who had been looking at him absent-mindedly, laughed a little.

"Oh, you needn't pretend that you know anything about it, Dickie Bird," she said, sticking her finger through the bars of the cage. "You don't begin to know anything about all my lovely plans being spoiled. Well, Dickie, we've got to make the best of it and keep this house in living order for father and the boys, and attend to the pickling and preserving, and numerous other duties, which no doubt will fully employ us without attempting to entertain company. It's fortunate I didn't get those notes sent off before the telegram came; but why, oh why, did things happen this way?"

The same question pursued her as she went on with her work in her thorough-going way. Loreen was disappointed. In her desk upstairs lay three dainty notes addressed to as many shop girls in the city not far away, asking them to spend the days of their vacation at her home. A friend in the city, who knew the girls personally, had recommended them to her, and had further promised to see that they should have their vacation at the same time. Her mother and she had taken great pleasure in planning for the entertainment of

their guests, and they had meant to make it a long-to-be-remembered pleasure. Nothing had been done hastily, or without due consideration. They had taken care that the invited guests should be those who would be most benefited by the visit, and it had seemed to Loreen that it was a good and beautiful thing to do.

And now it was out of the question. Loreen, who at first had half thought that she might undertake to carry through the plan without her mother's assistance, was forced to admit that it was impossible. The work which had seemed light enough for two pairs of deft hands, was an absorbing task when all depended upon her own efforts. Guests would be an added burden which it would be impossible for her to bear, even with the assistance of a servant. Loreen could not "manage" as her mother did.

So, with a long-drawn sigh, the young girl gave up her cherished plan. The sigh was not for herself either, although she had promised herself great pleasure in her guests. But her friend's description of the unpleasant surrounding and dreary boarding houses in which these girls lived their lives had touched Loreen's tender heart, and she had promised herself pleasure only as she found it in giving them a glimpse of brightness. She had told herself gladly that she meant it as "a cup of cold water, in the name of a disciple." And now she was not permitted to offer it.

Better thoughts came, however, before the work was all done. Her cup of cold water must be given by loving service at home. Perhaps Aunt Belle needed the service as much as the shop-girls. It was not God's way to have her serve Him. She must be content with knowing that.

She could not help telling Aunt Milly about it, though. Aunt Milly was aunt to the entire village, and knowing that Loreen was alone, she dropped in that afternoon to see that she should not feel lonely.

"Well, dearie," Aunt Milly replied, cheerily, "when the Lord closes the door, don't waste your energies in beating against it. It may be open for you again; if it isn't, you must be content to walk in the path where He leads you."

"It isn't myself," Loreen said, slowly. "Of course the girls didn't know I was going to invite them, but I feel some way as if I couldn't bear to have them lose the pleasure I had planned for them. It isn't so hard, of course, as if I had been obliged to disappoint them, but I know I could have given them such a happy time."

"Yes, I know," Aunt Milly agreed, warmly. "I know you could have made them happy, Loreen. Remember that it was His own hand that closed the door." Somehow Loreen felt comforted. She would not allow herself to feel disappointed after that. It was too much like beating against the door which God's own hand had closed.

But Aunt Milly, too, wondered a little about it.

"I wonder," she said to herself, reverently, "if He didn't close his door to Loreen Elliott just so as to open it to somebody else; somebody who needs to walk that way more than Loreen does."

The thought seemed to take possession of her. She could not get away from it.

"It isn't any harm to try," she said at last, looking for the hundredth time at the breezy mansion on the hill, and thinking of the widowed owner who lived her life of sorrow there alone. "If Helen Travis could take an interest in something like that, it would be the best thing for her. If I succeed, Loreen will forgive me for violating her confidence. If I don't, she will never know it, unless I tell her."

She must have told her story effectively, and used her arts of persuasion well. Perhaps Mrs. Travis was ready to turn toward the open door; at least it was Mrs. Travis herself who surprised Loreen by a call on the following day.

"I shall have to tell on Aunt Milly," she said, brightly, "but she told me about your disappointment in not being able to entertain some young people whom you had planned to invite this summer. Would you be willing to help me make things bright for them if I should invite them instead? You—" she glanced down at her widow's weeds.

Loreen met her with quick sympathy. "Oh, Mrs. Travis! It is so lovely of you to think of it! Are you sure you won't mind?"

A quick spasm of pain passed over Mrs. Travis' face.

"I did not think of it, Loreen," she said in a low voice, "and I am afraid I am going to 'mind' very much. That is why I must depend upon you for the brightness. Perhaps," she added, regaining her composure, "you and I can together make them have a pleasant time, although it will be nothing like your delightful family circle."

Loreen thought differently. Her quick imagination grasped the delights which Mrs. Travis' elegant home offered to the expected guests, and she was ready to believe that their visit could be made more pleasant than in her own more modest one. She entered upon an eager discussion of what she had meant to do with her caller, who found herself more interested than she had been in anything since her sorrow came upon her.

"He has opened the door," Loreen said to herself with glad reverence, as Mrs. Travis went away with the names of the girls she had meant to invite. "And it was only closed to make possible a larger opportunity. I wonder," she mused, "if that isn't the way with a good many of the doors which His hand closes."

Even Loreen did not see how large the new opportunity was. The weeks of the visitors' stay were all that she had hoped or planned. With the help of Aunt Milly's planning, who felt in duty bound to assist her to find time for the guests, Loreen was able to spend much of the time of their all too short visit in assisting Mrs. Travis in their entertainment.

So absorbed was she in her interest in the guests that she scarcely noted the changed attitude of the hostess. She could not understand that it was a sacrifice for Mrs. Travis to lay aside her widow's weeds and put on white house dresses, during their stay, that she might not cloud their happiness by reminding them of her sorrow. She did not realize either that the healing balm of a new interest was soothing the sorrow of a wounded heart. Loreen was too unused to grief to think of these things.

But one day, when the visitors were gone and Loreen and Mrs. Travis stood together, the girl was surprised when her new friend, who had grown very dear, suddenly grasped her hand.

"Loreen," she said, impulsively, "do you know what this has done for me?"

Before Loreen could answer, she went on hurriedly, "You don't, of course. You never have known sorrow. God grant its shadows may be far away from you. But, Loreen, these few weeks have shown me that I have something to live for yet. I have been so selfish in my sorrow that I didn't see how much I had left to share with others. Aunt Milly told me the story of your disappointment, but I didn't see then that I was beating against the door which God closed when he sent my sorrow. These few weeks have helped me to realize that there is still an open door of opportunity for me."

Loreen turned to her friend with tears of sympathy shining in her eyes.

"Mrs. Travis," she said, under her breath, "don't you suppose that some day we shall know enough to praise Him for the doors He closes!"—*American Messenger.*

ALCOHOL AND THE HUMAN BODY.

About seven years ago Benjie Nichols, a fourteen-year-old schoolboy, was carelessly handling a gun. It was accidentally discharged and a heavy charge passed through his arm, almost tearing it from the body, shattering the bone in several places and lacerating the flesh until it hung in strips from the bone. An old soldier who helped to care for the boy until the doctor could get there said he never saw as sickening a sight upon any battle field, or saw as fearfully a lacerated wound.

When the doctor came he made immediate preparations to amputate the arm. The boy begged piteously that it might not be cut off. Moved by his pleading, the physician took the father to one side and said to him: "Mr. Nichols, if that were any other man's boy in this whole township I would amputate that arm at once as the only chance to escape blood poisoning. But I know you never touched beer or whiskey in your life. You gave your boy pure blood, and you have brought him up in the same way. I take the chance. Watch him closely, and if blood poisoning appears we'll remove the arm at once."

The boy's arm healed perfectly, though frightful scars will always mark it. Repeatedly the doctor has told him: "Young man, you can thank your father for your good fortune. If there had been any alcoholic taint there you'd have had but one arm now." This boy is our own nephew, and we know these facts to be exactly as stated.

What was a total abstinence father worth to this boy?—*Ex.*

BETTER THAN SPANKING.

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

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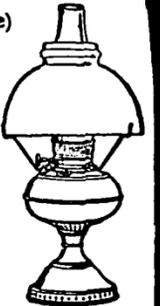
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Mr. H. C. ROBERT, Mgr. Atlanta, Ga., Jan. 3, 1906.
Dear Sir: Answering your favor of 30th inst., referring to the matter of song books purchased by our Sunday School, we wish to state that the competent committee selected 'GLOBIOUS PRAISE,' after a careful consideration of a large number of song books. We are more than pleased with our selection. It is, in our opinion, the best book we have used in our Sunday School work, covering a period of more than twenty years. Yours very truly, C. R. NORMANDY, Supt. West End Pres. S. S.

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Stories for Little Ones.

THE BRAVE BOYS OF NEW-HAVEN.

BY MABEL BOWLER.

Never had there been such a storm as that which fell at New-haven in Massachusetts in 1904. The oldest of the inhabitants agreed that it was the most terrific ever experienced. Their houses were flooded, and they were compelled to live upstairs, while many little children narrowly escaped being drowned in the streets.

The river Housatonic had overflowed its banks, the town looked like a sea studded with housetops, and the damage was inestimable.

The day after the storm had ceased, two boys aged twelve, named John Perdized and Donald McHugh, left their homes bent on paddling. They made their way towards the river, which was a mile from the town, and which flowed parallel with the railway running between Pittsfield and New York.

But the line was not to be seen; it was completely covered by the water.

The boys were already very wet; but, with a reckless spirit of adventure upon them, they waded through it, and up to their waists in water, reached the line. Here they found that a hundred feet of rail had been washed away, and the discovery alarmed them very much.

Like all boys, they loved to watch a train, and the sight of one rushing through the water filled them with eager anticipation.

But they did not count upon the rails being washed away, and they looked at one another in dismay.

The great clock in the town church steeple had struck nine, and in a few minutes the down express would be due.

They were dumbfounded, and although neither spoke for the moment, both realized the awful catastrophe which threatened the down train.

It was useless to call for help, and there was no signal-box anywhere near.

It seemed as though some terrible responsibility had suddenly fallen upon them, and young as they were, they knew that they must try to save the train, even if they lost their lives in the attempt.

"There are only two of us," said Donald: "but there are hundreds of people in that express."

John understood what his friend meant, and replied with a little catch in his breath: "I'm game. If you've got an idea I'll help you all I can, but blest if I can see what we can do."

"Come on," said Donald, "and if we're washed into the river we shall have done our best—that's all."

And as quickly as possible the boys fought their way through the water in the direction of the expected train, shouting at the top of their voices and waving their caps.

The water became deeper every minute; but, never heeding, the boys waded on, and at last heard the dreaded rumble in the distance. Another moment and the engine was in sight.

Louder and louder they shouted, but the wind drowned their voices, and they could see that the train was not slackening speed.

With a cry of horror they realized the situation; for unless the engine-driver's attention could be

attracted at once, in another minute the train would swerve and fall down the embankment into the river.

But just then an inspiration flashed across Donald's mind. He suddenly thought of his red shirt—the shirt he had objected to wear that morning and had left home sulking in consequence—and quick as lightning it was off his back, and he was waving it and shouting for his very life.

He was afraid that he was too late, for the engine, like a hissing demon, was close upon them.

The momentary suspense was awful.

Too hoarse to shout any longer, their only hope of saving the train lay in attracting the engine-driver's attention by means of the shirt.

"Out of the way, John; it's all up," said Donald.

"Wait she's slackening," cried John excitedly.

But it was still questionable whether she would be able to draw up in time, and, holding their breath and grasping one another in intense anxiety, the boys looked on.

The seconds seemed like hours to the excited boys.

The next moment they thanked God. The train was saved owing to the perseverance and heroism of the brave boys, but for whose warning it would have been hurled down the embankment into the Housatonic river.

Needless to say, the boys were not forgotten. The engine-driver had sought them out, and had taken down their names and addresses.

Later in the day a deputation from the passengers called at their homes, expressed their deep gratitude on behalf of their fellow travelers, and presented each boy with a purse of gold.

They were afterwards handsomely rewarded by the railway company, and were enabled to start a substantial bank account.

But, much as they appreciated such generous recognition, they were happier far in the knowledge that they had done their duty.

They will remember the incident as long as they live, and there is no doubt that it will encourage them in acts of bravery in whatever state of life it may please God to call them.—Little Folks.

HELPING.

The basket of blocks was on the ground, and three rather cross little faces looked down at it.

"It's too heavy for me," said Jimmy.

"Well, you're big as I am, 'cause we're twins," said Nelly.

"I won't carry it!" said the little cousin, with a pout.

Mother looked from her open window and saw the trouble. "One day, I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere, but it was too large for any one of them to carry. What do you think they did?"

"We don't know," said the twins.

"They all took hold of it together," said mother, "and then they could fly with it."

The children laughed and looked at each other; then they all took hold of the basket together, and found it very easy to carry.

"The way to do all the hard things in this world," said mother, "is for every one to help a little. No one can do them all, but every one can help."—Ex.

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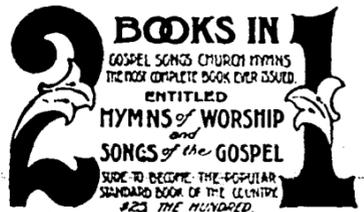
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Whitfield, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whitfield read it continuously through four times.

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## FRAGMENTARY.

JOS. N. BARBEE.

Let all Christians everywhere read, ponder and prayerfully consider Eph. 3.18, 19. Paul prays that Christ being welcomed in their hearts by faith to be their Lord and Saviour, might "dwell there" as the Sovereign of all their affections and actions, and the source of all their joys; that so they might be "rooted" as a tree in a deep and fertile soil, and grounded as a building on a firm foundation by their supreme love to Christ and his salvation cause and people, and thus be secured from turning aside or growing negligent and be rendered fruitful and stable in their profession; and they might be able to "apprehend and understand as all true saints did in some measure the immensity of the love of Christ to his people. This had in it "breadth," commensurate with the boundaries of

the earth, as it extended to sinners of every nation and character a "length" equal to the duration of the world; yea extending from eternity to eternity; and a "depth and height" which might be contemplated in the abject state of deserved wretchedness in which Christ viewed sinners from the height of his essential glory, the depth of suffering and abasement to which he stooped for their salvation and the height of present privilege and future felicity to which he advanced them. In short, the apostle prayed that they might "know" the love of Christ which passed knowledge (wonderful declaration) even that of all created beings; and could never be fully understood being in all respects infinite and incomprehensible; that they might be so filled with heavenly knowledge, holy affections and consolations as to leave no room in their souls for error, ignorance, sin or infelicity, but that the fulness of the divine power, grace, light, love and joy might wholly occupy them.

The General Association of Missouri Baptists closed their 72d session at Cape Girardeau October 27th. It was a meeting full of intensest interest. The location of the place of meeting and one of the objects of the meeting contributed to the size of the gathering numerically (800 delegates) attending. The next meeting will be held with the Lexington church. Eleven years ago the Association was held at the Cape.

## SEVEN IN HUMAN LIFE.

Somebody has figured out the following on the basis of 7:

"At three times seven a man reaches a competent age in the eyes of the law; at four times seven he is in full possession of his strength; at five times seven he is fit for the business of the world; at six times seven he becomes grave and wise, if he is ever destined to; at seven times seven he is in his apogee, and from that time he begins to decay; at eight times seven he is in his grand climacteric, and at ten times seven he has reached the allotted span of life.

"This number plays a prominent part in events in the Bible. The Creation took six days, and on the seventh there was rest. On the seventh day of the seventh month a holy observance was ordained, and the Israelites feasted seven days and rested seven days. Noah had seven days' warning of the flood, and the seven years of plenty were foretold in Pharaoh's dream by seven fat beasts, as were the seven years of seven lean beasts. We speak of the seven heavens, and the seventh son was supposed to be endowed with pre-eminent wisdom."

Louisiana, Mo.

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## USEFULNESS IN OLD AGE.

WALTER M. LEE, TH.D.

A righteous life may be compared to the ascent of a lofty mountain. At the base of the mountain are found the modest daisy and the wild rose, typical of the innocence of childhood and the rosy health of youth. The landscape sparkles with diamonds of dew and echoes with the matins of joyous songsters, indicative of the radiant and jubilant cheerfulness of the period of childhood.

Farther up the mountain are found majestic trees, strong monarchs of the forest, typical of the strength and endurance of matured manhood. Giant boulders and immense rocks, appearing at irregular intervals, give to the aspect of the mountain a certain boldness and roughness of outline, which reminds one of the sturdiness and fortitude of a leader of men; while the clouds and storms which rage around its breast present to the imagination the innumerable woes and cares which harass and darken and annoy the lives of men.

Still farther up the mountain appears the hoary, snow-capped peak which forms the summit. It appears like a crown of glory in the sunlight. This is typical of the hoary hairs of age. "The hoary head is a crown of glory, if it be found in the way of righteousness." So it is that the gray hairs of the aged veteran of righteousness appear in the eyes of the inspired sage of Israel. A childhood of innocence and rosy health, which ripens into a manhood of virtue, fortitude and integrity, will be adorned in its declining years with a coronet of honor, happiness and usefulness, as pure as the mountain snow and as enduring as the perennial cap of the mountain peak. As the glorious summit, sun-embazoned and majestic, is the most attractive part of the mountain to the tourist and the native, so the declining years of the veteran of righteousness are the most interesting and productive of inspiration to his friends and the world.

Usefulness is not inseparable from youth nor even from bare maturity. Oslerism is not in good repute. If youth be the period of sowing, then ripe old age must be the period of reaping. If the former be the period of prophecy and vision, then the latter is the period of fulfillment; the former the period of labor and endeavor, the latter of peace and enjoyment; the former a period of strife and battle, the latter of victory and of gathering together the spoils.

Life would be incomplete without old age. Youth may acquire knowledge; age alone can have a wealth of wisdom. Lessons gleaned from experience and maxims of prudence and policy are the possessions of age. Imagination is alive in youth, reason awakens with age. Swift and courage may belong to youth, but safety and counsel are the acquisitions of age. If youth can boast of Byron, Shelley, Keats, Poe and Burns, age can present Bryant, Longfellow, Lowell, Wordsworth, Tennyson, Goethe, Dante, Homer and Milton.

The greatest achievements in the departments of philosophy, science and statesmanship are the products of matured life. Socrates lived to the age of 70; Aristotle did not set up his school until he was 53; Kant became prominent in the philosophical world not until he had arrived at the age of 57; Bacon wrote his "Novum Organum" at the age of 62; Copernicus lived many

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years before he made the discovery that has revolutionized astronomy. In the realm of statesmanship, Coke, Montesquieu, Bismarck, Gladstone and Benjamin Franklin all did their greatest work after passing the age of sixty. The majority of the presidents of the United States were elected after the age of sixty. If childhood and youth are well improved, and if the matured man is purposeful and persistent, old age will be the grandest and most fruitful period of life. It may be crowned with distinguishing glory and honor and really become the most useful and fruitful period of life. This is especially true of the ministry. Wesley, Whitefield, Broadus, Cuyler, Henson and others might be cited as examples. The normally healthy man does not arrive at the zenith of his career until he is fifty or sixty years of age, whether it be in the ministry or in any other calling. If a man has had no purpose in life

during youth and early manhood, and if he has been tossed here and there on every wave of circumstance and allowed himself to be beaten and thrust aside in the progress of events, then it is most likely that he will allow himself to reveal his true nature, and retire to a life of idleness and uselessness in his fifties. But if he has been a man of purpose, piety and power in his early years, he begins to enter in upon his heritage of honor, happiness and usefulness at the age when the coward and the weakling is retiring from the field.

New Orleans, La.

**DUTY OF THE PREACHER.**

Paul, in the closing years of his ministry, with a life rich in experiences, a soul ripe for heaven, his

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thoughts running on into the future world rejoicing in the hope of a rich reward in heaven, does not entirely cut loose his interest in the affairs of Christ's kingdom in the world. Standing on the brink of time, and the border of eternity, his thoughts run forward then backward then around him. He is still in sympathetic touch with the realities of this life and yet he has already begun to taste the glory of the world to come.

Desiring to make the best possible use of the short time left him, he engages to advise Timothy, a young preacher, regarding his duty as a preacher of the gospel. In doing this he speaks words of comfort and encouragement to him. He calls his attention to the joy of faithful service, and the happiness of a clear conscience.

While Paul is interested in Timothy personally he is interested more in the welfare of Christ's cause in the world. He reminds his Son in the ministry of the fact that his duties are numerous and varied in character; some pleasant and some unpleasant. And in view of that he exhorts him to endure hardness. Speaking out of his own experience Paul knew this was an essential qualification of a preacher of Christ's gospel to be willing to have a hard time for the sake of the work. He lays it upon Timothy's heart as a binding duty to preach the Word "for it is the power of God unto salvation to every one that believe." This is included in and a part of that reprove, rebuke, exhort. Reprove the people of sin; rebuke all forms of wrong, whether in the church or out of the church, and exhort the offender or offenders to the truth and right.

This duty is sometimes powerful to perform. People who love sin do not like to be corrected for it. Usually when the devil has a strong hold on a man or woman and leads them into the wrong they will become offended and even angry with God's servant if he dares to rebuke them for the wrong.

Preach the Word! The Gospel of Christ is the hope of this world. Nothing else can take the place of it or do its work. It is the only thing that points a lost world to a deliverer. Nothing else can quiet the longings of the human life like the Gospel of Christ. Nothing else will preserve order in the ranks of

God's people but the plain, simple Word sounded in unmistakable tones. **J. A. McCord.**

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Choice butcher heifers	.... 3 75a 4 25
Fair to good butcher heifers	3 25a 3 75
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Choice butcher cows	.... 3 25a 3 75
Fair to good butcher cows	2 50a 3 25
Canners	.... 1 00a 2 00
Choice feeders	.... 3 75a 4 00
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Good to extra stock steers	3 50a 4 00
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Choice Pack and butch., 200 to 300 lbs.	.... 6 35
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Good to choice fat sheep	.... 3 75a 4 00
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The following are the revised quotations on leaf tobacco as compiled by the Committee on Quotations of the Louisville Leaf Tobacco Exchange: 1905 Crop.

**Burley—Dark Red.**

Trash (green or mixed)	..\$6 50a 6 75
Trash (sound)	.... 6 75a 7 50
Common lugs	.... 7 50a 8 00
Medium lugs	.... 8 00a 9 00
Good lugs	.... 9 00a10 00
Common leaf (short)	.... 7 50a 8 50
Common leaf	.... 8 50a 9 75
Medium leaf	....10 00a11 00
Good leaf	....11 50a13 50
Fine and selections	....14 00a15 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 50a10 00
Good lugs	....10 50a11 50
Common leaf (short)	.... 9 00a10 00
Common leaf	....10 50a11 75
Medium leaf	....12 00a13 00
Good leaf	....13 50a15 00
Fine and selections	....16 00a20 50

**Dark.**

Trash (sound)	.... \$5 50
Common lugs	.... 5 50a 5 75
Medium lugs	.... 6 00a 6 50
Good lugs	.... 6 50a 7 00
Common leaf (short)	.... 7 00a 7 50
Common leaf	.... 7 50a 8 00
Medium leaf	.... 8 50a 9 00
Good leaf	.... 9 00a10 00
Fine and selections	....10 00a11 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; candied 21 to 22c.

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Here's a list of bargain specials worth considering: 200 pairs Ladies' Black Silk Stockings; all pure silk ingrain yarn; full regular and gauze weight; all sizes; \$1.25 value—

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Special Price 25c.

Ladies' Medium, Heavy and Gauze Weight Lisle and Cotton Hose; black and with spit sole; double splicings; splendid value at 45c—

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Ladies' High-grade Medium, Heavy Weight Cotton and Lisle Hose; black with spit soles; double splicings; great variety; 65c quality—

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Black Cotton Hose; 1x1 ribbed fashioned foot; medium weight; fast color; double knee; all sizes; 25c value—

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Special Price 75c.

Special—2-quart Fountain Syringe with hard rubber fittings; 75c value—

Special Price 50c.

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## The Farm & Household

J. C. Johnson bought of W. J. Aston, of Lincoln, 20 1,300-pound cattle at 4 1-2 cents.

F. P. Combest sold to Wm. Lillard, of Danville, 20 fat cattle at 3 cents.—Casey News.

The exports of horses from the United States during the eleven months ended May, 1906, were in number 36,402, valued at \$3,976,010.

In Lincoln Hugh Thompson, of Chilton, sold to Charles Lutes 82 950-pound cattle at 3 and 3 1-2 cts. John B. Riffe, of Kidd's Store, sold 40 fat cattle to blue grass buyers at 2c to 3c. Hugh Thompson, of Chilton, bought in Illinois 40 700-pound Hereford steers.—Danville Advocate.

The American exports of agricultural implements for the fiscal year ended June 30 aggregated \$24,544,427, an increase of about 20 per cent over 1905. Mowers and reapers constituted about one-half of this trade. The best customer of the United States for these goods for several years has been Argentina, to whom we sold last year \$5,963,714, Russia second with \$3,851,466, France \$2,895,243, and Germany \$2,016,894.

David James and Louis Joehum sold to Theodore Solomon their fat cattle to be delivered one week in December. Price to be from 4 3-4 to 5 cents per pound; will make Christmas cattle.—Lexington Gazette.

B. F. Buckley sold to Hibler Bros., eight 900-lb. steers at 4 1-2 cents per pound, and to Steve Houston three steers at 4 cents per pound. . . . Thomas H. Clay bought of Jonas Weil thirty 700-lb. cattle at 3 3-4 cents per pound and 71 800-lb. cattle at the same price.—Bourbon News.

Simon Weil, one of the largest cattle buyers in Central Kentucky, was in Boyle county recently, but failed to purchase a single head of fat cattle. He also visited Stanford and other surrounding points but the owners refused the price of 5 1-4 cents which was offered. There are a few export cattle left and these will be held for better prices in this county. M. J. Farris delivered to Mr. Weil a bunch of fat cattle that were sold several weeks ago. They averaged 1,442 pounds and consisted of 125 head at 5 cents per pound.—Danville Advocate.

Lee Penn sold to Hibler Bros. 22 head of 157-pound hogs at 6 cents. . . . J. B. Wood sold to Earl Ferguson 400 barrels of corn at \$2 per barrel delivered. . . . H. S. Caywood of North Middletown, shipped to Cincinnati market two car loads of fat hogs, costing 5 3-4 cents, and four car loads of 1,400 pound export cattle to the Pittsburg market that cost \$4.85.—Bourbon News.

Recently J. H. and F. DeBell, of this city, weighed up to Cliff & Co., of Mason county, 38 head of export cattle, the average weight being 1,451 pounds, and for which they received 5 1-2 cents. This is a fancy price, but the cattle were fine. ones.—Flemingsburg Times-Democrat.

## THE MEN AND WOMEN

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It must be apparent to every one that qualities of the highest order are necessary to enable the best of the products of modern commerce to attain permanently to universal acceptance. However loudly heralded, they may not hope for world-wide preeminence unless they meet with the general approval, not of individuals only, but of the many who have the happy faculty of selecting, enjoying and learning the real worth of the choicest products. Their commendation, consequently, becomes important to others, since to meet the requirements of the well informed of all countries the method of manufacture must be of the most perfect order and the combination the most excellent of its kind. The above is true not of food products only, but is especially applicable to medicinal agents and after nearly a quarter of a century of growth and general use the excellent remedy, Syrup of Figs, is everywhere accepted, throughout the world, as the best of family laxatives. Its quality is due not only to the excellence of the combination of the laxative and carminative principles of plants known to act most beneficially on the system and presented in the form of a pleasant and refreshing liquid, but also to the method of manufacture of the California Fig Syrup Co., which ensures that uniformity and purity essential in a remedy intended for family use. Ask any physician who is well informed and he will answer at once that it is an excellent laxative. If at all eminent in his profession and has made a special study of laxatives and their effects upon the system he will tell you that it is the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually, when a laxative is needed, without any unpleasant after-effects. Every well-informed druggist of reputable standing knows that Syrup of Figs is an excellent laxative and is glad to sell it, at the regular price of fifty cents per bottle, because it gives general satisfaction, but one should remember that in order to get the beneficial effects of Syrup of Figs it is necessary to buy the genuine, which is sold in original packages only; the name of the remedy—Syrup of Figs and also the full name of the Company—California Fig Syrup Co.—printed on the front of every package.



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## FAMOUS CAKES.

It is at this season of the year that the mind of the thoughtful housewife quite naturally turns towards the cake-box. With the great national holiday, Thanksgiving Day, in immediate prospect, and with the whole world's feast-day, Christmas, only a little more than a month farther along on the calendar, the question of how best to make the supply of cake meet the demand that is so certain to be made upon it, becomes one of the serious problems in domestic economy.

Is there any housewife in the United States, for example, who will not welcome a rule for the making of the delectable "Lady Baltimore Cake" as a most valuable addition to her collection of tried-and-true recipes? Years before Owen Wister made this cake world-famous by introducing it into one of his delightful romances, the epicures of South Carolina have known and esteemed it for what it is—one of the most delicious cakes ever made by a colored "mammy." Invented by the cook of a prominent Charleston lady, the recipe was imparted in confidence to a few of her friends, and for a long time it was held as such an exclusive secret that nobody was able to secure it.

**Lady Baltimore Cake.**—One cupful of butter; two cupfuls of sugar; three and one-half cupfuls of flour; one cupful of sweet milk; the whites of six eggs; two level teaspoonfuls of baking powder, and one teaspoonful of rosewater. Cream the butter; add the sugar gradually, beating continuously;

then the milk and the flavoring; next the flour, into which the baking powder has been sifted, and, lastly, the stiffly-beaten whites of the eggs, which should be folded lightly into the dough. Bake in three layer-cake pans, in an oven that is hotter than it would have to be for loaf cake. To make the filling: Dissolve three cupfuls of granulated sugar in one cupful of boiling water; cook it until it threads, then pour it over the stiffly beaten whites of three eggs, stirring constantly. To this icing add 1 cupful of chopped raisins; one cupful of chopped nut meats, pecans preferred, and five figs, cut into very thin strips. With this, ice both the top and sides of the cake.

The "Berwick Sponge Cake" has been famous throughout the northern portions of New England for fully three-quarters of a century.

The "Berwick Sponge Cake" requires: six eggs; three cupfuls of powdered white sugar; four even cupfuls of sifted flour; two teaspoonfuls of cream of tartar; one teaspoonful of soda; one cupful of cold water, and one-half of a lemon. Beat the eggs two minutes; add the sugar, and beat five minutes more. Stir the cream of tartar into two cupfuls of the flour, add it to the eggs and sugar and beat for one minute. Dissolve the soda in the water and add it also. Wash the lemon, dry it, and add both the juice and the rind, grated. Finally add the two remaining cupfuls of flour, and beat all the ingredients together for one minute. Put the dough into two deep tins and bake it in a moderate oven.

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If but one cake is to be made for the Thanksgiving festivities none could be better than this old-fashioned cake, the recipe for which has been in the family of Mrs. Charles Brown, of Providence, R. I., for more than one hundred and fifty years. The ingredients are: One pound of butter; one pint of milk; two and one-half pounds of flour; one cupful of yeast; two eggs; one and one-half pound of sugar; half a pound of raisins; half a pound of currants; a quarter of a pound of citron; one whole nutmeg, grated; a tablespoonful of mace. The flour, the milk, and half the butter are mixed with the yeast and set to rise over night. The next morning all the other ingredients with the exception of the fruit are added, and the dough is left to rise for another three hours. It is then lifted into the cake pans with the aid of a skimmer, the fruit already thoroughly mixed, being added as each skimmerful is placed in the buttered pans. Set it aside for fully half an hour, that it may rise once more, and then bake it in a slow but steady oven. Frost with a boiled white icing.—The Delineator

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# DEATHS

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

### HOWERTON.

Louella Howerton was born at Paradise, Ky., November 4, 1881. At eleven years of age she professed faith in Christ and joined Mt. Carmel Baptist church, living faithful to God till death came at her home near Booneville, Ind., August 21, 1906. She endured patiently and with Christian fortitude several months of lingering illness, and at the end gave every assurance that she would soon be asleep in Jesus. She loved her Lord and His church. She also loved her Bible and the WESTERN RECORDER, having the family read a sermon to her from its pages every Sunday during her illness.

After a tender funeral service from 1 Thess. 4:14 by Rev. T. M. Smith, a devoted friend of the family, we laid her body away amid a host of sympathetic friends who covered her grave with a profusion of flowers.

She is not dead but asleep, awaiting to meet her mother, sister and five brothers who remain behind to mourn her loss.

Good-bye, fond sister,  
Thy rest be sweet;  
We'll meet thee again  
At our Savior's feet.

D. H. HOWERTON.

### BOZARTH.

Sister Nancy Gallagher Bozarth was born July 15, 1847, near Harrodsburg, Mercer County, Ky. She was one of a family of nine children, only three of them surviving her. On June 5, 1873, she was married to J. P. Bozarth. Five children have been a result of this union, only two of whom are now living. In the early morning of October 10, 1906, Sister Bozarth was called from the cares of her home to her reward. She leaves a husband and two children, all noble helpful Christians. No better woman than Sister Bozarth has ever lived in our community. She was noted for her "every-day piety." A good woman has gone from us, but she leaves us a noble heritage in sweet memories of her. May the grace of our Lord comfort the sorrowing ones.

Her pastor,  
M. E. STALEY.

### SOME SUGGESTIONS.

E. A. MCKERMEY.

It will be admitted that all denominations of Christians agree as to the essentials of salvation as set out in the New Testament, and that the essential mission and purpose of Christianity is the salvation of human souls. And, that while such is the theory and practice of all Christian denominations, there is a great difference of opinion as to how to practically apply these agreed doctrines to the world, or, as to the true will of God in effecting the purpose intended through the instrumentality of a church, the New Testament being the guide.

At the threshold is met the question, What is a church? Is it local or universal? Many denominations hold that the church as spoken of in the New Testament means the entire body of converted persons, resident where they may be, taking in all the peoples and races of earth. That is the invisible church. Many denominations hold that the church is a local body of believers, and that each local body of believers, being resident where they may, of every people and race, is a church, distinct, independent and complete within itself. This is the local visible church.

Each view is honestly and conscientiously believed to be fully warranted by the New Testament by church members. Can either side

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consistently and fairly give up its beliefs, and, if so, which one? It is now a simple question of church, not salvation of souls, except that when a soul is converted it is expected to become a member of one or the other of the two kinds.

These opposing opinions of the constitution of the church necessarily require different forms of church government. The universal requires a central head, and subdivisions to control and govern the whole body. And for that purpose each denomination of the universal theory has a government accordingly. The visible church is self-governing, and acknowledges no authority outside of itself. Therefore the systems of government differ radically, and each are sincere in the belief that the New Testament fully warrants their views. Can the question of church government be accommodated and which shall accommodate? There must be order, system and authority resting somewhere, else a mob.

All denominations substantially agree that conversion is an essential qualification for membership of a church, but each denomination has its practical meaning of the word, and few agree in the definition. The differences are real and positive, and each believes that it

construes the New Testament correctly. Can an agreement on one definition be had, and how many must recede?

Another essential qualification for membership is the baptism of the applicant. This ordinance is administered in three, if not four, different manners, and each essentially different, and each fully believed to be the true baptism as enjoined by the New Testament. Can all denominations agree on one form of baptism, and which form?

These differences of opinion, with many others equally as essential in the establishment of a church, are not mere quibbles, or flimsy technicalities, as a writer in a late magazine article flippantly, and as well ignorantly says, as how the pencil shall be sharpened, but constitute real intellectual differences in understanding the teachings of the New Testament, and cannot be obviated by a mere compromise to accomplish unity, for if so the unity would exist only in name.

To illustrate with church government. To the person who held that the New Testament teaches the universal theory, he can not understand, and to him it is impossible to govern without a cen-

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tral head, and the several intermediate authorities. While the local visible church man can tolerate no authority outside the local body. These opinions will not change for policy.

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## ITEMS OF INTEREST

News the World Over

Hon Rockwell Hoar, Representative from the Third Massachusetts, has died in his home at Worcester, aged 51. He was the son of Senator Hoar and had much of his father's ability. The Archduke Otto, of Austria, second son of the Emperor's oldest brother has died. His health had been bad for two years. George Herring, who had given very large sums to hospitals and other charities died in London after an operation.

In England in the municipal elections the parties are not the same as in the national elections and have not the same name. They are the Progressives and the Moderates. The elections have come off. In London the Progressives have had a large majority and have been in power for several years. But they met with an overwhelming defeat in this election. They were also defeated in the other cities. As the Progressives in the city elections are mostly Liberals and Labor men, and the Moderates mostly Tories the election is a set back for the Prime Minister.

The cause of the tremendous change was that the worm has turned at last. The limit of the patience of the taxpayers was reached. The taxes had grown heavier and heavier to give money for all sorts of socialistic schemes. Money was spent like water for the tramps and the drunken slum dwellers. Breakfasts were given their children while the fathers spent their money in drink. Palatial poor-houses were erected, Turkish baths for everybody were provided. And the pockets of the taxpayers, decent men who worked and kept sober and bought their homes had to pay for it all.

A band of Utes left their reservation and went into Montana. Why does not appear, but the U. S. troops were sent to surround them and take them back. The troops advanced on them on all sides, but the Utes outwitted them and made their escape into Wyoming. They captured a supply train of the army and carried off 3,000 pounds of flour. The soldiers need the supplies and are forced to wait for more.

Lieut. Peary has been heard from. He failed to reach the North pole, but succeeded in getting further north than any one else has ever done. He reached St. Johns, which is 38 statute miles further north than the point reached by the expedition of the Duke of Abruzzi. A little more than 200 miles remain between Peary and the pole.

Anna Eva Fay and her stage manager having fallen out, a law suit followed. As the people of Louisville know pads were passed around the audience and persons told to write the question, tear off the sheet and put it in their pockets. Afterwards Anna Eva would say Mr. So and So asks such a question. The stage manager says that by means of chemicals the questions were reproduced from the pads and these were repeated by a speaking tube in the orchestra to the basement and from that telephoned to Mrs. Fay. Her veil was used to hide the telephone.

Alexander Dowie, whose health is bad, has left Zion City to make his permanent residence in Mexico. There was an election for Overseer in Zion City and Voliva was chosen by a vote almost unanimous.

If Dowie lives he will be heard from again. That is, if he recovers. His sickness deprived him of his hypnotic power.

The statistics for India have just been published. There are 296,361,056 people. Of these 200,000,000 are Hindus. The Christian number is 2,923,241. The Salvation Army shows the greatest percent of increase, and the Quakers come next, with the Congregationalists third. The number of deaths from snake bites shows a most gratifying decrease. In the nineties the number killed by snakes averaged 100,000 a year. In 1904 it had fallen to 21,880. Sixty-five thousand snakes were killed, which accounts for the improvement.

While returning from the polls on election day, Maj. Gen. W. H. Shafter was taken with a chill. It seemed a slight illness at first, but pneumonia set in and he died on the 12th. Gen. Shafter was born in Michigan in 1835, entered the Federal army as First Lieutenant in 1861, and rose to be Brigadier General before the war ended. In the Spanish-American war he was in command of the U. S. troops in the fight at Santiago.

### MARRIED.

By the editor of this paper in the parlors of the Louisville Hotel on Nov. 7th, Mr. R. G. Goodwin and Miss Ada Fishback, both of Fayette county.

### THE WORLD'S FIFTH SUNDAY SCHOOL CONVENTION.

The World's Fifth Sunday School Convention meets in Rome, Italy, May 20-23, 1907. A variety of side trips have been arranged in connection with it. This will be a most delightful trip to all who can possibly arrange to go. Kentuckians will like to go in a party together. Arrangements are being made by which this can be done. If you are thinking of making this trip, it is time you were making arrangements for it. For full particulars of the trip, and any and all sidetrips connected with it address E. A. Fox, Louisville Trust Building, Louisville, Ky.

### DEAR RECORDER:

The Olivet church, near Howell, closed a two weeks' meeting the first of October. I was aided by Bro. Staley, of LaGrange. This is the third time that he has helped me here. The people enjoy his preaching. It rained every day but two days. We only missed one service on account of rain. The people came through the rain and the mud, and as a result of the meeting, though not largely attended on account of the inclement weather, we had twelve additions, ten by baptism.

From here we went to Providence, Ky. and remained with them for two weeks. On account of the death of one of Bro. Staley's flock he could not get to do the preaching until Saturday. The writer had held forth during this time of his absence. The church was greatly revived and they have called a pastor for three-quarters of his time. There were nine additions. Providence is a nice town and the Baptist cause is growing.

From here Bro. Staley returned to his pastorate at LaGrange and the writer went to Rock Spring church, near Wheatcroft, to aid Bro. Sisk in a series of meetings. There were 20 additions, 15 by baptism, when the writer left. The meeting continued with a fine interest. H. C. McGUIRE, Howell, Ky.

### DEAR RECORDER:

Beginning with Saturday before the fourth Sunday in October, Glenville church in Davis county, began a meeting of days, the pastor preaching in the morning and afternoon, dinner being served on the ground. Church covenant was read and roll of the members was called. A good congregation being on hand to respond to roll call. Services were continued by pastor till Monday night, when Bro. N. F. Jones, of Central City, Ky., came to help us. Bro. Jones did some faithful work both morning and evening for nine days. He greatly endeared himself both to pastor and people by his plain, strong, earnest, Biblical presentations of gospel truth. May God bless him in his pastorate.

On Sunday, during the meeting, a collection or subscription was taken for missions, resulting in a total of \$175 or more. The Lord be praised for this step forward. Though we have only one-fourth time preaching, yet we feel to thank God and take courage. We added some new names also to the RECORDER list. Six young men were baptized upon a profession of conversion to Christ. This was the visible result; others to join. A. N. COUCH, Pastor... Fordsville, Ky.

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### SUCCESSFUL MEETINGS.

At Harmony church in Caldwell county, a two weeks' meeting closed the 2d day of November, 1906. There were 21 additions by baptism and several restored. Rev. T. C. Carter the pastor, was assisted by Pastor W. H. Vaughan, of Fairview, Ky.

At Eddy Creek, Caldwell county, the pastor, John T. Cunningham, did the preachings day and night for 18 days. There were added to the church 28 by baptism and some restored.

Pastor R. W. Morehead was assisted in a meeting at Cerulean Springs by Rev. W. E. Hunter, pastor at Princeton, which continued 15 days. Two joined by letter and three were received for baptism.

C. A. Ladd, pastor at Lewisburg, Tenn., preached two good sermons the first day of the meeting. He was raised near Cerulean and was licensed and ordained by this church. The meeting closed Nov. 4. Bro. Hunter is doing good work here.

R. M. MOREHEAD.

Princeton, Ky.

### A PRIVILEGE.

To worship in seven services with the saints of the Staty Creek church and their pastor, Bro. G. B. Bush, Prentise, Ky., where once I was pastor several years. Our Christian fellowship was good and heartfelt. To hear State Evangelist W. H. Smith read the Word of God with fervor, plainness and good emphasis and great gospel sermons preached, logically, simply and in power of the Holy Spirit. To sit in silent solemn audience and have religious knowledge and joy increased and faith and hope in Christ made strong; sinners not flattered but guilt and danger exposed; to see saints leading loved ones to Christ and penitents seeking and made happy by believing in the Savior; to one who has been hindered by affliction for a time but now better, this was a great joyous privilege not to be soon forgotten. "To God be glory might dominion for ever. Amen."

JNO. F. CASEBIE.

Rockport, Ky.

### CHRIST'S VICARIOUS SUFFERINGS AND DEATH.

BY GEO. VARDEN.

While sticklers for the exact words of Scripture inform us that many current theological terms are not found in the Bible, the inference they would have us draw is that the facts and truths expressed by such terms are foreign to it. Among these adventitious words is "vicarious;" but, though this word occurs in neither the Old Testament nor the New, the thing signified abounds in both collections.

In Peter's First Epistle 3:18, is a nice distinction in the two prepositions used. The verse reads: For Christ also hath once suffered for (peri) sins, the just (one) for (hyper) the unjust (ones). Our preposition for represents these two different Greek particles. While each governs the genative peri is followed by the abstract noun sins, and hyper by the concrete, the unjust. This change of preposition in the directly succeeding sentence is the more noticeable, since the verb is not repeated, nor one of kindred signification employed.

Christ suffered (peri) on account of sin, but he suffered (hyper) in the stead of sinners. He suffered to make expiation for sin; to put it out of the way, nailing it to his cross, but he suffered in the place of sinners, so that sinners who accept Him as the great atoning sacrifice might never suffer eternally. Nor does this preclude the subsidiary fact that in suffering in our stead Christ suffered in our behalf, leaving us an example that we should follow in his steps. The greater includes the less; but his sufferings were more, infinitely more, than an example of sublime self-abnegation the moral potency of which was to regenerate humanity by inspiring it to emulate His magnanimous altruism. Though the loftiest type of humanity within the reach of human thought (as Renan somewhere writes) Jesus could never have saved guilty and helpless sin-

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- Mrs. E. Hewitt, Rev. D. B. Purinton,
- Mrs. Kate Hankey, Rev. Ray Palmer,
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ners, if He had been only this.

The use of hyper with the concrete is the prevailing usage. In this same Epistle 2:21, Peter writes: Christ also suffered for (hyper) us. And Paul to Titus (2:14): Our Savior Jesus Christ gave himself for (hyper) us. And in Romans 5:6: Christ died for (hyper) the ungodly. In the following verse hyper occurs twice. And then in verse 8: While we were yet sinners Christ died for (hyper) us.

The Great Teacher himself says: I am the good shepherd; the good shepherd gives his life for (hyper) the sheep. Then again a little farther on: As the Father knoweth me, even so know I the Father; and I lay down my life for (hyper) the sheep.

Could we desire greater fulness and variety of assertion on any matter of human interest! Just catalogue, so to speak, these expressions and see the unity of thought in the diversity of statement of this vicarious fact:

- Christ suffered for us;
  - Christ died for us;
  - Christ gave himself for us;
  - Christ gave his life for us;
  - Christ laid down his life for us.
- If these passages of God's word (to say now nothing of others wherein the hyper construction occurs) do not convey the idea of vicarious sacrifice, then the Greek language, so rich in distinctive expression, is incapable of expressing it.

Where no reference is made to Christ's expiatory sacrifice, the

language of the New Testament shows clearly that hyper means "in place of." To Philemon Paul writes: "I would have retained Onesimus with me that in thy stead (hyper) he might have ministered to me while I am in bonds for Christ." One who can read, or who can hear this verse read, must readily see that Paul's retention of the slave Onesimus would have been as a substitute for his master Philemon.

Nor peace, nor rest, my soul can find,  
Till thy dear cross I see;  
Till there in humble faith I cry,  
"The Savior died for me."

### DEAR RECORDER:

On Sunday the 28th inst. the Sunday school of Buck Creek Baptist church at Finchville, Ky., held a special session for the benefit of the Baptist Orphans' Home. The large audience present indicated the deep interest the membership have in the Baptist Orphans' Home. On the whole the meeting left a favorable impression on the minds and hearts of all present. The practical results were: cash contributions by the little children and the congregation, \$10.40; a number of small boxes by the little children and a large box containing fifty-seven chickens. The brief talk of Rev. B. F. Hangerford on missions, founded on the saying of Christ (Mark 14:7), caused each one to feel that it was not only a duty, but a privilege also, to help the worthy poor and needy so far as the occasion demands and their ability permits. So may it ever be. PAUL ALLEN.