

# WESTERN RECORDER

Faith, Hope and Love, these three.

YEAR

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Rev. James R. Aitkin, a Baptist minister in Scotland, applied to a Presbyterian for admission into their ministry. He explained as the reason that he attended the services and Sunday school of a Presbyterian church in his boyhood. One of the Presbyterians opposed receiving him saying that "some of us who have followed the careers of Baptist and Independent ministers who had been admitted into our church must say they had not proved a great success."

"The maxim 'a little learning is a dangerous thing,' like many maxims, is one that misses the whole real point. A little learning is never dangerous except to a little learner. But he is never so dangerous as when he is a little learner with a great deal of learning, like Haeckel, for instance."—*Chesterton.*

Dr. Strong, President of Rochester Theological Seminary, is quoted by the *Watchman* as summing up his monism in these words: "There is but one substance—God." Then the devil is a part of God, a sort of cancer as it were on our God. Dr. Strong says "God is an eternal sufferer on account of sin." How can Christians be perfectly happy in Heaven when they know that a part of God is suffering in hell?

Rev. T. W. Medhurst, of Cardiff, has ended his fiftieth year in the pastorate. He was Spurgeon's first pupil in the Pastor's College and for some time the only one. Mr. Medhurst was born in the same year as Spurgeon, and began his career as a minister the day after Thomas Spurgeon was born.

At the meeting of the Leicester Baptist Union a scheme was introduced for uniting Baptists and Congregationalists. Dr. F. W. Meyer, who is a Congregational pastor and at the same time President of the Baptist Union, was at the meeting and naturally approved the scheme. No wonder the Spurgeons and the Strict Baptists of England will have nothing to do with the Baptist Union. Will the time ever come when the Southern Baptist Convention will elect a Methodist pastor as its President?

When Mr. Samuel Lewis, of London, died he left large legacies to charity to be paid at his wife's death. She has now died and \$5,000,000 are distributed—\$2,000,000 are to be used in healthful dwellings for the poor, \$1,250,000 goes to the King's Hospital, and very many smaller sums to various charities.

A stiff upper lip doesn't amount to anything when attached to a limber under jaw.

## A NOTABLE BAPTIST DOCUMENT.

BY A. L. VAIL.

The Circular Letter of the Philadelphia Association in 1801 is a notable Baptist document. It seems not to have been so recognized, at least within my observation; but that it deserves such recognition can hardly fail to be perceived by any one who carefully considers it in itself and in its connections. It sets forth with distinct ability some thoughts of profound and permanent significance which, so far as I know, had never before been promulgated in America, or elsewhere perhaps, touching the relation of this nation and the Baptist denomination to the dissemination of the gospel throughout the earth. In this aspect of it our attention is now directed to it.

Its author was James Ewing, pastor of the Baptist church at Hopewell, N. J. He first appears in the records of the Association in 1796, succeeding Oliver Hart in that pastorate, where he continued till 1804. The next year he was in the church but not pastor, and he died May 17, 1806, aged fifty-two years. His last sermon was at the funeral of a young man in Hopewell, on which occasion illness was contracted that terminated fatally. He is called in one memorial notice "a truly valuable man," and in another "our beloved brother." How far the letter was original with him may be questioned, with the present familiar to the leaders of the Association. We recall that that body was seven years advanced in the advocacy of missions to the heathen in the east through the English Baptist Society, and that many of its constituents were watching the worldwide mission movement with eager and intelligent interest.

This letter was sent forth five years before the haystack prayer meeting of the students in Williams College, seven before they organized secretly and began their cautious advocacy of an eastern mission, nine before the founding of the American Board and thirteen before the Baptist General Convention for Foreign Missions. In times of beginnings dates are arguments, and these dates are mentioned because they constitute an argument for the extraordinary character of this letter. Now we come to the letter itself.

It indicates its purpose partly in the sentence, "We have entered upon a new century; and while it is yet the morning of it, let us take a view of some of the works of God in the last." This backward view relates to the establishment of religious freedom in connection with our national origin; and about the same time the opening of the nations to the diffusion of the gospel, primarily under the state-church system of Europe, which in its very nature cannot carry a pure gospel to the heathen; for which, however, America provides a fit basis; and then all this is gathered up and to it is added the Baptist significance of the situation, in this paragraph, "Many endeavors to Christianize the heathen have proved abortive, owing to collateral attempts of the societies which sent the missionaries to gain political power and exaltation thereby. But the order of our churches having never been derived from the wisdom or policy of man; not being framed according to the model of any body politic, we cannot, in any consistency therewith, have such views in sending or supporting the gospel where it is not; and so, humanly speaking, are more likely to be successful in it. This consideration, over

and above those commonly urged, calls upon us as a people, to exert ourselves in the great and important work."

Next it notices briefly the success of the English Baptists in India and of the American Baptists in western New York among the Indians; "which may operate as a stimulus upon us to be found in like exertions, hoping the Lord is about to come in his kingdom." This is followed by congratulations that we live when and where we do, and the exclamation, "How safe is the church in his hand! How immovable! when unconnected with national governments, she rests alone on him as her firm foundation;" thus coming to the application that while we are not called to martyrdom, we are "loudly" called to the duties of this situation, that is, "to cleanse our hands from seeking worldly honor, as connected with the affairs, offices or prosperity of the church of Christ, and exert ourselves in sending the gospel where the Lord may farther open a door for it among the heathen."

The direction of thought thus acquired proceeds immediately in these words, "We hope better things of you than to suppose you are negligent in prayer for the coming of Christ's kingdom; yet we cannot but conclude, from solid grounds, that together with importunity at the throne of grace, pecuniary exertions for the diffusion of the gospel are particularly necessary. We also hope that not only the Lord will incline you to make such exertions; but that all events, that he may raise up persons endowed with missionary qualifications and open a 'great door and effectual' of gospel usefulness before them."

"Difficulties" are next summarized, with this conclusion, "But to be the humble instruments in the Lord's hand of sending that gospel and those pure ordinances which European civil establishments of religion almost shut out or naturally hinder the progress of, to those poor heathen whose hearts the Lord has opened or may open—to be thus the means of benefit to one poor soul, will unspeakably overpay all the exertions you may use, or expense that may accrue."

Does that sound as if the Philadelphia Baptist Association, five years before the haystack, would have been a dangerous place for young men "endowed with missionary qualifications" to have carried their aspiration to go far hence to the heathen? We can only conjecture what would have been the result if in 1801 the Lord had imparted to some youth in that Association the same impulse that he gave to those Congregational students in 1806. Will our Congregational brethren, all of whose excellent work we appreciate, permit us to suggest that possibly those boys who worked so cautiously and effectively on them from 1806 to 1810, were the Lord's answer to the prayers of the Philadelphia Baptists, and others of the same fellowship, from 1801 to 1806? And as I reflect on it the serious significance of this suggestion, and its precise pertinence, increasingly impress me; because prayer goes before action in the campaigns of the kingdom, and connections unseen by men are often open to the eye of God. When those first Congregational missionaries sailed in 1812, the Baptists, although sympathetically interested in them, probably had not the slightest intimation that any of them would ever change his denominational relations; but God knew that the two pre-eminently adapted to Baptist needs in the immediately succeeding years, were then unconsciously on the threshold of such change. When

the report of that change reached America the Baptists were immensely surprised, but God was not at all surprised. It was entirely and exactly in his plan. When he had moved the Baptists to pray for persons qualified to become missionaries to the heathen, had he not intended precisely what occurred? May we not safely affirm that as the two forces unknown to men were in God's thought blended in the transit across the sea, so unseen by men they were blended in the plan of God in the Philadelphia Association and in the larger Baptist prayer, begun before that and thence onward increasing in volume and momentum through the years? How will it do to say that before the Congregationalists gave Judson and Rice to the Baptists, the Baptists gave all those missionaries to the Congregationalists?

Let us turn back to quote another sentence from this letter, seeing it now, in the light of the above reflections, containing in its last clause a meaning that doubtless never occurred to the author, when he wrote, "And although we pretend not to know with certainty when 'the earth shall be full of the knowledge of the Lord,' yet the events of Divine Providence within the last twenty-five or thirty years are incentives to adore the 'Head over all things to the church' that He, ever mindful of his purpose, is at least beginning to bring about predicted events in ways declarative of his wisdom and care, securing the glory to himself by using unexpected means."

Professor James, of the Northwestern University, has made a contribution to the "prayer meeting literature." He suggests a remedy for dull, quiet, lifeless prayer-meetings. He proposes that these meetings be enlivened by college yells. "The cheer of the rooster always has a moral effect. Things would be stirred up. Why should not this effect obtain in a prayer meeting?" he strenuously asks. The *Baltimore Sun* thus effectually and appropriately characterizes his deliverances:

"Let all things, wrote the Apostle Paul, be done decently and in order. 'The Lord is in His Holy Temple; let all the earth keep silence before Him.' That was the spirit in which, according to an Old Testament writer, the worshipper should approach the Deity. These restraints evidently weary the Chicago professor. Old things have passed away; the new order brings with it a spirit of mirth and gaiety. Prayer must be divested of all solemnity. On with the dance; let joy be unconfined! Away with dull care! The Apostle who urged decency and order, the Old Testament writer who believed in reverence and silence, were doubtless wise in their day and generation. But the present age demands action, audacity, rich, warm color! Worship must be strenuous. Bring in the college yellers and glee clubs and rouse the sluggish blood of churchgoers."—*Baptist Commonwealth.*

In view of our multiplicity of reading is there not a danger of dulling the keen edge of the intellect? There is an injudicious grinding which turns the sharp edge and makes it worse than it was before. It is not the amount of books that we read, but the use that we make of them that helps.

A Methodist missionary in the Ilocano province, Luzon, reports his two years' work. The first year he had no converts, the second year the number averaged 20 a week. In one town he has a church of 300. This is most encouraging.

## A PECULIAR WISH IN A PERSONAL LETTER.

BY JOHN R. CHILES.

One of the greatest accomplishments is to be able to write an interesting letter. It has been said that "paper is a non-conductor," but where is there a person who has not received messages of cheer and inspiration which have come many miles through the mail? Some pastors when away from their fields of labor take the method of the Apostles Paul and John and write letters to the members of their flock. These often do as much good as the same number of pastoral visits. Many devout people write letters to the unsaved and urge upon them the claims of the Redeemer. Numbers have thus been led into the blessings and joys of religion.

The third epistle of John is a splendid example of Christian correspondence. The aged Apostle writes to Gaius, one of his children in the gospel. This convert walked in the truth. On account of this joy the writer's heart overflows, pours out through his pen and floods the pages.

Letters abound more than conversations in wishes for prosperity, temporal or spiritual, or both, to come upon the one addressed. So John indulges in this. The way he formulates it, however, is unusual and sheds splendid light upon the character of the one who sent the letter and the one who was to receive it. "Beloved, I pray (or wish) that in all things thou mayest prosper and be in health even as thy soul prospers." This is a wish for a friend expressed in prayer to the giver of all good. The distinguishing thing in this letter is not that the writer made a wish, but what he wished for his friend and the form which it took coming from the pen of a man who had the mind of the Spirit.

1. There is a wish for temporal blessings: "I pray that in all things thou mightest prosper." In Hebrew phraseology it is expressed as follows: the fig tree should blossom; fruit should be upon the vines; the labor of the olive should not fail; the fields should yield their meat; the flocks should fill the fold and the herd be numerous in the stalls. Our expression of it would be that corn, wheat, cotton, and all products of the earth might grow in abundance, that horses, cattle and all domestic animals and fowls might be produced in large numbers, and that prosperity might thus follow in all lines of business.

The second form of the first part of the wish is "that thou mightest be in health." This means that he might be free from disease, that all bodily organs should fill well their functions, giving him ease from pain, and that he might have the physical buoyancy and joy which come from being perfectly well.

Health and prosperity are desirable things and are good gifts from God. These have usually been found in a larger degree among people where the true God is worshipped, and as it ceased they have decreased. "Wisdom has in her right hand length of days and in her left hand riches and honor."

Jacob laid upon the ground one night with his head upon a stone for a pillow. In a vision he saw a ladder reaching from himself upward and leaning against the open door of the skies. The angels came down and went back. From the top of it the Lord spoke to him: "Behold I am with thee and will keep thee in all places whither thou goest and will bring thee again to this land." Then Jacob answered: "If God will be with me and will keep me in this way that I go and will give me bread to eat and raiment to put on, of all thou givest me I will give the tenth unto thee." Let us look at the fruits which this covenant has borne after a few decades. When Jacob returns his sons and servants are an army in themselves. He stood again at the same spot and declared that as he went out his only asset was the staff which he had in his hand, but now he has great flocks and herds divided into two droves, so that if he should lose one he would still be a rich man in the other.

It is right to pray for health and pros-

perity, both in the houses of God and in the secret places. These blessings ought to produce humility and liberality. It is when fullest of fruit that the trees in our orchards bow their branches lowest toward the ground. So, too, they keep their fruits only till fully ripe and then drop them back upon the bosom of the earth, which in a sense gave them. In the Sermon on the Mount Jesus taught of temporal good for the spiritual man, "Blessed are the meek for they shall inherit the earth."

2. Temporal blessings and spiritual blessings are to unite and form a golden mean—"that thou mightest prosper in all things and be in health even as thy soul prospers." This makes the ideal character in the church, in the home and in society. Industrious, economical, healthy and clean people who are regenerated, pure, consecrated, kind and liberal are the ones who do the most good. They build our churches, support our pastors and fill our mission treasures. The lazy, the stupid, the slothful, the profligate, and the covetous can never be of the largest service anywhere. Manly men and womanly women, are the ones needed, who put religion into their business and business into their religion.

Such things are possible and such persons are like blooming flowers in a desert world. Our late President McKinley was of that type. Of course a man of such high office would be crowded with the business of his nation and with men of state from all over the world to see him about important matters. But he had time for one-half hour every day to sit with his wife in their private room and read from the Bible. A faith which caused him to do that gave his soul triumph in the hour of death. And such songs as "Nearer my God to thee" and "Lead kindly light amid the encircling gloom" came naturally to his lips in the last moments because they had been there so often before.

In the life of Yates the Missionary is given a splendid example of the union of business and religion and the success of it even in a heathen land. Deacon Wang of Shanghai was converted 25 years before the letter copied in the book was written. At first he was in doubt as to whether he could make a living and close his retail rice shop on Sunday. But he let his customers know that if they would eat his rice on Sunday they must buy it on Saturday. His trade even enlarged because he was so reliable. He soon became a wholesale merchant. When fleets of rice boats arrived they went first to him to get quotations about the market. If they happened to arrive on Sunday they tied up and waited till Monday. Early Monday morning he was supplied with rice if he wanted it, and if not, they received the rates for the several grades of rice and went their way. "Bodily exercise profitable for a little while, but godliness is profitable unto all things having promise of the life that now is and of that which is to come." Our Lord prayed not that we should be taken out of the world, but that we should be kept from the evil.

3. In this wish superiority was given to the spiritual. That was the standard of measurement for all blessings.

Jesus said: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." By "these things" are meant food and raiment and growth of body about which he had been speaking. He tells us to make first things first.

He said also: "If any man cometh unto me and hateth not his own father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple." The person who joins a certain church to keep the family from being divided is showing a spirit that will make an eternal division in the family. Nothing has done so much to cause us to love parents and companions and children as the religion of our Lord, but compared to the supreme affection we are to have for Him this love is to look like hatred.

The story is told of a general to whom a sword was presented. The sheath was covered with inscriptions and engravings

and flowers inwrought with gold. He appreciated those things but pulled out the blade and said: this is what the warrior cares for most and wants it to be as nearly perfect as possible. So while we may well wish for and pray for health and temporal prosperity, the soul should go beyond all in its prosperity.

Jonesboro, Tenn.

## BRAVE ONESIPHORUS—A TALK FOR THE TIMES.

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

In these days when there is so much worship of the "golden calf" in society (sometimes, too, in churches), and so many are ready to barter principles for popularity, it is well to put eye on that noble piece of manhood Onesiphorus. Who was he? There is but a single mention of him in the New Testament, but that ought to make him immortal. Paul, in the last epistle that he ever wrote, says to Timothy, "The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me and was not ashamed of my chain." Yes, and we may all say "Amen" to that benediction. We know but little of this Ephesian brother, but that little makes us wish to know more, and that he had more successors in our times. He belong to that most ancient order of true manhood. He was a faithful friend in all weathers. He looked above appearances, and when he saw the superscription of Jesus Christ on a man, he honored that man for Christ's sake.

How grateful is the recollection of him by the old war-worn Apostle! He says that Onesiphorus "oft refreshed" him. Unlike too many people who turn their backs on an old friend when he is in trouble, this noble Ephesian draws all the closer to Paul on account of his troubles. When he arrives in Rome he searches Paul out, and finds him a prisoner! "No man stood with him; the timid and the time serving seem to have deserted him and left him in the lion's paw. There he is—Nero's captive, but Christ's freedman. There he is—with an iron chain on that arm that had been lifted above the Hill of Mars, and awed the philosophers of the Violet City into silence—that arm that made Felix tremble and from which the viper fell off harmless into the fire at Melita. That old scarred and weather-beaten body is in Nero's guardhouse. And thither comes Onesiphorus with the refreshment of his fervid sympathy. There is a wonderful deal of Gospel often in a hand-grip; and Onesiphorus does not draw back when he discovers a manacle on Paul's arm. He is not ashamed of the chain. He counts that chain a badge of glory—a decoration, and the livery of his once persecuted and crucified Master. As Napoleon hung the grand cross of the Legion of Honor on the breasts of those who had fought the most bravely, so Nero had unwittingly put great distinction on the heroic apostle when he bound that chain upon his limbs. He would not have taken so much pains to tie up a coward. A popularity-hunting preacher is generally safe in "king's houses;" but when John Baptist's tongue tells plain truth it is soon silenced in the "charger." The Martin Luthers find their meed in Wartburg Castles, and the Latimers and Hoopers find theirs in the crackling flames of the martyr's stake.

It was as a badge of honor, therefore, that Onesiphorus greeted the Apostle's chain. It spoke of bold constancy to Christ, and it clanked out a noble eulogy as Paul drew it over the prison floor. Onesiphorus was not ashamed to be counted as the loving friend of the man whom the rich in Rome despised, and the bloody tyrant of Rome, and his licentious courtiers, hated. Appearances were against the old friendless prisoner, but Onesiphorus looked behind and beneath appearances at the man himself. Paul in poverty, Paul under the ban of power, Paul unpopular and odious in the public eye, was as dear to Onesiphorus as if he rode in the second chariot of the empire; nay, more so. And to all of us poverty should be honorable when it is preferred to knavery or compromise with wrong. It was honorable to that

patriotic old Pennsylvanian who, under the offer of a British bribe, replied, "I am a poor man, but, poor as I am, King George is not rich enough to buy me." Unpopularity should also be to us a guerdon of praise when it is visited on any man for conscience's sake. John Bunyan, in Bedford jail, is a kingly character than his royal persecutor amid his revelries in White Hall Palace.

Onesiphorus is a lesson to us in these days. Would that there were more of his spirit in the Church of Christ, the spirit that holds men at their true value, the spirit that honors men, without regard to purse or station in society! There ought to be more Christian democracy in our churches, for caste is nowhere so hateful as in the house of God. Offices of trust and honor should be bestowed on those who serve the Master most faithfully, and not on those who keep the finest "turn-out," or who figure in "Society's" Directory. If Onesiphorus were a member of an American church he would not join in hunting a minister down because he preached plain, pungent truth, or took the unpopular side on some great question. What a grand backer he would be to every pastor who fearlessly contends for sound doctrine and clean living, and is not afraid to denounce sinful fashions, self-indulgence, and conformities to the world! It would be almost a token of a revival to hear the honest voice of Onesiphorus in a prayer meeting. Not only would it cheer a good pastor's heart, but it would wake up the sleepers in Zion, and might bring some sham professors to repentance.

I wish that our young people would study that brave old Ephesian a little, and learn not to be the slaves of outside appearances. Our young women would then be more willing to give their hand in marriage to a young man who wore a true Christian heart under a coarse coat than to one who wore fine broadcloth over a coarse character. Our young men would not so often ask, "Will it pay?" or "Will it be popular?" but rather the more vital question, "Will it be right in the sight of God?" That sturdy, conscientious, big-hearted Ephesian who passed by all the fine mansions, and heathen temples, and sinful haunts in Rome, in order to hunt out and "refresh" Christ's old lonesome prisoner in Nero's guardhouse, was a magnificent specimen of godly manhood that I commend to the study and imitation of all my readers. May the Lord multiply in these days the "house of Onesiphorus!"

—Christian Work.

## A PRAYING CHURCH.

Peter had a praying band about him; for ten days the disciples continued in prayer. When the preacher stands as Peter did, surrounded by a praying church, the result is a multitude of converts, steadfastness in church life, self-denial, and gladness. Peter's sermon was born of prayer. A praying church is blessed in many ways. A praying people can not quarrel; strife, malice, back-biting—open springs that feed church quarrels—are dried up by the south wind of prayer. A church on its knees looking to Christ overlooks much. He that studies the stars has no time to criticize his fellows; the telescope that walls in the planet walls out men. A praying people do not oppose the pastor; molten metal easily takes the shape of the mold set for it; hearts united in prayer conform to the pastor's plans, fill up, and give value to his purposes.

"Satan trembles when he sees

The weakest saint upon his knees."

And the—

Pastor trembles when he sees

The saints but seldom on their knees.

For well he knows that, like bits of unmelted metal, they will spoil the pattern and ruin the mold.

The effort to separate morality from religion is like attempting to separate growth from life. One is but the expression of the other.

A philosopher is not one who has grown big in wanting what he cannot have, but one who has grown beyond fussing about it.

THE STATE OF RELIGION.

At the One Hundred and Twenty-third Anniversary of the Woodstock, Vermont, Baptist Association, held at Grafton, Vt., September 12th and 13th, the following report on the "State of Religion" was made by the writer, who was chairman of the committee:

Had the Apostle Jude's injunction made to Jewish Christians and possibly all believers in Christ, to "earnestly contend for the faith once delivered to the saints" received the attention it should, it would not be a difficult matter to report on the state of religion as we find it among us at the present day; but with the state of affairs which prevails to an alarming degree among our churches, especially in the North, and to an extent within our theological seminaries, where, under the pretext of giving larger scope to the study of the Word of God, old established doctrines to which our fathers held and which were the foundation of the growth and perpetuity of our peculiar belief as Baptists, we find ourselves at a loss as to how to come to a tangible conclusion respecting the true state of religion among us.

If all was as might be made to seem, the fog would, though it make things a little hazy at first, rise and give place to clearer visions of the longed for condition, that we might without hesitation gratify the desires of such as would know the actual circumstances as they exist.

It is well known that the real condition of an edifice cannot be arrived at independently of a correct knowledge of the foundation upon which it rests. If that is secure and correct in all its appointments, as to material, workmanship and position, then a minute examination of the carrying forward of the plans of the Architect may be entered into with an assurance that all that it is needful for us to know can be found out. If on the contrary there is a fault in the foundation, whatever our conclusions, nothing reliable can be obtained.

For some cause best known to themselves, the reliability of the Word of God has been questioned; the old doctrine of a vicarious atonement for sin, been belittled; the work of the Holy Spirit in the regeneration of the lost, in great measure set aside; the work of God's creative power in bringing into being our race, made to give place to a fanciful creation of the imagination; the probationary state of man made to include what is worded as a "larger hope."

In the midst of this babel of strange ideas having followers in a greater or less degree almost everywhere we are asked to give a report on the state of religion.

It is true that we profess to believe in regeneration, but at the same time it is freely taught from our pulpits and platforms that the real doctrine of total depravity has become obsolete, that through Christian instruction and example children unconsciously pass from a state of nature into that of grace and consequently are destitute of a knowledge of sin and have no need for repentance.

It was once my fortune to have in my congregation a young lady of some twenty odd years of age, who came to me with the plaint, that while she was desirous of repenting of sin and receiving Christ into her heart, she could not bring herself to it as she had no knowledge of the time when she did not love Jesus. A neighboring pastor of the Presbyterian church to whom she also went, told her of the deep religious feeling which filled her mother's heart (now dead) when she was born and assured her that she was regenerated before her birth. This was satisfactory to the young lady and she was received into the Presbyterian church.

The Word of God declares by the mouth of the psalmist that from the crown of our heads to the soles of our feet there is no goodness in us; that in sin did our mothers conceive us; the New Testament, by Paul, declares that we must be created anew in Christ Jesus; and Jesus declared to Nicodemus, a ruler of the Jews, that we must be born again.

Human nature is the same the world over; all are dead by nature in trespasses and in sins.

While this is the state of affairs now so prevalent among our churches, we are left in the dark as regards the state of religion among us.

As morality is not religion, or profession of godliness religion, and so many are received into our churches because of these, we are at a loss to know how to report.

Says that eminent man of God, Dr. Cuyler: "In spite of the few great meetings of evangelists in some cities, there is a sad lack of conversions over the land. This lamentable falling off in the percentage of conversions during these recent years is proved by the statistical reports of the evangelical denominations. There may be several reasons to account for this painful fact. I am convinced that one reason is that— with happy exceptions—there has been a decline of direct, pointed, faithful and persuasive preaching to the unconverted. Too many discourses are addressed to nobody in particular; preaching to Christians has been relatively overdone and preaching to the impenitent underdone. I do not mean denunciations that only irritate, or mere exhortations that are often a waste of breath. I mean that the preacher should so hold up the ugliness and the doom of sin before the sinners eye, that he should feel his own guiltiness; and so present Jesus Christ that the sinner should flee to him as his only Savior. 'Warn them from me' is God's solemn injunction to every minister; he has therefore no more right to cap Sinai, or to conceal hell, than he has to hide the sin-atoning cross of Calvary. In short, I mean logic set on fire by love.

"Ministers ought to go back to the fountain-head and remember that Jesus Christ 'began to

preach and to say, Repent, for the kingdom of heaven is at hand.' They ought to remember that Peter began his great apostolic campaign by preaching repentance to the unconverted, and Paul 'ceased not to warn, night and day, with tears.'

"They ought to remember that the most successful preachers from Whitefield and Wesley on to Spurgeon and Moody, were men whose chief aim was to awaken the unconverted and to lead them straight to Jesus Christ."

While the heart is filled with the so-called higher criticism, and short cuts to heaven, while the awful truths of God's word, that all out of Christ are, not merely unsaved, but lost, and that there is, there can be no salvation save through repentance of sin and faith in our Lord Jesus Christ, without which they will sink to an eternal and everlasting hell, from whence the smoke of their torment will ascend forever and ever, are withheld there can be little or no faithful work performed which will receive the well done of the Master and be the means through the Holy Spirit of leading the lost to Christ as an Almighty Savior, alone able to save such great sinners as we are by nature from death to life.

When this shall be the trend in which our work is performed, relying alone on the vicarious atonement made on Calvary, and preacher and people shall put away from them the inventions of men and the sophistry of the devil, there will be much to report that will not only cheer the saints of God, but stimulate the elect to greater efforts that the message of salvation may be given to all; in our own communities; in our state in our country, and throughout the world. Until the tide set in in that direction, your committee are not wise enough to give a correct report on the state of religion.

PARLEY D. ROOT.

Springfield, Vt.

**Literary**

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

*All About The Bible.* Sidney Collett. \$1 net. Fleming H. Revell Company, New York and Chicago.

This is a very comprehensive book. It discusses the origin of the Bible, its language, its translation, its canon, its symbols, its inspiration, its alleged errors and contradictions, its plan, its science and its rivals. We know of no other book which covers all this ground. And the work is well done—very well done. The book is a *valde necesse* for the Christian-apologist. It is an admirable volume to place in the hands of the young, especially those who may be affected or in danger of being affected by current heresies. It is a vigorous and decisive defense of the orthodox view of the Bible, and it says with clearness and precision what specially needs to be said to answer current heresies and to guard against them. Then there is much information given about the history and the contents of the Bible.

*Outlines of Biblical History and Literature.* Frank Knight Sanders, Ph.D., D.D., and Henry Thatcher Fowler, Ph.D. With Maps and Charts. \$1.25. Charles Scribner's Sons, New York.

This volume is one of the Historical Series for Bible Students. The standpoint of Dr. Sanders, as is well known from his previous works, is that of what is called "the modern view" of the Bible which splits Isaiah, puts Deuteronomy in the last twenty years of the captivity and Daniel in the second century before Christ. These and the other "results" that go with them are taken for granted, and the kind of Bible we have from that point of view, and with its inspiration reduced to the lowest point, is considered. There is a conspicuous absence of evidence and argument in favor of these "results." They are simply taken for granted, as if they were beyond controversy. Of course this introduces uncertainty into all the topics treated—history, geography, &c. The reader is referred for further information to a great many books, mostly those written from the author's standpoint, and a lengthy bibliography, of the same character, is added.

The book is in four parts—Hebrew History and Literature, Early Jewish History and Literature, Later Jewish History and Literature, Early Christian History and Literature—and it is dedicated to the memory of Dr. Harper.

*The Teaching of Jesus Concerning The Christian Life.* G. P. B. Hallock, D.D. 75 cents. American Tract Society, New York.

Dr. Hallock is a charming writer and here he is at his best. "The Christian life is treated" under the following heads—Its supreme importance, Its beginning, evidences, conflicts, maintenance, joyful experiences, sufferings and trials, obligation of service, and rewards. Then the whole is summed up. It is a capital discussion of practical Christianity, reminding us of Wilberforce. Dr. Hallock writes what is easy to read and hard to forget.

*The Promotion.* John Marvin Dean. 75 cents net. Griffith & Rowland, Philadelphia.

An interesting account of missionary work in the Philippines, especially in connection with the war in those islands. The book is well suited to stimulate missionary zeal. There is some what of the homiletic vein running through the book, but it is none the less effective on that account. It is dedicated to "That Seattle Church which took offerings for home and foreign missions fifteen minutes after organization."

*S. H. Hadley, of Water Street.* J. Wilbur Chapman. \$1.25. Fleming H. Revell Company, New York and Chicago.

The life of Jerry McAuley and the story of the work at Water Street Mission have stirred thousands of Christian hearts. Here the life and character of the successor of Jerry McAuley are portrayed by a loving hand and the story of the Mission continued. S. H. Hadley was a worthy successor to Jerry McAuley, and we hope a fit man to carry on this work under God, will be raised up. Dr. Chapman has responded to a widespread demand in writing this book. It deserves a wide circulation.

*White Blood.* H. M. Wharton, D.D. \$1.25. The Neale Publishing Company, New York and Washington.

This is a setting forth of Southern life before the war, during the war and soon after the war. It tells especially of the period of reconstruction in Virginia, and it follows, somewhat, the lines of Dr. Thomas Dixon's books. It throws light upon the Negro problem, and explains the attitude of the white people of the South in general, particularly of those in Virginia. Dr. Wharton beside being born and reared in the South, has spent much of his life in successful evangelistic work in the South, and so he has had the best opportunity to know the real conditions, and hence he furnishes his facts at first hand. He does not allow the fact that he is a preacher to prevent his telling things as he saw them; though profanity and drinking, &c., be involved. The book abounds in stirring incidents. Its purpose is to show that the whites must rule.

*As It Is In Heaven.* By One Of The Redeemed. \$1.25. P. W. Zeigler & Co., Philadelphia.

A picture of Heaven, partly fancy, partly aspiration and partly Scripture. The author opens his (or her) eyes in Heaven and describes what is there to be seen and heard. It is an interesting picture and many beautiful sentiments find expression. It is really a book of devotion and meditation.

*A New Appraisal of Christian Science.* John Dunn Burrell. 50 cts. net. Funk & Wagnalls, New York.

After telling about Mrs. Eddy, the author discusses the leading features of Christian Science (1) and closes as follows:

"Looking over the voluminous contributions of Christian Science to religious literature, one can not but be impressed with its extraordinary defects; its essential misunderstanding of the thought of the world which it assumes to supplement, its ignorance of all that modern culture stands for, its infantile logic, its slippery casuistry. It is incredible that anybody should believe in the survival, much more the ultimate universality, of a system which affronts intelligence so deeply at almost every point, for there is at its root an essential denial of God in its refusal to recognize Him in His works, and perhaps an even more radical denial of Him in its refusal to recognize Him in the age-long thinking of humanity."

The little vest-pocket Sunday School lesson help, *Gist of the Lessons, 1907*, is at hand. Each year shows a greatly increasing interest in this, one of the most useful helps to the Sunday School lesson, remarkably compact, practical and withal spiritual. It has proven a great boon to busy teachers and scholars, and to many it has become a book well nigh indispensable. It is surprising how much can be compressed into such a small space. The full text of each lesson is given and explanatory notes are packed into the smallest possible space. Bound in an attractive leather cover, easily carried in the vest-pocket, and costing but 25c. Published by Fleming H. Revell Company, New York and Chicago.

*The Silver Maple.* By Marian Keith, author of "Duncan Polite." Chicago: Fleming H. Revell Company.

This is a well written story of Upper Canada in a small town settled by the Scotch. They kept up their clans and their feuds. The fighting MacDonalds were as ready to pray and to fight here as they had been in Scotland. The head of the clan was a man of piety who always repented deeply when the MacDonald blood led him to blows. His wife was a lovely character and her wisdom was shown in her rearing of her orphan grandson. What the influence of his grandmother and his teacher made of the boy is told in an interesting way.

*Why the Robin's Breast is Red.* By Emma Gelli- brand, author of *J. Cole*. Chicago and New York: Fleming H. Revell Co.

This is a dainty little book, beautifully decorated by M. Lewis. It is the sad story of Jenny Wren. Mrs. Wren, her mother, married her to old Mr. Bull Finch because he was rich and had promised to help the Wren family. He was brutal and selfish while he lived. Afterwards Jenny loved the Robin and saved his life from the cat. And he behaved with heartless selfishness. If the fable teaches a moral it reflects severely on the sterner sex. How sadly she died, and how the Robin's breast came to be red can be learned

from the story.

*The Court of Pilate.* A Story of Jerusalem in the Days of Christ. By Roe R. Hobbs. Illustrated by S. Di Franco. \$1.50. R. F. Ferns & Co., 18 East 17th St., New York.

This is a story of love and intrigue in the court of Pilate, presenting an intimate picture of the procurator and the sensuous life of his household. The plots of the high priests of Israel against Rome, and the contemptuous attitude of the Roman soldiers toward "Jew dogs" are sharply depicted. A characteristic picture of the times is presented when the Roman cohorts, bearing the hated ensign of Caesar, force their way through the Jewish rabble. The love tale, its plots and counterplots, is wrought around the figures of a sensuous, unscrupulous Roman woman of the palace; her rival, a pure and beautiful Jewess, devoted to her religion; and Cestus, the second centurion of the guards. The action of the story is fierce and rapid.

All who read *St. Cuthbert's* and these are very many, have enjoyed it greatly and have thanked Ralph Connor for having persuaded its author, Robert E. Knowles, to write. And all who read *St. Cuthbert's* will welcome "The Undertow" by the same author.

Have you never seen a strong swimmer, with set face and stiffening muscles, fight for his life with the terrible grip of the undertow—and conquer—only to fall limp and almost lifeless on the sand, just strength enough left to answer back a smile to the face that looks so anxiously into his? So Stephen fought—fought in the old home, in classic Edinburgh, in London's maelstrom, in the city church, always with his ever present arch enemy, self, and won, won. His story is that of many, told with fervor and pathos, the sympathy that helps, not the scorn that scorches.

Mr. Knowles has the born story teller's gift of making the commonplace of life appear in their real magnitude and meaning. It is a big theme, handled with mastery skill and in spite of a severe probing of our common weakness its aftermath is sweet.

Published by Fleming H. Revell Co., Chicago and New York.

TOO MUCH UNION.

"Congregationalists—Who They Are and What They Do," is the title of a small volume (eighty pages) compiled by Theodore P. Prudden, and published by The Pilgrim Press, Boston. It is in the form of questions and answers, and is packed full of facts and statements which cover the ground very thoroughly. The Congregationalists have been a great people, and while they are not holding to the faith of their fathers with any marked tenacity, they are doing a good deal of good work still, both at home and abroad. It is interesting to note what is said in answer to the question:

"What was the Plan of Union?" "It was a plan by which Congregationalists and Presbyterians, with sincere desire to sink denominational issues, agreed to work together in home and foreign missionary fields, and did work from 1801 to 1852."

"What was the result?" "The result was that while two-thirds of the money and a majority of the missionaries came from Congregationalists, two-thirds of the churches became Presbyterian. Congregational strength, polity and influence were sacrificed in a most patriotic and unsectarian, but, as far as its own denominational future was concerned, short-sighted manner. . . . The Presbyterian Church became strong in New York, Ohio, Michigan and Illinois, while the Congregational churches were comparatively few, because for fifty years the Congregationalists not only did not seek the growth of their own denomination, but put their strength into the building up of another denomination. Hence a large part of their greatest work for the nation stands without credit to themselves, and is even credited to others."

"What caused the plan to be given up?" (1) The withdrawal of the Old-School Presbyterians in 1837. (2) The awakening of the Congregationalists into denominational consciousness, in 1852, when it was seen: (a) That though they were furnishing 81 per cent of the funds, and the Presbyterians 19 per cent, yet the Congregationalists had few more churches in New York and Ohio than had been founded by missionaries of Connecticut and Massachusetts, thirty years before; (b) That Congregational churches were as well suited to the West as they were to Massachusetts and Connecticut; and (c) That the unsectarian Congregationalists of New England had been, as one historian said, "the Lord's silly people."

Perhaps there is, in these paragraphs, something which it would be well for Baptists to consider when they are tempted to merge their interests with those of some other denomination, and say "A confederacy" to those whom the Lord has not commanded to say "A confederacy." "Union" has come to be a beautiful word, in the estimation of some people; but it is well always to consider whether it is really and truly of the Lord, or of men.—*Journal and Messenger.*

One would soon cut down a tree if the apples on it were as hard and sour in November as in early spring. Just so should your character be ripening and sweetening as you grow older. But how many trees there are in the Lord's garden whose fruit is as acid as it was years ago!—*Wellspring.*

Though I can not measure the sun, I can enjoy the sunlight.—*Joseph Parker.*



**I SHIP DIRECT**



From Factory On Approval

My new 64 page book will convince you that I can  
**SAVE YOU \$10 TO \$20**  
 I have sold 20,000 high-class steel ranges. Your money refunded after SIX MONTHS TRIAL IF CLAPP'S IDEAL STEEL RANGE does not prove in every way better than others. My superior location on Lake Erie where iron, steel, coal, freights and skilled labor are cheapest and best, enables me to furnish a TOP NOTCH Steel Range at the price you would pay at home for an ordinary stove. Send for free catalogues of 45 styles and sizes, with or without reservoir, for farm, residence or hotel use.  
**CHESTER D. CLAPP, TOLEDO, OHIO.**

vote cast in the Convention since 1900.

Rev. J. M. Gaddy, who has done such valuable service as field secretary, is broken down and could not attend the Convention, greatly to the regret of all.

There was general regret expressed that neither Dr. Harvey nor Dr. Eaton could be at the Convention.

Hon. E. W. Stevens, of Columbia, Mo., President of the S. B. Convention, was present and made a great address, which met with a hearty reception.

Rev. A. E. Reimer, pastor at Rockdale, Texas, while in attendance upon the Convention, had the great misfortune to fall down the elevator shaft in the Metropole Hotel and break both legs below the knees. He was just leaving the elevator when by some accident he fell. He praises God it is no worse, and so do his brethren who love him.

**OKLAHOMA CONVENTION.**

On Thursday morning at 10 a. m., November 8th, the Oklahoma Baptist State Convention convened in the First M. E. church, and the Indian Territory Baptist General Convention convened at the same hour at the First Baptist church. Each Convention, in regular order, closed up their work and on Thursday night each body voted unanimously to consolidate the two Conventions. Proper committees were appointed by each body to arrange for the first temporary organization. The Indian Territory Convention marched two abreast until they met the Oklahoma Convention. Then the Presidents of the two Conventions fell in together, followed by the Corresponding Secretaries, and likewise each messenger of the Convention of Oklahoma marched beside a messenger of the Indian Territory Convention, where they took up their march for the Becker Theater.

M. D. Early, of Blackwell, chairman of the Committee on Arrangement, called the house to order and, after a devotional service conducted by A. N. Hall, D.D., pastor at Muskogee, the two former presidents of the old Conventions, E. D. Cameron, of Indian Territory, and J. A. Scott of Oklahoma, were jointly made chairmen of the temporary organization of the new Convention, and W. P. Blake, Secretary of Indian Territory, and L. W. Marks, Secretary of the Oklahoma Convention, were jointly elected temporary Secre-

taries of the new Convention. A committee of ten equally selected from the two old bodies were appointed to draft a constitution. While this committee was preparing its report addresses were made by T. B. Ray and Prof. W. J. McGlothlin of the Southern Baptist Theological Seminary, and to this address came a happy response in the form of cash and pledges to the amount of \$312 for the Students' Fund.

The Committee on Constitution reported during the night session Friday, which was immediately adopted without change, whereupon J. A. Scott, the former president of the old Oklahoma Convention was unanimously elected president of Convention; E. D. Cameron and A. G. Wooldrum, vice-presidents; W. P. Blake, secretary; Dr. A. G. Caldwell, of Tecumseh, auditor, and J. C. Staleup, of South McAlistier, was unanimously elected corresponding secretary and superintendent of missions. He was the former secretary of Indian Territory Convention. Hon. C. W. Brewer, the former secretary of missions, was elected chairman of the new State Executive Mission Board.

After the permanent organization the Orphans' Home came on for consideration, and after short speeches by J. A. Scott and others, J. H. Bennett, of Chickasha, chairman of the Orphans' Home Board, took a collection amounting in cash and pledges to \$1,800. We are now building a Home in Oklahoma City to cost \$15,000. This is one of the greatest Conventions the writer ever attended for unity, spiritual enthusiasm and work.

The work was planned for next year on a basis of \$28,000. There were 4,200 baptisms and over 2,500 additions otherwise during the past year in the two Conventions.

Blackwell College, Bacone Indian University and Cherokee Academy came in for consideration, and an educational commission was elected to in measure look to the correlation of our schools, and good collections were taken for Blackwell College and Bacone. We should be glad to mention all the steps of advancement, men and matters, but space and time forbid.

Other distinguished guests were present who addressed the Convention. That most distinguished layman, E. W. Stephens, President of Southern Baptist Convention, was present and addressed the Convention.

Dr. Love preached a great sermon on Sunday morning at the First Baptist church. This meeting will go down in history as one of the greatest Baptist Conventions of the West. The Convention adjourned Monday 12 m., November 12.

The Woman's Missionary Union Auxiliary to the Convention had a great meeting.

The State Board elected three general missionary evangelists for the year, to wit: Rev. T. C. Carleton, of Muskogee, I. T.; Rev. C. D. Spillman, of Rich Hill, Mo., and J. A. Scott, of Oklahoma City, and Rev. W. P. Blake, superintendent of the Indian work.

May God crown our work in Oklahoma this coming year with greater blessings.

We will meet next year at Ardmore.  
**J. A. SCOTT.**  
 Oklahoma, City.

**DEAR RECORDER:**  
 I have just closed a meeting of two weeks with Bullittsburg church, Boone county. Three were

received for baptism. Mr. Howard, a prominent citizen, seventy-four years old, was converted and baptized. The services were well attended and there was a manifest interest and earnestness upon the part of the membership. The day meetings were spiritual and happy. The visible results were not what we have worked for, hoped for and are praying for, but we have abundant reasons for thanksgiving and praise. We have no means of gauging spiritual results. Eternity alone can reveal what we accomplish along spiritual lines. We are cheered by the sweet promise, "Our labor is not in vain in the Lord." Our prayer is that we "may not grow weary in well doing," believing that "in due season we shall reap if we faint not." The Lord has greatly honored the writer by giving him a noble band of Christians with whom to labor. At the close of the meeting the pastor received a liberal gift. May the Lord reward the generous donors.

Friday, October 26th, Mr. Homer Grant was ordained to the deaconship. He is an esteemed member and gives promise of great usefulness. With love's greeting to all the saints, I am most sincerely yours,  
**C. G. SKILLMAN.**  
 Burlington, Ky.

**PROGRAMME.**

Programme of Ministers' and Members' Meeting of Graves County Association and Western Kentucky Sunday School Institute, to be held on the 18th, 19th and 20th of December, 1906, at Lowes, Ky.:

Introductory sermon—Bro. Riley, of Folsomdale.

What Should a Pastor do Except Preach?—Bro. Holt and J. J. Kesterson.

Must a Church be Sound in Doctrine to be a Gospel Church?—J. W. Caruthers and Era Garnett. Responsibility of Example.—Henry Balance and K. L. Chapman.

To Whom Should the Pastor Direct the Most of His Preaching, to Saint or Sinner?—A. S. Pettie and A. H. Murphy.

The Best Method of Conducting a Prayer Meeting.—Bro. Riley and R. G. Lowe.

The Best Way to Present the Distinctive Doctrines of the Church.—T. B. Rouse and J. M. Burgess.

The Necessity of Emphasizing the Peculiar Doctrines of Baptists.—W. M. Barker and W. F. Lowe.

The Best Way to Manage New Converts.—H. K. Thomas and J. R. Stewart.

**SUNDAY SCHOOL.**

What They are Accomplishing; What They Should Accomplish and How They May Accomplish it.—Bro. Dodds of Fulton and W. H. Beedles.

How to Secure Regular Attendance on the S. S.—J. C. Mullins and Henry Balance.

Who Should Attend the Sunday School and Why?—A. S. Pettie and J. E. Skinner.

To What Extent Should Helps be Used?—T. B. Rouse.

What Should be the Primary Object of a Sunday School?—W. C. Taylor.

Should Any but Baptists Teach in Baptist Sunday Schools?—T. H. Peas.

All brethren notifying us will be met at Viola on the I. C. R. R.  
**J. H. WIMAN.**  
**A. H. HILL.**

When answering advertisements mention this paper.

**THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT.**

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of the Western Recorder May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, many fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and should have attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest because its remarkable curative power has been proven in thousands of the most distressing cases. If you need a medicine, you should have the best. A thorough trial will convince any one.

WILSON, CONN., Feb. 18th, 1906.

DEAR SIR:—  
 "A man could not be in any worse condition than I was with kidney and bladder troubles. I doctored with several good doctors and one physician told me I had Bright's disease and that I would not live over six months. Another told me it was gall stones. I had severe pains in my kidneys all the while, could not stoop over, would be dizzy, could not lie down without someone helped me up; my back was weak and pained me; urine was as thick as cream and it would send me something dreadful. I had to get up many times in the night to urinate.  
 I took Swamp-Root and to day I am a well man and never felt better. All of my troubles have gone and show no signs of returning. I take my oath that Swamp-Root put me where I am to day and I can prove it by acquaintances.  
 Very truly yours,  
**E. H. RAND.**



settling or has a cloudy appearance, it is also evidence that your kidneys and bladder need immediate attention.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cents and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Swamp-Root is not recommended for everything, but it promptly overcomes kidney, liver and bladder troubles, the

**SPECIAL NOTE.**—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women who found Swamp-Root to be just the remedy they needed. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in Louisville WESTERN RECORDER. The genuineness of this offer is guaranteed.

**BAPTISTS IN NEW ORLEANS.**

WALTER M. LEE.

The Baptist pastors of New Orleans recently enjoyed a visit from Dr. W. P. Harvey, of the WESTERN RECORDER, and Dr. B. D. Gray, Secretary of the Home Board. It is needless to say that we were delighted to see them.

The pastors here recognize the fact that New Orleans, with its 100,000 foreign population, is a metropolitan monster of missionary need; and we are always glad for prominent brethren to visit the city, in order that they may renew their acquaintance with the needs of this great center of foreign, as well as domestic, population.

To indicate the cosmopolitan character of the citizens of New Orleans, it is only necessary to state that some of the large banking houses here advertise their capital stock, rates of interest, and surplus in seven languages—English, German, French, Spanish, Italian, Chinese and Japanese. The German population of New Orleans would make a city as large as Lexington, Ky. Her French population would make a city as large as Macon, Ga. The Chinese quarter contains Chinese hotels and restaurants, Chinese bazaars and Chinese opium joints.

The Home Board is placing \$25,000 in New Orleans this year. This is being put into lots, buildings and salaries. But this amount does not begin to supply the needs of the Baptist cause here. There are portions of the city containing

fifteen square miles and many thousands of inhabitants which have no Baptist church within their bounds.

The population of the city numbers 325,000. The area of the city is 196 square miles, second only to New York, in this country. The city is growing by leaps and bounds.

Immigrants are coming to us by the thousands from Italy, Sicily, Hungary and Southern Europe. These hosts of unsaved people need the Baptist gospel. The Home Board will send more missionaries here, if Baptists will only supply the funds.

The Baptist pastors here are pushing the conquest with all their power. With one hand we fight the forces of immorality, lawlessness, worldliness, and intemperance, while with the other we endeavor to lay the foundations of a great superstructure of Biblical Christianity.

Physically New Orleans is built upon an area of quicksand. It is necessary to drive down large piles to the depth of 60 or 80 feet before the modern sky-scraper can be built. It is necessary to go deep in order to find solid foundation. A great under-ground spiritual or religious quicksand also exists. It is composed of worldliness, indifference, commercialism, infidelity, Catholic superstition and an infinite variety of ingredients. New Orleans is, by common consent, sui generis among American cities. We should lay deep foundations for our Baptist work here.

## THE VILLAGE PREACHER.

"More bent to raise the wretched than to rise,  
Still in his duty prompt at every call,  
He watched and wept, he prayed and felt for all;  
And, as a bird each fond endearment tries  
To tempt its new-fledged offspring to the skies,  
He tried each art, reproved each dull delay,  
Allured to brighter worlds, and led the way  
At church, with meek and unaffected grace,  
His looks adorned the venerable place.  
Truth from his lips prevailed with double sway,  
And fools who came to scoff remained to pray.  
The service past, around the pious man,  
With steady zeal, each honest rustic ran;  
E'en children followed with endearing wile,  
And plucked his gown, to see the good man's smile.  
Their welfare pleased him, and their cares distrest;  
To them his heart, his love, his griefs were given,  
But all his serious thoughts had rest in heaven."  
—From "The Deserted Village."

## Our Pulpit

## ENQUIRING OF GOD.

C. H. SPURGEON.

"And it came to pass after this, that David enquired of the Lord, saying, Shall I go up into any of the cities of Judah?"—2 Samuel ii. 1.

You perceive, dear friends, that, although David knew that he was anointed to be king over Israel, yet he would not take a step towards his rightful position without first asking guidance from God; and, moreover, he was not content with a general direction, but wanted to have a particular and special indication as to where he was to go. It was not enough for God to say to him, "Go up," he wants to know precisely to which town of Judah he shall go!

Nor, mark you, was this an exception to David's usual habit. From his youth up, he had been accustomed to ask the Lord's direction in all cases of difficulty. When he fled from Saul, and went to Nob, to Ahimelech the priest, Doeg told Saul that Ahimelech enquired of the Lord for David. It was not enough for David that he had Goliath's sword, he must also have guidance from God.

David was a man who always wanted to see God's finger pointing out the right road, to hear God's voice saying, "This is the way, walk ye in it," and who never seemed to be satisfied unless he could hear the sound of his Master's feet close behind him, or see a clear indication that his Master was just in front of him, or walking by his side.

I. My first remark is, that to enquire of the Lord, and to seek guidance at his hands, is the duty of all Christians.

This may be inferred from God's relationship to them. God is their Father, and they are his children, minors, who have not yet come of age. When a son is of age, it is

respectful, and often very prudent, for him still to consult his experienced sire; but the child still in his minority should venture upon nothing of importance without first going to tell his father; and if that child be beset by many false friends, by those who would mislead and ruin him, it will be his privilege as well as his duty to be often running to his parent, and saying, "Father, what shall I do in this matter?—What is true, and what is not? Show me what thou wouldst have me to do." If God be our Father we are his children; and if we do not consult him surely we are but sorry children. We lose a great blessing, and incur no small guilt if, professing to be the sons and daughters of our Father who is in heaven, we never ask him to direct our way.

We also talk of God as our Shepherd, and an important part of a shepherd's duty is that of guiding his flock. What would you think if, in the East, where the shepherd leads the way, the sheep should all think themselves wise enough to find the road alone? Why, the flocks would soon be broken up, and the pastoral relationship would become a mere farce. If God be your Shepherd, follow him. Often say to him, "Show me the footsteps of the flock." Desire always to hear the Shepherd's voice, for this is the mark of God's sheep: "My sheep hear my voice, and I know them, and they follow me." How can you call God your Shepherd if you do not follow him, and never consult him?

What can be our reason for calling God our Lord if we refuse to consult him? Do not even the heathen always conclude that a god is to be consulted? Though their lying oracles have deluded them, yet have they been right in the idea that the very thought of godhead implied guidance; and shall we turn away from Jehovah who really can guide us? While the heathen look to stocks of wood and stone, shall we confide in human oracles, and neglect to consult God who knoweth all things?

But, dear friends, there is an argument which comes closer home than this. Our own character should teach us the duty of enquiring of the Lord. If you know yourself aright, you know that you are very far from being wise. If I understand myself aright, I was born like the wild asses' colts, with strong passions and much wilfulness, but with no knowledge, or experience, and needing much guidance for the whole of life. What is the experience of the most experienced of men worth. I can conceive that, to the eyes of God, the greatest wisdom of Solomon was the greatest folly, and that the experience of Job was but as the knowledge of a day. One of Job's friends said, "We are but of yesterday, and know nothing;" and when we think we know the most, we generally know the least.

You have probably noticed that good men usually fail just where they think they are strongest, ay, and where they really are strongest. Noah was a preacher of righteousness, yet did he fail in righteousness when his sons saw him in a state of drunkenness. Moses was exceedingly meek, yet did he lose his temper, and say, "Hear now, ye rebels: must we fetch you water out of this rock?" Look, too, at Job, one who excelled in patience, yet he failed in patience. And you and I will find that the devil will carry our hearts by storm, not where we think the walls are weak, or the fortress is disman-

tled, but just where the flag waves defiantly over the strongest and loftiest part of our bastion, for Satan delights to pull down our lofty things, of which we are so proud, just as God loves to pull down the lofty things of sin. See to it then, Christian, since you are so weak, and since you cannot see a day, nor a minute before you, that you often enquire of your God. Methinks, too, your past indiscretions, and the distresses into which your wilfulness has driven you, might teach you henceforth to wait only upon God.

I shall give only one other argument here, because I need not prove what all admit, but what so few practise. The Christian should enquire of his God for his own avowed object in life. We profess, though we do not carry it out as we ought, that we are living for God. Is there a man living who could truly say, with Paul, "For to me to live is Christ?"—I believe there are hundreds and thousands of such men, but I do not believe that anything like one-half of the professing Christians of to-day know what that text really means: "For to me to live is Christ." If they truthfully wrote their own commentaries upon it, many of them would say, "We cannot say that; we never could be so enthusiastic or so fanatical as to say that;" and they would almost as soon give up their profession of Christianity as attempt to carry out that text as it ought to be carried out. Yet this is what we profess; and if we profess to live for God's glory, and for the extension of Christ's kingdom, how can we do it except in God's strength, and how will God give us his strength without also giving us his wisdom with which to use it?

II. Now I come to a second remark, which is this. If Christians ask God to guide them in every-

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It sometimes amazes persons what damage has been done by improper eating, not knowing any better way. A change to Grape-Nuts soon tells the story. Read the famous book, "The Road to Wellville," in pkgs.

thing they do, they ought to see to it that they never do anything about which they cannot ask God's guidance.

This truth comes closely home to some people. For instance, unlawful pleasures are manifestly forbidden to the Christian. Those which the worldling may indulge in without any very great injury to himself are forbidden to the true Christian, because he cannot enquire of the Lord about them. I have heard of people who say that they can go to the theatre, and yet be Christians. Well, now, I should like somebody to write a form of prayer to be used by Christians in theatres, something to this effect: "O Lord, lead me not into temptation, but be pleased to bless the play to-night to my soul's welfare; grant that, if it be thy will that I should die here, I may enter into eternal life, having gone from the pleasures of this life to the pleasures that are to be hereafter!" If I were to write such a prayer as that, you would say, "Oh, that is shocking! It is shocking for anybody even to think of praying there!" Ah, it is shocking—not shocking to think of praying, but shocking to go where you dare not pray! Should a Christian ever be anywhere where he would be ashamed to die?

A Christian knows that he should not go to such places of amusement as worldlings frequent; they may go without any very great mischief, but he may not. He could not feed on the fare that is provided there, for it is not to his taste; and, moreover, he would not go there because he could not expect to have communion with Christ there, and he could not ask God's blessing upon his going there. There are many amusements in the world, and you can always tell which are right and which are wrong by this test. You may do anything upon which you can ask God's blessing; but if you cannot ask God's blessing upon it, have nothing to do with it. If there are any things about which you have any doubt, leave them alone. If you feel in your conscience, that you can expect the Lord's blessing, and maintain communion with Christ in what you do, then you may do it; but if not, it is at your peril that you will do it.

Then, there are unlawful avocations in which Christians must not be engaged. I could not ask the Lord's blessing if I were selling gin and other spirituous liquors all day long. I do not know how some men may feel, but if I had pocketed the fool's pence, I could not pray, "Lord, be pleased to guide me where I shall open the next devil's-house, and set traps to catch poor drinking men." I should expect, if I went to ask God's guidance about that matter, that I should receive a very sharp rebuke from him for having the impudence to ask him about any such thing. There are also other trades and employments which you must not touch, as you know that they are so beset with evil customs that you cannot ask the Lord's blessing upon them. I am sure that man up in the gallery did not ask the Lord to bless him when he was taking his shutters down this morning; and as he could not ask God's blessing upon it, he ought not to have done it. There are some of you here who have your shops open still; your daughter hates the business, but she is chained to the counter now while you are here. How can you come to the house of God, and yet violate the day of God? Have you any conscience, or have you drug-

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ged it to sleep? If you should have your house full of silver and gold gained by such trading as that, it will be a curse to you, and a curse to your children, and to your children's children. It is a curse to have that which has not God's blessing upon it, and ill-gotten gains never can have it. Old Hard-fists cannot ask God's blessing upon his action when he takes his brother by the throat, and cries, "Pay me what thou owest, even to the uttermost farthing." And the man, who grinds down the poor needlewomen who work for him, cannot ask God's blessing; neither can the man, who pays his work-people barely enough to get a crust of bread, spread out his money, and say, "Thank God that he has given me wealth!"—No, the curse of the Almighty rests upon them, and God will one day avenge the blood of those whom they have cruelly put to death that they might increase their ill-gotten gains.

I pray you, members of this

church, and members of Christ's body everywhere, touch nothing upon which you cannot ask God's blessing. The moment you perceive that God cannot be consulted about a thing, turn your back upon it, and say, "Let those who mean to damn their souls do the devil's work; but a Christian must not and will not touch it."

I think this rule may help to guide you through life.—Do nothing upon which you cannot ask God's blessing. Young woman, if you can ask the Lord's blessing upon your contemplated marriage, you may enter upon it. Young man, if you can ask the Lord's blessing upon the taking of that new shop, you may do it. You, who have plenty of business already, and who now give some of your time to God's cause, but who know that, if you take that next shop, you cannot continue to do so, ought not to give up the service of God's house in order to increase your worldly business. I am not always sorry when men do not get on in business as fast as they wish, for I recollect the case of good Jehoshaphat, who "made ships of Tharshish to go to Ophir for gold; but they went not, for they were broken at Ezion-geber;" and a great mercy that they were, for if they had gone, and had brought the gold to the king, I do not know what Jehoshaphat might have done with it. Was it not Mr. Cecil, who, on hearing that one of his friends had come in for a great deal of money, went to sympathize with him, and to pray for him "under the trying circumstances?" Doubtless, the more a man hath, the more is he tempted not to use it rightly; and while it is, in some senses, a high privilege to have wealth, yet it involves such solemn responsibilities that a man should never have it without enquiring of God how he can rightly use it.

Some people say, "Yes, we believe that the Lord's guidance would be a great blessing to us, and that it is our duty to seek it; but how can we get it? There is no priest to whom we can go for direction, and we cannot come to our minister, and say, 'What shall we do?' He is not able to give us the infallible answer we need." Your minister does not wish to do it, for he thinks he is better employed in preaching the gospel to you, and giving you infallible directions concerning your immortal souls. I certainly do not approve of the practice by which some people say they can tell the Lord's will by just opening the Bible, and noticing the first text which catches their eye. I know that Mr. Wesley frequently practiced this plan; but, like some other good men, he had his foibles; and I know that others have imitated him, but I should think myself no more justified in seeking guidance in that way than I should in shuffling a pack of cards;—I could no more expect to be guided by a text of Scripture, picked out in that haphazard style, than by a Norwood gipsy. No, no; we are above all that kind of thing.

How, then, does God guide his people? Well, there are several ways which are very clear, and the first is, God guides them by his Word. I will suppose there is a young woman here who is contemplating marriage, and she wants to know whether it would be right. She turns to her Bible, and she finds this text: "Be ye not unequally yoked together with unbelievers." The young man in question is an unbeliever, so she does not need to turn to any other passage of Scripture, for this one is decisive. If she really wants to

know God's will, here it is; and she could not have it more clearly even if God were to flash it in lightning across the sky, or roll it out in tones of thunder. This is the way plainly marked out for her, and I would that she and all other young Christians—before they ruin their prospects, before they bring upon themselves life-long misery,—would hear the voice of God saying to them, "Be ye not unequally yoked together with unbelievers." The case is as plain as possible. Nobody need be consulted. You need not go to friends, you need not come to me, and ask, "What ought I to do?" If you are disobedient, and are afterwards made miserable, it is nothing more than you ought to expect. I single that case out because it happens to be one that often comes up, especially in a large congregation like the present, with so many in it who are young, and here, I say, God's Word becomes a faithful and unerring guide.

The next guidance is, our own spiritual profit and God's glory. You want to know whether you shall move to such-and-such a town. Well, is there a good Evangelical minister there? Can you hear the Word to profit in that town? If not, unless there are some very strong reasons why you should go there, you ought to remain where your soul can be best profited. A man would often be better off with less earnings where he could hear a faithful minister than with more money in a place where the gospel is not preached. Ask the question, too, "Can I serve God there?" If you cannot, what right have you to go there? If you have to give up a sphere of usefulness, and there is no other sphere open to you, then pause. You will always know which way to go if you have this compass in your hand, for it will always point you to the right pole; and if you use it, you will always be guided to the paths of righteousness.—Can I serve God there? Will my soul be in a more healthy state if I go there?

Then another way of guidance

**COFFEE IMPORTERS**

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There has been much discussion as to Coffee and Postum lately, so much in fact that some of the coffee importers and roasters have taken to type to promote the sale of their wares and check if possible the rapid growth of the use of Postum Food Coffee.

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is by the leadings of divine providence. This is nothing like so clear as the rules I have already given you, because, when you want to do a thing, you can always find a providence which seems to be in favour of it. It is remarkable how many ministers leave salaries of 200 lbs. a year, in places where they might still have been comfortable and useful, to go where they would get 250 lbs. a year, and they have said it was a providence; and it is equally remarkable how very few of them ever move from 250 lbs. to 200 lbs. I have but little faith in "providence" of this sort; I believe in divine providence, but I do not always believe in what people speak of as providence. They say, "There is such-and-such a thing; I know it is not quite right, but I would like to have it; and then, you see, there is so-and-so, and so-and-so, and so-and-so, and—it looks quite like a providence." Nonsense! God's providence never permits you to do wrong; but when you wish to act for the glory of God, a path cleared before you and an open door will help you to feel you are being faithfully led by the providence and the Word of God, and by his Spirit in your heart.

Sometimes, too, but rarely, God guides us by very vivid impressions. I have seen so much of people who have been impressed this way, and that way, and the other way, that I do not believe in impressions except in certain cases. I was once in conversion with two friends, one of whom was guided by his judgment, while the other was swayed by impressions, and I could not help noting that the man who was guided by impressions was, as such people always will be, "unstable as water." If I am impressed in one way one day, I may be impressed in another way the next day, so impressions are unreliable guides. There was a young man, who was impressed with the idea that he ought to preach for me one Lord's day; but as I was not impressed to let him do so, it stood over, and probably will continue to stand over for some little time. He had no gifts of speech, but he thought his impression was quite sufficient. When I receive a similar impression, the revelation will be a proper one, and you will have the pleasure of listening to his voice, but certainly not before that.

And now, to close, let me say that, when we have received counsel from God about anything, let us act according to it.

If you go and ask God about anything, do not, as some people do when they consult their minister, make up your mind beforehand as to what you will do; but having consulted your God, and learned what is his will, mind that you do it. If all the devils in hell stand in your way, mind that you do it. If friends oppose, and foes assail you, still do it. There may be a point on which I differ from you, but I shall do what I believe is right, and shall not hesitate, whoever may oppose. When God moves us, we are not to be turned aside by any man's word, or by a thousand men's words. If once we have "Thus saith the Lord" we must and will go on, over the mountains and through the seas if God so wills it.

Whenever any of you have anything to do which you know is right, do it. After you have enquired of God, do not stop to consult friends, but go about and do it. Take your sling and your stone, and, in God's name, sling the stone into the giant's forehead, and, like David, come back victorious; for that shall be your best answer to



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those who would persuade you not to do it. Never ask God to guide you, and then, when he says, "This is the way," stand still, and say, "That way is too hard, too stern, too difficult, I will not walk in it." Go forward; for, if hell itself were before you, God would divide it even as he divided the Red Sea for his ancient people. Only have faith in God, for "all things are possible to him that believeth."

There is one short message that God gives for guidance to every one of us, and more especially to you who are not converted. It is this, "Seek ye my face." This very moment, "Believe on the Lord Jesus Christ, and thou shalt be saved," for "now is the accepted time; behold, now is the day of salvation." When you have taken God's advice concerning your poor soul's eternal welfare; when you have believed in Jesus to the salvation of your soul; then go to him about your temporal concerns, and about everything, and you will then be able to say, with the psalm-

ist, "Thou shalt guide me with thy counsel, and afterward receive me to glory."

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The successful church prays down every rising difficulty.

## Editorial

Dr. J. W. McGarvey honors us with an elaborate reply to our comments on his review of Dr. Frost's book. We showed that Dr. McGarvey's position logically teaches the perdition of the Pedobaptists, whom he and we regard as unbaptized. He replies, among other things: "A Baptist of the class to which the editor of the RECORDER belongs ought to be aware, and doubtless is, that his position is exposed to a strong *argumentum ad hominem* in reply. What does he do with these same pedobaptists? He says they are regenerated; once in grace they are always in grace; they are certain of heaven; and yet he will not permit them to sit down with him at the Lord's table."

This is not a valid *argumentum ad hominem*, and it entirely misses the point. Dr. McGarvey says to us "you are another," when we are not "another" at all. We do not invite Pedobaptists to the Lord's table without baptism, simply because they lack that Scriptural prerequisite. We do admit they are saved, because they have complied with the conditions of salvation. Conditions of salvation are not identical with conditions of coming to the Lord's table, and we refuse to admit many to the table whom we rejoice to believe are saved. Infants dying in infancy are saved, and yet even Pedobaptists do not admit infants to the Lord's table. Where is the *argumentum ad hominem*? No, Doctor, we are not "another."

Then Dr. McGarvey goes on to say: "If it [that baptism is in order to the remission of sins.—Ed.] is taught in the Scriptures, the consequences of disregarding it, however, disastrous and eternal they may be, is a matter for which the Lord is responsible, and not the church that enforces his teaching." Certainly, that is true. If the Bible teaches that baptism is a condition of forgiveness, then that is exactly the way the Lord has made it, and he who attempts to make any other way is contradicting the Lord. Hence those who believe baptism is a condition of the forgiveness of sins, must believe in the eternal perdition of all who die unbaptized.

But Dr. McGarvey seeks to escape this conclusion. He says: "In requiring of penitent sinners baptism for the remission of their sins, and promising it to them on that condition, Christ has bound the sinner, so that he cannot claim the promise without the condition, but he has not bound himself to never grant forgiveness to others. He has bound himself to go as far as his promise, but he has not bound himself to go no further. He can consistently, and he certainly will, extend pardon to all whom he regards as fit recipients of it, no matter what they have done about baptism. This is our answer to the argument on its merits."

Here Dr. McGarvey gives his whole case away. If the Lord requires baptism of penitent sinners and offers them remission "on that condition," what right has Dr. McGarvey to throw out even a hint that baptism is not required, but that men may be saved "no matter what they have done about baptism?" If sinners are saved in any other way than it is wrong to say that baptism is required. If baptism be required for forgiveness, then it is wrong to say sin-

ners can be saved without baptism. Does Dr. McGarvey hold that baptism is required only of those who are baptized, and is not required of those who neglect baptism?

Our position involves no such contradiction. We hold that no man has the right to come to the Lord's table until he has been baptized. We do not hold that in any case people can be admitted to the Lord's table "no matter what they have done about baptism." We hold that baptism is required in all cases in order to admission to the Lord's table. Dr. McGarvey holds that baptism is required only in some cases in order to remission of sins.

The other part of Dr. McGarvey's article we will discuss later.

Prof. Burgess occupies the Roosevelt chair in the Berlin University (Germany), and he is the American representative in the German universities. Prof. Burgess in his investigations and research has reached the "results" that the American tariff and the Monroe doctrine are wrong. And in the exercise of his "liberty of teaching," he has so taught from his professor's chair. The result is there is an outcry against him in this country, and the Americans in Berlin have ostracized him.

But if a professor cannot teach the "results" of his research, what becomes of the much vaunted "freedom of teaching?" If he concludes that the American tariff and the Monroe doctrine are wrong, shall he be denied the freedom of so teaching? How can we make "progress," if professors are checked from teaching their "results?" Shall "freedom of teaching" be suppressed in this enlightened and progressive Twentieth Century, with a big T and a big C?

It is claimed that Prof. Burgess, occupying the American chair in the Berlin University, is bound to respect American opinion on these and other subjects, and that he had no right to go contrary to that opinion. But did not Prof. Burton of the University of Chicago, in the Baptist (?) Congress argue that a professor in a denominational institution was not at all bound to regard the opinion of the denomination, but was free to declare the "results" of his study, no matter how contrary they were to that opinion? And have not all the apostles of "freedom of teaching" been crying out against requiring professors to pay any regard to the opinions of those who established and who support the chairs these professors occupy? Are we not told that "progress" depends on every professor's being perfectly free to teach whatever "results" he reaches in his studies? Then why should Prof. Burgess be denied this "freedom of teaching?" Shall we progressive Americans be "hide-bound," and be fettered by the tariff and the Monroe doctrine? Shall the shackles of the past be fastened on our teachers? The fathers believed in the Monroe doctrine, but have not conditions so changed, and have not so many "new truths" been discovered that what the fathers believed is now antiquated? Shall we carry our grist to mill in one end of a bag and a stone in the other because the fathers did so? Ahem!

Seriously, the outcry against Prof. Burgess, coming as it does largely from the very ones who insist on "freedom of teaching" in religious institutions, illustrates present conditions. These people think the truth in regard to economics and politics is important

while the truth in regard to religion is of little consequence. Since the doctrine of the tariff and of Monroe, affect the economic and the political interests of the people, they are to be regarded as of vital importance and are not to be tampered with. On the other hand the doctrines of religion affect only the eternal interests of the people, and hence are not worth bothering about. To teach wrong doctrines in regard to economics or politics affects money making and political party interests, and hence such teaching must not be tolerated. To teach wrong doctrine in religion, however, can only destroy human souls for eternity, and hence our modern Gadarenes regard such teaching with indifference. What becomes of immortal souls, is regarded as of small consequence, so only the swine are safe.

"What America needs more than railway extension and Western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind that mother and father used to have—piety that counted it good business to stop for family prayer before breakfast, right in the middle of harvest; that quit field work a half-hour earlier Thursday night, so as to get the chores done and go to prayer-meeting. That's what we need now to clean this country of the filth of graft and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions. What is this thing we are worshipping but a vain repetition of what decayed nations fell down and worshipped just before their light went out? Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money."—Wall Street Journal.

This from the Wall Street Journal, whose one theme, year in and year out, is finance. Wall Street is the financial centre of America, and the one purpose of the Journal is to discuss the ways and means of money getting. This utterance shows that Wall Street is coming to its senses, and is learning the lesson that money can not buy the real values of life. Preachers have been saying this, some of them only feebly, for some time, and the Wall Street men have gone on heeding not. Now Wall Street has taken to preaching, and let us hope the sermon will be effective.

Certainly what the country needs is old fashioned piety—family worship, prayer-meeting piety. There is and there can be no substitute for it. One grain of it is worth tons of "modern progress," and worth a whole continent of "advanced views."

Wall Street has spoken out for old fashioned piety. Now let the note be sounded in every market in the world. Righteousness, and only righteousness, exalteth a nation.

President Roosevelt ordered the dishonorable dismissal from the army of the entire companies of Negro soldiers, some of whose members had fired into private houses in Brownsville, Texas, killing one man and wounding another. Efforts were made to detect the guilty parties, but their comrades refused to testify against them. The decision was that since they stood up to their comrades in their guilt, they must stand with them in the penalty.

The President is being sharply

criticised for this action, which debar those soldiers from ever re-enlisting or ever holding any office under the Government. It is said the punishment was unduly severe, and that it was influenced by race prejudice, that if these had been white soldiers they would have been dealt with more lightly. At a large meeting of Negroes in North Carolina the action of the President was condemned.

We see no reason why the President should be prejudiced against these soldiers, and certainly the offence was a most serious one. Certainly the guilty ones got off very easily, and the innocent ones could have escaped entirely had they aided in bringing the guilty ones to trial.

This raises a general question as to the obligation of comrades to tell on each other. Students at college usually feel that they must not tell on a fellow student who has been guilty of wrong doing. And they feel that it is dishonorable to tell. Ought they to tell, or ought they not?

That depends on the character of the offence. If the offence be light and committed without malice, then let the students refuse to tell on their fellow. But if the offence be serious, if it be an act of vandalism, or of wanton cruelty or of fraud, then let them tell. An honorable man should not take such things into his confidence. If, for example, a student accidentally breaks a window, let him not be exposed, only he should have the damage repaired. If he cheats on examination, let him be exposed. In the case of those soldiers, the guilty ones should have been exposed by their comrades. Comradeship should not be allowed to cover murder. It is important that right principles of honor should be taught, in our schools, in the army and indeed everywhere.

Prof. Elie Metchinkoff, the eminent bacteriologist, has declared there is no such thing as natural death. He claims all deaths are caused by disease or accident. A man, therefore, would be immortal if he could only avoid disease and accident. We will not here argue the case, but an incident comes to mind. A man was telling about his father's death and, on being asked who were his doctors, replied: "He did not have any doctors; he just died a natural death."

It is to be hoped Miss Gould's experience will be a helpful warning to American girls not to marry European titles. But we fear it will be as Louis XIV said it was in France. He proposed to create a lot of titles and offer them for sale in order that he might raise money. One of his advisers suggested the danger that these titles would be a drug on the market and thus royally conferred titles would be brought into contempt. The monarch replied that according to a beautiful arrangement of Providence, whenever a king wanted to sell a title there was always a fool ready to buy it at a good price.

The Religious Herald says that a certain young man "was an eminently satisfactory young man." We never saw such a description before, but it is "eminently satisfactory."

A book that does not cause the reader to pause and think should be thrown aside as valueless.

He who puts on the towel of service, puts off a world of care.—Mark Guy Pearse.

## Editorial Varieties.

Editor J. M. Mitchell, of the Religious Herald writes: "So far as editorial work is concerned, as well as teaching, I regard the 'Recorder' far and away ahead of any paper that comes to our table." We take off our hat.

"My father," writes Mrs. Oscar Boston, "had been almost a continual subscriber to the RECORDER since I can remember, and since his death, my mother has taken it and loved it next to the Bible. She passed away last April and I feel that I cannot keep house without it." We are glad to get letters like this, and we get many. "Next to the Bible" is the proper place for the WESTERN RECORDER, and it is our aim to keep it there.

William Jewell College is striking for an endowment of a million dollars. We hope the amount will be speedily realized. Mr. J. E. Franklin, of St. Louis, gives \$100,000, and it is in the air that another St. Louis brother will give \$500,000. Amen! Now let the \$100,000 men and the \$500,000 men in Kentucky be heard from. So far two of our \$100,000 men, Mr. Gatliff and Mr. Harris, have spoken. We listen for others. Mr. Harris increases his gift to \$160,000. Dr. Gatliff, too, has not exhausted himself. But we want to hear from others. We thank God for these two honored brethren, and are ready to give thanks for others.

The Canadian Baptist, speaking of the meetings of the Baptist (?) Congress, asks why the next meeting may not be held somewhere in Canada. How would Kamtschatka do?

According to Dr. J. Wilbur Chapman more people have been converted in the last two years than in any other two years of the world's history.

A generous brother has provided the salary of an Educational Secretary for the Foreign Mission Board and, as already announced, the Rev. T. B. Ray, of Nashville, has been secured for the position. This is a wise selection. His work will be to reach our schools and to stimulate therein missionary zeal, in all practicable ways. He will also distribute information among our people, and in all practicable ways stimulate missionary zeal among them.

We have noticed that some of the very ones who are loudest in claiming "freedom of teaching" for a professor, are quickest to take offense when an editor says something contrary to their beliefs. Freedom is thus to be limited to the professor, and the editor is to have no freedom. What a difference it makes whose ox is gored!

It is stated that six prohibitionists have been elected to the Illinois legislature. That is significant.

There was danger that our relations with Japan would be seriously strained over turning Japanese children away from the public schools in San Francisco. The San Francisco school authorities persist in their refusal to admit Japanese children, while the Japanese claim the right to send their children, under the treaty between the two countries. The Government at Washington is seeing what can be done about it. If the San Francisco officials cannot be convinced, the thing to do about it is either for the U. S. Government to provide schools for these Japanese children, or else to modify the treaty. Our Government in treaty making should guard against contracting to furnish what it cannot deliver.

It is said that Mr. Hearst when he meets a stranger, lets him do the talking, so when the interview is over Hearst knows a great deal more about the stranger than he knows about Hearst. This might be a good rule if you wished simply to know about other people. But you know, reader, how much more important it is that other people should know about you than that you should know about them. And the surest way for them to know is for you to tell them.

Much has been said about the use of individual communion cups, and a number of churches have adopted them. A Methodist church in Iowa has adopted individual spoons, each communicant dipping a spoonful as the cup is passed. The Journal and Messenger grows facetious and suggests the use of straws, or better still, the use of droppers, expatiating on the advantages of the last.

The world delights in sunny people. The old are hungering for love more than for bread.—Henry Drummond.

\$60,000.00 MORE!!!

Mr. Theodore Harris increases his gift to the Education Society from \$100,000 to \$160,000. Amen and amen!!! Who is the next large giver to this cause?

AMONG THE

Churches.

Walnut St. (Third and St. Catherine)—Pastor Eaton: Widow of Sarepta; Victory. One baptized.

Chestnut St.—Pastor Weaver: Power of faith; Elisha at Dothan. At 3 p. m. Bro. Perry Weaver was ordained to the ministry. Bro. Eaton preached the sermon. Bro. Daves led in ordaining prayer and Bro. Hamlett presented the Bible. Five by letter.

East—Pastor Wilson: Christian hope; No longer blind. Two by letter.

McFerran Memorial—Pastor Hamlett: Beautiful gate; Fruitfulness. One by letter.

Twenty-second and Walnut—Pastor Hunt: Fifth commandment; Source of happiness. Pastor Hunt lectured Friday night on "Be somebody."

Calvary—Bro. J. W. Gillon: The Holy Spirit in salvation; Criminal sleep. Protracted meeting began Sunday. Church presented pastor with horse and buggy. One for baptism.

Highland—Pastor Dawes: Broken promise or changed mind; Young person's religion.

Immanuel—Bro. B. V. Bolton: Soul saving. Bro. W. L. Brock: Faith of Abraham.

Parkland—Evangelist J. J. Porter began Monday, preaching twice a day.

Third Avenue—Pastor Ransom: Law in heart; Our crucifixion.

Twenty-sixth and Market—Pastor Reed: Jesus on trial; Does religion pay? Three by letter.

East Mead—Pastor Brandenburg: David's experience. Bro. W. D. Spinks: Missions. One by letter.

Eighteenth St.—Pastor Bolton: Soul-saving.

Hazelwood—Pastor Althoff: Andrew the personal worker; Way to God. Four for baptism.

Highland Park—Pastor Arvin: Blessedness of giving; Two roads.

Onkdale—Pastor Mohler: Conditions of Pentecostal power; Some things about sin.

Ormsby Avenue—Pastor Williams: Crucified Lord; Despised Lord. Two by letter.

Thirty-sixth and Grand—Pastor Toomer: Sunday School rally. Worth of the soul.

Culbertson Ave. (New Albany)—Bro. E. M. Rhodes preached at 11 a. m. Pastor Culbertson: Ruinous company. Six baptized, two by relation.

Glenview—Pastor Brock: Go forward. Borden, Ind.—Pastor Hill: Missions; Freedom by the Son. One baptized.

Beechland—Pastor Hill: Receiving power; Death of Christ.

Smithfield—Bro. Underwood: Christian at judgment; 23d Psalm.

SEMINARY NOTES.

A. H. MAHAFFEY.

Dr. Dement, Mullins, Carver and Dargan, having been away in the interest of the Seminary for the last few days, have returned to resume their work.

We were very much gratified to have Dr. McGlothlin spend the noon hour with us at New York Hall last Thursday. Having just returned from the State Convention of Indian Territory and Oklahoma he was prepared to give us an interesting talk on the proceedings of the two Conventions, calling special attention to the union of these two Conventions. He made us feel that he thought that the will of God was being done in making one body out of these two. Interest in the Seminary was good.

Dr. Dargan stated that the Baptists of California gave more to the Lord's cause this year per capita than any other State in the union.

Bro. Luther Halcomb has just recently closed an eight days' meeting at Vagne Chitto, Miss. Sixty-seven additions; 35 by baptism. In general the town was spiritually improved.

Dr. LaFlamme and a number of the students from the Presbyterian Theological Seminary took tea with us a few evenings ago. Dr. LaFlamme has been a missionary in India for 19 years, and was prepared to give us a good conception of the needs of that country. He took the chapel hour last Monday and talked to us about the customs of the people in India, their effects upon the people and the struggle that the Christian world is having in trying to erase them. Dr. LaFlamme expects to be with us for a few days and address the Y. M. C. A., Students' Volunteer Band,

as well as personal conversations and other opportunities for public talks.

Bro. O. B. Falls was called away last Friday to conduct the funeral services of one of his best members at Millville.

There is special arrangements being made for a trip to the Mammoth Cave Thanksgiving. Train due to leave Louisville on the 28th, 3 p. m.; return on 29th, 7:55 p. m. Necessary expense \$9.50. All who want the benefit of such arrangements see Mr. O. B. Falls, New York Hall.

Supplies for Sunday: R. P. Walker, Cox Creek; E. M. Rhodes, Culbertson, Ind.; J. O. Fullbright, Bohannon Station; L. T. Grumbles, Plano, Ky.; S. W. Tiffany, Southampton; — Edwards, 19th and Duncan; T. Riley, Eight Mile; Ernest Harris, Trinity Lutheran; L. W. Smith, Mill Creek; B. V. Bolton, Immanuel; W. L. Brock, Immanuel; A. H. Mahaffey, Little Flock.

THE STATE.

Pastor T. P. Edwards writes: "I closed a nine days' meeting at Turner Chapel November 5th with four additions by baptism and the community very much revived, and subscribed over \$100 for me to preach once a month for them next year. This is a branch of Kirksville church, near Silver Creek Station, and is in the heart of Madison county. I have been in three meetings this year, with 35 additions to the churches. I baptized one woman about 65 years old and a man 52. Please change my paper from College Hill, Ky., to Waco, Ky. I have three churches now. Pray for me that I may be able to carry them the bread of life."

Pastor R. T. Bruner writes: "We closed a good meeting last Sunday at Bethel church, Henderson county, with 23 baptisms. We had the assistance of Eld. J. H. Jarnagin, of Beaver Dam, Ky., who did nearly all the preaching and did it well. The old brethren said it was the best meeting they had had for over forty years. Bro. J. is a genial Christian gentleman, a pleasant co-worker and very much endeared himself to the people. I go to begin a meeting at Cash Creek church, same county, to-night. Pray for us."

Bro. W. A. Casebier writes: "Pastor G. B. Bush, assisted by State Evangelist W. H. Smith, has just closed a 12 days meeting with Slaty Creek church at Prentiss, Ky. Sixteen conversions, one received by letter, 11 by immersion and two yet to be immersed. Bro. Smith did the preaching, greatly strengthening and edifying the church and Christians in general, and forcibly taught sinners concerning the wrath to which they are exposed."

Bro. J. Henry Burnett writes from Glasgow: "Please announce that Bro. W. D. Powell, our efficient and consecrated State Evangelist, will be at Liberty College for an eight days meeting beginning December 1. We shall be glad to have as many from the surrounding country as can come. Services at 8 a. m. and 7 p. m. Pray that the Lord may bless to our good and His glory Bro. Powell's visit."

Pastor J. S. Miller writes: "Please change the address of my RECORDER from Princeton, Ky., to Sturgis, Ky., as I am now pastor of the First church here."

Pastor J. T. Betts writes from Sanding: "Have just closed a good meeting with my church—ten additions, seven by baptism. I am greatly pleased with my people—the best I ever had."

Pastor S. J. Cannon writes: "We are to continue to work with the Elkton church. The church gave us an enthusiastic, unanimous call with a raise of salary, and asked that we be released from the work which we had accepted. We feel that God has led in it all and have gladly accepted the call. Everything is favorable for a bright future for all of our work. We are to begin a meeting the first Sunday in December, with Pastor Lloyd T. Wilson, of East church, Louisville, assisting."

Pastor W. A. Burns, of Lebanon Junction, has accepted the call to Nicholasville. We congratulate Nicholasville and condole with Lebanon Junction.

Pastor E. F. Wright, of New Liberty, has accepted a call to Nevada, Mo. He has done fine work in Owen county, and we regret to lose him from Kentucky.

Pastor S. C. Jones writes: "We have just closed a wonderful meeting with the church at New Salem, Wayne county, with 25 additions, 22 received by experience and baptism, two await baptism, one received by relation. It was a great uplifting to the church. Bro. E. W. Coakley did all the preaching at-

AHEAD OF EVERYTHING! GLORIOUS PRAISE

Is the GREATEST work of the GREATEST masters of Sacred Song. DR. W. HOWARD DOANE AND W. J. KIRKPATRICK. Read what the good Judges say!

Dr. P. S. Henson, Pastor of Tremont Temple, Boston: "It seems to me to be admirably adapted for use in devotional meetings. It is a happy combination of things new and old."

Dr. B. H. Carroll, Sr. of Baylor University: "I have examined with approval and pleasure 'Glorious Praise', this seems to be a splendid all round book for popular music and hymns."

Dr. Samuel H. Green of Washington, D. C.: "I have examined your new hymn book, 'Glorious Praise', and regard it as one of the best of all song books recently offered for Christian service."

Dr. Henry M. King of Providence, R. I.: "I think it an excellent collection."

Dr. Carter Helm Jones of Louisville: "The best old and new hymns have been skillfully blended, and a fine musical sense and taste pervade the arrangement."

Dr. E. C. Dargan of the Southern Baptist Theological Seminary, and himself a master of sacred song: "It strikes me as a very handy and useful book, admirably serving the purpose for which it was intended."

Dr. Keen Royce Tupper of New York: "In my judgment it is a remarkably fine collection."

The great evangelist, T. T. Martin: "As a combination book I consider 'Glorious Praise' far and away the best book I have examined."

Dr. F. D. Gray, Secretary of Home Missions: "It is in every way a splendid book of praise."

Dr. J. M. Foye, Sunday School Secretary calls it "a glorious book."

Dr. A. C. Davidson of Birmingham: "You can commend every church in the valley getting it when they get a new book."

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OVER 300 HYMNS. ROUND AND SHAPED NOTES. Best Silk Binding, Sewed, not wire stitched. \$25 a hundred, not prepaid, single copy, by mail, 35 cents. IF YOU EXAMINE GLORIOUS PRAISE, YOU WILL BUY NO OTHER.

Have You Thought of Christmas

Are you beginning to think of what you are to do in the way of making presents? There are always so many people we wish to remember, and it is often a perplexing problem just what to give and where to get it.

This house can, in a great measure, solve these problems for you. The substantial, useful, ornamental and frivolous from the whole world is represented in the great assortment of suitable holiday merchandise which has been collected to meet the capacity taxing demand which we have had during just seasons and which, on account of our unparalleled values, we anticipate for this season's holiday trade.

Buying by mail means satisfaction, full and adequate value, prompt delivery and most careful selection in the filling of your order.

Attention is called to the extensive lines of—

- FURS, CUTS, WEAPS, WAISTS, SKIERTS, MILLINERY, DRESS GOODS, SILKS, LINENS, LACES, ROBES, RIBBONS, HANDKERCHIEFS, ART NEEDLEWORK, HOSIERY, UNDERWEAR, FANS, PERFUMERY, BOOKS, STATIONERY, BELTS, HAND BAGS, COMBS, JEWELRY, PICTURES, TOILET ARTICLES, TOYS, CHINA, CROCKERY, CUTLERY, SHOES, LACE CURTAINS, CORSETS, LINGERIE, RUGS, CANDIES

Men's Furnishing Goods

comprising a great holiday aggregation of Neckwear, Bath Robes, Smoking Jackets, Lounging Robes, Fancy Vests, Holiday Suspenders, Gloves, Hosiery, Handkerchiefs, Mufflers, Scarf Pins.

Nothing in price from the most inexpensive, on up as high as you care to go—each article being the very best possible to secure at the price asked.

Write us for suggestions. Let us help you decide. We will gladly quote prices.

Our new Holiday Catalogue may be of assistance to you. It is full of information. You are welcome to one if you ask for it.

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Baptist Missionary Association. Dr. T. R. Pittman preached the sermon from Col. 1:28. Dr. H. G. Pender was elected President, though four others were put in nomination. The debt of \$7,000 carried over from last year, was provided for and all the missionaries were paid. The Rev. S. H. Slaughter was chosen Corresponding Secretary.

The Texas Baptist University (under control of the Association) reported 324 students in all departments, including the summer school, property worth \$125,000 and a debt of \$30,000.

A collection for State Missions was taken aggregating, in pledges, \$7,250.50. Contributions were also taken for ministerial education.

The next meeting will be in Jacksonville, Dr. W. H. Parks to preach the sermon, J. M. Newburn, alternate.

FROM CHRISTIANSBURG.

We had a ten days' meeting at Christiansburg church, in which we were ably and pleasantly assisted by Dr. J. M. Weaver. It is a good thing for a community and church to have a man like Dr. Weaver in a meeting. His preaching is inspiring and edifying to the Christian and a revelation to the sinner. He strengthens the faith and brightens the hope of the followers, and makes plain the way of salvation to the lost. His long experience in the Christian life, and his close walk with God, has given him a knowledge of spiritual truth that few have. His calm, satisfied, restful faith in God is beautiful and helpful. The church was greatly strengthened by the meeting. There were five additions and several others were converted during the meeting. May the life of Dr. Weaver be spared many years to preach and write the joy of the salvation of the Lord.

J. W. VALLANDINGHAM, Pastor.

DEAR RECORDER: Since I last wrote to the RECORDER I have been in several good meetings. We held our annual meeting at Kuttawa, Ky., in which we had the able assistance of Pastor M. E. Miller, of Fredonia, Ky., who did all the preaching. He is a faithful minister of the Word, and our people at Kuttawa greatly enjoyed his preaching, as was evidenced by the large and attentive audiences at each service. The meeting resulted in six professions of faith and three additions by baptism and three by letter. Our meeting at Hebbardsville was marked by a high degree of spiritual power. We were assisted by Eld. J. J. Clear, of Owensboro, Ky. He is attractive in the pulpit, and an enthusiastic worker when out of it, and seems filled with the Spirit of the Master all the time. We feel that the meeting did great good in developing the church on lines of personal work. The meeting resulted in 19 professions of faith, 14 additions by baptism and several others restored to fellowship, and we hope that others will follow. We thank God for the great work done in His name. After our meeting at Hebbardsville we went to Little Bethel church, in Union county, to assist our brother, C. H. Gregson, in a meeting, where the Lord greatly blessed His people and manifested His willingness to save men from sin. The meeting closed last Sunday with 22 candidates for baptism. CHAS. S. GREGSON, Princeton, Ky.

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**Family Circle**

Stories for the Young and Old

**WHERE'S MOTHER!**

Bursting in from school or play,  
This is what the children say;  
Trooping, crowding, big and small,  
On the threshold in the hall—  
Joining in the constant cry,  
Ever as the days go by,  
"Where's mother!"

From the weary bed of pain  
This same question comes again;  
From the boy with sparkling eyes,  
Bearing home his earliest prize;  
From the bronzed and bearded son,  
Perils past and honors won—  
"Where's mother!"

Burdened with a lonely task,  
One day we may vainly ask  
For the comfort of her face,  
For the rest of her embrace;  
Let us love her while we may,  
Well for us that we can say,  
"Where's mother!"

Mother, with untiring hands,  
At the post of duty stands,  
Patient, seeking not her own,  
Anxious for the good alone  
Of the children as they cry,  
Ever as the days go by,  
"Where's mother!"

—Good Housekeeping.

**A SLIGHT MISTAKE.**

BY CLARENCE WILLOUGHBY.

A clergyman has to do with most of the affairs of human life, grave and gay, and his position, like that of the lawyer, reveals to him many of the confidential matters hidden from other people. It was soon after I became a vicar that the incident which I am about to narrate happened. The memory of it has always been a check to myself in the way of preventing my repeating gossip. I do not think that the gifted authoress of "The Autobiography of a Slander" overdid the picture of the wretchedness which false statements may bring to the lives of people.

There was in our parish the widow of a Colonel who had died under very gallant circumstances in India, leaving one daughter to be the comfort of his widow's life. Miss Rose Barratt was twenty-three years old when I came into the parish—a charming specimen of a healthy English girl, with an unselfish nature which made friends for her everywhere. I was often reminded of that phrase used by General Gordon in his diary, about his having "come to the end of himself," when I noticed the selflessness of Miss Barratt. Whether it was in the doing of unwelcome tasks, or in the brightening of dull people's lives, there was always an utter absence of the egotism which the world calls selfishness. She had "come to the end of herself" in her sympathy with other people. Mrs. Barratt often complained of the large amount of time her daughter devoted to the poor, and her consequent withdrawal from social pleasures, such as might have proved advantageous to her. She once remarked to me, "I have no patience with Rose spending so much of her time visiting the homes of Sunday school children, and looking after those grumbling old people at the almshouses. It is a wonder she does not catch some infectious disease. You clergymen seem to forget that young ladies who allow parish work to absorb them are lessening every year the chance of getting a good husband and a comfortable home."

"I do not think Miss Barratt troubles herself about matrimony," I said, "and evidently her work among the poor receives the blessing of God, for she walks through contagion without receiving any injury or illness. At the same time, I should be very sorry if she spent so much of her time in our parochial work as to prevent her mingling with young people of her own age and rank at the

**A Notre Dame Lady's Appeal.**

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

happiest time of her life."

This remark of Mrs. Barratt set me reflecting. I knew that the Colonel had only left a small sum of money, and that his wife and daughter had to economise. It followed that a suitable match for her daughter was a very natural desire for Mrs. Barratt to cherish. Curiously enough, about ten days after this conversation, I was at a dinner party in the neighbourhood, where Miss Barratt was a guest. It struck me at the time that it was almost the first occasion that I had met her at a social function of this kind, and I was glad to see how obviously she was enjoying herself at the party.

A young man named Francis Spencer took Miss Barratt in to dinner, and was quickly on the best of terms with his companion. Beyond having seen him a few Sundays at church, I had no knowledge of Mr. Spencer, who had only recently taken a large house at the further end of my parish. He seemed a very genial man, and I should say was about thirty-nine years of age, possibly older, though he had the air of a young man about him. I noticed that during dinner he had nothing to say to the lady on his other side, but devoted himself exclusively to Miss Barratt. The unusual excitement of a dinner party added to her charm, and I caught echoes of lively conversation from across the table.

When we joined the ladies in the drawing-room after dinner, Miss Barratt was singing "The Lass of Richmond Hill," and very delightfully she rendered that old ballad. By her side, at the piano, stood Mr. Spencer, still in close attendance on his companion, and I could not help noticing several glances in the direction of the young couple. In the course of the evening Miss Barratt sang again, and this time it was a duet, "Oh, that we two were maying," in which Mr. Spencer's excellent voice joined with fine effect.

"I like that duet so much," said Lady Gage, the "great lady" of the parish, to me as it concluded; "but why on earth it should end on such a gloomy note I do not know. Young people ought not to trouble about the end of life and the 'charnel-yard sod'! By the way, Mr. Willoughby, do you know Mr. Spencer?"

"I cannot say that I do, Lady Gage, though I have seen him at church a few times. He seems a very pleasant man, and I hear is going to rebuild Grenford House, which will mean a good deal of welcome work for the men in this district."

"I had not heard that he was going to Grenford House. It will be delightful to see that reopened. It must be four years since Sir John Wilson's death, and the place must need a lot of renovation. By the way, I suppose you know how Mr. Spencer got his money?"

"No; I am quite ignorant of anything about him, except his intention to live at Grenford House when the alterations are completed. What was he before he came here?"

Lady Gage lowered her voice, and, leaning towards me, whispered, "A book-maker!"

"A book-maker! I am sorry to hear that," I replied. "I have always been told that even betting men detest book-makers, although, if rumour is correct, it is the book-makers who make the most out of horse-racing. Perhaps that is why they are so much disliked. For men who have lost money on the Turf would not be very friendly with those who had made money by their folly. Are you quite sure, Lady Gage, that your information is correct? Mr. Spencer does not look like that sort of man, and I am very disappointed to hear this about him."

"Oh, yes, I am quite sure. The facts came from an old friend of mine, who is very well informed. But very likely Mr. Spencer, now that he has settled down as a country gentleman, has no further connection with the Turf."

"That hardly alters the position of affairs, from my point of view," I said. "It is not what he does with his money now, so much as how he obtained it, which would affect my judgment of his character. I believe, Lady Gage, that the Christian Church must be much more scrupulous in inquiring into the methods by which rich men gain their wealth. Personally, I could not knowingly accept money in aid of religious work from a man who had gained it by such dubious methods as book-making. Considering that the Turf has been described as 'an engine of national destruction,' I think that clergymen should be outspoken in declining help from such sources."

Just then Lady Gage's carriage was announced, and the conversation ended. The dinner party was in June, and in a week or two I took my annual summer holiday. In the four weeks of my absence affairs must have progressed very fast between Mr. Spencer and Miss Barratt, for when I came home I found that he was at the Barratt's house almost every day on some pretext or other.

Tennis parties, river parties, and picnics had been arranged by mutual friends, and the village was regarding, with the sympathetic interest that such an engagement always evokes in country places, the ripening friendship between Miss Barratt and the new-comer.

I never liked interfering, especially in affairs of the heart, well knowing that it is a gratuitous as well as a dangerous business; and yet, with the recollection of all the Christian work which Miss Barratt had done in the past, and the isolation of her mother from affairs of the world which would leave her ignorant of a matter like this, I felt it increasingly to be my duty to tell her about Mr. Spencer's past life.

The afternoon I chose for the unwelcome business was one on which I knew Miss Barratt would be at the tennis club, so that I was sure of a private conversation with her mother. When I reached the house Mrs. Barratt greeted me very kindly, and we discussed my holiday and one or two parish matters. Then, with considerable hesitation, I introduced the name of Mr. Spencer. "Do you know much about him?" I asked. Mrs. Barratt smiled and said, "Well, we have seen a good deal of him lately. I daresay you have noticed his attentions to Rose. The dear child seems to be genuinely in love with him, and I shall not be surprised any day to find matters have reached a climax."

"Do you know what Mr. Spencer was before he came here?" I asked Mrs. Barratt.

"I have no idea, Mr. Willoughby," she replied.

This was just what I had feared. Living out of society as she had done for the last ten years, it was not likely she would hear much about a man who was entirely new to the district.

"Do you know anything about him, because I should be very interested to hear?" she continued.

"Well, Mrs. Barratt, what I have heard is not very satisfactory," I replied.

She gave a start, and a look of apprehension passed over her usually serene face. "Oh, it is not bad, is it? He seems so nice and cordial, so manly, and such a good friend."

"I think, Mrs. Barratt, that, considering the serious position in which you would be placed if I were to conceal from you what I have heard about Mr. Spencer, it is only right for me to tell you all I know. I was informed about two months ago, by someone on the best authority, that Mr. Spencer's wealth was the result of book-making. You are not likely to know what that means. A book-maker is a man who manages all the gambling transactions which betting men require in connection with the Turf. I know that Colonel Barratt, had he been alive, would not have sanctioned even a friendship with a man who had been engaged in such an occupation, and if there is, as you say, a prospect of Mr. Spencer's asking for your daughter's hand, the situation is more serious still."

Mrs. Barratt burst into tears. She was usually very self-restrained, but my news had evidently cut her to the quick. A mother's heart set on the accomplishment of her daughter's happiness is naturally easily affected when it seems that such happiness is to be thwarted. In a moment or two she had regained her composure, and said:

"Forgive me, Mr. Willoughby, but I cannot tell you how sorry I am to hear this about Mr. Spencer. He seemed in every way desirable; but, as you say, I could not think of trusting Rose to a man who had been a gambler, for my husband had a perfect horror of betting, having seen the ruin of several brother officers through it. Is it generally known that Mr. Spencer was a book-maker?"

"No; I think very few are likely to have heard of it. I derived my information from someone whose name would at once assure you of the likelihood of its being correct. Of course, many people would not feel as you and I feel on this matter. Book-makers have been, before now, received into the highest circles of society. Men who ply this craft are not ruled outside of society by noblemen who are themselves given to betting. But, thank God, there are still many thousands of homes where a book-maker would not be a welcome suitor for a beloved daughter's hand."

(Continued next week.)

Very few people are good economists of their fortune and still fewer of their time.—Chesterfield.

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## Stories for Little Ones.

### THE OPENED DOOR.

BY ISAAC O. RANKIN.

Once on a time there were some girls and boys in a closed house. It was not dark, for there were windows from which they could see green trees, flowers in the garden beds and the busy people passing to and fro. But these sights were only for those who cared to look, they might play all the morning and never think of the world outside. They had enough to eat and drink and plenty of toys and story-books and every day their teacher drilled them in language work and arithmetic. But not one of them had ever been outside the door of the house.

One day, while they were playing, they heard the key turn in the lock, the door opened and a woman came in. From her basket she took gift after gift such as children love, spreading them on a low table within reach of all. There were toys and picture-books, boxes of candy, drums and horns, bright colored grapes and apples; and, last of all, the key with which she had unlocked the door—just such a key as they had seen their teacher use a hundred times in the door of the room where they had lived so long.

"Children," she said, "look at these gifts and choose. Each may have what he likes best. But look well! for when the choice is made, I cannot change it."

Then the strongest and boldest began to snatch and quarrel for the gifts. One seized a red apple and ran to eat it in a corner. One took a box of candy, one a book, another a toy locomotive which would go if you wound it up, one girl had a doll with real hair and a squeaky voice, another a gay, painted fan.

But there was one who looked longer at the woman than at the gifts and through his mind ran the thought: "If I take the fruit, it will soon be eaten. All the stories come to an end at last, and are not half so interesting as the people I see through the window. But if I have the key"—and here he looked up at the beautiful, grave woman and she was smiling down at him—"if I have the key, I can go out and see the big world and learn how to get what I want for myself."

So he let the others clear the table of its showy gifts but took the key for himself. And when the woman went out, she took him with her. He had work to do and lessons to learn and burdens to bear and he was often weary, but the key hung always in his bosom and opened all the doors in the world which he had to enter.

That room is the room of childish ignorance and self-pleasing. The windows are your eyes that look out on the world. The key is opportunity. If the fairy god-mother, of whom your story-books tell, brought you the richest treasure from all fairyland, could she find any better gift than this key which turns in the lock of ignorance and sets before you an open door?

Children sometimes wonder why their parents act as they do, but you may be sure that whatever else your father does, he tries to set before you an opened door. There is no home so poor, if love is there and the children are clothed and fed and taught, but hopes to bring

that gift to its children. But while your father will work and your mother will deny herself to give you this gift of opportunity, they cannot make you use it. Though they open the door never so wide, and stand beckoning, you may refuse to enter.

This gift of the opened door is also the greatest gift your heavenly Father offers—the first gift he must give if his children are to grow. Christ lived and died and lives again to set before you that opened door. What will it really help you if you have this gift, or that, which when you use it perishes, if you have no key which opens the doors of ignorance and weakness? Others will grow up about you, but you must always stay in the closed room. And how will it help if he has opened the door and you refuse to enter?

All the children in that closed room of which I have been telling saw the key, but most of them thought, "O, that is only a key." But the one who chose it said, "That is a key," and when he saw it, thought of the opened door. So many a child says of school, "O, that is only school—lessons I must learn, or I shall be blamed." And of home work and discipline, "These are things the folks make me do, but I slip out of them whenever I can." But the one who succeeds says to himself, "This is school, this is training, these are keys to open doors. I will learn to use them while I can."

### UNCLE SAM'S BANK.

"Let's get up early and pick all the pond lilies," said Everett.

"Yes," said Richard, "and get ahead of Uncle Sam."

"But he sells them; and all we do is to put them in a bowl of water and forget everything about them," objected Anna.

"I don't care. They're no more his than ours," said Richard. "Our cottage is on the pond just as much as his old shanty."

So the next morning the trio were up earlier than usual, and left their mother only beginning to get breakfast, while they went out in the row-boat.

"There he is already," exclaimed Everett.

Sure enough, in an old, flat-bottomed boat, a colored man was making his way toward the patch of lilly pads.

"We'll steal in on him quietly," whispered Richard, and they followed close to the shore.

Now he was leaning far over to pull in the white flowers. "Good kefeh dis mawnin'," they heard him say. "Heah dar, ma beauty, come in heah: fo' yo' gwine help sen' Unc' Sam's boy to de school, you are. Got ter hab clo'es, he has: an' you got ter help furnish 'em. Seems like dis pon' was Unc' Sam's bank, where de Lawd put sabin's in fo' him ter jest come 'long an' draw out. So don' min' bein' picked, ma beauties; fo' you an' de fishes what swim round below dar, you all help sen' Unc' Sam's boy to de school."

"S-sh," said Richard. "Let's get out of this without his seeing us."—Every Other Sunday.

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Passing on from these important considerations, the author appraises "Christian Science" on its own statements. While finding little in the words of its creed that all Christians cannot readily assent to, on deeper investigation he observes that "while it uses words with which we are all familiar, it puts new and strange meaning to them." The examination of their claims reveals a very incisive, clear and an impartial mind. We heartily commend the book to those who wish to look into the subject in the spirit of the author of this little book.

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**LOUISIANA CONVENTION.**

BY WILLIAM T. TARDY.

This body met in its fifty-eighth annual session in the city of Lake Charles, November 7th. The Convention edifice was the Broad Street Methodist church, graciously tendered because the contemplated new building of the First Baptist church has not yet been erected.

Hon. L. E. Thomas, a prominent banker of Shreveport, was elected President for the third time. Recording Secretary J. S. Campbell, of Crawley, was again placed at the desk, and Mr. W. H. Monagan, of West Lake, and Dr. L. N. Wilkinson, of New Orleans, were named vice presidents.

The ladies' meetings were held on Tuesday afternoon preceding the Convention. The evening session was devoted to a rousing meeting for Home Missions. Dr. B. D. Gray, of the Home Board, laid the great needs of the Southland upon the hearts of the heroic women workers.

The Convention was largely attended by a splendid, aggressive and determined body of men. For intensity of labor and sustained interest it has scarcely had an equal. The sessions were long and were crowded with telling work. There was a healthful tone of tonic hopefulness in every session, and the tingling of a new denominational life made the Convention atmosphere virile and inspiring. Signal success had crowned the missionary efforts of the body during the past year. The State Convention missionaries had baptized quite a thousand converts and the financial exhibit showed a balance on the right side of the ledger.

Secretary A. L. Johnston read the best report Louisiana Baptists ever heard. Though in office only three months the new secretary had the situation well in hand and had wrung victory from a seemingly overwhelming defeat. This gifted brother, the Rev. A. L. Johnston, by his princely action at a critical time purchased to himself a good degree and soon the love and compelled the admiration of all noble souls.

The Convention ordered an advance for all missions over last year. Several notable things were done. By unanimous vote the body appointed a commission of seven to take charge of a Baptist Sanitarium enterprise.

The Executive Board was constituted anew and is composed now of thirty-six laymen and three pastors. The laymen on the Board are some of the first business and professional men of the State.

The new Louisiana College at Alexandria received due consideration, and Rev. E. O. Ware is continued secretary of the Education Commission. The Orphanage of Louisiana Baptists is located at Lake Charles and is flourishing. Rev. J. E. Trice is the popular, beloved and successful manager.

Rev. John W. Lowe, of North China, represented the Foreign Mission Board. His presence brought us fresh news from the firing line. He mightily stirred all hearts for world-wide evangelization, and in the sweetness of his closing words carried the great audience very near the Father's throne. Dr. Carver represented the Seminary and in two short speeches greatly charmed the brethren. Rev. C. E. Smith, the veteran missionary to Africa, pleaded for the dark continent and saddened us by bringing the news of Luddy's death. Dr. J. J. Van

Ness, of the S. S. Board, was at home in Louisiana, and his brief and scholarly address, together with his remarkable listening ability, endeared him afresh to his brethren.

Dr. Harvey of the WESTERN RECORDER, was on familiar ground. Much he added to the interest and joy of every session and he went away happy with many new subscribers and lots of money.

Lake Charles is a delightful city near the Gulf, on a beautiful lake. Baptists are giving an account of themselves there. In the twin cities and in one suburb we have three churches. The First church has four hundred and fifty members. The beloved H. H. Shell, formerly of Mobile, is pastor here. His church has purchased the most suitable lot in the city and will soon erect a handsome building thereon. Pastor Shell placed us all under lasting obligations by his courtesy and fraternal thoughtfulness as host of the Convention.

President Thomas delivered a noteworthy inaugural address on Baptist doctrine and polity. This was ordered printed in the Annual. Louisiana is blessed with many picked laymen of highest worth.

The next Convention goes to Homer, in the northern part of the State, J. U. II. Wharton, pastor, and with Dr. H. A. Sumrall, of Shreveport, to preach the sermon.

Monroe, La.

**DR. HINES EXPLAINS.**

It is evident that my question, "Why do so many men leave the ministry?" has been misunderstood. Certainly, the brethren whose names I mentioned are in the ministry in the wider sense of that term. In my query I took the liberty of using the names of brethren well known and loved by all and whom I consider as my friends, to get at others who have left the pastorate and have made the work of the ministry a secondary consideration. The brethren whose names I mentioned are not in the pastorate, though they are doing a part of the work of the ministry. And there are 366 others—or nearly that number—in Kentucky who are out of the pastorate and, so far as we know, are not engaged in any part of the work of the ministry. What about these?

This question was first suggested to me by one of our beloved teachers in the Seminary in two splendid addresses he made. In those addresses he mentioned the fact that few men are entering the ministry; that there are a large number of vacant pulpits and that in Kentucky there are a large number of preachers without a pulpit. These facts were not connected in the addresses but stated at different times. Why this condition? Is Dr. C. C. Brown's position with regard to a call to the ministry correct, or is there a self-appointed bishop somewhere responsible for this condition? What is it? I am not alone in my desire for light on this question. Let the light come.

W. P. HINES.

Lexington, Ky.

**A TALK WITH EVAN ROBERTS.**

One bright noon last September I walked into a lovely retreat called the woodlands. After a long wait I learned he was in prayer—a side door quietly opened and I stood face to face with a man who lives in the very presence of Jesus Christ. How his face shone! It edifies my life just to think of

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that heavenly smile. It made me long to fly away from self and just bask in the Holy Presence! As he grasped my hand we stood silently looking heart to heart and the expression from those searching eyes will follow me to my grave, and I believe to the throne. Here is another Jacob who has power with God—what is the secret?

He was cool, sane and practical but positively refused to know anything except "Christ crucified." I realized that thousands had desired to catch a glimpse of this man—many from foreign lands failed to get an audience. He was resting after the tremendous strain of his last Welsh campaign. Mrs. Jessie Penn-Lewis told me that his retirement was absolutely needful though his mental and physical condition is pronounced perfectly sound by his doctor. His only worldly reference was to her who so graciously aids him in the Lord's work: "Mrs. Penn-Lewis is really my god-mother and spiritual teacher." This youth (only 28 years) brought up with scant education in a plain miner's home near Swansea, has been suddenly thrust before the public as leader in a revival which has eclipsed anything since pentecostal days; 100,000 souls taking the Kingdom of Heaven by force—by force of the Holy Spirit which was undeniably in these great awakenings—and that within seven months! The key note of his life is based on Gal. 2:20. Here are some elements of his great success: Prayer, praise, "Dialch idds," willingness to obey, preaching the love of God and the necessity of the crucified life and faith in the Holy Spirit. Wales has borne blessed fruit as to the lasting ethical effects of that revival, now other lands have caught

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the fire and are being shaken. Glorious things are yet in store. As many brethren have desired to see more expressions of that mystic evangelist I gladly quote a

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EXCERPT

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WANT COLUMN

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

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

PILE CURE—If you are suffering, try the Persimmon Soap. Immediate relief is guaranteed. HILLMAN CHEMICAL CO., 1418 Everett Ave., Louisville, Ky.

LET US send you our proposition on our shears and novelties. We have the best wearing shear. Something new. Big profit, liberal terms and a binding guarantee. Our goods are winners everywhere. THE UNITED SHEAR CO., Westboro, Mass.

WANTED.—The lady readers of this paper to try their hand at the millinery business. Profits are large, and you run no risk. We have started thousands who are now in easy circumstances. Write for full information. We refer to any mercantile agency as to our standing. Address David Baird & Son, Louisville, Ky. Largest millinery house in the South.

FOR SALE.—A fine farm of 125 acres, within one mile of Brandenburg, Ky., on the State road. Whole farm fenced; 100 apple trees; 200 Keifer pear trees; balance in timber and under cultivation. A non-resident owner advises us to sell quick, and to do so has cut the price in half. This land is cheap at \$25 per acre. If you are interested and want a farm at half price write us. CHAS. F. HILL & CO., 305 Tyler Bldg., Louisville, Ky.

WANTED—Four men to travel in each state, distribute samples and advertise our goods. Salary \$21 per week and expenses, guaranteed. Expenses advanced. Experience unnecessary. Address, with stamp, stating age and occupation. REEVE CO., 407 Dearborn St., Chicago.

REV. E. HOLLIWELL, a Baptist minister in good standing, is at liberty to communicate with any church needing a pastor. Address 162 Porter St., Detroit, Mich.

FARM FOR SALE.—A fine 112 acre farm in Jefferson county, 10 miles from Louisville, 3-4 mile from Electric Car Line, on a good road. This is a live farm in good condition, under thorough cultivation. New house, 6 rooms, 4-room cottage, 2-room tenant house; fine barn. Buildings could not be built for less than \$4,000. Price of farm, \$5,500; \$2,000 cash, balance on time. CHAS. F. HILL & CO., 305 Tyler Bldg., Louisville, Ky.

WANTED BAPTIST MINISTERS in every association to write for particulars of our special Service and Bulletin. CONSOLIDATED MINISTERIAL BUREAU, Lock Box 2004, Boston, Mass.

"IN MY OLD KENTUCKY HOME ONCE AGAIN" is the title of Kentucky's latest song. Your address and 25 cents will bring you a copy postpaid. Address the author and publisher, MRS. ELIZABETH WALLING MOSES, 1042 Fifth St., Louisville, Ky.

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few praying they will be used of God to bless my readers: "Let us kneel and pray, brother; "will you state your troubles to the Lord?" "Oh, Lord, we are noth-

ing." "That idle curiosity be excluded and that we be planted in him." "Amen." "He is planted in thee now." "If crucified (planted) self can't be present with us—the Satan tries to deceive us into thinking so—'tis yonder nailed on the cross." We want the best as Christians then "My fellow—oh; or—my brother, can you say now I am crucified?" Directs me through the Spirit to Gal. 2:20. "There is no spark of holy fire in man 'till Christ puts it there." "This has been a heart-searching revival." "Mental preaching only reaches the mind, heart preaching touches the heart and that's what counts, that's what needs changing." "When you're dead in Christ (planted) God speaks through you, maybe not in eloquence, maybe low or loud, but in whatever way with power." Then "we are fighting from the top of the hill—lifted above all principalities and powers—spiritual gravitation is with us." If you're planted "the prince of this world may come with his temptations, but he finds nothing in you." We are planted deeper daily "crucifixion is not once for all, but daily, but when once the sacrifice is made you never regret it. By growth of faith you become more and more conscious of his acceptance." "It all depends on will, first; do you will to obey Him, die in Him, not only willing to decrease, willing to be nothing—die for His sake?" "If so you will be seen most people to whom you preach will see Christ." When planted "in Him as for ourselves, we have peace, but for sinners anxiety and burdened hearts." We know we are "safe in Him then we forget self" in seeking the lost. J. T. WALTERS.

DEAR RECORDER: When I read in the RECORDER of November the 15th that Kentucky Baptists had contributed \$9,068.20 to State Missions in October, I said "Amen," for that is just like "Kentucky's Bow." The first time I met Dr. Bow was at the Liberty Association (Kentucky) two years ago. I was impressed that wherever the Baptists of Kentucky would draw "that Bow" the Holy Spirit would direct the arrows to the highest degree of success. Kentuckians make much of your "Bow," for there is an other State that would like to have him with which to sound their notes of success in mission work. But we in Missouri have a West, with which we are highly pleased.

Am I a traitor to my adopted State in that I say amen to Kentucky Baptists' success? No, for when I hear S. M. Brown sing "Missouri for Jesus" I say "So mote it be."

Every week as I read the dear old RECORDER fond recollections of my first pastorates in Kentucky come rushing upon me and I can hardly keep from coming back and saying, "if you will only make me one of your hired servants I will serve you all the days of my life." Then as I think how the Lord has blessed my efforts for Him in Missouri, I say, "Lord, show me thy ways, lest I go wrong."

I came direct from Georgetown College to the pastorate at Oran, Mo., in March of 1905, and until I had to leave there in last August, because of the chills that abound in the Mississippi Valley, there were 101 additions by experience and baptism and 50 by letter. Perhaps you will understand why there were 151 additions in the 18 months of my pastorate at Oran, when I say that Eld. W. H. Smith held one of his characteristic

meetings for me in October, 1905. I have been pastor of First church here for nearly two months and there has been five additions. The Sunday school has nearly doubled. J. H. HUBBARD. Greenfield, Mo.

A VISIT TO A FORMER PASTORATE.

BY P. T. HALE, D.D., LL.D.

Last Sunday, November 11, I preached in Danville and presented the subject of our great educational movement. The church responded nobly and raised over \$2,400, although they had recently largely aided three of our schools when visited by their representatives. Still they approved of this movement and showed their faith by their works. One noble brother and beloved friend gave \$1,000, although he had of late given \$3,000 to our schools. This is a noble example to have part in this new undertaking, even where one has given generously to individual schools.

Pastor W. L. Dorgan led off with \$250—\$50 a year for five years, and his people naturally followed his leadership. Bro. Dorgan is doing a splendid work in Danville, and is developing his church along all lines, and he is highly esteemed by all the city. A full graduate of both William Jewell College and the Rochester Seminary, he is thoroughly equipped for his high position and has entered with ardor into our Kentucky work.

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Six of the happiest years of my life were spent as pastor of the Danville church, and it is always an unalloyed joy to visit this noble band and cherished friends. Christ wishes none who accept him to be secret about it. He calls for confession of faith. He commands it. He blesses it. It may be doubted that one has faith who is not willing to acknowledge it. "With the mouth confession is made unto salvation."

### What Sulphur Does

For the Human Body in Health and Disease.

Costs Nothing to Try.

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

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

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

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

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

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

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

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

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

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

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

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

Pleasure comes through toil and not by self-indulgence and indolence.—Ruskin.

## The Farm and Household

### MULE RAISING AS A BUSINESS.

BY E. V. WILCOX.

The enthusiasts of jack and mule production make rather glowing statements regarding the profits of mule raising and the relative advantages from this line of animal industry. Nevertheless, after due allowance is made for slight exaggeration there still remain many good and sufficient reasons for engaging in mule raising to a greater extent than is done at present.

The states in which mule raising is most extensively carried on are Texas, Mississippi, Georgia, Missouri, Kentucky, and Tennessee. According to the most recent statistics there are about 3,500,000 mules in the country used for practically all purposes for which horses may be employed, and in some lines of work where horses are far less effective.

There are many reasons why mules yield unusual profits to the breeder. They may be produced more cheaply than horses. The relative economy in mule raising as compared with horse production is that they can be safely worked at an earlier age than horses and go on the market much younger. Mules may be safely handled and worked as soon as they are past two years of age which is not true of any breed of horse. If colts are put to work at the age of two or three years, or even before five, they may suffer considerably in stunted development and in various injuries and defects which become apparent in the legs, leading to some form of unsoundness. Mule raisers, on the other hand, recommend that mules be put to work at two years of age and believe that they reach a better development than if allowed to become more mature before working.

In order to market either mules or horses at a remunerative price it is necessary that they reach the marketable age without serious blemishes or defects. The percentage of colts which show some form of unsoundness in the legs at five years of age is considerably higher than in mules. The loss to the breeder from this cause is therefore less with mules than with horses. In fact mules are unquestionably less susceptible to the numerous forms of lameness and defects which develop in the feet and legs than are horses. In other words mules are less likely to become lame, and this trouble furnishes one of the most serious additions to the veterinary bills of the horse owner. The foot of the mule is almost immune to corns and other troubles which put so many horses out of commission. The mule's foot, while small, is usually firmer and better shaped than that of the horse and less likely to receive injuries from hard usage over pavements and under other trying conditions. It is not true, as frequently stated, that mules are less susceptible to disease in general than horses, for they may readily become affected with glanders, influenza, distemper and other infectious diseases. Their relative immunity relates merely to the long list of troubles which may appear in the legs and feet, and since these parts are the most important in determining the working power of the animal the value of the mule is apparent.

It is also true, as a general proposition, that mules endure heat better than horses and are less susceptible to sunstroke and the bad effects of excessive sweating. Mules can always endure more abuse and hardship of all kinds than horses.

Mules grow rapidly and can be maintained on a less expensive ration than the horse. It is a mistaken notion that mules uniformly eat less than horses. A thousand pound mule will eat as much as a horse of the same weight and may utilize even more food. No one desires an animal which does not show a good appetite. The quality most sought in all domestic animals is the ability to utilize large quantities of feed in a profitable way. It often happens that draft animals are required to work for long periods and pass by the usual feeding hour. In such cases the mule endures the hardship better than the horse and is less likely to suffer from overeating afterward.

Army officers who have had extensive experience in trying circumstances with both mules and horses are enthusiastic in favor of the peculiar virtues of the mule in the performance of hard work. Our military operations have depended to an unusual degree upon mules, not only in Indian campaigns and various Army maneuvers throughout the Western States, but during the Civil War. In fact all foreign governments have gradually come to realize the great value of the mule for military purposes.

The mule is less nervous than the horse, and therefore loses less energy in useless fretting. In fact one of the chief characteristics of the mule is his ability to take care of himself under all circumstances. Much of the apparent shirking which is charged against the mule is an inborn tendency to husband his strength and make every effort count. The result of this instinctive care on the part of the mule is that he is able to turn out more work than would be possible for a horse of the same weight under the same condition. The mule instinctively avoids holes, sharp obstacles, barbed wire fences, and various other forms of danger which are not so successfully avoided by horses. It is a matter of common observation that in instances where mules run away they seldom injure themselves to any serious extent. In mining, mules are quite superior to horses for the reason that they seem to understand the requirements and dangers of the work more clearly. In working in low tunnels, or in stables with low ceilings, mules rarely throw up the head if frightened, and therefore do not develop cases of poll-evil as frequently as horses.—Farming.

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# DEATHS

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## STONE.

Mrs. Cornelia Woodyard Stone, wife of Hon. W. J. Stone, of Kuttawa, Ky., died Oct. 28, 1906, at the home of her daughter, Mrs. S. J. Snook, in Jackson, Miss. She was born in Cynthiana, Ky., October, 1842, where she lived until her marriage October 29, 1867, to the gallant young soldier, who, having been severely wounded, was tenderly cared for by herself and other members of her family. She left two daughters, Mrs. S. J. Snook and Mrs. C. W. Young, and four grandchildren. She was a faithful and devoted wife and mother; her life was true and beautiful and in character she was pure, gentle and lovely.

Though a Methodist, being the wife of a Baptist and living near his church, to the pastors and visiting Baptist preachers, she always extended a hearty welcome and general hospitality. Her's was indeed a model preachers' home. She was a regular attendant at the New Bethel church, where her funeral was preached to one of the largest congregations ever assembled there. Of the services a friend of hers in the Lyon County Times said: "Dr. R. W. Morehead, so long (25 years) the pastor of that church and so much of that time in her home, preached the funeral sermon. If nothing more had been or ever will be said of her Christ-like life than this man of God so tenderly and modestly said, we will all know where she has gone. Appropriate talks were made by Revs. Conway, Nicholson and Miller (the present pastor) and J. S. Buckner, M. D., all of whom testified personally of the real helpfulness and worth of her Christian character."

Truer friends I have never had than Bro. W. J. Stone and his most excellent wife. My heart is full of sorrow on account of the great affliction that has come to my dear brother and his children. I commend them to our kind heavenly Father for needful supplies of his grace.  
R. W. MOREHEAD.  
Princeton, Ky.

## HAMBERLIN.

Rev. J. B. Hamberlin, for five years pastor of the Palmetto Street Baptist church, Mobile, Ala., prior to 1889, died at Healing Springs, Washington county, Alabama, Friday, October 26, 1906, after an illness of only two days, of inflammation of the bowels. He was born in Franklin county, Mississippi, November 21, 1830, an only son of Wm. Hamberlin and Susanna Yarborough.

He was a graduate of Mississippi College, Clinton, 1856, and of the Baptist Theological Seminary, Rochester, N. Y., 1858. He was ordained to the ministry at Clinton 1858, serving that church four years, afterwards having the pastorate of numerous churches, including Meridian, Forest, Enterprise, Hindsboro, Ocean Springs, Biloxi and Vicksburg, Miss., Livingston and Mobile, Ala., and at the time of his death was pastor of the church at Millry, Ala., being well known in the denomination both in Alabama and Mississippi.

During the Civil War he served as chaplain in the Confederate Army under Gens. Breckenridge and Jos. E. Johnson, and later was State Superintendent of Army Missions for Mississippi. Was founder and president of Meridian Female College, Meridian, Miss., 1865 to 1872; was Secretary Mississippi Baptist State Convention, President Ministerial Education Society of Mississippi, editor *Christian Watchman*, weekly, Jackson, Miss., four years; editor and proprietor *The College Mirror*, Meridian, four years; co-editor *The Baptist Union*, monthly, Mobile, four years; was Moderator of Bethlehem Baptist Association, Mississippi, and Mobile Baptist Association and Antioch Baptist Association, Alabama.

Since resigning his pastorate in Mobile in 1888, owing to threatened loss of eyesight, he has resided at Healing Springs, Ala., where he founded in 1890 the Healing Springs Industrial Academy, under control of the Antioch Baptist Association, being its first principal for five years, and the school's largest benefactor. This institution is now the property of the Alabama Baptist State Convention and is being fostered under its control.

After impressive services at the church

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 Union National Bank Bldg., Sixth and Main Streets, LOUISVILLE, KY.

Sunday 10 a. m., conducted by Rev. R. S. Brock, the body was borne to its resting place by the Masons, of which order he had early become a member, interment being at Healing Springs.

Rev. Mr. Hamberlin was three times married. First, January 12, 1860, to Miss Virginia Louisiana Stone, in Hinds county, Miss., of which union a son, Lafayette Rupert, died at Richmond, Va., in 1902, being at the time a professor in Vanderbilt University, Nashville, Tenn.

He was married to his second wife, Miss Sallie Elizabeth Mullins, December 17, 1863, in Copiah county, Miss., of which union a son, John Coleman, is now living at Dallas, Texas, and who left for his father's bedside as soon as the wire reached him of his father's illness, but arrived too late for the funeral.

Mr. Hamberlin was married a third time to Miss Mary Jane Pearce, at Mobile, Ala., January 28, 1879, who survives him.

He also leaves a half brother, Wm. Ewell Hamberlin, residing at Greensburg, La.

Mr. Hamberlin's long and eventful life, it might be well said, was a busy and useful one, and his passing will be mourned by a host of friends in the South, endeared to him by his achievements, his pastoral labors, his kindly nature and sterling qualities of mind and heart.

## DORROH.

Robert H. Dorroh, of Lyon County, Kentucky, died October 29, 1906, aged forty-two years. He united with New Bethel Baptist church when about sixteen years old, of which he continued a consistent and faithful member till his death. He was married seven years ago to Miss Allie Young, whom he has left

with the care of an only son. He was a zealous Christian worker, co-operating cheerfully with his pastors (of whom the writer was one). For several years he was superintendent of his Sunday school; also for a time a member of the Mission Board of Little River Association. For several hours before he died he engaged in singing his favorite songs. The Recorder has been taken by members of the family for many years.

Bro. Dorroh was second cousin of Capt. Stone.

The funeral sermon of Bro. Dorroh was preached by the writer in New Bethel church, Lyon county, just after having preached the funeral of Sister Stone, before her remains were removed from the house.

R. W. MOREHEAD.  
Princeton, Ky.

## VARBLE.

Resolutions of respect adopted by the Ladies' Aid Society of Westport Baptist church on the death of Miss Joe Varble.

Whereas, The all-wise Father has seen fit to remove from our midst one of our most earnest and faithful members into those eternal mansions not made by hands, be it

Resolved, That we extend our sympathy to the family and that God may give them strength and comfort.

She has ever been a bright and shining light in our society. Although being deprived of eyesight from early girlhood, she was one of our most zealous workers in her church, Sunday school and in the Aid. Our church and society have lost a devoted and faithful member and the family a loving daughter and sister.

Even in her last sufferings, which were great, her church and the Aid was her first thought and question. These resolutions we inscribe in our

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Its successful treatment without the knife, based on 25 years experience. PROMINENT REFERENCES: Hon. A. A. Oden, County Treasurer, Hartsville, Ala., cured of face cancer five years ago. Mrs. J. C. Eby, 74 W. 11th St., Covington, Ky., cured of cancer of the breast eleven years ago. Mrs. R. Y. Moore, Brownsville, Tenn., cured of face cancer ten years ago. Address Dr. C. W. WESS, 17 W. 8th St., Cincinnati, O. for free book of information and advice.

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

minutes and a copy will be sent to the family.

Done by order of the Society of Westport Baptist church.

ADDIE BLACK, Sec'y.

GREEN.

In as much as it has pleased God to permit the death of Sister Cora Green; therefore be it

Resolved, That in the death of Sister Green the Second Baptist church has lost a faithful member, the husband a loving wife and the children a devoted Christian mother.

And whereas we mourn the loss of Sister Green, be it

Resolved, That we bow to the will of Him who doeth all things well; be it further

Resolved, That we extend Bro. Green and family our profoundest sympathy and point them to that sweet reunion beyond the skies, and a copy of these resolutions be spread on our church record, and a copy presented to the family and published in the WESTERN RECORDER and *Baptist Flag*.

Done by order of the church.

C. S. PHIPPS,  
W. S. BRYANT,  
Committee.

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## Campbellism Exposed.

There have been many calls for the republication of this book, by Dr. A. P. Williams, with an introduction by Dr. J. B. Jeter. Dr. W. H. Felix has written a special introduction and we are now ready to take up the matter of the publication. The book will have 400 pages and will be neatly bound. We wish to hear from all who want the book, and so we offer it to those who order in advance at one dollar a copy, postpaid. The price will be advanced after publication. Should we fail to publish, we will refund every subscriber his or her money. Now, brethren, if you want this strong and valuable book published, let us hear from you. Address Baptist Book Concern, 643 Fourth Avenue Louisville Ky

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11th St. and University Place, New York City, 1 Block W. of Broadway.

The only absolutely fire-proof transient hotel below 23rd St. Location most central, yet quiet. Convenient to all department stores and the All modern improvements, including telephone in each room. 200 rooms at from \$1.00 to \$2.00 per day; 100 rooms with private bath at from \$2.00 to \$4.00 per day. Club breakfast and meals at fixed prices. H. FRENKEL, Prop.



# Pastors Pocket Record

By Sylvanus Stall.

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BAPTIST BOOK CONCERN

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## DROPSY

Cured. Gives quick relief. Removes all swelling in 8 to 20 days; permanent cure 30 to 60 days. Trial treatment free. Dr. H. H. Green's Sons, Box Atlanta, Ga.

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

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

**ITEMS OF INTEREST**  
News the World Over

The last dastardly outrage of the Socialists occurred in Rome. The celebration of the anniversary of the dedication of the Basilica of St. Peter was going on, and thousands were present when a bomb was exploded in the church. The bomb was exploded at the end of the right aisle and as mass had been finished, only one canon was near the altar there. There was a panic, but the church is so large the crowd scattered and no one was killed in the effort to get out. That no one was hurt was a marvelous escape. The fire started was easily extinguished.

The election as a general thing went as was to be expected. The surprises were that the Democrats carried Rhode Island for governor, and stranger still came so near carrying New Hampshire the election of governor goes to the Legislature. And, also the defeat of the Lincoln Republican and Democratic candidate in Pennsylvania. The general expectation was that he would be elected by a large majority, especially after the revelations of the expenses of the State Capitol. Arizona voted overwhelmingly against union with New Mexico.

Rev. H. M. Baird, emeritus dean of the University College, New York, has died of apoplexy, aged 76. For forty-four years he was Professor of Greek. His father spent his life in Europe advancing the cause of Protestantism, and Prof. Baird lived there when a boy. He studied at the University of Athens. He was one of the most beloved of all the professors. He was a writer of note, especially in the history of Protestantism in Europe. His great work was "The Revocation of the Edict of Nantes." A great man, a great scholar, a great teacher, a great writer has died.

Gov. Beckham has issued a proclamation appointing the 29th of this month as Thanksgiving Day, and requesting the people of the State to assemble in their houses of worship and return thanks to God for His many blessings on the good State of Kentucky.

Mrs. Russel Sage says that she receives on an average 7,000 begging letters a week ranging from college presidents to street beggars. She never sees these letters; her secretary throws them into the waste-basket. Mrs. Sage intends to give away her money and has given some. But she wishes it known that in no circumstances will she give a penny to any one who asks money of her.

After the experience of New York City it is a question whether Charleston has not made a grave mistake in trying to turn the tide of immigration to the South One ship load of 420 immigrants has gone to Charleston. These were mostly Flemish weavers and they were hurried

**PURE AT THE SOURCE.**

Milk is the chief article of food in the sick room and hospital. Every physician and nurse should know the source of supply before ordering in any form. It is not enough to know that it comes as "country milk." Borden's Eagle Brand Condensed Milk, the original and leading brand since 1857.—Integrity and experience behind every can.

off to the cotton mills. These were most likely desirable persons, but the trouble is that if once the attention of the steamship companies is turned to Charleston they will pour in hordes of most undesirable persons.

One of the best beloved men in England, Sir Richard Tangye, has just died. He accumulated large wealth by just means and used it wisely. His employees loved and trusted him as well they might. He made his start in life as a clerk in an engineer's office in Birmingham. The salary was \$400 a year, but young Tangye said as he had had no experience he thought that \$250 a year would be all he ought to receive. He carried that scrupulous honor through all his life. The books he made his companions in the outset were the Bible, Pilgrim's Progress, Franklin's Autobiography, Robinson Crusoe and Jacob Abbott's Every Day Duty.

**DEAR RECORDER:**  
On Monday night after the second Sunday in September, Rev. W. D. Moore began a meeting with the Shawnee Run church in this county; preached two weeks; results 25 professions of faith in Christ and one by letter.

Then on Monday night after the fifth Sunday in September he began a meeting with Goshea church; preached two weeks—twenty for baptism and three by letter.

And on Monday night after the third Sunday in October began with the Salvisa church; preached two weeks—seventeen conversions and seven by letter.

The first week at each place he preached at night and the second week at 10 o'clock in the day and at night. In the three meetings 62 conversions and 11 by letter. Bro. Moore has been pastor of Shawnee Run church for 13 years and at Goshea for 20 years, and has just been lately called to the pastorate of Salvisa Baptist church. From the above results the question arises in my mind, Is there any need of a pastor seeking other help in a protracted meeting?  
J. H.

Salvisa, Ky.

**WELL DESERVED PRAISE.**  
Thank you very much for sending me "The Moral Dignity of Baptism," and for the great pleasure received from its perusal. I have read many books on baptism and have enjoyed them, but no one has touched me as this has done. Its spirit, its method, its presentations are all admirable. I congratulate you on your success.

This last, the more heartily, because I think of the pleasure it would have given your father. He was a man of a peculiarly lovely Christian spirit, and the year that I sat under his ministry and was given by his kindness a somewhat intimate acquaintance with him, have left on my mind an impress which has abided with me, clear, distinct and cherished for more than sixty years, of a man bearing in a peculiar manner the image of Christ. I think as I read your presentation of Christ's ordinance in its various aspects and relations, what a joy it would have been to your father if he could have foreseen your work in this little volume. May God make it a great help to the spread of vital truth.  
HENRY G. WESTON.

Chester, Pa.

**DEAR RECORDER:**  
By request of Pastor J. T. Cunningham, I occupied his Oak Grove pulpit, Trigg county, last Saturday and Sunday. Large, orderly congregations and deep interest in the Master's kingdom prevailed. Heeding the pastor's advice, the members make a small contribution to missions monthly. Bro. Cunningham has an abiding place in the hearts of his people here.

Sunday evening, en route home, I stopped over and preached for the saints at Cadiz. They have an excellent house and I believe also a parsonage and are well able and willing to care for a good pastor, but have been without ever since Bro. I. N. Strother left them and went to Memphis.  
T. E. RICHET.

On November 4th Brethren M. B. Sasser and T. C. Duke were ordained as deacons of East Mead Baptist church. The Pastor, Bro. R. L. Brandenburg, invited the following brethren to act as presbytery: Dr. J. G. Bow, Elders Pryce E. Gatlin, Chas. C. Smith, E. A. Cox and J. H. Spaulding, and Deacons Dr. W. T. Bruner, E. H. Curry, W. C. Landers and Jas. S. Ray.

The presbytery met and organized at 2:30 p. m. in the church. Dr. Bow was elected chairman and Bro. Spaulding secretary. Dr. Bow preached the sermon. Bro. Gatlin delivered the charge to the deacons and Bro. Smith delivered the charge to the church. Dr. Bruner offered the prayer which was followed by the laying-on of hands.

**DEAR RECORDER:**  
On October 29th Pastor T. T. Eaton

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H. B. PRATT.  
12mo. 530 pp. Cloth, \$1.50.  
"Conviction, firm faith and great care characterize this work."—*Christian Advocate*.
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"An intensely interesting story."—*Baptist Commonwealth*.  
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**AMERICAN TRACT SOCIETY**  
150 NASSAU STREET, NEW YORK.

came to the Woodlawn Baptist church to help in a meeting. He preached twice a day for nine days. I have never heard better evangelistic sermons than the ones he preached at night. He spoke on such themes as "This Man Receiveth Sinners," "The Rich Man and Lazarus," "Atonement," "Grace and Glory," "A Common Sense View of Hell," "Heaven," etc. His morning sermons were practical, pointed, stirring addresses to Christians.

The visible results of the meeting were thirty additions to the church—seventeen were for baptism. Our people will long remember this glorious meeting and the preacher.

Our church now has four hundred and seventy-five members. It is located in the center of a population of 8,000 people—a moral, well-to-do people.

On the first Sunday in this month the church voted unanimously and enthusiastically to erect a new church building to cost about \$35,000. We now have some \$12,000 subscribed. The building is to have almost every equipment possible in an up-to-date church. There will be about thirty rooms in all.  
AUSTIN CROUCH, Pastor.  
Birmingham, Ala.

**NOT AT ALL FUNNY.**

We have often laughed over the experiences told of the trouble made to literary and littering men by too careful housewives who cleaned up their manuscripts, clippings, etc., and have found the story of their woes very funny. But it is not at all funny when it happens to one's self. It is heart-rending.

We have one of these stands for the desk that has compartments for letters, etc., in it. Some times we lock it up; sometimes it is left on the top of the desk or standing around. Locking it up is not important as there is nothing in it which the most thieving of thieves would care to steal. For in it are the articles which the editor intends for the next week's paper and those which have not been read; news letters which came after the paper was full, obituaries—in fact the things that need immediate attention.

But a zealous cleaner got hold of it on Tuesday, emptied the contents into the waste basket and washed it beautifully clean! It was never so clean in the ten years of its use. But! Words cannot do justice to the subject. Our brethren who did not have articles, news-letters and obituaries in that receiver may think it is funny and laugh. But the brethren whose writings have gone up in smoke will sympathize with us and see nothing funny in it.

We do not know all that was in the receiver, but we do know it was full. And we can only say how sorry we are and promise that hereafter the receiver shall be locked up as carefully as if its contents were bank notes.

**DEAR RECORDER:**  
Beginning with the first Sunday in September we held a six days' meeting at Hooker, Okla. E. D. Maddox of Monett, Mo., was with me and did the preaching. The weather was so unfavorable we thought best to close at the end of the first week. There were three professions and five additions to the church.

Please change my address, also the address of Dr. W. V. Tucker, from Postle, Okla., to Kuhn, Okla. Kuhn is a new postoffice and is three miles nearer to us.  
ALBERT MADDOX.

**Ten Splendid Books.**

**The Higher Criticism Cross Examined**  
BY FRED D. STOREY.  
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The title describes exactly the character of this book. Criticism is put upon the stand and made to testify concerning itself.

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Price, \$1.00 net; postpaid, \$1.14.  
"The story is well told, and the many incidents of home life are well described."—*Herald and Presbyterian*.

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16mo. Price, 75 cts. net; postpaid, 85 cts.

Miss Mary Wogg, nicknamed Polly, and then compounded into "Polly-wogg" is the heroine of this tale. Through her ungainly girlhood, through her unconventional womanhood, through the tender ministry of her maturer years she is enjoyable, strong, helpful. Other characters come in to help the book along, but she is chief.

**A Short History of the Baptists**  
BY PROF. HENRY C. VEDDER, D.D.  
12mo, 416 pages. Illustrated edition. Price, \$1.50.

This short history contains all that is essential. Beginning with the founding of Christianity, it traces its development and the sects that sprang up in its pathway, its decline and reformation, and the appearance and enlargement of our own denomination.

**The Promotion**  
BY REV. JOHN M. DEAN.  
12mo. Price, 75 cts. net; postpaid 85 cts.

The author of this book spent several years in missionary work in the Philippine Islands, which form the scene of this story. It deals to some extent with our military operations therein, and also in a particularly gratifying way with our missionary work.

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Extra good export steers	\$4 75a 5 15	Good to choice fat sheep	3 75a 4 00
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Fair to good butcher steers	3 50a 4 25	Bucks	1 75a 2 25
Com. to med. butcher steers	3 00a 3 50	Choice shipping lambs	6 50a 7 00
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Rough, 150 to 400 lbs.	3 50a 5 70	Choice butcher lambs	5 00a 6 00

  

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Med. pack., 160 to 200 lbs.	6 20	Fair to good sheep	2 00a 2 50
Light ship., 120 to 160 lbs.	6 10	Common sheep	2 00a 3 00
Choice pigs, 90 to 120 lbs.	6 10	Bucks	1 75a 2 25
Light pigs, 50 to 90 lbs.	6 10	Choice shipping lambs	6 50a 7 00
Rough, 150 to 400 lbs.	3 50a 5 70	Choice butcher lambs	5 00a 6 00

  

TODDERS		SHEEP AND LAMBS	
Choice pack. & butch., 200 to 300 lbs.	6 30	Good to choice fat sheep	3 75a 4 00
Med. pack., 160 to 200 lbs.	6 20	Fair to good sheep	2 00a 2 50</