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BY HENRY C. VEDDER.

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The Baptist Union of Scotland has held its annual meeting. The reports from the churches were most encouraging. Three new churches had been constituted, making the number 128, with a membership of 20,480, an increase of 1,000 during the year. This is a large percentage of growth.

There is one Baptist church in Vienna which was going on its way quietly when some enemy reported its existence to the Government. It is very probable the Government knew all about the church and shut its eyes. But when the church was reported the authorities took action. The church had to register as a club, and as such has its public worship undisturbed. But it is not allowed to baptize or celebrate the Lord's Supper. The ordinances are administered secretly in the homes of the brethren. Persecution has not ceased in Catholic Europe.

October 27, 1839, J. G. Oucken went from Germany to Copenhagen, Denmark, baptized 11 persons and constituted the first Baptist church in Denmark. At first the persecution was sore. Their children were forcibly sprinkled and the brethren were put in prison. But Lord Palmerton, the Prime Minister of England, sent a vigorous protest and the persecution was greatly relaxed. Now the Baptists in Denmark have 29 churches and 4,080 members.

The Congregational Theological Seminaries show a falling off in the number of students from last year. This is no proof that the number of ministers has declined. More may be going from college to the pastorate. The cause may be that many of the strongest city churches refuse to call men who have been in the Seminaries. We saw a statement to that effect some time ago in a Massachusetts paper. The churches said they were not as spiritually-minded as other preachers of the Congregationalists. How true this was, we do not know.

A native Chinese preacher named Mark Liu refused to quit his work as preacher though offered ten times the salary to be a school teacher. He was called of God to preach the Gospel, and he would devote his life to it.

Prof. H. P. Beach, of Yale University, makes a criticism on the recent "haystack" meeting anniversary that has a lesson for others. He regrets the little time which was given to prayer, and they were commemorating a prayer-meeting! He adds, "Nothing has impressed me more when attending great missionary meetings in England than the larger emphasis placed upon prayer there, where it is an essential and prolonged feature of every meeting. Less is said to men in consequence and more to God."

We hear it said on every hand, and with an iteration that threatens to become tiresome, "The Bible must be studied and interpreted like any other book." If the saying is carefully scrutinized wherever it occurs, and especially if its relation to the context is examined, it will be found to stand in great need of definition, for it is obviously used in widely differing meanings.

Some possibly mean by it no more than this: The Bible brings to us religious truth by the vehicle of human language, and it must be studied and interpreted according to the ordinary laws and methods of linguistic study. If the saying means this and no more, it may be permitted to pass without dispute. In that sense it is, in fact, almost a truism. It is little short of axiomatic to assert that there cannot be one sort of Greek grammar for Plato and Sophocles and another sort for John and Paul. Greek was Greek, and Hebrew was Hebrew, whoever spoke or wrote them; and since the writers of the Bible used language to convey their thought, not to conceal it, they must have used language as other people used it.

It has doubtless happened that this truism has often been forgotten, even violated, and therefore it requires to be restated and reemphasized from time to time. A glaring instance of its violation is the theory, often put forth and sometimes received with much favor, of a "sacred sense" of words in the Scriptures. Baptists who would scout the idea that *baptizo* can mean anything different in the New Testament from its universal significance in classic authors, will sometimes try to find an esoteric meaning in words like *pistis* (faith), *katallage* (atonement) and *dikaionia* (justification). It is, of course, quite true that we find in the Christian usage of these words a richer meaning, a deeper significance, than they bear in any heathen writing, but that is a very different thing from a special "sacred sense." It is pretty well agreed now among scholars that to talk of a "sacred sense" of New Testament words is to talk sacred nonsense.

Some mean by the saying: The Bible is a collection of books, a literature—two distinct literatures, rather—and it must be studied and interpreted according to well established literary canons. This too is a truism, or nearly so. Every species of literature, almost every variety of literary form, is found in the Bible. There is poetry, lyric, dramatic, didactic, idyllic. There are legal codes and collections of ethical maxims. There are eloquent orations and heart-searching sermons. We find biography and history and tales of adventure, philosophic disquisition and theological discussion, addresses to a nation and familiar letters to a friend. Yet for ages the method was adopted of interpreting the Bible as if it were a single homogeneous writing, produced by the assertion that the whole Bible was composed under the inspiration of the one Holy Spirit. Such a method of study and interpretation led to many very queer results and to some most serious errors. It is now generally abandoned. Nobody who is worth considering seriously proposes to-day to interpret a book of the Bible without reference to its literary form, or the time and circumstances of its composition. It is acknowledged, nay insisted, that each kind of literature has its own laws and must be interpreted in its own way.

The recognition of this fact has made a great change in the treatment of the Bible by all intelligent students. It is not so very long ago that the Concordance was the chief reliance of many who passed for learned doctors. The Concordance is a most useful book in its legitimate sphere, but it may be abused, and it was formerly much abused. The student wished to know what the Bible taught about sacrifice, we will say. He took his concordance, got together all the passages that contained the word, and as many other passages as he could find that contained kindred words (such as "slay," "offer," "offering.") He then arranged these in some approach to a logical or chronological order, and believed that he had before him the Biblical doctrine of sacrifice. There is hardly a Sunday school scholar who now needs to be told what a crude, imperfect, misleading result is reached by that method of study. "Proof texts" are no longer taken indifferently from prose and poetry, from Hebrew and Greek, from the earliest religious literature and the latest, and thrown promiscuously into the theological alembic, in the vague hope that somehow, out of the compound, truth may come forth. Much more likely, as when Aaron cast the people's gold into the furnace, there will come forth some calf of Egypt, some god of our own fashioning, with which Jehovah and truth have nothing in common.

But when men say that the Bible must be studied and interpreted like any other book, they frequently do not intend any such innocent meanings as those that we have been considering. They often intend to imply that the Bible is in all respects like any other book. The Bible, they say, is literature, but what they mean is, that the Bible is only literature. The Scripture writers used words like other men they say, and it is undoubtedly true, but what they mean to be inferred is that the Scripture writers had no more to say than other men. These implications and insinuations, rather than direct assertions, cannot be suffered to pass without protest.

For it is a fact beyond dispute that the Bible is not like any other book. This is true whether one believes it or not. The Bible is unique. It is the only book that claims to have a divine origin, the only book that claims to be the Word of God. We are considering Christian literature, of course, and are not at present concerned with the Koran or other books that also claim a sacred character and a divine origin. The only book of any concern to Christian people that purports to come from God is the Bible. The very making of this claim gives it a unique character. It is impossible to study a book that comes to us with such a claim as we would study any other book. As a matter of fact, nobody does study the Bible like any other book, even though he may profess to do so, for every student must ask continually, "Is this book what it claims to be?" "Does this book really contain a revelation of God?" He has no choice in the matter; the questions are forced upon him at every step, and they must be answered—refusal to answer or evasion is impossible, because to refuse or evade these questions is ceasing to study.

And to answer these questions in the negative at the very outset, to refuse to see in the Bible anything superhuman, is to beg the whole question at issue. The man who does this may perhaps be a student of the Bible, in a strictly limited sense, but only in this limited sense. We hear much in these days about Biblical science and scientific exegesis, but no one who thus begs

the fundamental question regarding the Bible can claim to be a scientific student of the Bible. Any one who wishes to be recognized as a man of science must reject the divine origin of the Bible at the end of his investigation, not at the beginning, and on rational grounds, not because it does not conform to what he has assumed to be truth. Such study as is too common, irreverent and hostile, is not merely unscientific, but accords ill with an ordinary sense of fairness and justice.

To a certain point, then, it is true that the Bible may and should be studied like any other book, but only to a certain point. Those characteristics that it has in common with other books may be studied by the method that we apply to other books. But the moment we get below the question of the form of the message to its content, the moment we ask, "What does the Bible say to us?" and, "Is what the Bible says true?" that moment it becomes impossible to study the Bible longer like any other book. For its message is so completely unique, and the truth or falsity of that message is a question of so transcendent importance, involving the issues of time and eternity, of sin and holiness, of heaven and hell, that the Book must be studied differently from any other. It will at least command an interest, a sobriety, a reverence, that no other book can ever hope to receive. Every word will be scrutinized, lest any part of its meaning escape. Some will study it as a spiritual discipline, that it is not true, leaving rest it may be true, but—they will study, as they study no other book in the world.

And to one who believes, intelligently and with all his heart, that the Bible is from God, how futile to say: You must study the Bible like any other book. Yes, so far as its grammar and rhetoric are concerned, he may; but this is only the portico of the temple, not the temple itself, still less the holy of holies. The dative case is the dative case, in Plato or in Paul, but the Spirit of God is the Spirit of God, and we hear his voice in Paul as we do not in Plato. Iambic pentameter is the same in an ode of Pindar as in a psalm of David, but who will go to Pindar for consolation in the hour of affliction, or for words to voice the deepest emotions of his heart, the loftiest aspirations of his soul?

A Baptist accepts the Bible as the Word of God, not because councils have pronounced certain books to be "canonical" and certain others "uncanonical," but because of what the Bible is in itself. If we carefully interrogate our own consciousness, each of us will agree that the convincing proof to us of the Bible's divine origin is, as Coleridge put it, that it "finds" us. That is, it has proved itself to be a book exactly adapted to our spiritual needs. It feeds our hungry souls. To the heart that cries out for the living God it says, "Behold, he is here!" The Spirit in the book witnesses with the Spirit in our hearts, and they speak, if not with one voice, in tones of perfect harmony. Its words have a meaning beyond the power of lexicon or grammar to unfold. They can never be fully understood save by the aid of the indwelling Spirit of God. And hence it is literally true that he who studies the Bible "like any other book" and goes no further, can never understand it. He may learn much about the book, but the real Bible he will never know.

That the Bible must be studied and interpreted like any other book, is one of those sayings that are seldom more than half a truth, and often little better than a whole falsehood.

QUESTIONS ANSWERED.

By Senex.

"What does the word eternity mean? Does it mean a place or never ending time?" Never ending time. The word comes from *aeuum*, the Latin word which means age. The brother has probably been reading the Scripture which says God "inhabith eternity." That is a poetical expression, meaning that God has existed in all the past and will in all the future. The Hebrew literally translated is "that liveth eternally." He has eternal life in and of Himself.

"You do not believe in the brotherhood of man, but do you not believe in the brotherhood of Christians?" Of course. All regenerated souls are brothers in Christ Jesus, are sons of God and heirs with the great elder brother. That is unquestionable. Whether in the churches, or connected with man's substitute for the churches, or unconnected with any body of believers, every regenerated man is a child of God and therefore a brother to all his children.

"Why, then, do we not give up minor differences, such as baptism and all unite in one family?" Our Father is also our King. We owe him double obedience, as children and as subjects. We must obey the laws of this King implicitly. He is no weak father. His children are not at liberty to disobey his commands. In fact, he holds them to a stricter obedience than He does others. Israelites were punished for doing things which the Gentiles around them did with comparative impunity.

His loyal subjects must not only give to his commandments unquestioning obedience but they must teach all others to obey them. We know what the Lord Jesus thought of men who broke the least of the commandments and taught men so.

As children we must obey all our Father's commands joyfully and with the most implicit faith that He knows his own mind, knows no variableness nor shadow of turning, and gives no command which we can disobey without loss. He that knew his Lord's will and did it not was beaten with many stripes. There are no non-essential commands so far as his children are concerned. Only two commands are essential to sinners that they may be saved—repent and believe. Having obeyed these and become children of God, the next two commands which meet them are "Fear God and keep his commandments"—large and small.

The one object in life of a child of God is to glorify Him. In order to do that it is a duty and also a joy to do just what He wishes; it is a delight to please Him. Any father is pleased when his children obey him with joyful alacrity, and strive to be perfect in obedience. Any father expects dutiful children not only to regard his commands but also to do all in their power to persuade the less dutiful children to obey him as they ought.

The very fact that we are brothers makes it our duty to teach our brothers the way of the Lord. We must show them what is most pleasing in His sight. A good son will always do that. He will not regard their petulance, nor their insisting they need not obey. His object is to please the Father and do his brothers good.

Therefore for the sake of union even with truly regenerated men no loyal child of God will agree to ignore the least of His commands. He must not put himself into a position in which he would be forced to keep silence.

If all true Christians should unite "agreeing to disagree," for example, on the subject of baptism and to say nothing, that agreement would not endure a day. For a brother who believed God had commanded that babies should be sprinkled could not see his brethren disobeying the command without knowing it was his duty

to teach them they must strive to please their Father in all things. The more he loved his brethren who were neglecting or refusing to sprinkle their babies the more desirous he would be to lead them to obey God. Therefore the very tie of brotherhood prevents men from uniting into one body, so long as they cannot see alike as regards God's commandments.

MY OLD CONFEDERATE.

BY REV. JOHN E. WHITE, PASTOR SECOND BAPTIST CHURCH.

"Is thine heart right as my heart is with thy heart? If it be, give me thine hand."
—II. Kings 10:15.

There is an old Confederate soldier now passing 70, with whom I have been communing of late as one would with a rare visitor from another world, whose departure was near at hand. He represents in the judgment of his old comrades about as good as there was, and you know what that means. He differs in two slight respects from some of them. He didn't surrender at Appomattox. I once asked him why. "I didn't feel like it. I expect I felt about like Bill Arp's Georgian, who was stopped on his return southward in '65 and asked 'where he was going and what he was going to do.' He said, 'I am going back to Sandersville, kiss my wife and children, raise a crop, and if Yankees bother me any more I'll whip 'em again.' When things got to a point at Appomattox, it occurred to me that I hadn't done anything to surrender for. Besides, I had a wound that needed a better climate than Fort Delaware, so I told Bob, my messmate, if he would lug the saddle I'd carry the blanket and we'd go home."

My old Confederate brought back from Virginia intact what he carried over there—an honest heart, a high moral purpose, a clean Southern soul, of which no disasters robbed him. The war did not sour him. He hasn't been a failure in life, either. Another peculiarity of his is a pet conceit, that compels assent when he explains himself, that for the true Confederate soldier who realized the deep things of that war, there is no such thing and never was, as "The lost cause." To put it in his phrase, "The Confederate soldier is the cosmopolitan of the moral universe, alike a comrade of all the world's poor and all the world's rich." If there are any poor he can say to them, "I am your equal, for I have lived desolate amidst a great desolation." If there are any rich and proud he can say, "I, too, am your equal, for I have a heritage of valor and human glory purchased with more than millions."

I never knew him to lower his flag of aversion to the phrase, "The lost cause" but once. I saw him throw down a newspaper not long ago in a blazing wrath. He was greatly stirred up. My inquiry calmed him immediately. "Oh, well," he said, "the South did not have a 'lost cause' in 1865, but if some of these politicians and newspapers keep on the way we are going, we will have one yet, and there won't be a place in the moral regard of mankind big enough for the Southern people to put one foot on." I didn't ask him what he meant.

I cannot begin to tell you how this grand old man has interested me and helped me. But, frankly, I stand in awe of him when I realize what he actually signifies. Sometimes when I have come from my books of history on the war between the States I have to rub my eyes to appreciate that he is what I have been reading about.

We young men do not grasp the historical, dramatic fact of the Confederate soldier. We are letting our Southern hero-ology slip through our fingers.

I said to him, "What am I bound to that is peculiar to Southerners? What ideals, or obligations are my criterion? The point with me is to know, if I can, just how I may be the truest, most loyal Southerner and man I can."

"The truest, most loyal Southerner, you want to be? Then I will tell you what I know, and it will be very simple. There is no hard and fast type, but there are certain ideals of Southern character of an intrinsic quality to which every true Sou-

therner will own allegiance. I speak of that which is fundamental.

"The historical ideal of Southerners is the love of fair play. At the bottom that is justice. This is the romantic basis of our civilization, the philosophy of much that characterizes our life. It explains the strong leaning to the Democratic party—'Equal privileges and no special favor.' The old anti-royalist spirit is the later anti-monopoly spirit in a new dress. Our over-exercised sensitiveness is, I think, a survival in the South of an ancient resentment against injustice. It was our people, you know, who made the earliest and most vehement protests against the mother country's unfairness to the Colonies. At Mecklenberg and Philadelphia it was our cry to the world against imposition and in behalf of simple justice. We are the fathers of that passion on this continent. To be a true Southerner is to stand on that rock always. He must follow that principle wherever it leads him. He must be first of all, just. He will not impose upon the weak or allow others to. Remember this when Southern people see a human being wronged and do not champion his cause; in short, when we fail in fair play, we depart from what is intrinsic and true in Southern character. This is the basis of Southern knighthood. When that goes, the bottom falls out of our distinctive civilization.

"Now," he said, as he stood up for a moment, "that is one Southern ideal, but there is another that we have even more consistently cherished.

"The son of the South has an uncommon instinct of his claim his home has on him, and this ideal has extended itself to cover his home-land. This is, of course, no monopoly in the South, but it does mark us more definitely than other sections and people. I have just been reading one of our critics, who says: 'Provincialism is the vice of the Southern character.' My son, we have to abide that soft impeachment. If it is a vice, it is one of those vices that is an exaggeration of a great virtue. We are Americans; indeed, the most typical Americans homogeneously on this continent, but our Americanism will never be of the kind that eat say, without a reservation, 'No North, no South, no East, no West.' There is for us a South. God created it. History has confirmed it. Experience has sanctified it. It is bound on the north by a broad river, on the east by a great ocean, on the south by a gulf, and on the west by the two greatest continental streams. About this South the lines of an irrevocable decree which is written into our heart and imagination are drawn. It has entered into our blood. It will remain—the South. As Scotland is dearer to the Scotchman and Ireland to the Irishman and Wales to the Welchman, these Southern States are a grand division of this earth's surface that will always be dearer to the Southerner than any other section on the globe. It is our home, our heritage. You must never get away from that, if you want to be a true Southerner."

My old Confederate paused and seemed to be recalling something that was not quite clear.

"I recall a picture," he at once went on, "an old painting I used to see when a boy. It is a picture of one of our earliest Southern settlements. The forest in front of the small clearing in the woods is lined with savage Indians. The settler is standing in the door of his cabin with a smoking rifle in his hand and a dauntless, death-defying light in his face. His right hand is extended backward in a gesture of protection to his wife and children, who are trembling in fright in the room behind him. I suppose," he smiled, "this Southern home love began back there. We have in the course of our sorrows simply enlarged the borders of our passion."

He paused again, reflectively. "I am recalling an experience of mine trying to separate it distinctly from later thoughts. One night in Virginia, after Stonewall Jackson was killed at Chancellorsville, I was making an inspection of our picket lines, and some distance from our camp sat down. It was a beautiful night, and the depression general at that time of loss

came over me strongly. I began to analyze my zeal as a Confederate soldier. I said to myself, 'Are you fighting to defend the institution of slavery?' My heart yielded an instant honest answer, 'No, God knows there is no satisfaction in that idea to me. If the slave property was worth as many billions as it is millions, and that was all, I would not move my little finger to go to war for it.' Then the idea of secession as a constitutional right occurred to me. 'Is that your inspiration?' 'No,' I said, 'that doesn't fire my heart, for though it was a right conserved by the Constitution in the understanding of those who formed it, a right more boisterously threatened and more agitated by Josiah Quincy, of Massachusetts, and the Eastern statesmen, including the whole party of New England Federalists, than by any one else in 1845.' Secession was a right, a guaranteed privilege under the Constitution. But I knew that this was not the inspiration of my soldiering in Virginia.

"At that moment of my introspection I happened to lift my eyes up to the stars, and unconsciously glanced down the array of clustering constellations which fell away and away down, down the heavenly concave to the South, and my eyes rested there. Then my heart gave a leap; I stood on my feet. I had found the spring of my joy in the battle. 'My back is to my home,' I said. 'The enemy is here on the border. I am in defense of Dixie land.'

"My boy," he said, "I have told you the secret of every wound I bear. It is the secret of my comrades, who went with Lee. It was our white chieftain's secret, too. So I tell you that the true Southerner will love his homeland and suffer for her good and for her glory, if need be, no matter in what form the danger comes. With us it was our own American brothers who came against us. And though you do not have"

"But," I cried, trembling, with my heart shaken to its depths, and not comprehending the import of his last words, "I do love my home. I was born here. My fathers and my people are buried about me. I have scarcely been elsewhere. I know no other love like this land. What is there for me and for us? We cannot now bear arms for the South. There is no foe at our borders, no threat, no peril from without."

"But there are perils from within," he gently said. "The shock and dire strait are for you as they were for us. Our South's sorrows are too great for one generation only. Your fathers ate sour grapes, your teeth are on edge. I will not be here to see the great moral struggle of Southern civilization to triumph over temptation and besetment. But get you ready for it. It is at hand. You will have to find your own way."

He saw my depression, for his own manner and speech were gloomy. Coming nearer, he spoke a bit more cheerily: "One thing more I can to you. When I am gone and you come to what I foresee, a time of doubt and confusion and low human counsel are at the front and false voices are clamoring, I bid you seek the sheltering manhood of a man who will never die in this land. In other days his presence made us all better from the heart out. I sometimes think he may yet mean more to the South than ever. Seek the counsel of his spirit, the sweet persuasion of his voice. He was copied after Jesus Christ the Son of God and he was a Southerner, tried and true, the best shape of mortal hero-man any people ever had to mark by. Follow him, and you will not go wrong."

My old Confederate had grown quite calm, and there was worship in his voice. He had spoken no name. My own heart was stilled. It was the calmness of a great Presence he had summoned to stand beside me—the great white soul of the South—Robert E. Lee.—*Religious Herald*.

Faith is the king's messenger from the celestial world, to bring all the supplies we need out of the fullness that there is in Christ.—*J. Stephens*.

Kindle, O Lord, our hearts with light and life by the holy fire of thy love and blessing!—*Thomas a Kempis*.

FORGIVENESS.

BY CECIL BELL.

In the study of God's Word we get an insight into the character of God, especially as portrayed in the life of Christ, God Incarnate. We are filled with awe at the omnipotence of God; Jesus had only to speak the word and the dead were restored to life. Here and there we see the wrath of God manifested against sin; observe Jesus filled with righteous indignation driving out the money changers who had turned the temple of God into a den of thieves. But these are not the only pictures presented to our minds by reading the Bible. We are impressed most of all with the compassionate side of God's nature; his readiness to forgive. Some people are too apt to look upon God as standing alert for sin, punishing same with the utmost severity, never appreciating the fact that God, although hating sin no matter in what form, is also a God of Mercy, yearning for the sinner to turn unto him for forgiveness. God says he has no pleasure in the death of the wicked. God never spurned a humble suppliant. Listen to the gracious words: "Behold I stand at the door and knock." See Jesus weeping over the doomed City of Jerusalem, His soul agonizing in contemplation of the fate which was to befall that fair and favored city which He loved. God is love, and His love is so great that the vilest sinner need not hesitate in approaching the footstool of mercy for forgiveness. But what does forgiveness really mean? and how are we to know when we are forgiven. In the first place, it is the mission of the Holy Spirit to convict of sin. When a sinner is thus led to see himself as God sees him, his soul will be tossed hither and thither on the waves of doubt and fear, and he will have no rest until he finds it in trusting in Jesus. The very moment he surrenders himself to Christ, unreservedly and completely, the burden of guilt which was resting so heavily on his soul will vanish, and there will come into his breast the peace which passeth all understanding. Without forgiveness, we are under condemnation; God's wrath is forever resting on us, but after our sins have been forgiven we are taken at once into the great family of God; He becomes our Father; our sins are removed as far as the East is from the West; He remembereth them no more. Without God's forgiveness, if we should die in this condition we have no advocate with the Father, and we have necessarily to be cast out from the presence of God, for nothing which defileth can enter into the Kingdom of Heaven. But when God has blotted out our sins, in the day of Judgment Christ's righteousness will stand between our sins and the wrath of God, and we will be allowed to enter into the beautiful mansions which Christ has gone to prepare for those who have had their sins washed away by His precious blood shed on Calvary.

I now wish to call your attention to another phase of the subject. Christ was once asked by his followers how many times they should forgive another, and you remember he replied saying, "Not seven times only, but seventy times seven." This did not mean that an offender was entitled to be forgiven merely 490 times, but implied that there was to be no limit. Jesus also taught that Christians should have such a forgiving spirit that they should return good for evil; should love those who delight in persecuting them. This was a new order of things. In the old dispensation, when the children of Israel lived under the Mosaic law, the axiom was: an eye for an eye—a tooth for a tooth; but now Christ had come the new doctrine was that of love. Christ gave a new commandment to the people, which was, "Love one another." It is easy for us to love those who love us, but it takes a great deal of grace to love those who hate us, those who are our enemies, and yet this spirit can be cultivated to this extent. Stephen, the first martyr, exemplified this when being stoned to death by the relentless mob, exclaiming, just before his spirit took its flight to be forever in the presence of God, "Father, lay not this sin to their charge." It is human to resent an injury, but Divine to forgive.

Though this be true, yet it is surprising how many who profess to have been born in the spiritual family are so loth in forgiving those who trespass against them. You will doubtless recall the parable we had in our Sunday school lesson some time ago. A certain servant owed his master a large sum of money, and his lord one day demanded that the amount be paid him. Straightway the servant fell prostrate at his feet pleading for mercy, assuring his master that if given a little longer time he would pay all. Filled with compassion at seeing the wretched and miserable condition of his servant, his lord freely forgave him and cancelled the debt. Going out of the room the man who had just been forgiven encountered a fellow-servant who owed him a very small debt indeed, compared with the overwhelming debt which his kind employer had just cancelled. Immediately he caught hold of his co-worker and demanded that the money be paid him without any further delay. The poor man who realized he could not meet the obligation begged for mercy saying, "give me a little longer time and I will pay thee all." But instead of forgiving him and cancelling the debt, as his own tremendous debt had been offset a short time prior to this, he flew at the man with unwarranted fury, dragging him to prison to be tortured unmercifully. The news of this outrage soon reached the ears of their master and he commanded that the unprofitable servant be cast out into outer darkness where there was wailing and gnashing of teeth. The lesson which Jesus wished to teach through this parable is very obvious. God has forgiven us freely of a debt which was absolutely impossible for us to pay, and we had nothing

within ourselves to merit this favor. So, is it right, is it Christian-like to refuse to forgive our neighbors who may unthinkingly trespass against us? Even if they do seemingly take a delight in persecuting us, have we the right to say that we will not forgive them? Will state at this point that some people act in this fashion—if a person offends them they will say, "Well, I will forgive you this time, but if you commit the offence again, you had better look out." It is needless for me to say that this is not the true spirit of forgiveness. What if God dealt with us the same way! we should all be irrevocably lost. I know that we are only human and that it is extremely hard to reach this plane of Christian living, but it can be reached and we should strive earnestly in this direction. If we bear malice towards any one, how can we sincerely ask God to forgive us for our many misdoings? In the model prayer which Jesus taught his disciples you know it says, "Forgive us our trespasses as we forgive those who trespass against us," and we must not expect, nor will God forgive and bless us if we refuse to forgive those who should unfortunately ruffle our feelings.

Before closing, I wish to give one thought which I believe will help each one of us in cultivating this Christian grace; endeavor to keep humble; remember that we owe everything that we have and are to the goodness of God; let not a haughty and proud spirit creep into our hearts, and we will find it much easier to love even our enemies, and to return good for evil.

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.

Fairest Girlhood. By Margaret E. Sangster. Drawings by Griselda M. McClure. 263 pp. Chicago and New York: Fleming H. Revell Company.

The book opens with the story of Penelope. Not the immortal wife of Ulysses, but a winsome Virginia maiden, a beautiful example of fairest girlhood.

Mrs. Sangster again writes one of her beautiful books for her beloved girls, and we do not believe we go too far when we say this is the best that has yet come from her pen. No writer seems to know quite so well the heart and nature of girls as does Mrs. Sangster. She knows their foibles, their faults, their good points and bad, but she loves them notwithstanding, and so can reach their inner selves with her gentle and tender words. The great beauty and value of all she says is that she points to the One Foundation on which to build true character. The publishers have done their best in making a beautiful holiday book of this "Fairest Girlhood." The winning girl faces that peep from many pages are a joy, and the whole book encased in its pretty box makes an elegant, and most helpful gift for any fair young lassie just entering on life's pathway, whether in society or in the graver walks of duty.

A Knight of the Cumberland. By John Fox, Jr. New York: Charles Scribner's Sons.

As soon as this book came from the press large numbers of it were sold. Stand in a book-store and you will hear many asking for it in the course of one day.

This is the first long story written by John Fox since the remarkable success of "The Little Shepherd of Kingdom Come." Its setting is in the mountains, which he has made his own, and with which he has made all his readers picturesquely acquainted in his books. In this story he introduces a new element into the old background—a vivid Northern girl with great charm of manner and enthusiasm for new things. Her visit to the mountains is, for her, the exploration of a romantic world; to the seemingly stolid but really emotional mountaineers the Northern girl is herself a bit of romance. This delightful contrast of character and emotion gives Mr. Fox his best opportunity for what is amusing, what is pathetic, and what is almost tragic in the situation. The girl herself, who is glowing in spirit, full of sunshine and appreciation, is facetiously known as "The Blight." That she should appeal to the heart of the wildest mountaineer in the region is almost inevitable because of the dash of adventure which she appreciates in the man and he recognizes in her. There is another lover in her own sphere of life, and the tangled thread of the romance is bound up with a most remarkable campaign for Congress, filled with humorous adventures, and with a trip on mule-back into a wild mountain region. The whole culminates with a Southern tournament, the last vestige of the old feudal times when knights contended for the smiles and favor of the ladies of the court. This is not a bit of invention by Mr. Fox, for in many places in the South to-day the men who can ride have a tournament, and the successful knight crowns the Queen of Love and Beauty. It reads like a bit of Ivanhoe set in the Southern mountains.

The story is told with vivacity and with the literary cleverness and charm of feeling which

make Mr. Fox one of the most popular novelists of the day among those who appreciate a good story told with literary art. "A Knight of the Cumberland" is, in short, a little masterpiece of story-telling.

The Doctor: A Tale of the Rockies. By Ralph Connor. Fleming H. Revell Company. \$1.50.

We have learned what to expect when a new novel by "Ralph Connor" is announced—a strong story, glowing with sympathy for troubled human hearts, keen in its insight into character, perfectly natural yet intense in its portrayal of elemental passions, and delightful in its descriptions of material nature. And all this, in even fuller measure than in any previous work, we have in *The Doctor*, which the Revells announce for publication.

The scene is laid in "The Rockies," but wanders elsewhere as the exigencies of the plot demand. Mr. Gordon possesses the rare faculty of making his characters live. There are no lay figures, no automatons, in his stirring pages. Whoever is introduced upon the stage has a real part in the drama, and plays part in real flesh-and-blood fashion. It is a clean, wholesome story. It takes us into a rough country and among rough men, but there is no reek of moral filth to offend our souls, and the heroes—for there are more than one—are men, strong in passions, but strong also in virtue and mastery.

The Doctor, we are confident, will add greatly to Ralph Connor's reputation as a virile, picturesque, and captivating writer.

The first magazine to issue its Christmas number this year is *The Pilgrim*, and we dare say that none of the magazines will have a prettier, daintier, more attractive cover than *The Pilgrim*. "The Making of the World's Toys" is a timely subject upon which most people are ignorant, but there is no further need for ignorance. Clarence Hawkes, the blind poet-naturalist, contributes one of his delightful sketches, "The First Snowstorm." "A New American Industry" tells in picture and in story of ostrich-farming and its possibilities in the southwest; and the series of informing Chinese-travel articles by William A. McIlhenny are concluded with "The Navigation of the Yangtze."

The Success Page contains short sketches of the lives of Alice Barber Stephens, one of America's most popular woman artists, the never-to-be-forgotten Henry Irving, and the progressive leader of the workmen of England, John Burns, who has risen to the proud position of head of a ministerial bureau.

The regular departments are devoted to seasonable topics. There are suggestions for "Christmas Merrymakings," for the serving of the "Yuletide Banquet," for the making of "Homemade Christmas Gifts," Christmas thoughts for the quiet hour by eminent writers, stories and games for the children, pretty designs and timely hints from Dame Fashion's realm—five pages of these—and practical talks on club work from leading club women. Then there are hygienic hints on the care of the eyes, a page devoted to the new books, not to mention several Christmas poems and short articles that relate to the Christmas season the world over.

Pilgrim Publishing Co., Detroit, Mich., \$1 a year; 10c a copy.

New England Magazine for November: The Loyalty of the Senate (concluded), by David S. Barry; Nineteenth Century Boston Journalism, by Edward H. Clement; Ballads of Old Boston—The Ox, by M. A. DeWolfe Howe; lines commemorating the Boston celebration of the French Revolution, January 24, 1799. Who Runs Massachusetts? by R. L. Bridgman. Massachusetts Bench and Bar, by Stephen O. Sherman and Weston F. Hutchins. The Seven Adventures of John Henry, by Grace L. Hewett. Concerning Home and School, by Sarah L. Arnold. The first of an interesting series of articles by Miss Arnold, the Dean of Simmons College, concerning affairs in the educational world, and the problems which beset teachers and parents. Municipal Oursership, by Martin E. Jensen. Halifax, Nova Scotia, by A. M. Payne. The history and wonderful achievements of Nova Scotia's growing and up-to-date capital.

New England Magazine Co., Publishers, 8 Dix Place, Boston.

MISSIONS, A MAN'S BUSINESS.

BY HOMER WROTEN.

According to the last edition of Social Progress the Christian church through out Christendom expended \$16,876,572 for missions in 1905. And the Christian church in the United States spent \$6,560,574 in missionary enterprise. While one small congregation may seem to be investing a very little yet, in the aggregate, we see what a business proposition it is becoming. When we remember, alongside these facts, that less than 2 per cent is lost in expense of distribution so that 98 per cent goes to the very object for which it is given, we have a stupendous business which cannot but commend itself to the men of America.

Christian missions has been, and is yet, a small part of the business carried on by the church. But it is destined to become, more and more, the great investment of Christianity. Jesus was the broadest-minded man who ever lived. Standing in Palestine, surrounded by sea, mountains and desert, he saw the whole world become the field of the operations of his disciples. A broad-minded man always has a broadening influence. He made catholic-spirited subjects out of provincial fishermen. He made a missionary to Europe out of a bigoted Jew. He gave Wesley the inspiration by which he could say, "The world is my parish." He made the cobbler Carey into a man whose worth to the British empire was in-

calculable. Christian missions has broadened the average man of this occidental world until he knows the world's geography, race peculiarities, international trade relations, and the essentials of universal brotherhood as he would have never known them if he had not lifted up his eyes and "looked on the fields already white unto the harvest." There is something in this undertaking to evangelize the world which appeals unto every man who desires to enlarge himself. Missionaries, and those who are interested sufficiently to study missionary problems carefully, become statesmen in spite of themselves.

Women, by missionary organizations, have accomplished wonderful things. But the time has come when men must see that this enterprise is not distinctively within woman's sphere. There is activity among the men of the church today as never before—and this is well. Jesus was a man. His first disciples were men. The apostles were all men. He came to save all, but he certainly put a premium on the strong elements in masculine leadership. Something is wrong in that church where men are in the minority. We are coming to see, as another has so facetiously put it, that "it is not good in the Christian church for women to be alone." Missions encourage sacrifice, broaden the mind, call for statesmanship, breathe fraternity, all of which are attractive to men. There is dignity and heroism and manly aggression in Christian missions.

Aggravated selfishness is the foe of modern times. Indulgence on all sides. It needs a counteraction. The one thing which seems to be setting against it is the spirit that breathes in the missionary undertaking. Extravagance brings enmity, especially to men. If they can be enlisted in a worthy enterprise calling for the best there is in them mentally and financially and prayerfully, the corrective has been found. And surely here it is. A true man does not wish to be stilled in his noblest impulses by this sordid money-mad age. He does not desire to be limited in his mental operations to a desk or a shop or a plowed field. He longs to look away and get beyond his circumscribed limits. Carrying or sending the gospel to the ends of the earth offers him the opportunity. We have seen men, who said they did not believe in foreign missions, become much changed under the ministrations of a faithful pastor who kept pouring in the facts of world wide evangelization. "The whole business of the whole church is to preach the whole gospel to the whole world." The missionary enterprise, in no sense that rules women out, is going to become, is becoming, a proposition for men. Men delight to undertake hard things and here is something worthy their metal. Men like to participate in something big and this is the biggest thing of the twentieth century.—*Standard.*

EXCEPTIONAL CASES.

The editor of the *Cumberland Presbyterian* has an annoying experience. A subscriber writes to him: "Do not send the paper to me any more. Since I read Brother _____'s article in the issue of _____ I do not want the paper." The editor thinks that "the man who refuses to read or listen to opinions contrary to those which he has always held is like one who would lock himself in a prison cell and throw the key out of the window." *The United Presbyterian*, commenting on a similar letter, says:

"A subscriber writes us to discontinue his paper because he does not agree with what we said on a certain subject. We are sorry for him. We think of what he is coming to if he stops everything that does not please him. After a little while no paper, secular or religious, will come to his house, for it is impossible to find one in which everything will be according to his judgment. No magazine will lie on his table for his wife and children. No sermon will be heard for his soul's edification, for his pastor will say something he does not like. Indeed, he may be compelled to stop reading the Bible, for we all find some things there which are pretty hard on us. The fact is there must be freedom of discussion within reasonable bounds, and if we read some things not to our liking, we should not throw away all the good on that account."

Editors, like cooks, are bound to make some mistakes; and even when there is no mistake, there will be complaints. Some appetites crave more salt and some less. Some prefer things well done and some rare. Some want things cooked only on one side, while others want them turned. The papers recently told of a man who applied for a divorce because his wife burned the potatoes, and when he told her "she was no good," she "sass back." Many people have started contentions with their family papers, which ended in discontinuances for which both they and the editors were sorry. It is not good policy either for a housewife or an editor to "sass back." When he blunders, and a subscriber tells him he is "no good," he should bear it in the spirit of meekness, and not drive the subscriber away by his hub. After all, the great mass of subscribers, like the great mass of husbands, are good-natured. They put up with mistakes. Moreover, most of them want things cooked on both sides; that is, they will hear both sides of a case. There may be a few like those mentioned by the two papers quoted above; but usually where people will not eat, it is because the cooking is very bad. Of course, there are dyspeptics.

Some one asked the late Dwight L. Moody if he had read a certain book. He replied: "No, I believe there is poison in it; at least, I have heard so on good authority." The friend said: "But wouldn't it be well to read it for yourself?" "No," said Mr. Moody; "if I take poison in my stomach, the doctor has to come with a stomach-pump to take it out. Why should I take poison in my mind? I might never be able to get it out."

SUNDAY-SCHOOL LESSON

SUNDAY, DECEMBER 9.

OUR LORD ON THE CROSS.

Luke 23:33-46.

Motto Text—"Father, forgive them for they know not what they do."—Luke 23:34.

"And when they were come to the place, which is called Calvary."—Calvary is the Latin and Gogtha the Hebrew for skull. Where Calvary is no man knows. It was beyond the city but near. The Holy Spirit has seen best to conceal from us almost every place connected with our Lord, a wise concealment as He did it. But we can see its wisdom in view of the strong bias of human nature to idolatry and against spiritual worship.

It is probable that the procession from Pilate's palace was headed, as was customary, with a soldier carrying a white wooden board on which was written the name of the crime. Next came a centurion and four soldiers carrying the hammer and nails and followed by the first prisoner carrying his cross. After him came four more soldiers guarding the second prisoner, and so on for as many prisoners as were to be crucified.

"There they crucified him."—The crosses were so short that when set up the feet were about a foot from the ground. The victim was stripped of his clothes and laid with outstretched hands on the cross. In the center was a wooden projection upon which the weight of the body rested; otherwise the weight would have torn the hands loose. A long iron spike was driven through the hands, and either one through each foot or the feet were placed one above the other and one spike driven through both. After the nailing the cross was lifted up and fixed in a deep hole in the ground. Unintentionally the Romans fulfilled a prophecy (Isa. 53:9) when they crucified the Lord between two thieves. In thinking and speaking of the physical sufferings of the Lord we must remember they were but an inconsiderable part of his pain.

He was treading the wine press of the wrath of God, was bearing the full penalty of our sins upon the tree. His father's hand was laying upon his soul the stripes we deserved.

"Father, forgive them; for they know not what they do."—All that the enemies of the Lord were to do, according to the determinate counsel and foreknowledge of God, had been done. He could have died, as it was written, had all his enemies been slain then and there by the wrath of God. But Jesus prays for them, and it is generally thought that prayer won for them forty years in which to repent. It is a fair inference from our Lord's

words that had they known what they were doing, there would have been for them no hope of forgiveness. Human words are too weak to show the depths of mercy in these noble words. What will God say to any Christian who does not from his heart forgive his brother his trespass when in the last day these words rise up to condemn us? How dare any one to profess to love the Lord who thus not only himself forgave but prayed for his enemies, and yet refuse to forgive any injury he may have received?

"And they parted his raiment, and cast lots."—The garments of the crucified were the perquisites of the four soldiers who formed the guard, and were divided into four parts and lots cast for them.

It seems well for this crowd of jeerers that the Lord had prayed for them. It surely strained the perfect obedience of the angels hard not to be allowed to interfere. Mrs. Browning in a poem represents that God sent all the angels out of heaven, suffering no creature to look upon his face as his Son hung dying. This is a mere poetic dream, but it serves to call to mind the part which the Father bore in our redemption in that he saw all and endured. The utter and contemptible vileness of human nature is shown in that scene. It was indeed the hour of the Prince of Darkness. Whatever this Jesus of Nazareth had done, he was dying the most horrible of deaths. Surely those were not men but devils who jeered the dying man. The rulers forgot their dignity and derided him; the Roman soldiers forgot their bravery and mocked him. Even the most horrible death agonies could not satisfy their malice. It is well for us that Christ was God; any patience which was not infinite would have failed and called upon the legion of eager angels to come and destroy these jeering men.

"Coming to him and offering him vinegar."—Probably during their lunch, they offered him their sour wine to drink, "pretending to treat him as a king to whom the festive cup is presented." "And a superscription also was written over him."—It was written in the three languages used in that country, Latin, Greek and Hebrew. A white tablet was nailed above each cross to declare the crime of the crucified.

"And one of the malefactors."—We learn from Matthew that at first both malefactors reviled him. Even this poor dying thief who would naturally have a sympathy for the dying companion in his misery, must also jeer him. "But the other answering rebuked him."—God would not leave his Son without a witness. We see here a striking proof of the tenderness of the love of the Spirit to the Son. He could not bear his pain, nor relieve one of the pangs necessary to the salvation of sinners. But He could give him a gift our Lord would enjoy more than all others—a regenerated soul to take with him to heaven.

"Dost not thou fear God?"—However the men who had the prospect of long life before them might behave, this thief so near death should fix his thoughts on God.

"And we indeed justly; for we receive the due reward of our deeds."—There speaks true conviction for sin. A genuine penitent makes no excuses, blames no one else, but says from the depth of a contrite heart,

"And should my soul be sent to hell Thy righteous law approves it well."

"Lord, remember me when thou comest into thy kingdom."—The Holy Spirit gives like a God. He took this vile soul so utterly contemptible that dying himself he had mocked a fellow sufferer, who had never wronged him, and gave that soul such faith as the world has never seen. The Spirit used the truth the enemies had uttered—even the wrath of men shall praise Him. They said in their mockery, "He saved others, He said he was the Son of God," and with these truths the Spirit saved the soul of the thief. The longer we meditate upon the faith of this man the more its greatness grows upon us. He saw the Lord dying a shameful death, without friends, without power seemingly to rescue himself. And yet he believed. Even the disciples had no faith in his resurrection—and yet this thief believed he could save him, and would be established in his kingdom. What a glorious earnest of his work the Spirit thus gave the Redeemer when in so short a time he wrought such wonderful faith in so vile a soul.

There is no encouragement for dying sinners who have refused the calls to salvation in this case of the dying thief. He had never put off repentance—he made the most of what little Gospel he heard the first time he heard it. But there is glorious encouragement that the vilest can be convicted and converted by the Holy Spirit. One of the worst sins of the churches to-day is doubting the power of the Spirit to save grown sinners. It may be as the thief was led to crucifixion he envied Barabbas who had been freed. Think you he does not thank God in heaven to-day for that cross which brought him near his Lord? We cannot tell which one of our worst afflictions will be the one for which we shall thank God most earnestly hereafter. Therefore let us be grateful to him for all he sends to us.

"Darkness over all the earth"—for three hours. Into that darkness while he drank the cup of God's wrath against sin to the very dregs, we cannot follow him. Let us all remember that if we are his people our sins were responsible—they nailed him to the cross as truly as if he died for each of us alone. "And the vail of the temple was rent in the midst."—Terrible and awe-inspiring token of the wrath of God. This great vail which hung between the Holy place and the Holy of Holies was sixty feet long, thirty feet wide and a hand's breadth in thickness. It was said to require three hundred priests to manipulate it. As the high priest rent his robe when he would show indignation and wrath, as He departed from the temple God rent the great vail from top to bottom. Paul uses this rendering as a beautiful type in 2 Cor. 3:14-16.

"Father, into thy hands I commend my spirit."—His redeeming work was ended—he returned to his Father. And the Roman centurion, though a heathen, saw and acknowledged his goodness. He declared the Lord a righteous man, and then, as we learn from Matthew, acknowledged him to be the Son of God.

DR. DIXON REPLIES.

It is natural that I should be interested in reading Dr. Taylor's rather long article on "Dr. Dixon's Departure." He seems, however, to be a little hazy as to what I have departed from. I certainly have not departed from the Baptist faith, for I believe with all my

heart in the Bible as the infallible rule of faith and practice. I believe in a regenerate church membership, in believer's baptism and in immersion as the only baptism taught in the New Testament. I believe in close communion according to the Scriptures.

The most serious charge Dr. Taylor makes against me is that I prayed six months for God's guidance and then confessed that I believed God had guided me; unless it be the charge that I thought God had given me special blessing in interdenominational work. Are these charges sufficient for my expulsion from the Baptist fold?

I am a member of a regular Baptist church in Massachusetts and of the Chicago Baptist Ministers' Conference.

Will Dr. Taylor be kind enough to tell your readers definitely what I have departed from?

A. C. DIXON.

Chicago, Ill.

[Dr. Dixon has unquestionably departed from the Baptist position that baptism is essential to church membership. For he insists that immersion is the only baptism and yet he receives sprinkled persons into his church membership. We think it is due to Dr. Dixon that Dr. Taylor make clear to what he objects in Dr. Dixon's departure, and we feel confident he will comply with Dr. Dixon's request.—Ed.]

PROGRAMME.

The following is the programme of the Ministers' and Members' Meeting of Gasper River Association to be held with Carter's Creek church, Friday and Saturday before the fifth Sunday in December, 1906, beginning at 10 o'clock a. m. the 28th:

- Sermon for criticism.—R. W. Danks.
- Should Baptists teach their distinctive views?—E. J. Ragan.
- Communion—J. E. Gardner.
- Baptism—J. W. Gill.
- Justification—J. T. Casebier.
- The Kingdom—J. P. Taylor.
- Preservation of Saints—G. W. Milam.
- Temperance—S. A. Posey.
- Resurrection—B. S. Stuart.
- Exegesis 2 Cor. 11:7—J. B. Stuart.
- Faith—R. W. Danks.
- Exegesis John 4:35—J. V. McClain.
- Church Discipline—J. B. Langley.
- Sunday School—J. W. McKinney.
- Divine call to the ministry—J. J. Pogue.
- E. J. RAGAN,
- B. S. STUART,
- R. W. DANKS, Chm.
- Committee.

RE-BAPTISM AGAIN.

In RECORDER of November 15th Brother T. C. Schillings, of Magnolia, Miss., takes occasion to differ with the editor in regard to re-baptizing those who are really converted, and say they were deceived when they first made a profession of faith. Brother S. opposes their re-baptism on the ground that the church and pastor acted in good faith in administering the first baptism.

He supposes "a man" making the first, and second professions of faith, then the third, which is never likely to occur. He then supposes one to be revived in heart, and taking that for conversion, when he was really a Christian before. That is not likely to occur once in ten thousand conversions. So the suppositions seem to me to be more imaginary than real. Of course

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



I have discovered a new and seemingly unfailing treatment for the relief and cure of deadly cancer. I have made some most astonishing cures. I believe every person with cancer should know of this marvelous medicine and its wonderful cures, and I will be glad to give full information free to all who write me and tell me about their case.

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

DR. RUPERT WELLS, 2059 Radol Bldg. St. Louis, Mo.

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cases like these may be met and it would be right hard in some cases to know what to do. Those cases come so seldom the question is hardly a practical one.

But if the brother means to include those who were deceived when they were children and rushed into the church under the excitement of high pressure methods, and in mature years make a genuine profession of faith, then the question is very practical, for we meet many of this class. They claim and know they were first deceived and had no religion. If they demand baptism again, what is the right thing to do? Why, baptize them, of course; because they have never really put on Christ in baptism. When baptized before they were in their sins, hence the design of baptism is missed. They are still unbelievers. They are cases of burial before death, which is never lawful.

What does the re-baptism of the twelve in Acts 19:5 teach if it does not sustain my position? If these twelve were unbelievers before Paul talked to them, my position is sustained. If they were believers, as Hackett thinks, my position still holds good.

Yes, by all means re-baptize those who were deceived when children and are genuinely converted later in life. "I regard the ordinance of baptism a matter too sacred" to act otherwise.

W. J. PUCKETT, Cave City, Ky.

LOUISIANA BAPTIST STATE CONVENTION NOTES.

We have published an account of the regular proceedings, ably written by Dr. W. T. Tardy, the beloved pastor of First Baptist church, Monroe.

On 3d inst. the writer took Louisville & Nashville train for New Orleans. The journey was most pleasant and we arrived on time. The next evening it was my pleasure to dine with Pastor W. H. Brengle of St. Charles church. Since he became pastor ten months ago he has received into the fellowship of the church twenty-five, most of the number heads of fami-

Tricked by Dyspepsia

The Doctor Couldn't Tell Where the Trouble Lay

"For the past seven years I have been a victim of dyspepsia and chronic constipation and have consulted the most noted specialists to be found on diseases of this character. None, however, seemed to locate the difficulty or give relief. In addition to this medical treatment, I have resorted to the use of many remedies and have given them faithful trial, but all to no purpose.

Upon the recommendation of a close friend, I purchased a 50c package of Stuart's Dyspepsia Tablets and in less than five days noticed that I was receiving more benefit than from any remedy I had used before. I continued to use the tablets after each meal for one month and by that time my stomach was in a healthy condition, capable of digesting anything which my increasing appetite demanded.

I have not experienced any return of my former trouble, though three months have elapsed since taking your remedy."

We wish that you could see with your own eyes the countless other bona-fide signed letters from grateful men and women all over the land who had suffered years of agony with dyspepsia, tried every known remedy and consulted eminent specialists without result, until they gave Stuart's Dyspepsia Tablets a trial. Like the doctor above, they couldn't locate the seat of the trouble.

Dyspepsia is a disease which has long baffled physicians. So difficult of location is the disease that cure seems next to miraculous. There is only one way to treat dyspepsia—to supply the elements which nature has ordained to perform this function and to cause them to enter the digestive organs, supplying the fluids which they lack. Stuart's Dyspepsia Tablets alone fill these requirements, as is shown by the fact that 40,000 physicians in the United States and Canada unite in recommending them to their patients for stomach disorders.

We do not claim or expect Stuart's Dyspepsia Tablets to cure anything but disordered conditions of the stomach and other digestive organs, but this they never fail to do. They work upon the inner lining of the stomach and intestines, stimulate the gastric glands and aid in the secretion of juices necessary to digestion.

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box. One box will frequently effect a permanent cure. If in doubt and wish more adequate proof send us your name and address and we will gladly mail you a sample package free. F. A. Stuart Co., 61 Stuart Bldg., Marshall, Mich.

lies. Brother Brengle is affectionately remembered in Kentucky, his native State. As a pastor he was successful, and we predict a successful work by him in his new field.

By the courtesy of S. F. B. Morse, general passenger agent of the Southern Pacific, one of the best routes to the Pacific Coast, I resumed my journey, reaching Lake Charles next morning; a growing city of over 10,000 population. In company with Rev. R. M. Boone, formerly the able editor of the Baptist Chronicle, I enjoyed the hospitality of Deacon Gill and wife.

E. O. Ware, D.D., who for fourteen years was missionary secretary, after doing great work, resigned three months before meeting of Convention in order to devote his energy to the building of Louisiana College at Pineville, across the river from Alexandria. Dr. A. L. Johnston was chosen Missionary Secretary, and his report was thrilling. More money was raised for all objects than ever before. For State Missions \$10,400 and equal advance for all other denominational objects.

Sunday following the State meeting I preached for Pastor M. J. Hoover at Alexandria. In six years since Brother Hoover became pastor, by the blessings of God, he has welcomed into the church 287 souls. The church is in a high state of prosperity. The writer greatly enjoyed the hospitality of Brother James W. Bolton and wife. With their rapidly growing fortune they are liberal to the cause of Christ. Brother Bolton, at his own expense employs a teacher of vocal and instrumental music to train the Sunday school and church. They have a splendid choir. He has also engaged J. B. Moody, D.D., Dean of Hall-Moody Institute, to deliver a course of lectures on Baptist principles.

Following Tuesday I spent in Monroe, at the home of Dr. W. T. Tardy, and preached for him at night. Pastor Tardy is an able and consecrated leader, and his church is in a prosperous condition.

Wednesday was spent in Shreveport. It was my pleasure to dine with H. E. Sumrell, D.D., pastor of the leading Baptist church in Louisiana. He is one of the best grounded men in the Baptist ministry. He is a wise leader; he brings things to pass. He is a worthy son of a noble Kentucky mother. Finally his people have agreed to sell their house of worship, and they will build not only a modern meeting house, but also a meeting house that will be used as a mission. This means a great forward movement in Shreveport.

Brother Thomas, President of the Convention, is an able lawyer and president of the Continental Bank & Trust Co., capital \$260,000, surplus \$65,000, deposits \$500,000. Judge Pugh, G. A. Turner, Dr. McCloud, T. H. Thurmond and many other leading citizens of Shreveport are members of First Baptist church. Greatly regretted that in my hurry to reach the Arkansas State Convention, I did not have time to visit my friend, Dr. Penick.

The fifty thousand white Baptists in Louisiana are aroused as never before, and they are on the eve of great forward movements. People who speak of New Orleans as a Roman Catholic city forget, or do not know, that in addition to our five churches composed of white people, we have about seventy churches composed of Negroes, and that New Orleans is the seat of Leland University, one of the greatest schools for Negroes in America.

MISSOURI LETTER.

Rev. W. S. Bayne, formerly of Kentucky, now at Eastport, Md., has been called to Paris, Mo., for all time work. Bro. Bayne spent two Sabbaths at Paris, November 11th and 18th, and the week intervening. He reports a most enjoyable time with the brethren. I baptized Bro. Bayne in 1870, while pastor at Mt. Olivet, in Robertson county. He married J. B. Crouch while they were preaching in Cincinnati, O. Bro. Crouch came to Bowling Green from Carlisle, Ky.,

and is doing a good work. Mr. Bayne enters the field January 1, 1907.

Canton has called Rev. Mr. Whiteside. LaGrange has called Rev. Mr. Taylor. Palmyra, Jefferson City, Bunceston and other important places have men in view who will perhaps soon be called.

W. S. Bayne says he found a good many Kentuckians and children of Kentuckians at and around Paris, who came to Missouri years ago. They are all right Baptists, too, and don't you forget it. This is not saying that brethren from other States are not Baptists who are members there or other places. Kentucky has contributed her quota of Baptists to Missouri, and generally they are true blue.

JOS. N. BARBEE.

Louisiana, Mo.

AN EXPOSITION OF A GREAT TEXT.

BY REV. HENRY G. WESTON, D.D.

"Whoever therefore shall break one of these least commandments shall be called least in the kingdom of heaven; but whoever shall do and teach them shall be called great in the kingdom of heaven."—Matt. 5:19.

The word here translated "break" is used in the Synoptic Gospels eighteen times. In every instance except in this verse it is translated "loose" or "unloose." In other English versions now before me, it is translated "weaken," "make void," in two versions "do away with," and in two "relax."

The meaning of our Lord's statement is clear. He is speaking of the office and duty of his followers as the light of the world, and is giving them directions with regard to their teaching. If any one belittles, relaxes, loosens the least commandment, he shall be, not excluded from the kingdom, but accounted least; if any one breaks, and teaches men to break, one of the commandments, he shall not be admitted into the kingdom. James puts this clearly (James 2:10, 11).

These words of Christ are worthy of study by those who are teaching that obedience to the law of baptism is of less importance than obedience to the law of communion. It is singular that such teaching is peculiar to Baptists. Other denominations say that the mode of baptism is of no consequence but they all insist strenuously on the necessity of baptism. It is singular, also, that a man desire to be called a Baptist when he considers baptism as the least obligatory of ordinances.

Crozer Theological Seminary.

A LITTLE BIT OF EVERYTHING.

H. M. CRAIN.

New Orleans is about the most important thing, therefore we'll take it first. I don't suppose a very great many brethren over the South appreciate the size of New Orleans. Not even all in the State of Louisiana do. An "up-state" brother, when told by one of the New Orleans pastors that the greatest need of his church at present was a building to worship in, asked: "Can't you get the courthouse to meet in?" The pastor very aptly asked, "Which courthouse?"

Let me say that the work, in this city, under the constant care of the Home Board of Atlanta, is progressing nicely. The Board is putting \$25,000 into the city this year alone. Beautiful lots on Hagan avenue, near Canal street, have been purchased. They are in about the geographical center of the city, and face Hagan avenue, the widest avenue in the world.

I have spoken before of the Grace church lots which the Home Board helped us to get. They are ideally located for the Northside work. Facing a beautiful park, about as far north of Canal street as the First church lots are south of Canal street, and in easy access of five car lines reaching every part of the city. Certainly no better place could be secured.

The Baptists of the South are very fortunate in being able to retain Dr. B. D. Gray at the head of Home Mission affairs. That was certainly a tempting call from the great First church of Waco. In many respects that is the greatest field in the South, or, for that matter, in the world. It is no small thing to be asked to follow that prince of preachers, Dr. B. H. Carroll in a charge where there are a thousand or more of noble youths to be led to Christ as would be the case in a great university town like Waco. Neither is there a man in the South who would fill the place better than Dr. Gray, and herein the First church showed their wisdom. But it is announced that he will stay with the Board, so let us thank God and take courage! The Southern Baptists should in some special way show their appreciation of Dr. Gray's decision in their favor. It would be a splendid token of our thanks for what the Lord has done for us as a denomination by thus securing one of the greatest organizers as well as a prince of spirits at the head of our Home work, if one hundred individuals would immediately send to Dr. Gray \$1,000 each for Home Missions. I know nothing would gladden his heart more.

One may ask, "How does he know so much about Dr. Gray?" Reader, I know him. No man is in a position to know him better. I have grasped his warm hand, looked into his great, open, loving face and I have heard his warm sympathetic voice in conversation, counsel and prayer. I shall never forget his splendid sympathy for Bro. C. V. Edwards and myself in those burning days of the summer of 1905 when the awful scourge of yellow fever prevailed in this city and we were shut up to all the rest of the world. Our churches were scattered, our families were away and we stood by the work. I say I shall never forget that time and that it was our great hearted Secretary who sent us aid and words of cheer once and again.

By-the-way, speaking of C. V. Edwards. There is a man! Few of our Southern Baptists know what a splendid man of God they have in their missionary representative in charge of the First church of New Orleans. For three years I have labored by his side and every day of them was pleasant and profitable to me. Edwards is clear in judgment, wise in counsel and consecrated in spirit and without an indomitable worker. He is as fearless as a lion.

I am convinced that we have a great many Baptists in New Orleans who are not in the churches. There is something radically wrong somewhere. Do you know, brethren, that many of our pastors and churches over the South are turning out a spurious article and calling it a Baptist. Well, it's a fact. Let me tell you some things. There are Baptists (!) who were howling Baptists where they came from who never darken the door of a Baptist church after they arrive in New Orleans. There are Baptists (!) traveling through or stopping over for a week, ten days or two weeks or more who never let themselves be known to a church

Thousands of Women have Kidney Trouble and Never Suspect it.



MRS. SCOTT.

An interesting letter to our readers from Mrs. Gertrude Warner Scott, of Vinton, Iowa.

Vinton, Iowa.
My trouble began with pain in my stomach, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the county, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk, and I only weighed sixty pounds. One day my brother saw an advertisement of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy. He bought a bottle at our drug store and I took it. My family could see a change in me, for the better, so they obtained more, and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable to build me up again. I am now well, thanks to Dr. Kilmer's Swamp-Root, and am keeping house for my husband and brother, on a farm.

Gratefully yours,
Gertrude Warner Scott

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are often sure to follow; Bright's disease, which is the worst form of kidney trouble, may steal upon you.

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 anyone—and you may have a sample bottle free by mail.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

in the city. Do you wonder why the churches in this city are always weaklings? Do you wonder why there are some thirteen or more Methodist churches here with a membership of 3,500 or more, and do you wonder why there are 4,000 Presbyterians and some 14 churches or more, while there are only five Baptist churches and about 1,000 members? Do you suppose all of these Presbyterians and Methodists have been made in New Orleans? Not a bit of it! Many of them came from the interior, and being loyal to their faith wherever found, they have gone into their churches. They are making better Presbyterians and Methodists outside of New Orleans than our people are making in the shape of Baptist. That is the reason. They may not be making so many as we are, but they certainly wear longer in New Orleans. Brethren, awaken to this fact. Many of your people are coming to this city only to be lost to our cause forever. Not because the pastors are not watchful enough here. These brethren almost walk their shoe-soles off after these people and then never get them into the churches.

New Orleans, La.

HE CAME TO SAVE SINNERS

WALTER M. LEE.

Did Jesus come to seek and save Unworthy, sinful men? And can he cleanse my heart and life From all their guilt and sin?

Did Jesus come into the world To save a wretch like me? And did he suffer on the cross, From sin to set me free?

O wondrous gift of love divine, So rich and yet so free! Can I believe that God so great, Could have such love for me?

Was it for me the Roman spear Was thrust into his side? For me, beneath the blazing sun, In agony He died?

Amazing grace, incarnate love, Redemption full and free! I now believe, I do believe, That it was all for me.

Our Pulpit

A NEGLECTED ASPECT OF CHRISTIANITY.

REV. THOMAS PHILLIPS, B.A.

"As many as received Him."—John i. 12.

This is one of the great words of the New Testament, the word "receive." To think and to speculate are the words of Greek philosophy; to fight and to govern are the words of Roman literature; to venture and to love are the words of the romances of the Middle Ages; to "get on" are the words of the twentieth century, but to "receive" is the word of the New Testament. In any concordance you will find two or three long columns devoted to the word.

A Great New Testament Word.

"For every one that asketh receiveth." As many as received Him to them gave He power, the right and the privilege "to become the children of God." The position of children is not something won by hard fighting and continuous effort, but something received. We can struggle to be artists or musicians, but we cannot struggle to be children of God. "Of His fulness have we all received, and grace for grace": no sooner is one grace exhausted, but another grace comes to take its place, gift is followed by gift. His fulness is like a mighty reservoir, our lives like empty vessels into which the water flows. "Hitherto have ye asked nothing in My name, ask and ye shall receive that your joy may be full." "Peace I leave with you, My peace I give unto you." Joy is a gift, and peace is a bequest, and all that we have to do is to receive. "The wages of sin is death"; death is like wages, it is something to be worked for, but "the gift of God is eternal life": it is something given, not earned; something received, and not won. In the upper room Jesus breathed on His disciples and said unto them, "Receive ye the Holy Ghost," and in the Book of Acts there are at least seven occasions on which men are said to receive the Holy Ghost. The object of Paul's preaching was "to open the eyes of the Gentiles," to "turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins and an inheritance among

them which are sanctified." These are a few instances of the use of a word which continually recurs in the New Testament, and occupied a large place in the thought of the early Christians.

Depreciated To-Day.

Several things have lately forced me to question whether we are missing this side of Apostolic Christianity, notably, Mr. Studd's two addresses last Sunday. It was very evident that his strong virile Christianity had its roots in receiving. I don't know the story of his conversion, but from his address I should judge it to be something like this. He had been striving to be a Christian, and to do what was right, but one day he discovered that salvation was just receiving, and that discovery gave him the power to surrender everything, and to live the earnest manly life he has lived ever since.

Contrary to the Grain.

But this view of salvation crosses the grain of the Anglo-Saxon nature. One of our ancestors is supposed to have taken as his motto a pickaxe with the legend, "If I cannot find my way I will make it." We prefer to fight our way even to the kingdom, and are reluctant to receive favours even from God. Christianity gives plenty of scope for this side of our nature. As a matter of fact, Jesus (Christ and His Kingdom afford more fighting than any other ruler or empire; but that comes after the enlistment, the enlisting itself is not fighting, it is receiving the King's uniform, the King's confidence, and the King's shilling. We rob ourselves of a great deal and are liable to go far astray, if we forget to emphasize the receiving side of Christianity.

Yet Reasonable and Natural.

I want to prove that there is nothing weak, or unnatural, unreasonable, or unmanly in this aspect of Christianity, but that, as a matter of fact, it is in full accord with the nature of things, the constitution of man and the character of God. Think of the human body. It grows by receiving; it is quite true that there is effort and exercise, but there is also receptiveness and appropriation. We depend upon "receiving" for the breath of life. We inhale the air of God every minute of our life; and air is not something to be purchased or won, it is the free gift of God, quite as much a blessing of grace as the salvation of Jesus Christ. Without it we would instantly perish. Doctors say fresh air is the best tonic in the world, and were it not so free, and therefore so cheap and universal, men would travel thousands of miles and pay thousands of money to take it. They would give up going to Spas to take the waters, and go out-of-doors instead to take the air. But all that we have to do is to receive. It is not, therefore, unreasonable to suppose that we take the peace and joy and purity of God in the same way. But the human body requires not only air but also light. Light is as necessary to life as air is. Yet we cannot manufacture light; it is the priceless gift of the sun and of "the Sun behind all suns," as Thomas Carlyle calls God. Gas and electricity are also unmistakable gifts of God, so that as far as light is concerned we just open our eyes and welcome its beneficent visitation. We receive it, that's all! We can shut our eyes and exclude it, we can open them and welcome it. It ought not to be considered

unnatural or unreasonable if our attitude towards the love of God turns out to be the same as our attitude towards the light of heaven. We can shut our hearts in unbelief and exclude it; we can open them in grateful hospitality and receive it. It is the same with regard to our daily food, we just take it and have little or no control of the processes of digestion or of the wonderful way in which it is turned to blood and bone and tissue. We take it and let it do its gracious and mysterious work. Jesus Christ calls Himself the Bread of Life, and it is not unreasonable. If our characters feed on Him, as our bodies feed on our daily bread, we take Him, we receive His love, and influence, and strength, and we have no control of the processes by which He makes us strong, and hale, and vigorous. Taking food appears a very insignificant way of building up tissue and frame, but it acts all right. Receiving the forgiveness and the help of Christ may likewise appear simple and inadequate, and may be undignified to the human will, but it builds up spiritual muscle and produces spiritual manhood. It works all right, and it just comes from receiving.

True of the Processes of the Mind.

Think, again, of the achievements of the human mind, of the growth of knowledge, and of the march of science. All the raw ma-

A DOCTOR'S TRIALS.

He Sometimes Gets Sick Like Other People.

Even doing good to people is hard work if you have too much of it to do.

No one knows this better than the hard-working, conscientious family doctor. He has troubles of his own—often gets caught in the rain or snow, or loses so much sleep he sometimes gets out of sorts. An overworked Ohio doctor tells his experience:

"About three years ago as the result of doing two men's work, attending a large practice and looking after the details of another business, my health broke down completely, and I was little better than a physical wreck.

"I suffered from indigestion and constipation, loss of weight and appetite, bloating and pain after meals, loss of memory and lack of nerve force for continued mental application.

"I became irritable, easily angered and despondent without cause. The heart's action became irregular and weak, with frequent attacks of palpitation during the first hour or two after retiring.

"Some Grape-Nuts and cut bananas came for my lunch one day and pleased me particularly with the result. I got more satisfaction from it than from anything I had eaten for months, and on further investigation and use, adopted Grape-Nuts for my morning and evening meals, served usually with cream and a sprinkle of salt or sugar.

"My improvement was rapid and permanent in weight as well as in physical and mental endurance. In a word, I am filled with the joy of living again, and continue the daily use of Grape-Nuts for breakfast and often for the evening meal.

"The little pamphlet, 'The Road to Wellville,' found in pkgs., is invariably saved and handed to some needy patient along with the indicated remedy." Name given by Postum Co., Battle Creek, Mich. "There's a reason."

Good Deed

It was a good deed on the part of Dr. O. P. Walker, the well known physician of Motz, Ark., to write as he did, unsolicited, for the benefit of suffering women, the following letter, now published with his permission:—"I send you my unqualified endorsement of that great remedy

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describing symptoms and stating age. We will send you FREE ADVICE, in plain, sealed envelope and a valuable book "HOME TREATMENT FOR WOMEN." Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

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terial of our thinking comes from the outside, flows into the mind through the gateways of the five senses. The capacity to think does not come in that way, but the stuff which the mind weaves into thoughts and principles, and laws, and books, and inventions, come as import from the outside world. Kepler, the great astronomer and the discoverer of one of its great laws, said: "I only think God's thoughts after Him!" He simply watched the movement of God's stars and received. Goethe said that his "best thoughts came like white birds from the hands of God"; he simply opened the windows and let them fly in.

It is quite true that our great thinkers labour and struggle, but the labour is expended in opening the rusty windows, and not in calling into existence the white birds. Men's minds are like the sensitive plates of a camera, they receive impressions from without. If the mind works in this way, it is not unreasonable if the character turns out to work after the same fashion. Just as the thinker or the scientist sees a fact, and receives it, and acts upon it, so a Christian sees the fact of Christ's Saviourhood accepts it, receives it, takes it into his life, acts upon it as if it were true, and rests his life and his destiny upon its strong support. Receiving Christ is like receiving a landscape: accepting the spiritual world is like accepting the material world which appeals to hearing and touch and vision.

The Secret of Civilization.

Think, again, of the progress of civilization. Think of the first man, naked and unequipped and inexperienced, not knowing the ways of Nature, not knowing his own capacities, without any tools or weapons, or inventions. Compare with him the manager of a great business in the city, surrounded by every device and advantage of civilization, with inventions to lengthen time and shorten space—like a spider at the centre of his web, with threads spreading out to the ends of the earth, and he himself in touch with them all, reinforced by shorthand and type-writing, by telephone and telegraph, his night turned into day and his own effort multiplied a million-fold. What is it that accounts for the difference? The grace of God. When God created man He surrounded him with a rich and bountiful world full of gracious forces. He placed by His side a shelf full of tools, and a storehouse full of resources, and all that man had to do was to appropriate. He has appropriated the wind and the sea, fire and water, steam and electricity, minerals from beneath his feet, and radium and ether from above his head.

Civilization is appropriation. And what is reasonable in civilization is reasonable in Christianity. If God has stored much in Nature He has stored more in Christ Jesus our Lord, and all that we have to do is to appropriate the forces that are treasured in Him.

Worthy of the Greatness of God.

The reasonableness of this attitude is patent and palpable when we consider God's relationship to ourselves, that of Creator to creatures, that of King to rebels, that of Saviour to sinners. I am afraid that in these days of strenuous self-reliance and indomitable energy we are losing sight of these great and solemn relationships. By our own efforts we think that we have conquered Nature, and suppose that the spiritual world is to

be conquered in the same way. We glorify the strength of the human will and believe that we can have our own way even in the matter of our salvation. We rush along according to our own notions, secretly believing it will be all right in the end. We reduce everything into means to reach our own ends, and the fallacy and the tragedy of our theological thinking is that God is a means and not an end. When God ceases to be an end, or more correctly the end, He ceases to be God. God is not a creature at the mercy and the disposal of man, but the great Creator from whom all life and blessing flow. He speaks and we live, He withdraws His hand and we perish; none of us are independent, it is God alone who has a claim to that high prerogative. We are dependent on Him, dependent for every breath of air and every beam of light, for every tremor of the brain and every pulsation of the heart; and therefore our natural and reasonable and becoming attitude is that of waiting, expecting, receiving.

In the pride of our heart we are only too prone to dictate terms to God, forgetting that we are rebels and He is the King against whom high treason has been committed. It is not our province to lay down conditions to Him: it is His right to dictate the terms of surrender. Our lives and destinies are in His hand, and it is our part to listen to His proclamation of pardon and to receive it, to take from Him our

NO COFFEE.

The Doctor Said.

Coffee slavery is not much different from alcohol or any other drug. But many people don't realize that coffee contains a poisonous, habit-forming drug—caffeine.

They get into the habit of using coffee, and no wonder, when some writers for respectable magazines and papers speak of coffee as "harmless."

Of course it doesn't paralyze one in a short time like alcohol, but it slowly acts on the heart, kidneys and nerves, and soon forms a drug-habit, just the same, and one that is the cause of many overlooked ailments.

"I wish to state for the benefit of other coffee slaves," writes a Vt. young lady, "What Postum Food Coffee has done for me."

"Up to a year ago I thought I could not eat my breakfast if I did not have at least 2 cups of coffee, and sometimes during the day, if very tired, I would have another cup."

"I was annoyed with indigestion, heart trouble, bad feeling in my head, and sleeplessness. Our family doctor, whom I consulted, asked me if I drank coffee. I said I did and could not get along without it."

"He told me it was the direct cause of my ailments, and advised me to drink Postum. I had no faith in it, but finally tried it. The first cup was not boiled long enough and was distasteful, and I vowed I would not drink any more."

"But after a neighbor told me to cook it longer I found Postum was much superior in flavor to my coffee. I am no longer nervous, my stomach troubles have ceased, my heart action is fine, and from 105 lbs. weight when I began Postum, I now weigh 138 lbs. I give all the credit to Postum as I did not change my other diet in any way." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

liberty and our citizenship. The becoming attitude is that of grateful receiving. Then, He is the Saviour and we are the saved. We cannot save ourselves, and the more we try to do so the more we hinder Him. We are like drowning men struggling with the greedy waters. In Jesus Christ the rope is thrown to us; all that we can do, and all that we have to do, is to seize the rope and receive the help. The Saviour gives, the sinner takes; the Saviour is full, the sinner is empty; the Saviour offers, the sinner receives.

The more we depreciate God and make Him like ourselves, the more difficult it will be for us to realize the receiving aspect of Christianity; but the more we emphasize the greatness and the grace, the majesty and the condescension of God, the more readily shall we see that the best of us are only beggars kneeling at His door, whose highest privilege is to receive blessings at His hands.

Conducive to the Growth of Character.

This attitude is reasonable because of its beneficent influence on our own characters. It is so strange that a man's character is often injured through his effort to improve it. I have known of men who have signed the pledge and kept it, but have thereby become intolerably self-righteous. When a man conquers a sin and makes a boast of it, and it is so natural to do that, he jumps from one quagmire into another. We read in Franklin's autobiography how he tackled his faults by compartments: he was to a great extent successful, but the type of character produced is neither winsome nor lofty, there is too much self about it. There are fewer faults, but there is more priggishness; and I don't know but that a prig is worse than a sinner. But when a man recognizes God as the fountain of his life and his sovereign Lord, and in escaping from his guilt and overcoming his sins waits upon Him, receiving from God forgiveness and purity and peace, then there is no room for self-righteousness or pharisaism. It is the triumph of goodness, and not the triumph of self. The sinner is saved and the prig is crucified!

Men and women, I submit that this receiving which looms so largely in the New Testament is in accord with everything that is vital and progressive in man and everything that is majestic and gracious in God. It is not unnatural, neither is it unreasonable; it is not derogatory to our dignity; neither is it unholy in its tendency. Arguing from the body and the mind, from the development of man and from the condescension of God, it is the very attitude we might expect. It is His to give, it is ours to take. It is His to save, it is ours to be saved.—*Baptist Freeman.*

Even the best armor needs a good soldier within it. God has fully panoplied us for war. But even he can not, without our help, make us good soldiers. It is the man behind the gun, or behind the sword, that wins battles. All the armor in the world can not make a good soldier out of a coward. God's part has been perfectly done; now on us depends the issue.

Humility is the true proof of Christian virtues; without it we retain all our faults and they are only hidden by pride, which conceals them from others, and often from ourselves.—*La Rochefoucauld.*



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Editorial

The Georgia Baptist Convention had a fine session at Cartersville last week. The Women's meeting began Monday and closed next day. They rigidly excluded men from the meeting. Some gentlemen thought they could see and hear Monday night, but these good women, believing in the full inspiration and authority of Scripture, insisted that the men retire. The reports were good. Mrs. E. G. Willingham was President and Mrs. Wills, Secretary. It was decided to separate the meeting from the Convention, and to meet at a different time and place.

The Convention opened Tuesday night, with Governor Northern in the chair. The Rev. L. E. Barton conducted devotional exercises. Mrs. Cunger, daughter of J. J., and niece of Sam P. Jones, sang beautifully "The Good Old-Fashioned Way." The Rev. J. J. Jones, as is generally known, came to the Baptists and died in Cartersville. His distinguished brother, the famous Sam P. Jones, put a memorial window in his memory, in the new Baptist church edifice. It is a beautiful window, representing the baptism of Christ in the Jordan.

The new Baptist house of worship is beautiful and commodious. It is nearly pure Romanesque, and it will be made pure. It is a monument to the heroic faith of Pastor J. E. Barnard, and those who wrought with him. There were not lacking Sanballats and Tobiahs to prophesy failure. At the beginning of each week there was not money in sight to pay for that week's work and material, but the end of each week found all bills paid and a little over. Thus they built by faith, and when the splendid edifice was dedicated there was no debt to provide for, so they took a collection for missions, getting \$1,200 and over. Pastor Barnard is greatly loved and honored.

Governor Northern was unanimously re-elected President and the Rev. B. D. Ragsdale, Secretary. Brethren J. M. Britton, A. D. Freeman, W. J. Neel, John D. Mell and Z. H. Clark were chosen Vice Presidents unanimously. Pastor Barnard introduced Judge Fout, who delivered a neat, witty and really appropriate address of welcome, to which the Rev. L. E. Roberts happily responded. Dr. J. H. Kilpatrick, present for the 50th time, the Nestor of the Convention, had charge of the order of business.

The Convention sermon was by Dr. J. E. White, of Atlanta—"Go thou and preach the kingdom of God." The kingdom of God was the theme, special emphasis being laid on God's sovereignty—a strong, clear, timely and impressive sermon. Dr. Millard, of Atlanta, preached, by special appointment, a kindling, and uplifting sermon from Eph. iii. 20.

Secretary J. J. Bennett is abundantly vindicating the wisdom of his election, as is President Jameson. Over \$42,000 was raised for State Missions and it is proposed next year to have \$65,000, and to advance in that proportion all along the line. A collection for the Orphanage was taken by Dr. Jameson—a master of collections—amounting to over \$13,000.

The movement for raising \$300,000 for Mercer University was heartily endorsed by a rising vote. The name of Monroe College is changed to Bessie Tift College, recognizing her generous gifts aggregating \$50,000 and more.

An important step was taken in amending the constitution so as to provide for a commission of co-ordination, including one representative of each interest fostered by the Convention, and the Secretary must be the Auditor of the State Board. Headquarters will be in Atlanta, and Dr. H. R. Bernard, it is expected, will be Secretary.

The Convention was well attended, the entertainment committee provided homes for 600, including the ladies, and it was a splendid body of God's people. Cartersville entertained most handsomely and most gracefully. Drs. Willingham, Gray and Burrows, represented the Foreign, Home and Sunday School Boards, respectively, and they did it well, of course.

The WESTERN RECORDER was kindly treated. The writer got 75 new subscribers and there was no cutting of prices, although many of the brethren were already subscribers. Many words of enthusiastic praise of the paper were spoken. "It is the best Baptist paper published;" "It is the best paper in the world;" "I get 16 papers, and I would not give the WESTERN RECORDER for them all." These are samples.

That Cartersville was the home of the great evangelist, Rev. Sam P. Jones, who so recently went to his reward, gave a melancholy interest to the meeting. Mrs. Jones generously opened her home to the visitors and twenty-one were elegantly entertained there, the writer included. The very atmosphere was laden with tender memories of the great evangelist and with gentle sympathy with the bereaved hearts. Here he lived and loved—the very furniture redolent of his presence. The members of the Convention are to put a memorial window in his honor, in the new Methodist church edifice now building in Cartersville. This edifice is to be the Sam Jones Memorial Church. A memorial volume is being prepared under the personal direction of Mrs. Jones, which will give his life and sayings. All persons who remember striking sayings of his are requested to write them to Mr. Holeombe, Cartersville, Ga., who was the great evangelist's companion in labor.

The *Christian Weekly* asks us to copy a two column editorial, but really we cannot well spare the space. The point of it is that while Alexander Campbell never retracted his declaration that Baptists have existed in all ages since the Apostles, yet since he left the Baptists he must have changed his view. The *Weekly* says: "The disciples are a unit in denying the continuity or succession of Baptist churches from the days of the disciples to the present time, and after his change Mr. Campbell made no objection to this position, and his change implies a renunciation of the idea just mentioned, if he ever entertained it."

This shows a curious confusion of thought and a strange forgetting of facts. The *Weekly* assumes that the Disciples were already existing and that one of their doctrines was that Baptists had no continuity, so that when Mr. Campbell left the Baptists and went over to the Disciples he must have adopted this along with their other views. As if every body did not know that there were no Disciples, when Mr. Campbell started that denomination and in going away from the Baptists he did not go to them at all, for they simply followed him. There was then no such place as "this position" above mentioned.

Again the *Weekly* seeks to evade

the later testimony of Mr. Campbell, by claiming that it was a succession of believer's baptism that he affirmed rather than a succession of Baptists. It is admitted Mr. C. meant immersion by baptism, and since the outward distinguishing mark of Baptists through the centuries has been the immersion of believers, the perpetuity of this practice by people holding evangelical views, is the perpetuity of Baptists.

The *Weekly*, in order to overthrow the continuity of Baptists quotes Dr. Howard Osgood as saying: "The Baptists appeared first in Switzerland about A. D. 1523, where they were persecuted by Zwingli and the Romanists." But he does not say Baptists began to exist in A. D. 1523.

On the subject of Baptist continuity the Disciples, as appears from the *Christian Weekly*, have departed from Mr. Campbell's view, just as they have departed from his well known "close communion" views. He was a strong "close communionist."

Under the idea that our national hymn, "My country, 'tis of thee," does not adequately bring in the whole country, Dr. Henry Van Dyke has proposed to add these two stanzas:

"I love thine inland seas,
Thy groves and giant trees,
Thy rolling plains,
Thy rivers' mighty sweep,
Thy mystic canyons' deep,
Thy mountains, wild and steep,
All thy domains.

"Thy silver Eastern strands,
Thy Golden Gate that stands
Fronting the West;
Thy flowery Southland fair,
Thy sweet and crystal air—
O Land, beyond compare,
I love thee most."

But this still leaves out a great deal. Where is Mammoth Cave? Alaska? Porto Rico? Panama? And where's Texas?—yes *Texas*? Where is the Blue Grass region? How absurd to leave that out. Where the cotton fields—as if cotton were not king? Where the Yellowstone Park? Where the Philippines? Where are these things—yes, where? Echo does not answer. The country is so broad that the question goes over the plains—echoless.

So here are other stanzas we suggest to be added:

I love thy cotton lands,
Thy Arizona sands,
Thy Mammoth Cave,
Thy Blue Grass Region fine,
Thy cedar and thy pine,
Thy Panama.

I love Alaska's shore,
Glaciers and gold and more,
Thy Yellowstone,
Thy Texas, broad and grand,
Thy Porto Rico's land,
Thy Sandwich Isles.

And far across the sea,
Where the strange races be,
Thy Philippines,
Thy people far and near,
All that is thine, is dear,
America.

A CLUSTER OF NOTABLE MEN.

In a recent conversation with Dr. J. C. Hiden, of Birmingham, Ala., we learned the following remarkable facts:

Upon the election of a new United States Senator from West Virginia, the Washington correspondent of a New York paper described him thus: "He is a country lawyer of fair talent. Perhaps

West Virginia could not have done better, as the State is monotonously rural."

To this sneer, Bro. Hiden, born and reared at Orange C. H., Va., made substantially the following reply: "Four miles from my home, lived and died James Madison, the Father of the Constitution. Some four miles from him lived Philip P. Barbour, a Justice of the U. S. Supreme Court, and Speaker of the U. S. House of Representatives. A few miles from him, Zackary Taylor was born. A few miles from him lived James Barbour, Governor of Virginia, U. S. Senator, Secretary of War and Minister to England. Near him lived William C. Rives, U. S. Senator and Minister to France. Near him lived Thomas Jefferson, and near him James Monroe. You might visit all these residences in one day on horseback. The sneer at the country lawyer reminds me that John C. Calhoun was open to the same criticism. A large proportion of these notable men were country lawyers, and the region in which they lived was and is 'monotonously rural.' That Washington correspondent is smart, but when he undertook to inform the public as to where the South raises her great men, he was not informed. In the South we raise our great men where we raise our crops—in the country, and then send them to the cities, where they are consumed."

The French are liable to have further trouble with Morocco. Building railroads has thrown many caravan men out of employment. Then some of the sheiks who levied taxes on passing caravans find their revenues failing. There is consequent resentment, and there is threatened an uprising. The discontented hope for help from Germany.

They have a little African dwarf on exhibition in Central Park, New York, and they have put it in with the monkeys, probably to illustrate evolution. Negro ministers and others in New York have protested against this and rightly.

A good deal is being said about "the religion of the future," and it is taken for granted that it will be essentially different from that of the past and that of the present. Nobody has ventured to formulate it, however. So far they are content with very vague and hazy and "knowing" statements. It is to be noted that the more vague and hazy a man is the more knowing is his air. The religion of the future will have a 'topless Heaven, a bottomless Hell and a reeking Cross. Without these it will be powerless for good, and lacking solidity it will be blown off by the first wind.

The other day we picked up the *Kentucky Mission Monthly* for November, intending simply to glance at it. We got so interested that we read it entirely through. We wish every Baptist in Kentucky would read this delightful little monthly, that tells about the work of our State Board—what our evangelists and missionaries and others are doing in the State for the kingdom of Heaven. Send 25 cents to Dr. J. G. Bow, 642 Fourth avenue, Louisville, Ky., and get the monthly for a year. Among his other accomplishments Dr. Bow is a fine editor.

Dr. Broughton has secured the famous British evangelist, Gypsy Smith, for the Bible Institute in Atlanta next spring. He will attract many visitors.

Editorial Varieties.

In his lectures in Louisville Dr. Watkins put some things most aptly. "Progressive theology," he said, "is often but a process of surrendering one truth after another." Again he said, "However advanced a man may be, an atheist is always ahead of him."

H. G. Wells is a leader of the socialists. *The Presbyterian* tells of a recent work of his that favors free love and opposes marriage. As men regard more and more lightly the authority of the Bible, the marriage bond and all other bonds rest more and more lightly on them.

The *Baptist and Reflector* has come out strongly in favor of establishing the whipping post for a certain class of criminals. We take no issue with our esteemed contemporary on this subject.

Dr. Bitting is reported as saying of the "Baptist Congress": "Everybody has been good this year." We hope the improvement will go on and will be permanent. Next year the meeting is to be in Baltimore.

Many hearts have been pained by the death of Mrs. Charles A. Strong, in Cannes, France. She was a daughter of Mr. and Mrs. John D. Rockefeller. It is thought that the chief reason for Mr. Rockefeller's recent trip to France was to visit Mrs. Strong. She was a woman of rare gifts and graces. We tender our condolence to the bereaved.

We are sorry to chronicle the death of Dr. A. E. Dickinson, senior editor of the *Religious Herald*, who passed away last week in Richmond. For forty-one years he had been editor of the *Religious Herald* and a leading factor and spirit in our denominational life. No face was more familiar in denominational gatherings than his. For several years past he had been in frail health, and sometimes it was feared that the end was nigh; but his interest in the progress of the kingdom was unabated, and he gladly did what he could. He wrought long and well, and now he has gone home. We tender our condolence to the bereaved. We will have more to say later.

We congratulate Dr. and Mrs. W. H. Felix on giving \$5,000 to the Baptist Education Society, and we congratulate the Society and Dr. Hale as well. David's Fork church gives over \$8,000—a country church with only 100 members!! Amen, and amen!!!

You are going to make some Christmas gifts? Well, we thought so. And we venture to remind you that a year's subscription to the WESTERN RECORDER is a most appropriate Christmas gift to any intelligent friend. Its weekly visits through the year will be appreciated by your friend and will constantly keep your kindness in pleasant remembrance.

We are sorry to hear that Dr. Manly J. Breaker was injured by an accident, but we are glad to learn that his injuries are not serious.

Figures show that there is a decline in the number of students in Congregational theological seminaries as compared with last year. In Andover the number has come down to 11, though there is an endowment of \$1,000,000. The reason of this decline is that loose doctrines have been held and taught at Andover.

It is actually said that the Czar of Russia is ruled by his wife—the Czarina. They say she is the most beautiful woman on any throne. A great many strange things have been said about the Czar, about his peculiarities and his eccentricities, and now they say he is ruled by his pretty wife. It will be hard for Americans to understand this. But Russia is a far off and a strange land.

The Hon. E. T. Franks, of Owensboro, is talked about as a candidate for Governor. He is a leading member of the First church, Owensboro, and he is a fine piece of gubernatorial timber.

The city papers report a Louisville Northern Methodist pastor as saying, "that women are as good as the men." The idea, as if women were not better than men! In the North persistent efforts have been made for years to drag the women down to the level of men; but in the South the superiority of women is still generally recognized.

Dr. Horton is his name. He lives in England, and he wants to change the names of the days of the week.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) Bro. P. T. Hale: Justification. Pastor Eaton: Gambling. One by letter. Funeral of Bro. Hays Stith 2 p. m. He died in Denver.

Broadway—Pastor Jones: Thanksgiving prelude; Apples of gold in baskets of silver. Pastor Jones just through with meeting in Cincinnati. Over 100 professions.

Chestnut St.—Pastor Weaver: Ransomed of the Lord. Ordination of deacons. Bren. Evans Reece and J. Carl Mitler. Bro. J. G. Bow spoke on deacons. Union Thanksgiving Thursday, Bro. Hamlett preaching.

East—Pastor Wilson: Believer meeting life's storm. Bro. P. T. Hale: Justification. One by letter, one for baptism.

McFerran Memorial—Pastor Hamlett: Christ on the cross; The Boy Jesus. Two by letter.

Twenty-second and Walnut—Pastor Hunt: Murder; Source of happiness. Four by letter.

Calvary—Bro. J. W. Gillon: Working the works of God; Unity of the law; Man's duty in religion; Sure of welcome. Four sermons. Meeting continues. Four additions.

East Mead—Pastor Brandenburg: No room for Christ; Why I am not a Christian. One by letter.

Clifton—Pastor Foster: Burning bonds and coupons, evidences of debt; Regeneration. One by letter.

German—Pastor Janzen: Christ a finisher of redemption.

Highland—Pastor Dawes: One or nine; A young person's love.

Immanuel—Pastor Watts: Soul health; God's colossal work. One by letter.

Parkland—Evangelist J. J. Porter: Church membership; Where shall the ungodly be found. Preaching daily 3 p. m. and 7:30 p. m.

Third Ave.—Pastor Ransom: Mission of the church; Price of the soul.

Twenty-sixth and Market—Bro. W. C. Ward: What do ye more than others? Pastor Reed: Power of thought. One by relation.

Hazelwood—Pastor Althoff: Sudden departure; Soul's value.

Highland Park—Pastor Arvin: Temperance; Jesus gave true light.

Oakdale—Pastor Mohler: Abounding in God's work; Selling one's self. One for baptism.

Ormsby Ave.—Pastor Williams: Jesus and the people; Defiance of God. One for baptism.

Eighteenth St.—Bro. S. S. Stephenson: Honor father and mother.

Thirty-sixth and Grand—Pastor Toomer: Christian warfare; But he was a leper. Four by letter.

Glenview—Pastor Brock: Sin. City Limits—Pastor Stone: First principles of the kingdom.

Tabernacle (New Albany)—Pastor Poulson: What Christ expects of a Christian; Preparation to meet God.

Beechland—Pastor Hill: Daniel's resolution; Invitation to glory. One for baptism, one restored.

Elk Creek—Pastor Early: What God expects; Moses' choice.

SEMINARY NOTES.

S. H. MAHAFFEY.

Dr. Eager conducted chapel services last Monday, using as a basis of comment a portion of Scripture in John 9—the lesson of the blind man in whom the glory of God was manifest.

Brethren W. R. Cooper and N. B. Stone recently dined at N. Y. Hall.

Bro. Harrington has recently made a trip to Mississippi. Are glad to know that he has returned.

Dr. Anderson also spent the noon hour with us a few days ago and gave us an enthusiastic talk.

We were very much gratified to have Dr. Lloyd T. Wilson with us Saturday evening. Were glad to have him visit the Evangelistic Band meeting and make some remarks by way of suggestion and encouragement. Would be glad to have more of the pastors of the city to do likewise.

Rev. F. H. Funderburk married on Nov. 13th to Miss Redford, of Camden, S. C., Rev. L. A. Mitchell officiating.

Bro. L. W. Smith is assisting Bro. Quarrells in a meeting this week.

We must not forget that our monthly missionary meeting is to be next Saturday at 10 o'clock. Rev. H. H. Summers, of West Virginia, is to deliver an address on "State Missions of West Virginia."

Dr. J. J. Taylor, President of Georgetown College, at Georgetown, Ky., is also to address the Society. Subject not announced.

Bro. A. J. Gross has had to discontinue his Seminary work for awhile on account of his health. Hope he can soon return.

Some of the experiences of the student body for the last few days have been sorrowful and even painful. Bro. C. M. Murchison of North Carolina was recently called home to the instant death of his son, caused by a wreck on railroad. Bro. J. H. Thayer was called away to his sick father, who passed away shortly after the arrival of his son. Brethren Thayer and Murchison have returned to take up their work again. This is a darkness that all of us have to pass through some time, and as these brethren demonstrating the fact that nothing but the immortal love of Jesus will suffice. Bro. M. L. Harris has also gone home to his sick mother. Are very anxious to know how both are getting along.

Supplies for last Sunday: A. R. Abernathy, Newby; S. S. Stephenson, Eighteenth St.; M. A. Wood, Trinity (Lutheran); J. T. Earley, Elk Creek; R. P. Walker, Cox Creek; W. C. Grinnell, Bethany, Ind., called as pastor; two conversions; this was a good day.

Dr. McGlothlin is away this week in South Carolina in the interest of the Seminary.

Bro. Venevabe is also leaving the Seminary for the remainder of this session.

THE STATE.

Pastor Clarke at Paris, was aided in a meeting by Pastor Foster of Louisville. At last accounts there were over 20 additions. Meeting continues.

We are delighted to hear such good news from Olive Hill. Pastor E. L. Howerton has been there but a month, and the Sunday school has gone up from 17 to 117, and his congregations fill the house. There have been several additions to the church, and the outlook is of the brightest.

Pastor B. F. Hagan calls our attention to the fact that by leaving off the first part of his report of the meeting in Hodgenville church, we leave him speaking only of what concerned him personally—the conversion of his child—and having no apparent interest in anything else about the meeting. He is right, though we did not think of it till he wrote. We do not publish two accounts of the same meeting in the same paper unless by accident. Pastor Dill, who assisted, had written a brief good account. We had the two before us and read them as one account and forgot that others might not read the two notes together as we did.

OTHER STATES.

Pastor P. S. C. Davis, of Elizabeth City, N. C., has accepted the care of the Belhaven, N. C., church, and will enter upon his work January 1, 1906.

Pastor J. M. Haymore, of Sanford, N. C., recently baptized 31 and the church concluded at the close of the meeting to have three Sundays' preaching instead of two in the future.

We are pleased to hear that Evangelist Gordon W. Hill is conducting a successful meeting with First church, Harrisburg, Ill. The meeting commenced October 20th and has continued to grow in interest up to 19th inst., when there was over 100 conversions. The meeting will continue. Brother Hill was a co-laborer with Evangelist Cates in the meeting at Paducah that resulted in over 2,000 confessions.

Bro. E. L. Wesson, 2251 Adams St., Memphis, Tenn., writes: "I know two fields needing earnest, soul-seeking pastors for next year. Both are good fields in North Mississippi. One has three churches and the other three or four, and as kind people as the world can furnish. Put this in next week's RECORDER, and if any preacher wants such a field let him write to me. Send good references and a stamp."

Pastor Henry D. Allen writes from Wooster, Ohio: "We are rejoicing over the showers of blessings upon our work. Spirituality seems deepening and interest is steadily growing in every phase of church life. We have recently repaired and beautified our building at an expenditure of nearly \$1,000. Prospects are brighter than for many years for the Baptist cause here. The Presbyterians have a university here and two strong churches, but we have a large attendance of the students at our services. Congregations are growing in attendance; souls are being saved, and our people are rejoicing."

Pastor I. P. Trotter, Hattiesburg, Miss., writes: "I am myself in health again; I weigh more than in years. Our report to our Association was 127 additions, 50 of them by baptism; \$1,710 for missions, and \$7,500

Announcements

Sunday School Board Southern Baptist Convention

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

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SUPPLEMENTAL LESSONS.

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

Baptist Sunday School Board - - - Nashville, Tenn.

for all purposes. The Columbia Street church here has called Bro. J. N. McMillin, of Blue Mountain, Miss. He preceded me in the pastorate of the First church here. It is not known whether he will accept or not. This church was organized out of the First church some three years ago. I am glad the Recorder has such a swing in Mississippi."

AT THE PASTORS' CONFERENCE.

Bro. E. Y. Mullins presented a paper on the historical significance of the Baptists. It was part of his address in Richmond. A very interesting paper, setting forth the Baptist struggle for liberty in Virginia, and its results. This was grander than the Rhode Island struggle. Baptists properly, the agency for establishing religious liberty because of their principles. They held to spiritual religion and to a regenerate church membership. The competency of the soul, under God, in religion, is a distinct contribution of the Baptists to the religion of the world, and this is the basis of religious freedom. It is here that the Baptists and Roman Catholics are antipodes. Protestants have a dual Christianity—holding justification by faith and also infant baptism. This competency of the soul is the basis of true government in civilization. The Baptists thus hold the key to the future. The paper is to be published in full. Brethren Eaton, Weaver, Jones, Dawes, Ransom, Carver, Hunt and Bruner made comments.

The removal of Dr. John D. Jordan from the First church, Savannah, to the Jackson Hill church, Atlanta, brings him considerably nearer to Kentucky, where he belongs. The next move will land him back home.

The Watchman in a review of "Views on Important Subjects," by Dr. J. M. Weaver and Mr. Theodore Harris, says: "Dr. Weaver has been for more than forty years the pastor of the Chestnut Street Baptist Church, in Louisville, Ky. During all this time, associated with him in work, and linked to him by rare friendship, has been the successful banker whose contributions add a unique interest to this book. In one of the banker's thirteen chapters he discusses trusts, in the next, the future life. The preacher's ally-written subjects are no less varied. So interesting and edifying a volume deserves a wide reading."

On Friday night, December 14th, there will be a banquet at the Galt House, under the auspices of the Baptist Young People's Societies of Louisville. The price is one dollar, and it is hoped 500 will be present. An interesting programme is being arranged.

Dr. John J. Tigert, the recently elected Methodist Bishop, died in Indian Territory last week, where he had gone to hold a conference. He was fifty years old, and from his youth he had been prominent in Christian circles. He was a native of Louisville and had returned here after becoming Bishop, and this was his home. He was a great and a good man, and his death is a distinct loss to our common Christianity.

LIBERTY COLLEGE.

We held our second monthly missionary meeting on last Friday night, and it was a joy as well as privilege to have Bro. W. E. Mitchell, of Pembroke, as speaker of the evening; he was very happy in his presentation of the great Foreign Mission theme and all were edified and instructed. We rejoice in the work he is doing.

J. HENRY BURNETT.

Deacon L. E. Thomas, President of Louisiana Convention, on taking chair delivered a stirring address on "Distinctive Baptist Principles." Evidently the destructive critics have not succeeded in paralyzing his faith in the Bible. He

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.

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I have been wanting to write this letter for a long time, but stricken with much sorrow and trouble I have put it off until this late day. My dear old mother loved the WESTERN RECORDER next to her Bible, and now that she has gone to her reward, I feel that I cannot keep house without it. Your regular visits every week are a great comfort.

MISS TINA ROGERS.

Wakefield, Ky.

DEAR RECORDER:

Last Sabbath I supplied for Pastor C. H. Gregston at Uniontown, my own charge of former years. This is a mission station of the State Board and is a very hard field, the population being about 75 per cent Catholic. Bro. Gregston has labored earnestly, but the church is not prospering greatly. Some noble spirits are numbered among the membership, but the apathy of others discourages them. All these things but enhance the importance of a more liberal support and a more zealous prosecution of the work here.

I was glad to meet Pastor J. S. Norris of Morgansfield, and learn from him that his Woodland church, to which he gives fourth time, is in a prosperous condition. State Evangelist W. D. Powell spent one week with him, resulting in eight additions to the church, six by baptism, one being a converted Catholic. Morgansfield church has balance of Bro. Norris' time, and is moving along average well only. Most families in Woodland church have regular visits of the RECORDER, as do many in Morgansfield church, though not near all. I could but wonder if this fact had anything to do with the difference in degree of prosperity. Both these churches gave more for missions last Associational year than ever before, which is a good omen and an index pointing to still greater prosperity if they enlarge their contributions this year.

T. E. RICHEY.

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The Dr. L. T. Leach Co., of Indianapolis, Ind., report the discovery of Cancerol, which readily cures all forms of cancer and tumor. It has cured many very bad cases without pain or disfigurement. Their new books with full report sent free to the afflicted.

Family Circle

Stories for the Young and Old

THE ART OF DOING WITHOUT.

BY MINNIE LEONA UPTON.

There's a beautiful art that is sadly neglected,
 And daily I wonder to see it rejected
 By some who'd be healthy and wealthy
 And wise,
 But just condescending to open their eyes,
 And look at things fairly, with never a pout—
 I refer to the fine art of doing without.

"Why, that's nothing wonderful!"
 maybe you'll say,
 "I do without things I want every day!"
 Quite likely you do, but how do you do it—
 With good grace, or a face that's as blue as bluet?

There's a wonderful difference (just jot that down),
 Between giving up things with a smile or a frown;
 And that is precisely the difference between
 The artist and bungler—you see what I mean.

You can't do as you like! Then do as you can;
 I'm sure you find it the very best plan.
 Can't have what you want? Take what you can get;
 No better device has been patented yet.
 'Tis the bravest and blithest and best way by far
 Not to let little losses your happiness mar,
 'Tis an art that needs practice; of that there's no doubt,
 But 'tis worth it—this fine art of doing without. —Ex.

A SLIGHT MISTAKE.

BY CLARENCE WILLOUGHBY.

(Concluded from last week.)

As I concluded my sentence, my ear caught the sound of steps in the hall, and in another moment Miss Barratt and Mr. Spencer entered, both looking radiant. Miss Barratt was at her best in a white dress, and wearing a beautiful rose. She held in her hand her tennis racquet, and made a charming picture as she stood in the doorway. By her side was Mr. Spencer, looking certainly not more than twenty-five in his tennis costume—a well set-up, manly fellow, with an honest look in his happy face that made Mrs. Barratt and myself almost conscience-stricken when we recollected the theme of our conversation.

"I did not know anyone was with you, mother," said Miss Barratt, "or we should not have rushed in like this. How do you do, Mr. Willoughby? Isn't it a glorious day? We have been playing the last round of the tournament, and Frank and I have won."

I noticed instantly the use of the Christian name, and so did Mrs. Barratt.

Feeling myself *de trop*, I rose to leave, and, shaking hands with all of them, I quitted the house. If the young people were not already engaged, I thought it would not be long before they were. What a pity that so pleasant-looking a man had been for several years engaged in registering bets on the turf!

The next day I had a letter from Mrs. Barratt asking me to call in the afternoon.

When I arrived she said: "I am more distracted than ever, Mr. Willoughby. Yesterday Mr. Spencer asked to be permitted to be engaged to Rose, and I must give him my answer to-morrow. What is to be done? Rose is deeply in love with him, and he with her, and yet I cannot think for a moment of her being the wife of a gambler. My dear husband would have put a stop to the whole friendship at once if he had known, and I reproach myself with not having made inquiries long before Mr. Spencer became so intimate with us. But he was going everywhere, and our friends all took him up, and I had never known Rose so interested in anyone before. What can I do? I have no one to look to, for my brother, who is Rose's trustee, has gone to India. Would it be too much to ask you, Mr. Willoughby, our oldest friend in this neighbourhood, to have a talk with Mr. Spencer and find out all the facts?"

FOR TORPID LIVER

It stimulates healthy liver activity, relieves constipation, sick headache and malaria.

"I cannot refuse your request, Mrs. Barratt," I said, "though the affair is so delicate that I hesitate to intrude. But I will make it my business to see Mr. Spencer to-night. It will be easy for me to find an excuse for visiting him after dinner, and then I can report to you the results."

"Thank you very much indeed," said Mrs. Barratt. "It will lift a load off my heart, though I would have given my right hand for this not to have occurred. I do not know what will happen to Rose when she hears."

"All of us are in God's hands, Mrs. Barratt, and it will be a thousand times better to find out this before marriage than after the irrevocable step has been taken."

So after dinner I strolled up to the house which was the temporary residence of Mr. Spencer, and, as I had expected, found him finishing his meal.

"I want to speak very frankly, Mr. Spencer," I said, "as man to man. You must know I am the oldest friend of the Barratts, and Mrs. Barratt has no one in England who can stand in the position of a father to Rose except myself. You can have perfect confidence that no one beyond Mrs. Barratt will learn the result of this interview."

"I thank you, Mr. Willoughby, for, though you and I have hardly met before, I know that I can trust you entirely, and I am only too anxious to place everything clearly before the Barratts. As you have heard, I expect, I have proposed to Rose, and await her mother's consent. I hope that this will be forthcoming to-morrow, for though she is a girl in a million, and I am quite unworthy of her, I believe that if Mrs. Barratt will entrust her to me she will have no reason to regret it."

I liked the tone of the young man, which made it, nevertheless, all the more difficult for me to cross-examine him. "Mr. Spencer," I said, "a rumour as to what you were before you came to this village reached me several weeks ago, and I must say caused me considerable disquietude."

Mr. Spencer raised his eyebrows, as if to question me, but I continued, "Yes, considerable disquietude. I am very anxious for the high tone of this village to be maintained, and a country clergyman has to rely so much on his influential parishioners in order that this may be accomplished that I was deeply concerned when I heard how your fortune had been gained. Pardon my continuing before I allow you to speak. As a clergyman, and also as a man, I abhor the means by which you are said to have gained your wealth, and, although you may now have quitted such a business, I cannot but feel that the fact that you were once engaged in it is extremely prejudicial to the success of your proposal for Miss Barratt's hand."

"I cannot understand what you are driving at, Mr. Willoughby," said the young man, with a rising storm of passion in his eyes. "Surely it is immaterial to my future wife as to how I gained my money, especially seeing that the business is one in which a great number of other respectable men are engaged."

"That may be so, Mr. Spencer, but your idea and mine as to what is a respectable means of gaining a livelihood differs considerably. I think that a business that extorts money from men with a view to encouraging their gambling propensities is one that places those who practice it outside the pale of a self-respecting society. My views may be severe, but they are the result of a lifelong conviction, and I may say they are shared by Mrs. Barratt."

Mr. Spencer rose and paced up and down the room, endeavouring to conquer his rising feelings.

"Not respectable!" he cried; "not respectable! Outside the pale of society! Well, I like that! What would you all do without us, I wonder? Every man, woman, and child who walks this earth needs our business, I should imagine. At all events, every civilized being."

"You and I cannot be talking of the same thing, Mr. Spencer. Let me tell you frankly that I was informed that you made your money by book-making."

Mr. Spencer burst out laughing, and the cloud of passion passed from his face.

"Book-making—book-making! My dear sir, whoever told you that? I made my money, as my father made his before me, by boot-making, and surely that is as honest a way of making money as there is!"

I joined the happy laugh with even more relief in my laughter than there was in his.

Lady Gage was slightly deaf, and had evidently confused the words "boot-maker" with "book-maker." Her tendency towards malignancy found its vent in labelling Mr. Spencer as a member of the book-making fraternity.

"All's well that ends well," and I hastened back that evening with a light

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heart to Mrs. Barratt to reassure her about her future son-in-law's past career.

Next day Mr. Spencer's proposal was accepted; and many a time, when I have been dining at Grenford House with him and his charming wife, we have had a happy laugh over the mistaken impression as to the source of his wealth.

I soon set Lady Gage right, and fortunately was able to check any further repetition of her blunder.—Quiver.

ONE KIND OF GOSSIP.

Gossip isn't always disagreeable. Two pleasant-faced women rode in on a suburban train the other morning. One sat behind the other, and all the way into town they kept up a running comment of personalities something like this:

"Elsie is a dear little thing, isn't she?"

"Indeed she is—one of the sweetest young girls I know."

"They say she was quite the belle of the ball at the party last night."

"Was she? She didn't seem to think so at all. She has such a sweet personality, neither bashful nor forward. She speaks so nicely of her stepmother."

"I never heard her speak unkindly of any one."

"No, that's true," said the other, warmly. "And she always has a great deal of good to say about every one."

The women continued to speak affectionately of Elsie, until the listener felt a warm interest in this fresh, charming, modest young girl. It was clear she was all that.

Then the talk turned on two girls evidently visiting at the home of one.

"It's a pleasure to have them. They are such bright, merry girls, and so careful not to disturb our routine in the least detail. They would be really distressed if they were half a minute late to meals."

"I've heard their mother talking to them," smiled the other. "They have had the best training."

"One would easily know that."

And then, while one wished one might know these two model young guests, the conversation touched on a masculine mutual acquaintance and his daughter.

"I felt sorry for her. She wished so much to visit them. But her father—well, you know. He will not permit."

There was silence for a moment; then, not a fusillade of criticism against the harsh parent, but this:

"John will see more clearly after a while," said one in a quiet tone. "He is a good man, and his motives are high. When he sees his mistake, he will rectify it."

Upon this they heartily agreed, and before long a married friend was the subject of the pleasant, low-voiced duet.

"What lovely children she has!" said one. "She is so exquisitely gentle with them."

"Her husband is one of the finest men I know," said the other, and she told a little anecdote which was like a peep into a happy and exceptional family life.

Before the train ran into the city sheds, the interested eaves-dropper was introduced to quite a little circle of the mutual friends of these two excellent ladies. They were all such kindly, agreeable people that one's only regret was not to be able to make their actual acquaintance.

Were they all really so delightful? one wondered. Or was it that these gentle hearts would think ill of none, and these silvery tongues speak only good?

It was a kind of gossip that did no harm. It made you feel that the world must be rather a pleasant place, with so many nice people living in it.—Bulletin.

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Stories for

Little Ones.

THE MONEY THAT DIDN'T BELONG TO HIM.

The quiet of Franklin street was broken in—upon one day last summer by a raft of noisy boys, who, finding a little stretch of shade thrown by Mr. Foster's tall, new house, took advantage of it for their game.

I don't know just what the game was, but it kicked up a great deal of dust, and a great deal of noise, and seemed to be very exciting. One thing that I could not help seeing from my window disquieted me. It was that pennies were passing from one pocket to another. I didn't like the looks of that.

Presently, a rather grim-looking old fellow, with a gray mustache, and a patch over one eye, came along, walking stiffly on a wooden leg. He stopped long enough to see what the boys were doing, and then I heard him call out in a resonant voice, "George Maxwell!"

"Sir," answered a young voice, promptly, and a handsome, straight little fellow stepped out from the crowd.

"There's a little story I've been wanting to tell you for a great while, and I think this is a good chance."

A look passed among the boys, which seemed to say that they didn't agree with him about this being a good chance, but he took advantage of their silence to begin his story:

"When we all surrendered at Appomattox," began the old Confederate, "a friend of mine had several hundred dollars in gold, belonging to the Confederate Government, which had been put into his hands to buy ordnance stores abroad.

"What am I going to do with this gold?" said he.

"Why, Colonel," said I, "come with me; we'll look up what's left of the Confederate Government, and turn it in."

"But almost before we had gotten out of Virginia, Davis had been captured, and the Confederate Government was a thing of the past.

"Now what am I going to do with this gold?" said the Colonel.

"Well, Colonel," said I, "you are as much the Confederate Government as anybody else now; and I advise you to keep the money and use it in getting a start somewhere."

"He didn't seem to like this idea; said he wasn't in the habit of using money that didn't belong to him. But everybody he consulted gave him the same advice; and so after a while he gave it to two friends of his, young soldiers who had come out of the war without a cent, and they set up in business in a small way.

"We'll make you partner in the concern, Colonel," they said, and so they used his name, though he never touched a cent of the money, after he turned over to them that Confederate gold. They failed, poor fellows, and lost all the money, and got in debt besides.

"Meantime, the Colonel was earning his living by his wits, and going right on to success. I don't mean that he was getting rich, but he was serving his country and her broken fortunes and her discouraged people, and was everywhere relied upon as a man of men.

"Just before he married the

woman he had been waiting for, I saw him and congratulated him upon his good fortune. 'That Confederate gold gave you the first start, didn't it, Colonel?' I said.

"Then he told me what had happened to it. 'But you know, Major,' said he, 'I've never felt right about that money; it wasn't mine to give away, nor to lose; and I've made up my mind to take it out of my own pocket and give it to some State institution.'

"Oh, come, now," said I, jeeringly; 'the day for Don Quixotes is past.'

"I didn't see this old comrade again until a few months before his death. Yes, boys,"—the old soldier's voice grew husky—"he's gone forward; his tent is struck; he's gone into camp with old Stonewall, and 'Mars Bob,' and the rest. 'Well, Colonel, said I, 'I hope you didn't steal that money from the fine boy I heard you are growing at Fair Oaks,' for I knew he was ready to brag about his baby.

"I'll tell you a curious thing about that boy, Major," said he.

"Oh, I've no doubt you'll want me to believe some hard yarns on him," said I; "he breaks your colts for you, doesn't he; and spends his idle time in studying Sanscrit."

"No," said he, "but I'll tell you what, he's made an honest man of his father."

"A mighty tough job, truly," I snarled.

"Well," said the Colonel, "when I came to think about the sort of fair and square man I wanted George to be, that old Confederate gold bothered me. I knew, in my secret soul, after the heat of war cooled, that the money belonged to the United States Government; and so a few months ago I spent some hard work finding out the compound interest on it, and I paid it into the United States Treasury, interest, compound interest, and all. Money is rather scarce with me now; but if I hadn't but one shirt to my back, I'd enjoy looking that baby squarely in the face, and daring him to touch a cent of money that wasn't honestly his!"

"George, did you ever hear that story before?"

"Yes, sir," said the lad proudly, "that was my father."

"Certainly it was your father, the bravest man, the best friend, and the truest Christian I ever knew; and is it possible you are putting pennies in your pocket by betting, by gambling? George Maxwell's boy handling dirty money!"

The soldier stumped away, and there was a dead silence out on the shady sidewalk. Then I saw several coins flung down in the dust, and, as the boy sprang after the halting steps, I heard him say: "Never again, sir; never!"

Er.

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REAL SERVICE.

In announcing appointments for the public worship of God Baptists sometimes follow in the wake of the Episcopalians, who make such announcements in this form: Divine service will be held in St. Paul's church at such an hour. It were well if Baptists aped ritualists in no more objectionable a way. Both Low-church Episcopalians and High-church alike speak of religious rites and ceremonials as *service*—a burial service, a communion service, etc.—yet this is a very superficial view of serving

God. Such public functions are often—alas, only a showy, perfumatory performance. The public worship of God in the assemblies of his saints is the right thing to do; it has existed from the first and will continue till the last of time.

But, it is well to bear in mind that the public worship of God (so-called) is the mere shell of service. Paul has engrossed a concrete definition of genuine service in his unchallengeable appeal to the Ephesian elders: "Ye know, from the first day I came into Asia, after what manner (how modestly he puts it) I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations which befell me by the lying in wait of the Jews," etc. This address is suggestive of those "more abundant labors" which the apostle accounted as service.

Some of Ruskin's utterances may seem self-contradictory, but even then near the medium-line will generally appear a forceful truth, often beautifully presented. "If a child finds itself in want of any thing," says this art critic, "it runs in and asks its father for it—does it call that doing its father a service? If it begs for a toy or a piece of cake—does it call that serving its father? That, with God, is a prayer, and He likes to hear it: He likes you to ask Him for cake when you want it, but He does not call that *servicing Him*. Begging is not serving; God likes mere beggars as little as you do; He likes honest servants, not beggars. So when a child loves its father very much, and is very happy, it may sing little songs about him; but it does not call that serving its father; neither is singing songs about God, serving God. It is enjoying ourselves, if it's any thing; most probably it is nothing; but if it's anything, it is serving ourselves, not God. And yet we are impudent enough to call our beggings and chantings 'Divine service'; we say Divine service will be performed (that's our word—the form of it gone through) at so and so o'clock. Alas, unless we perform Divine service in every willing act of life, we never perform it at all."

In this lecture delivered to Working Men, from which is taken the foregoing, Ruskin also says: "People are perpetually squabbling about what will be best to do, or easiest to do, or advisable to do, or profitable to do, but they never, so far as I hear them talk, ever ask what it is just to do. And it is the law of heaven that you shall not be able to judge what is wise or easy unless you are first resolved to judge what is just, and to do it. That is the one thing constantly reiterated by our Master. Do justice and judgment. That's your Bible order; that's the *service of God*—not praying nor psalm singing. . . . Do justice to your brother (you can do that whether you love him or not); and you will come to love him. But do justice to him, because you don't love him; and you will come to hate him."

And so, going beyond "acting justly," the same law holds. When we show material kindness to another our benefactions are, to be sure, the occasion of his loving us, and it is also certain that our love to the receiver becomes warmer because of our gifts, be they great or small. Each can appeal to himself for evidence of this; here is one instance showing that the moral constitution under which the Creator has placed us is designed to promote happiness.

Paris, Ky. GEO. VARDEN.

"EVEN SO SEND I YOU."

M. E. STALEY.

"As my Father hath sent me, even so send I you."—(John 20.21.)

There are just two prominent thoughts in this text: (1) The sending of Jesus by the Father, and (2) the sending of the Disciples of Christ by the Lord himself.

1. The first point seems to be sufficiently plain to us all. We all recognize that God the Father sent His only begotten Son into this world to redeem us from sin, and the life and death and resurrection of Jesus Christ are the results of that sacrifice on the part of God. Certainly it meant a great deal to the Father to give up the Son; certainly it meant a great deal to Christ to come to do the work he was sent to do. The blessings which have come to the world through Him are innumerable. We bless and praise the day when the Father sent the Son to this old sin-cursed world.

2. But it is about this second point that I would talk most—"even so send I you." The obedience of Christ failed in no particular. He came to do the will of the Father and did it. At the close of his life he deputized his followers to carry on the work so signally begun. He laid upon us his work. He sent us out to accomplish for him.

There are a few things to notice here:

1. *The sending is by the Lord himself.* It is a direct message from Christ. Much importance is to be attached here. It is Christ who commands you. I am only urging his command. If you are disobedient it is not to me, but to your Lord. You remember the steward who would not obey his master, but buried his talent? Yes, you remember. He was cast into outer darkness. Oh! child of God through Christ, above the rattle of multifold life do you not hear the still small voice of Christ—"even so send I you."

2. *In the second place, please notice the sending is the sending of you and me.*

Great issues in our lives are often dodged. The call to special service or sacrifice is not appropriated by us. We leave the hard work, the toil, the sacrifice to others. Won't you be still and hear the voice of Jesus, "even so send I you." Let that gentle message ring in your soul. The Father did not compel the Son. No force was used. None was needed. The nature of the Father and Son were alike, they were in sweetest accord and harmony. For the Father to want to send meant for the Son a desire to go. The desire in the Son to send us ought to mean that we feel a longing to go. The message is to you, child of God. Hearing it will you heed it?

3. *Where then are we to go and what are we to do?*

There seems to be some confusion here. It is a needless confusion, however. Christ makes all this plain—so plain that he who runs may read. Into all the world. That is where we are to go. The world is the field in which to sow. Men sometime ask about particular fields of labor in the Kingdom of God. "Go ye into all the world." Christ died for all—you and me and everybody. But, you say, and well, I cannot go myself; I cannot leave my home, my business. No, beloved, you cannot. Therefore the desire of the soul is expressed in the loving, consecrated gift. Father cannot go, mother cannot go, children cannot go, perhaps

When You Take Cold

One way is to pay no attention to it; at least, not until it develops into pneumonia, or bronchitis, or pleurisy. Another way is to ask your doctor about Ayer's Cherry Pectoral. If he says, "The best thing for colds," then take it. Do as he says, anyway. We have no secrets! We publish the formulas of all our preparations. J. C. Ayer & Co., Lowell, Mass.

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200 Double Bed Size Bleached Sheets at 55c; value 65c.

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

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When we turn away from some duty or some fellow creatures, saying that our hearts are too sick and sore with some great yearnings of our own, we may often sever the line on which a divine message was coming to us.—*Annie Keary.*

none of your household can go. But the name of Jesus can be sent to bless and uplift in all the world. There is hope in the very name. There is healing for the broken hearted, release for the slaves, words of comfort and cheer for the discouraged, hope for the hopeless, salvation for the lost. It is the gospel of Christ we are to preach. The love of God in Christ Jesus. That love which begets men and women and boys and girls to a noble, helpful life here and life eternal with God hereafter.

In this hour of quiet meditation, hearing the Savior's voice saying, "Even so send I you," will you, like Isaiah of old, rise to meet Him replying, "Here, Lord, am I, send me?"

LaGrange, Ky.

TEXAS NEWS NOTES.

J. W. SLATEN.

The church here has extended a unanimous call to the writer for another year and I remain.

The fifth Sunday meeting of Paladuro Canyon Association meets with Alnreed church, December 28-30.

That was a great Convention at Waco. In fact it surpassed the S. B. C. itself in many respects. Southern Baptists are going to have to hurry to stay ahead of Texas Baptists in doing things.

Indeed Texas Baptists have had the greatest year in their history in every way. There were over 9,000 conversions reported by the missionaries and more than 5,000 baptisms and 123 new meeting houses built. More than 300 missionaries paid off in full on the ground. Everybody happy.

On Thursday at a late hour about \$45,000 in cash and pledges were raised for Buckner Orphans' Home. There are 600 children now in the Home and the daily expense is \$110. One brother and a sister pledged themselves to pay one day's expense of the Home as long as they live and then provide for the continuance in their will after death.

Some \$40,000 to \$50,000 were pledged for Christian Education. The report of the Education Commission showed a large debt and great need of money to place the schools and colleges of the Correlated system on a firm basis. The money will be raised.

The work and victory have been great, but we lay ourselves out for still greater things in the Master's service, with a hope as bright as the promises of God. May that love and passion for souls and glory of God possess every Texas Baptist and the Holy Spirit lead us to do our best the coming year that we may have greater rejoicing.

Alnreed, Texas.

Live Stock Markets.

CATTLE.

Extra good export steers	4 75a 5 15
Light shipping steers	4 50a 4 75
Choice butcher steers	4 25a 4 75
Fair to good butcher steers	3 50a 4 25
Com. to med. butcher steers	3 00a 3 50
Choice butcher heifers	3 50a 4 00
Fair to good butcher heifers	3 00a 3 50
Cof. to med. butcher heifers	2 25a 2 75
Choice butcher cows	3 25a 3 75
Fair to good butcher cows	2 50a 3 25
Com. to med. butcher cows	2 00a 2 50
Canners	1 00a 2 00
Choice feeders	3 75a 4 00
Medium to good feeders	3 25a 3 75
Common and rough feeders	2 75a 3 25
Good to extra stock steers	3 25a 3 50
Fair to good stock steers	2 75a 3 25
Com. to med. stock steers	2 00a 2 75
Good to extra stock heifers	2 50a 3 00
Good to extra bulls	2 75a 3 00
Com. to med. veal calves	5 00a 6 00
Choice milch cows	35 00a40 00
Com. to med. milch cows	20 00a30 00
Plain, common milch cows	10 00a20 00

HOGS.

Choice pack. & butch., 200 to 300 lbs.	6 30
----------------------------------------	------

Med. pack., 160 to 200 lbs.	6 20
Light ship., 120 to 160 lbs.	6 10
Choice pigs, 90 to 120 lbs.	6 10
Light pigs, 50 to 90 lbs.	6 10
Roughs, 150 to 400 lbs.	3 50a 5 70

SHEEP AND LAMBS.

Good to choice fat sheep	3 75a 4 00
Fair to good sheep	2 00a 2 50
Common sheep	2 00a 3 00
Bucks	1 75a 2 25
Choice shipping lambs	6 50a 7 00
Choice butcher lambs	5 00a 6 00
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The following are the revised quotations on leaf tobacco as compiled by the Committee on Quotations of the Louisville Leaf Tobacco Exchange: 1905 Crop.

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Trash (green or mixed)	6 50a 6 75
Trash (sound)	7 00a 7 50
Common lugs	7 75a 8 50
Medium lugs	8 50a 9 25
Good lugs	9 25a10 50
Common leaf (short)	8 00a 9 00
Common leaf	9 00a10 00
Medium leaf	10 50a11 50
Good leaf	11 50a13 50
Fine and selections	14 00a15 00

Burley—Bright Red.

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

Dark.

Trash (sound)	4 50
Common lugs	5 50a 5 75
Medium lugs	6 00a 6 50
Good lugs	6 50a 7 00
Common leaf (short)	7 00a 7 50
Common leaf	7 50a 8 00
Medium leaf	8 50a 9 00
Good leaf	9 00a10 00
Fine and selections	10 00a11 00

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HYDROPHOBIA.

You ask for experience as to hydrophobia. When I was a student of medicine in a Virginia town, Dr. Rixey, an educated, experienced and talented physician, announced that he had a case of hydrophobia. The other physicians of the town were called in and all agreed in the diagnosis. The patient was a negro girl, about ten years old, who had been bitten by the family dog about ten days or two weeks before. As a student of medicine I was invited to see the case; the child lay on a bed on the floor in the humble home; she was perfectly quiet and looked like a fever patient. To show the character of the disease the doctor took a few drops of water and sprinkled on the child's face; on the instant she was wild, sprang from the bed and would have fled from the house, if she had not been restrained. The peculiar symptoms continued until her death a few days afterward.

As to hydrophobia in dogs we had experienced in our home. When I was a lad of 16 or 17, a dog, with all the symptoms popularly regarded as pertaining to the mad dog, was seen by a member of the family come into the yard; at once a shepherd dog and hound belonging to us attacked him; he bit both and made off. The family looked upon the matter as serious, both for the dogs and the family. The dogs were valuable ones and we wished to save them if possible. A strong, roomy pen was built in which to confine the dogs, that we might see if they would go mad. The hound could not be gotten into the pen without risk of somebody being bitten; he was shot. The shepherd was confined and kept healthy and satisfied for sometime. After a few weeks he went into hydrophobia, as it was generally regarded, with frothing at the mouth, spasms of violent character, and the like; after a few days he died.

We believe in the reality of hydrophobia. If the disease is only a fiction, then the famous and honored Pasteur, with his treatment by inoculation, has been a deceiver, or himself badly deceived.

Moral—Don't bestow too much affection on pet dogs; children are better pets. Don't be seared to death over a dog bite, since only one bite in a very large number ever develop into hydrophobia. Help to reduce the superfluity of dogs in town and country; some of them are useful animals, many are worthless, expensive and a nuisance. M. D. JEFFRIES. Jefferson City, Tenn.

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<p>ENGRAVED VISITING CARDS— SCRIPT. 100 Cards and Plate.....\$1.25 Shaded Old English 2.25 Plain Old English 2.00</p>	<p>640 Royal size square hinged neck box, covered with imported gold marbled paper. Box contains 24 sheets White Persian Mull paper, with Pocket flap envelopes to match, all tied with silk Taffeta Ribbon\$1.00</p>	<p>TARBELL'S TEACHERS GUIDE. This book devotes more than ten closely-printed pages to each of the fifty-two Sunday School lessons for 1907. 553 pages in all. Every sentence counts. It gives you Explanations that Explain from every one of the hundreds of scholarly men and women who have given years of study to the Bible, its meaning, the people of whom it tells and the lands in which its scenes were laid. \$1.25.</p>
<p>CHRISTMAS ENGRAVED CARDS 5c each.</p>	<p>807 Windsor size, flat hinged cover extension bottom box, covered throughout with pebbled Vellum paper, with hand painted water Apple Blossom design on top. Box contains 24 sheets white linen cloth paper, with deep pointed flap envelopes to match, all tied with silk taffeta ribbon...\$1.25</p>	<p>THE GIST OF THE LESSON. By Torrey. 25c.</p>
<p>CHRISTMAS ENGRAVED POSTAL CARDS Three for 10c.</p>	<p>736 Warwick size hinge cover drawer box, covered with dainty flower design lithograph paper with white trim for cover. Box contains 24 sheets two fold size white linen cloth finished paper, with deep straight cut envelopes to match, all tied with corded edge silk taffeta ribbon.....\$1.50</p>	<p>ARNOLD COMMENTARY ON LESSON. 60 cents.</p>
<p>SHAKESPEARE. 7 Vol. Leather. Special, \$5.00. By express collect. Regular price \$10.00.</p>	<p>819 Louise size, fancy Heart shape, hand painted Japanese imported work basket, made by hand out of the finest selected fibre. Basket contains 48 sheets oblong size white linen cloth paper, with long narrow faddish shape envelopes to match, all tied with silk corded edge ribbon to match, \$2.00</p>	<p>WE CAN SUPPLY ANY BOOK YOU MAY WANT THAT IS NOT LISTED HERE. SEND YOUR ORDER EARLY.</p>
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DEATHS

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

DICKEY.

Mrs. Tabitha Dickey, one of the best-known women in the county, died Tuesday afternoon at the home of her son, Mr. Elkana Dickey, in Cave City, of senility, being well up in the eighties at the time. She is survived by three children—Mr. Elkana Dickey, of Cave City; Mrs. Helen Murrell, of Horse Cave; and Mr. G. D. Dickey, of Munfordville. The remains were interred in the cemetery at Cave City Wednesday.

SHUTT.

Mary Elizabeth Shutt, wife of William Hyatt Shutt, was born February 28, 1833, in Muhlenburg County, Kentucky, and departed this life at her home in Calhoun, Ky., December 28, 1905.

She was the daughter of Daniel and Catherine Plain. She was of a family of eight children, consisting of four sons and four daughters, she being the oldest and quite a favorite of the family, and of all those who knew her personally.

She professed faith in Christ at the age of 16 years, and united with Hope Baptist church, and remained a member of said church for twenty-five years. From this church she brought her membership and placed it in the Calhoun Baptist church, of which church she was a devoted member until the Death Angel called her spirit to enjoy its reward in that house not made with hands eternal in the Heavens.

She was a constant reader of the WESTERN RECORDER for over twenty-five years, and greatly admired it, on account of its strong faith and brave adherence to the truth, and often said that it grew better as the years went by, and she enjoyed reading its columns more and more as she approached the Heavenly Gate to which she looked hopefully for many long years.

She was united in marriage to William Hyatt Shutt, of sacred memory, a native of MeLean County, in February, 1856, the marriage ceremony being performed by Rev. K. G. Hay. God blessed this happy union with eleven children, seven girls and four boys, of whom nine lived to be grown; eight are now living. William D., a son, died four years ago. His death was a great stroke to her from which she never fully recovered, as he was such a source of comfort and happiness to her in her declining years, from the fact that he almost gave up the pleasures of his young manhood that his mother might be supplied with all the comforts of life, realizing that he was taking the place in the home of her devoted husband, and his beloved father.

Sister Shutt had been an invalid for 48 years, confined to her bed a greater part of the time. In all her many years of sore affliction she was never heard to complain, but bore suffering with great patience and fortitude, satisfying herself that her trials and afflictions would work out for her an exceeding glory in the mansions of her Heavenly Father who doeth all things well, for those who love and serve him faithfully. Her constant desire and prayer was that she might live long enough to see her children grown and able to provide for themselves, all of which was granted her by her Master. During her last illness as death drew near, her suffering was very intense but like Job of old, she trusted the more in her Lord, and was perfectly resigned to his will, when he called her home to the land of pure delight to enjoy the society of her Master and beloved ones who have gone before. Sister Shutt was a great favorite with her nieces and nephews as well as those of her husband. All loved aunt Mary as she was familiarly called. If she had an enemy she was not apprised of the fact. When she was a girl Mary Plain was a choice companion of all her many associates. Thus ends the life of a woman of wonderful characteristics. A true wife, a most excellent mother, dutiful child, loving her neighbor as herself, her pastor's friend, a consecrated Christian, and a loyal member of her church, opening her heart and purse to the demands of the needy.

In the writer's opinion there never was a kinder, gentler, or a sweeter spirit found in the heart of womankind than possessed the life of this noble woman. So in conclusion may we emphasize her

great-faith-in-God-as-the-secret-of-it-all, by the words of the poet:
"When nature fails and life doth end,
The Lord himself will be your friend,
When done with sorrow, sin and pain,
Then with Christ the Lord you will ever reign."

Her former pastor,
J. T. RATCLIFF.

GARR.

At the home of her son-in-law, Mr. Mr. E. K. Severance, near Okalona, October 23rd, Mrs. Mary Jane Garr, (nee Sims) age 76 years, one month, and 16 days.

Mary J. Sims was born in Orange county, Va., Sept. 7, 1830 and was in the same county, on Nov. 25, 1850, married to Abram M. Garr. They immediately came to Louisville and the old Garr homestead at 40th and Chestnut streets, is a part of the original purchase of her husband's father. The departed was the mother of fifteen children, three of whom died in infancy, three in the last few years, while the other nine were present with her when the hour of translation came. Her husband preceded her to the spirit world some thirteen years ago. More than forty years ago this woman confessed her faith in Christ and was baptized into the fellowship of Portland church. Some 20 years since she united with 22nd and Walnut. She was fully aware of her coming change and had set all things in order. Beautiful and touching was the going out of her life. Her children found joy in sacrificing all earthly interest to be with the dear old mother in the closing days. Blessed shall be the memory of those days. What messages she left to each. All covenanted to meet her in heaven.

The funeral occurred on the morning of October 25th, from the home where she had been translated. The pastor was assisted by Dr. DeMent and by Pastor Vick, of Parkland. The body was laid to rest in the family lot in Cave Hill.

M. P. HUNT, Pastor.

CULLEN.

Whereas, it has pleased Almighty God in his great and infinite wisdom to remove from us by death, August 7, 1906, our honored and beloved brother and former clerk, Alfred Cullen, therefore, be it Resolved That whilst we sadly deplore his death, and miss his esteemed presence among us, his Christian influence, his wise counsel, and his ever ready helpfulness, yet we bow in humble submission to the will of Him who doeth all things well, knowing that our great loss is his great and eternal gain.

Resolved, That we extend our sincere and heartfelt sympathy to his bowed down, sorrowing and ever faithful companion, who so tenderly, devotedly, unceasingly and untrudgingly attended his ever increasing wants during his long continued and severe affliction and to his faithful and affectionate children, who so constantly, willingly, and anxiously attended the suffering and distressed father to the end, and who now feel so keenly their great loss in this, their sad bereavement.

By a vote of the Little Bethel Baptist church these resolutions are ordered placed upon our records and printed in the WESTERN RECORDER, Louisville, the Morganfield Sun and the News-Democrat.

M. V. GATLIN,
W. E. VANCE,
Committee.

Morganfield, Ky.

POSITIVE STATEMENT.

In these days when many are groping in the twilight of faith, playing push-pin with ephemeral theories and blowing gaudy and expanding bubbles out of the suds of abandoned philological hypotheses, it is invigorating to read such a paragraph as the following found in the editorial department of the Hartford Seminary Record, published under the auspices of the Theological Faculty. It lifts one at once out of the dizzying whirl of theological guesses. This writer's method of statement is of the Pauline type. We much enjoy this unflinching directness that makes us feel that some things are settled anyhow. The paragraph is set in a frame furnished by the apostle himself: "I know whom I have believed."

"Students of St. Paul," writes this adherent of the faith, "will not differ greatly in respect to one element of his Christian faith. He certainly leaves us in no doubt as to the foundation on which he was building his hopes. He preached

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Christ and him crucified—to the Jews a stumbling block, to the Gentiles foolishness. Yet therein for him lay the power of God and the wisdom of God. Faith in the crucified Christ was what made Paul a Christian. He became reconciled to God through the death of his Son, and therefore for Paul to live was Christ. This was the cardinal fact and truth in his Christianity. Salvation through the sufferings of the Savior was the deepest and dearest conviction of his heart. This was the one absolutely new and essential element in his Christian faith. Faith in the sacrificial death of Christ was alone sufficient to make Saul a new man in Christ Jesus."

We hail these positive utterances so strong in conviction. And then they are in exact accord with the biographical facts recorded in several of the biblical documents concerning this wonderful man who was "crucified with Christ."

Moreover, to this strong writer in the Seminary Record we cannot refrain from offering words of commendation. We have often attempted to focus our thoughts into just such a body of divinity as this, but we never succeeded. "All the world loves a lover." And all men, even those who are weak-kneed, admire a man of strong backbone, a man who fearlessly expresses himself on all great issues, whose courage is always equal to his convictions. What is the good of holding truth, saving truth, if timidity checks its utterance! For the benefit of such as hold the truth and yet by muffling withhold it, we feel joy in exhuming from the remote past some archaic words of that old theologian Joye, who fitly characterizes such a coward: "He is weaker faithed who loveth and embraseth the true doctrine. . . and yet dare

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not defend it openly and strongly."

Should the editor of the RECORDER object to the sentiment of this old musty quotation as being unsuitable to the religious readers of this polished, yielding age, he is permitted to drop it into the waste basket.
GEO. VARDEN,
Paris, Ky.

It is worth our while to remember that personal influence is not merely a matter of example, but a scientific fact. People are either better or worse, stronger or weaker, for our presence. We effect more by what we are than by our attempts at persuasion or remonstrance. Others may be able to use moral strength.—R. J. Campbell.

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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 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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ITEMS OF INTEREST

News the World Over

The French Parliament has assembled and much interest was felt in their attitude towards the Prime Minister, in view of the recalcitrant stand taken by the Catholic bishops in regard to the separation between church and state. M. Clemenceau announced his intention of standing firmly by the Separation Act and he received a most unusually strong vote of confidence. The vote stood 395 to 96.

The Marquis Los de Gouet-Gourand has died in Paris. He was a Spanish nobleman of old family and rank, but being poor he made an honest living for years in Paris by driving a cab. Mrs. Angus McLaren, the sister of John Bright, who has just died at a great age, had much of her great brother's ability. Her connection with the House of Commons was remarkable. Two brothers, her husband, her two sons, her step-son and her grandson, were all members.

The "Black Hand" is an organization of Italians in New York. They are black-mailers, anarchists, etc., just such an order as the Mafia in New Orleans. Last week one of them threw a bomb into a New York tenement house occupied by 18 families. It struck the hall instead of the store window at which it was aimed, and only one man was hurt. The windows in that house and another were shattered. The police learns that the Black Hand had demanded money of the proprietor of the store on the ground floor, threatening death to his two little children if he refused it.

The whirligig of time brings many things to pass. In an auction sale in London, in London and not in Paris, two locks of hair of whose genuineness there could be no doubt, were offered for sale on the same day. One was of the Duke of Wellington and with it were two autograph letters from him to Countess Brownlow. The other was a lock of hair of Napoleon Bonaparte, which was given to Countess Brownlow by Sir Hudson Low, who had charge of Bonaparte while a prisoner at St. Helena. Napoleon's hair sold for nearly three times as much as Wellington's with the letters thrown in.

VIRGINIA GENERAL ASSOCIATION

The eighty-third session of the General Association of Virginia, most memorable in many respects, was held in the Grove Avenue church, Richmond. When President William Ellyson called the body to order the handsome auditorium was well filled with delegates and visitors.

After a graceful speech of welcome from Gov. Montague the organization of the body was effected by the election of the following officers: President, Wm. Ellyson, Richmond; Vice-Presidents, J. P. Saul, Salem, W. L. Jeffries, Culpeper, Gov. A. J. Montague, Richmond, and Prof. J. T. Henderson, Bristol; Secretary, Rev. Hugh C. Smith, Emporia; Assistant Secretary, H. Theodore Ellyson, Richmond; Statistical Secretary, Dr. F. Dunaway, Pickardsville; Treasurer, B. A. Jones, Richmond; Auditor,

Jos. B. Montgomery, Richmond.

We take some extracts from the committee on co-operation:

"It may be interesting to note the advances made all along the lines in our General Association during the past 25 years. In the year 1881 we had twenty-two District Associations, 683 churches, with a membership of 69,702; 565 Sunday schools, and the number of baptisms reported was 4,125. The boards of the General Association were six in number, and the total contributions of 69,702 members amounted to \$19,720.14, or about \$0.30 per capita. From the latest statistics obtainable we now have 29 District Associations, 1,013 churches, with a membership of 132,458 members; 870 Sunday schools, and number of baptisms 6,377. The boards of the Gen. Assn. now number 8, and the total contributions of 132,458 members for this year amounts to \$135,238.10, or a little more than \$1 per capita. These figures show an increase of 2 boards, 7 District Associations, 430 churches, 305 Sunday schools, 62,756 church members, 2,242 baptisms, \$115,507.96 contributions to the boards, or an increase of 70 per cent."

Dr. I. J. Van Ness ably and interestingly discussed the work of the Sunday School Board. Dr. W. M. Vines read the report on Foreign Missions. It opened with a loving tribute to the memory of the late Dr. A. E. Owens, of Portsmouth, for many years president of the Foreign Mission Board located at Norfolk. The report showed that, of the quarter million dollars contributed for Foreign Missions by the Baptists of the South the Virginia churches paid in \$40,779.79.

The Report on General Education read by Bro. W. E. Hicks, Danville, was followed by the report of the Education Commission. This report dealt mainly with the negotiations between the Commission and the Richmond College and showed in substance:

1. The College joins the league of schools fostered by the Commission and becomes the head of this league.

2. The College recognizes the Commission as the appointed agency for general educational work in the State.

3. The College offers a site valued at \$30,000 for the new Woman's College upon condition that the Commission erect thereon, or on some other site which the College may offer, buildings to cost not less than \$100,000.

4. The College agrees to take charge of this enterprise and to guarantee that it shall have scholastic standards equal to the best.

The Orphanage Committee reported, current expenses all paid, property improved and the Board for the first time owes no debt.

The State Mission Board presented their report through Secretary Ellyson. Though many discouraging conditions hindered the work the Secretary refused to sound a discouraging note.

Number of preachings stations of our missionaries are 430; number of sermons preached, 12,036; number of conversions, 2,424; number of baptisms, 1,660; number of visits, 24,811; number of Sunday schools organized, 48; number of churches organized, 6; number of church houses being built, 19; number completed, 13.

In the erection and renovating of church houses and parsonages the missionaries raised on their fields, \$20,176.14 and off their fields \$2,422.33, or a total of \$20,176.47.

Our evangelists report number of sermons preached, 1,869; number of conversions, 758; number of baptisms, 288. Salaries paid missionaries, \$22,972.28 Non-residents members' expenses 75 30

Proportion of General Association expenses 784 30

Total \$32,416 42

Total income for year ending Oct. 31, 1906 \$31,717 07

Disbursements for year ending Oct. 31, 1906 32,416 42

Deficit or balance due for borrowed money \$ 699 35

Under miscellaneous business Dr. E. W. Winfrey offered the following, which was unanimously adopted:

"Whereas, notwithstanding universal confidence in the devoted and loyal men who administer the affairs of Richmond College, a question agitates the minds of some among us as to whether that institution of learning is legally as well as actually secured to the denomination; and

"Whereas, it is important not only that the right and interests of the denomination in this said college shall be protected and safeguarded by adequate legal provisions, but also that all unrest as to this shall be quieted;

"Resolved, That a committee of five be now appointed to make a thorough examination into this matter and report at the next annual session of this body, recommending such measures as in the judgment of the said committee may be necessary to the remedying of any de-



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fects in the present legal hold of the denomination upon the college, if such defects exist; and

"Resolved, That the treasurer of this body be instructed to pay the necessary expenses of the said committee."

On motion President William Ellyson was made chairman of the committee, and the following were appointed to serve with him: W. W. Moffett, F. B. Beale, R. B. Garrett, and J. E. Hicks.

The W. M. U. of Virginia raised during the year \$28,031.10.

The Association adopted generous resolutions in regard to the *Religious Herald*, requesting the churches to give the *Herald* the right of way for the next six weeks.

Among the venerable men of the Association still hale and hearty, vigorous and clear brained are Dr. Thos. A. Dunaway, past 70; Dr. J. R. Garlick, Rev. G. G. Council, beyond 80, and Bro. Hawkins, perhaps the most vigorous in body, nearer 90 than 80. A benediction to look on their faces.

Dr. Gray's address on Baptist Opportunities and Obligations, was a fitting conclusion to this great session of the General Association of Virginia Baptists, which has now passed into history.

DEAR RECORDER:

I have just returned from a ten days' meeting with the saints at Gardnersville, Pendleton county, Kentucky, where I found a warm-hearted, kind and appreciative congregation. Bro. A. L. Crawley, of Georgetown being the pastor. He also supplies for Dr. Adams at Crittendon once a month, and has just been called to Mt. Zion for half time. Bro. C. is one of our most zealous, consecrated young men, of commanding ability. He will finish his course here in June with highest honors, after which he will attend the Seminary at Louisville. He is a son of Rev. J. W. Crawley, of Taylor county, Kentucky, a very successful pastor of that part of the State. A son of whom any father may

justly be proud. May the Lord bless every effort that is being made for the advancement of His cause; and especially our preacher boys who are striving to better prepare themselves for the Master's work.

When we read of that hundred thousand and by Brother Harris and then read such an article as "The Greatest of These" on 1st page of RECORDER of November 15th, it makes us feel that surely it will not be long until His will be done on earth as it is in heaven. May God give the world men that will give like Harris.

E. W. SUMMERS.
Georgetown, Ky.

DAVID'S FORK GIVES OVER \$8,000 FOR EDUCATION BOARD.

Sunday, November 18, I spent with Pastor W. H. Felix at David's Fork church, eight miles from Lexington. This noble church, with less than one hundred members, and none with great wealth, gave more than \$8,000.00 to the Baptist Education Society. What country church will do better? Indeed how many town churches will surpass this splendid record? But they care much for the future of the Baptist denomination in Kentucky. Dr. Felix made an illuminating and earnest address about the work from the pulpit. He told his people he would be very happy and proud of them, if they would give \$10,000 to this great work. Then he and his consecrated wife lead with a contribution of \$5,000.

The pastor also took me in his buggy and canvassed the church, impressing upon his people the magnitude and importance of the opportunity before Kentucky Baptists.

It was a great pleasure to be in the charming home of Dr. and Mrs. Felix. The church members are peculiarly devoted to them. Sought after for the great pulpits of the land, the great preacher, in the fullness of his powers, is held in the highest admiration by his

devoted church, and the community in which he lives.

DEAR RECORDER:

Buffalo church closed yesterday a very precious meeting. We had snow, cold and much rain, but the interest grew until the close. Thirteen were added to the church, eight by baptism and the church much revived. Bro. W. T. Stuart, of Elizabethtown, was with us some ten days, and proved himself to be a man who believes in the power of the old Gospel and preaches it in love and with power. Our people were delighted with him. This church has moved to half time and the Lord is greatly blessing them. Bro. T. J. Brown and his kind family will leave us for Oklahoma the first of December to accept work. We regret to see him leave.

Hodgensville Baptists have much to say of the great work accomplished through Dr. Dill in the late meeting.

We regret very much to hear that Bro. J. T. Watts will leave the Sunday school work, as he did such fine work. His work in Hodgensville will not soon be forgotten.

B. F. HAGAN.
Hodgensville, Ky.

DEAR RECORDER:

We closed a four weeks' meeting here at Bellview church yesterday. There were 55 additions, seven restored, four by letter and 44 baptized. I was serving this church half time, but they have raised the salary and called for three-fourths time. They raised \$171.37 for State Missions during the meeting. It was a great meeting. Rev. E. B. Farrar, State Evangelist, was with us the entire time, and did some of the best work of his life. He is a great workman and knows how to bring things to pass. His preaching was profoundly instructive. Every one may expect to get a portion in due time. Many seem to be interested about their souls and I hope they will come out on the Lord's side before long.

E. H. MADDOX.