

WESTERN RECORDER

Faith, Hope and Love, these three.

82nd YEAR

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Principal J. D. Lynch writes of his experience with boys in schools: "Much of our serious school discipline comes in consequence of the mental and moral defects caused by cigarettes. The smoker gradually becomes unkind, unsympathetic, unclean and insolent. His school morality is of a low standard. His moral deficiencies and scholastic dullness demand unusual tact and effort."

We find this in the *Advance* of Chicago, and there is too much truth in it; "A declension in religion is almost universal. There is a cause for it and the cause is not hard to find. Now in many of our churches the unregenerate might occupy a front seat for a year and not learn from the pulpit that they were sinners and in need of salvation."

The *Baptist Record*: "Should some of our Baptist people, especially the ladies, get much louder and more insistent in justification of pleas for expediency in methods of Christian work they will not fail to make the impression on some other people that after all there is little or nothing worth contending for in the great and long-fought and bled-and-died for claim of 'Gospel order' by the Baptists."

Rev. D. W. Jenkins in the *Baptist Times and Freeman* says that the Baptist church at Huddersfield began in the days of Elizabeth. Some persecuted Presbyterians fled there from Scotland and became Baptists, the best known among them bring the Morton family. Whether they found Baptist brethren there who showed them the way of the Lord more perfectly, or whether they were made Baptists by the New Testament alone he did not know.

Dr. W. B. Greene says of this desire to unite the denominations which sentimental people talk so much about these days: "It is ecclesiastical militarism. Distinctions in polity and doctrine it would overlook or ignore or deny because of the greater efficiency which it is supposed that organic union would secure"

"There is no knowledge of the heart. Feeling can give knowledge no more than can excitement. Feeling does not give knowledge, it presupposes it. There must be knowledge by the head before there can be feeling with the heart. The religion of the heart, so far from being independent of the theology of the head is impossible without it. Genuine religion can no more be creedless than pleasure or pain can be unconscious."—*Princeton Review*.

To learn what it is to be a genuine Christian and why such a Christian does not go to wreck amid all the temptations of this present evil world, we need only go to our Bibles.—*Theodore L. Cuyler*.

THE ANTHONY COMSTOCK KNIGHT-ERRANTRY.

BY WILLIAM C. WILKINSON.

I do not know Anthony Comstock. That is, I never spoke with him, never heard him speak, in fact never saw him. Yet I do not feel it to be quite true to say that I do not know him. To the contrary of this, I think that I do in effect know him. For I know his work, and his work is his life. Nay, his work, it is he.

A knight in the best sense of knight-hood Anthony Comstock is. I doubt if ever a braver man trod this planet. I doubt if ever a man faced danger more freely in the service of others than himself. I doubt if any ever did this more entirely without hope of reward, worldly reward. Scars more honorable no man ever wore than those which adorn the face and the person of Anthony Comstock. To crown all, his knight-errantry seems as crystal-clear Christian as was the glorious knight-errantry of the Apostle Paul.

I wonder if there are those among good men who think that however chivalrous Anthony Comstock's knight-errantry may be, it is yet something bordering on the quixotic. To such persons I will conceive myself now speaking. From personal knowledge of my own gained in the experience and observation of boyhood and youth, I can testify that, unless the generations since then have very materially changed for the pure and better, there is great need, crying need, for just the kind of work that Anthony Comstock is doing, has been doing for nearly forty years. All the companions of my early days would, I am sure, bear witness that whatever faults they could truthfully lay to my charge, the fault of uncleanness in act or in speech was never among them. I say this not as taking any credit to myself, but as simply noting a fact to show that there was nothing characteristically loose or salacious in me as boy or as youth to attract the knowledge that was pressed upon my mind of the corrupting influences at work everywhere among the young of a nature to pollute character and to break down health.

In an academy situated in a New England village and presided over in the sincerest religious spirit by Christian trustees, I was a youthful student, but my classification brought me much into relation and contact with students older than myself. They were in great part, nine out of every ten perhaps, sons of well-to-do farmers of the surrounding country-side, a more than ordinarily reputable and self-respecting community of ingenious youth. Yet ineffaceably stamped upon the memory of that junior companion of theirs are scenes of talk among them, witnessed but not shared by him, which if it were admissible to reproduce them in print, would tend to show that even for supposedly uncorrupted rural agricultural communities of young men the work of Anthony Comstock is not a work of supererogation.

I recall one incident in particular, presumably a representative incident. A book well printed and profusely illustrated with well executed engravings of unspeakably lewd and licentious sort, fell somehow, I have forgotten how, into the hands of a school-fellow of mine, the son of a pious farmer living in a near-by town. This work was in clandestine circulation among the students of that well-guarded academy of which I have spoken. My school-fellow brought it to me and we two looked over it together. My companion knew in whom

the ownership of the volume was vested, but he did not feel morally bound to return it, or put it in the way of return to the owner. We joined in reprobation of the book and at length in an overwhelming sense of indignation and scorn, my companion threw it into the fire burning in his room. The mischievous career of that particular copy of the book was ended.

A subsequent experience of mine, long subsequent, occurred after, from being a boy among boys. I had become a teacher of boys. Literature of the same sort stole entrance into my school. Fortunately I found it out at about the moment of its start. I made the discovery the occasion of instituting prompt measures of exposure and repression. I represented to the boys in a body that we all had a common interest in maintaining a good standard of purity. We were a little community, microcosm of the great community of the nation at large. We owed it to ourselves and to all to take a proper part in defeating corruption. Knowing the sensitiveness of boys to what they are pleased to think honor among themselves, I could not wisely require any boy to volunteer exposure of his fellow pupil bringing such literature. But this I could do, and this I did. I required every boy to agree that in any case arising he would to a question from me, Did you bring in the matter? reply truthfully yes or no. This would, of course by exhaustion in the end uncover the culprit—a fact which the boys were not slow to perceive and the crisis became acute accordingly. There was no wise way for the teacher but the bold way and he began his round of challenges with the oldest and biggest boy; young man he might fairly be called. Do you agree? was the form of the challenge directed point-blank to this senior and man of the boys, who felt the eyes of all his fellows concentrated upon him. He temporized, "No, Mr. Wilkinson, there are two sides to this question," he began. "Yes, sir," interrupted the teacher, "there are two sides to it. There is God's side and there is the devil's side. Which side do you take?" He immediately took God's side—it is to be hoped in heart, as well as with lip. The other boys all followed suit. It was a satisfaction when I learned long after that a distinguished lawyer, statesman and author, whose one boy, a charming boy of radiant promise, was entrusted to that teacher's care for four years continuous, testified to a brother of the bar looking for a school to which to send a pupil, that his own son had come out of those four years of critical probation as pure as he went in. I trust that father was not mistaken and that therefore his testimony was true.

Yes, Anthony Comstock's kind of knight-errantry the world needs. Let us meet it and greet it and cheer it with grateful acclaim. But does not Anthony Comstock make mistakes? Perhaps. Not as many as the artists do, and the mob of sub-editors, and mistakes not so serious. Anthony Comstock's mistakes are subject to correction by the courts of law. Not so and not in any way, to be corrected and cheated of their disastrous effect, are the mistakes of those others.

I say, God bless Anthony Comstock! Amen.

FOR JESUS' SAKE.

When Mr. Moody was young in Christian work, he visited a town in Illinois. A judge in the town was an infidel. This judge's wife besought Mr. Moody to call upon her husband, but Mr. Moody replied, "I cannot talk with your husband. I

am only an uneducated young Christian, and your husband is a book infidel."

But the wife would not take no for an answer, so Mr. Moody made the call. The clerks in the outer office tittered as the young salesman from Chicago went in to talk with the scholarly judge.

The conversation was short. Mr. Moody said:

"Judge, I can't talk with you. You are a book infidel, and I have no learning, but I simply want to say if you are ever converted, I want you to let me know."

The judge replied, "Yes, young man, if I am ever converted I will let you know. Yes, I will let you know."

The conversation ended, but the judge was converted within a year. Mr. Moody, visiting the town again, asked the judge to explain how it came about. The judge said:

"One night when my wife was at prayer-meeting, I began to grow very uneasy and miserable. I did not know what was the matter with me, but finally retired before my wife came home. I got up early, told my wife I did not want any breakfast, and went down to the office. I told the clerks they could take a holiday, and shut myself up in the inner office. I kept growing more and more miserable, and finally I got down and asked God to forgive my sins, but I would not say 'for Jesus' sake,' for I was a Unitarian, and did not believe in the atonement. I kept praying 'God forgive my sins,' but no answer came. At last, in desperation I cried, 'Oh, God, for Christ's sake, forgive my sins,' and found peace at once."

The judge had no access to God until he came in the name of Christ, and when he thus came, he was heard and answered at once.—*The Gleaner*.

THE MUSIC OF SORROW.

There is a story of a German baron who made a great Eolian harp by stretching wires from tower to tower of his castle. When the harp was ready he listened for the music. But it was in the still air: the wires hung silent. Autumn came, with its gentle breezes, and there were faint whispers of song. At length the winter winds swept over the castle, and now the harp answered in majestic music.

Such a harp is the human heart. It does not yield its noblest music in the summer days of joy, but in the winter of trial. The sweetest songs on earth have been sung in sorrow. The richest things in character have been reached through pain. Even of Jesus we read that he was made perfect through suffering.

The child of poverty and vice has still within him, however overlaid by the sins of ancestry, a germ of good that is capable of growth, if reached in time. Let us stretch out a tender, strong hand, and, touching that poor germ of good, help it to live and thrive and grow.—*Dean Stanley*.

There is always a kind of man who makes easy jests at the small beginnings of great enterprises. Sidney Smith laughed at "consecrated cobblers" going out to convert the world with a few pounds laid on a green-covered table in a little village in Northamptonshire. But most great things begin small.—*Alexander Maclaren*.

It is not well to concentrate our thought too much on faith, lest we hinder its growth. Look away from faith to the object of faith, and faith will spring of itself. It is the bloom of the soul's health.—*F. B. Meyer*.

OUR DENOMINATIONAL EFFORT IN KENTUCKY.

W. H. FELIX.

We are beginning a campaign for one of the greatest enterprises that has ever come before Kentucky Baptists. It carries me back to the time when Dr. Boyce began the campaign of raising three hundred thousand dollars for the removal of the Southern Baptist Theological Seminary to Kentucky. We succeeded in that, and my faith is that we will succeed in this. Our effort is to raise five hundred thousand dollars to put our educational institutions in a condition to do a work worthy of a great people. The necessity for this is apparent. Everything educationally is on a move higher in Kentucky. Excelsior is the cry of all other denominations, and the money is pouring in by gifts, by deeds and by wills. If Kentucky Baptists would keep step with this onward and upward move, they must open their hearts and their pocket-books and respond liberally to the appeals of Dr. P. T. Hale, our corresponding secretary of the Baptist Education Society of Kentucky. We must make a united, enthusiastic and self-sacrificing pull together. We must lay aside every selfish and local consideration and work for the common end. Our little differences as to plans and measures must be set aside in deference to the wisdom of the majority. Success means fullness of life to the denomination, and failure means a loss irretrievable. We may never have again such an opportunity. We cannot afford to lose the one hundred thousand given by our brother Gatliff and the one hundred thousand by our Brother, Theodore Harris. This two hundred thousand dollars should awaken the energies of every Baptist in Kentucky, since it is ours only by our raising three hundred thousand more. Brethren, we must respond to the importance of the work. Think of the good to be accomplished, the thousands of young men and women who will be benefitted. This is a conspicuous occasion to glorify God and elevate the people. Let us look at this Society as the depository of our gifts. We need some responsible and controlling body, under the fostering care of which our institutions may be placed and preserved forever to the denomination. Such is the Baptist Education Society of Kentucky. It will always be composed of Baptists, and always under the control of Baptists, and the funds contributed to it will always be under the control of Baptists for the benefit of Baptist institutions. Institutions may pass away, but the Society cannot pass away so long as there are Baptists in existence in the State, therefore the funds you entrust to it will be forever sacredly used for the benefit of the Baptist institutions, and the Baptist faith. It would be best for all our schools to be under the control of the Society. The Society can control by electing the trustees of the schools or by controlling the funds contributed to the schools. A self-perpetuating board of trustees, or a board practically self-perpetuating, makes the school or college wholly independent of the Society, and the Society can do to such a school or college only a collecting and disbursing agency with no farther responsibility. This being the case there would be no need for the Society.

Until all our schools take their places under the control of the Society it would be best for those designating their gifts to designate only the proceeds of the gift, leaving the principal under the control of the Society. If a school is unwilling to come under the control of the Baptists in this Society it creates the suspicion that it is willing to receive the gifts of the Baptists, but is unwilling for the donors to have anything to do with the control of their gifts. The occurrences of the few years past in our institutions of learning are sufficient to beget carefulness in the future. The donors of an institution should certainly have the right to say whether a heretical teacher shall continue to hold a professorship in the institution. A self-perpetuating board of trustees may tolerate that state of things in direct op-

position to the wishes of the donors. If this Baptist Education Society of Kentucky is not to control the funds and policy of our institutions of learning the way it is thought best to be done, then there is no need of the Society. If each school is to become a law unto itself then there is no need for the Society. If I mistake not it was the purpose of the Baptists in organizing the Society to have control of their institutions as to their funds and policy. Why should there be any distrust of this Society? It is composed of Baptists; it will always be composed of Baptists. Can not then the Society be trusted in dealing with their schools? If the Society cannot be trusted, can boards of trustees be trusted, though they may be composed of Baptists? Some one may say cannot Baptist boards of trustees be trusted as well as a Baptist Society? The experience of the past proves that at least in some instances they may not be trusted, but it is not likely that the great Baptist body of Kentucky will not do the right thing. The great Baptist body who are the donors certainly have the right, if any such right exists, to make a mistake in preference to a board of trustees who sometimes seem disposed to disregard the prevailing sentiment of those who by their gifts brought them into existence. But let us trust the Society to do the right thing which we believe it will. Let us all get together. Let us make every donor feel that their gifts will be safe and everlastingly used for the benefit of the Baptist faith. Only in this way can we hush up distrust. The charter may not be just as we would like to have it, but the Baptists of the State have it in their power to make it what they want it to be. Let us seize the present opportunity to do something great for God, for ourselves and for humanity.

THE QUEEN OF NIGHT.

BY A BANKER.

How supremely beautiful and attractive is our lovely satellite in all her varied phases; whether it be the first glimpse of the new moon, a faint, scarce perceptible streak of light; or, later on, when the tranquil and placid beauty of the gloaming is enhanced by the pale and lovely crescent suspended in the heavens; or when, full orb'd and resplendent she rises so majestically as the great luminary whence she borrows her light sinks in a flood of glory below the western horizon. And then, gathering lustre as she rises higher and higher, and the starry orbs one by one pale before her ever more lustrous rays, and the landscape is illumined by the deep serenity of her placid light, and every brook and every gurgling rivulet is sparkling like liquid silver; then is she indeed so entrancingly fair and beautiful that the worship accorded to her by the ignorant and benighted heathen is scarce surprising.

But her full beauty is best displayed at the sea shore when a moderate but freshening breeze is rippling the waters, and, save for a few sullen clouds on the horizon, the skies are unobscured, and the evening star vies with her in radiant brilliancy. A plashing, swirling river of molten silver sparkles and dances, faintly far out in the offing, but flashing and glittering ever more brightly as it broadens out and approaches the wave swept shore; the crest of every curling billow is ablaze in a lambent glow, momentarily quenched as the wave breaks, and then enkindled afresh as the boiling foam surges up the shore; and, as the gale rises higher and higher, the hurtling billows are hurled against a jutting rock, and the broken surf and spray fall in a luminous, glistening cascade into the foaming surf beneath. And now wisps and tufts of frothy spindrift race along the shore like a rollicking troop of fabled elves or water fay's gambolling and dancing in the moonlight; while, rising from the horizon and scudding before the wind, a number of fleecy cloudlets of all manner of grotesque and fantastic shapes begin to obscure the beautiful luminary, until at length, becoming ever heavier and denser, the heavens are entirely overcast, and gloom and darkness take the place of all that

lunar splendor and beauty.

But as the moon is but a dead world, and, apart from the parent luminary but a dark, lightless orb, so we, unless illumined by the Sun of Righteousness, are in the blackness of darkness. But if we accept the Light of the World as our Redeemer and lay our sins upon Him who paid the penalty for them in our stead, then shall we "shine forth as the sun in the Kingdom of our Father" for ever and for ever.

HOW NOT TO CATCH SUNFISH.

Having learned in an earlier tour that the streams and lakes of the Adirondaeks had swarmed with that charmer of the fisherman, the speckled trout, after approaching the camp we asked if that coquettish, elusive fish were plentiful there. The response was Delphic: "There are plenty of trout here, but our problem is, how not to catch sunfish."

Having never encountered a population of sunfish so great as to prevent the catching of trout in the same waters, we asked and received an explanation, which was on this wise: "Sunfish abound in this lake; they swim very near the surface, and before the baited hook reaches the depth below where the trout disport themselves it is seized by the sunfish."

As food the sunfish is not to be despised, but when the coveted trout is thus lost the fisherman is hardly in a mood to estimate the disappointment at its proper value.

"How not to catch sunfish" is of the nature of the problems that all meet every day.

The stream of life and mortal things flows on and we stand on the shore, intent upon catching that which is accounted the best. But the endless variety and number of trifles confuse, and the problem becomes, how not to catch the worthless, the insignificant, or the harmful.

The secret thoughts of each are like gold and silver ore, or diamonds in dust or in river bottoms. Selection determines whether one shall rise or fall in the scale of being. Yet how fascinating and persistent are those which are futile, entrapping or poisonous! How not to catch such "vain thoughts" at the expense of "the true, the beautiful, and the good" is the ever recurring issue.

What shall we read? is really, What shall we not read? for of a truth said Ruskin, "If we do this we cannot do that." How not to catch the innutritious or the poisonous fish in the ever-swelling cataract of literature is the burden of those who would strengthen or purify their souls. Which shall be the few volumes we may read? And while we are endeavoring to secure the indispensable and imperishable facts and thoughts that the press daily brings to our doors, how shall we avoid catching the miasmas and microbes of evil which swarm in its ample pages?

As we begin to cross the continent of Time an endless procession of human beings passes before us. Most who see the latest arrivals are ready to become their friends, or at least to number them among their acquaintances. The few whom they might truly and worthily love and trust are often crowded back or obscured by a multitude who could never prove congenial or helpful. How shall we judge "not according to the appearance, but judge righteous judgment?"

The Christian in the House of God—how can he not catch the defects of the sermon, the discord in the songs of Zion, the expressions on the faces of the uninterested, the trifling or the irreverent, at the loss of the vital truth in the text, the spirit of the hymns, the melody of the heart, the uplifting countenance of the saint, the "thoughts that wander through eternity," the warm emotions that wash clean the heart, "those tears from which repentance flows," the aspirations that bear us "upward to the skies?"

Indeed, how shall we learn not to catch anything that will prevent our doing at once the thing which should be next?

Surely man is but "a bundle of habits" and inconsistencies, and as suggestible as dry wood is combustible. And the eph-

emeral, the Will-o'-the-Wisps, the fireflies of thought, the honeyed words from flattering lips, the right advice at the wrong time or the wrong counsel at the right instant, the dangerous companion at the critical hour or the more perilous silence—these crowd out or down the sage counsel, the changeless light, the just criticism, the mental commendation or the needed reproof at the fitting moment!—*N. Y. Advocate.*

THE TERRIBLE HABIT OF DELAY.

A great many people, no doubt, have resolved that they would, at some time in the future, give their hearts to Christ, and yet have gone on and on in an undecided life and have come to their death without turning to him in repentance, faith and self-dedication. They postponed and continued to postpone, and died without a saving interest in Christ. They cheated themselves out of all that toward which the life should lead. Had any one else inflicted such damage upon them, the enormity of the mistreatment would be considered as beyond all computation or expression. But the evil was self-inflicted and under a pleasing self-delusion.

Well do I remember a young man, the son of a pious mother, who often expressed respect for religion and an intention to become a Christian at some time. During a long illness I went to see him often and talked to him on the subject of personal religion, and, with his permission, prayed with him. But he never went further than to say that he hoped and intended to be a Christian some time. God granted him a long time for repentance and conversion, but he was never ready. The last time I saw him he made the same hesitating and undecided answer, and so far as I ever could learn, he never came to a personal acceptance of Christ.

An aged man who was often very seriously ill told me many times that when he should recover he would begin a new life and be in the church. Upon recovering the subject of religion would be dismissed from his mind until his next illness, when he would make the same expressions as at previous times. Thus he would soothe and quiet his conscience and thus he went on in his course in which he never came to a decision for Christ. It was impossible not to feel a deep interest in and affection for him, and yet a great pity for him, for as I look back he seemed to be under an amiable and life-long expectation that he would at some time become a Christian.

It is an exceedingly dangerous thing to trifle with the call of Christ and the invitations of his Word and Spirit. The beginning of Christian life is not so much an act of the emotions as of the will, and if the will has been trifled with so that it can not act decidedly and promptly in cases of emergency, it is like an important cog or brake in a piece of machinery that will not act and that dooms the whole machinery to ruin.

Dr. Finney at one time in a sermon imagined Satan trying to stop a revival. One of his servants offered to go and tell the people that there was nothing in religion. Another said that he would go and tell them that Christ was not divine and the Bible not true. Another promised to go and tell them that there was no judgment and no future punishment. Satan turned from all these offers, saying that the people would know that they were false. Another one finally proposed to go and tell them that religion was important, the Bible true, Christ divine, judgment a certainty, and hell a dreadful fact, but that there was no need to be in haste. He was sure, for Satan well knew that there was no surer way to destroy men's souls than by means of the pleasing delusion that Christ may be accepted at any time, however many times he may be trifled with and rejected.—*Herald and Presbyterian.*

At the end of life's brief day we shall be rewarded, not according to the work we have done, but to the faithfulness with which we have endeavored to do our duty, in whatever sphere.—*Rev. F. B. Meyer.*

For those who love the world is wide,
But not for those who hate.—*Aldrich.*

THE BOSTON RELIGION IN THE RELIGION OF TO-DAY.

H. T. MUSSELMAN.

Early in the nineteenth century the thoughtful citizen of Boston was called upon to choose between the "Boston religion" and the Christian religion. The same thing occurred when the Unitarians sought admission into the Inter-church Federation in New York. Indeed this call has come up again and again in the history of Christianity in our country. At certain times and places the call has been effective to some extent. This article proposes to point out some of these places.

First, however, a few words historical and explanatory about the "Boston religion." It is plain from the preceding paragraph that by the "Boston religion" is meant Unitarianism. Not that Unitarianism had its first beginnings in Boston, far from it. As early as the close of the second century Theodotus and Artemon founded such schools in Rome. Nearly contemporary were Beryllus and Praxenas who taught in the same city. Similar doctrines were taught by Noetus in Smyrna. In the third century Sabellius announced his doctrine. Arianism originated in the fourth century and was the parent of Socinianism, which was the progenitor of later Unitarianism. All these teachers held to doctrine of the indivisible unity of the Deity. For a long time before the Reformation there was in Italy much dissent from the Trinitarian tenet. In England there are traces of Unitarianism co-eval with the Reformation. John Biddle (1615-1652) by his preaching, publications and foundation of a sect called Biddlelians earned the title of "Father of English Unitarians." According to Dr. Owen the denial of the divinity of Christ was in 1635 common throughout all England. The growth of the sect warranted the organization in 1825 of the British and Foreign Unitarian Association. American Unitarianism, as we have seen, had its beginning in Boston and was in part a reaction against the stern Puritanism of New England. Into the ministry gradually crept during the closing years of the eighteenth century, many doubts regarding doctrines hitherto accepted without question—especially the doctrines of the Trinity, the Deity of Jesus, total depravity, vicarious atonement, and salvation by grace. Perhaps the first representative of this religion, or better, philosophy, was the Rev. Jonathan Mayhew, pastor of West Church in Boston, as early as 1750. By the year 1800 there was hardly a Congregational pulpit in Boston whose orthodox was not adulterated with Unitarian thought. When this century began, however, there was but one church avowedly Unitarian and this was an Episcopal church—King's Chapel. The strong Unitarian influence of the times rendered many formulae of the Book of Common Prayer distasteful to many of its members. Accordingly they authorized James Freeman, who but recently had taken charge of the flock as "reader," to revise the prayer-book. This he did, striking out especially whatever taught or implied the Trinity, and the Deity of Jesus. Mr. Freeman was accordingly refused Episcopal ordination. Whereupon in 1787 certain members of King's Chapel handed him a Bible with appropriate words, and he passed from simple Episcopal "reader" to the first professedly Unitarian minister in America. Thus the first Episcopal church of New England became the first Unitarian church in America. What Mr. Freeman did openly many of the other ministers, left to their own devices in the conduct of public worship, did gradually and almost unnoticed. Thus, without at first recognizing it, Congregationalism became tainted with Unitarianism. Harvard College fast became the stronghold of this heresy. It was this fact more than all else that stirred the more orthodox to opposition. The election of Rev. Henry Ware, whose spoken and written words had shown him a pronounced Unitarian, to fill the Hollis Professorship of Divinity in 1805 was bitterly contested, and led to the founding of Andover Seminary in 1808. The controversy went on for years. The Unitarians did not want controversy, and the last thing they desired was to set themselves apart as a new sect. Their very pride was in individual judgment—"the Protestant's everlasting right to protest." None were more reluctant to see a new sect founded than William Ellery Channing. As Wesley would have kept Methodism in the Church of England, so Channing would have preferred to see Congregationalism undivided, and yet leavened with Unitarian views. Still, his Baltimore sermon at the ordination of Jared Sparks in 1819 did as much as any one thing to affect the separation. The process of change from the old to the new faith came about in various ways—especially through the death of old ministers and the election of a young apostle of the new school from Cambridge. Lyman Beecher saw this, saying: "They sowed tares while men slept and grafted heretical churches on orthodox stumps." When he came to the Hanover Street church in 1826 the Unitarians had formerly started a distinct denomination—having organized the American Unitarian Association the previous year. They declared "that orthodoxy was past apologetizing for, and ought to retire gracefully with the bats and owls." Thus the way was prepared for the denials of Emerson and Theodore Parker, who started the controversy within the Unitarian fold itself. In his sermon on "The Transient and Permanent in Christianity" Parker startled all conservative Unitarians by the bold declaration: "Ant-Christianity needs no support from the miraculous, and that it could stand firm on the absolute religion even if Jesus Christ, its historic founder, had never lived. The supernatural was no longer needed either for revelation or salvation. In all these things man was sufficient for himself. Of Parker, it has been said that, "from then till now Unitarian progress has

been along the line illuminated by his beacon light."

Such is the "Boston religion." Its characteristic note is denial. Very little that is Christian in the Christian religion—its adherents—have left un-denied. It has been well said that the Unitarians have spent most of their time trying to tell people what not to believe, rather than what to believe.

Having seen somewhat of the "Boston religion" we come now to ask: Is this so-called religion in the religion of to-day? When Unitarianism began to decline as a separate sect Unitarians took comfort in the thought, "Orthodoxy has become liberal and renounced the horrid dogmas which it was charged with holding, and therefore Unitarianism may be regarded as having accomplished its mission." Such is still their claim. They boldly proclaim that their protest has been effective, that their doctrines are leavening the whole lump of Christianity. It is a bold statement, and yet careful observation of present-day thought compels us to admit that to some extent it is true. It is well known that New England Congregationalism is sick with an over-dose of Unitarian principles. History is repeating itself. As in the beginning of the nineteenth century so in the beginning of the twentieth. Then Congregationalism was Christian enough to cause Unitarianism to go to its own; it remains to be seen which will triumph now. The charge is made that the Episcopal church is also affected, and the trial of Dr. Crapsey shows that the charge is true to some extent. English Baptists are said to be more or less leavened with this heresy. A distinguished American Baptist, who has traveled widely in our country, says that here and there among Baptists are ministers who hold or lean heavily toward some Unitarian vagaries. Certainly the theological magazines and many of the books of the day are both saturated with such views.

But passing from the general, the writer wishes to point out in particular a few of the places where the "Boston religion" may be found in the religion of to-day. First, in the modern tendency to rule out the supernatural in religion—to explain everything in terms of the natural. The scientific dogmas of the universality and the uniformity of law have about destroyed the freedom of God. This naturalism has ever been a mark of Unitarian thought. President Elliot of Harvard, speaking of Emerson as a seer, says: "In no field of thought was Emerson more prophetic, more truly a prophet of coming states of human opinion than in religion. In the first, he taught that religion is absolutely natural—not supernatural but natural. He believed that revelation is natural and continuous, and that in all ages prophets are born." This is the view of Prof. Pfleiderer of Berlin. In a greater or less degree it is the view of modern scientific thought. Thus inspiration and revelation are largely humanized. Such a thing as a complete revelation given and preserved in the Bible is unthinkable. Another doctrine greatly modified by this naturalism is that of regeneration. The fact of conversion is not denied, but it is so modified that it is nothing more than a moral resolution. It is not the in-working of the Spirit from on high, but the out-working of the soul's natural responsiveness to God. God may be in the process, but it is God immanent not transcendent. In a sense every one is born a child of God. This is Unitarianism *par excellence*. Again, this naturalistic tendency is seen in the ruling out of the miraculous as an argument for Christianity. Recent apologetics claim that the miracle is a burden to Christianity rather than a proof.

In the second place we see Unitarianism in the religion of to-day in the tendency to humanize Jesus. Unitarians always deny the divinity of Jesus. Shailer Mathews said recently: "The reason why they have not succeeded more is because they have made too little of Jesus." That such a belittling of Jesus is present in much of our current religious thought, no one who is familiar with the times can truthfully deny. The modern return to Christ is certainly to be commended, but the marring and mangling of His sacred person as in Foster's "The Finality of Religion" are all too common within the fold of the church. To my mind modern criticism of the Old Testament has helped toward this minimizing of the person of Jesus. Finding the testimony of Jesus to the work of Moses in the way of establishing their critical conclusions as to the Pentateuch, this testimony had to be removed in some way. To admit that Jesus was Deity was to say that he possessed infinite knowledge, and to admit that He had infinite knowledge was to admit the truth of His testimony, and so rule their conclusions out of court. Hence it would be very easy for these critics to see the beautiful humanity of Jesus—perhaps unconsciously. That being true of Him, of course He could not know more about these matters of history than His contemporaries. And so we have the "Kenosis" and other theories to account for the limitations of Jesus. It is very common now to hear men speak of the mistakes of Jesus. It used to be those of Moses, but men are broader now. He is found to be in error in many things, for example, in His belief in demons, in His eschatology, in His world-view, and so on. Are not the limitations of Jesus in these matters denials of His deity? If so, there is Unitarianism.

Again we see Unitarianism in the religion of to-day in the modern denial of any external authority in religion. Theodore Parker, like the deists of the seventeenth century, held that the light of reason was sufficient to guide man in religion. The claim is not put so boldly now. Recognizing the value of the Bible and especially of Jesus, the claim is that both have a certain authority, in that they appeal to experience. Only that which thus appeals to us is authoritative. "The proof of inspiration is in that it inspires."

Hence the religion of authority must give place to the religion of the spirit. There are shades of this view, the name most often used for it is "Christian consciousness." The Unitarianism in all this is that it takes away the supremacy of Jesus and the Bible as the fundamental authority in religion. To the writer this paves the way for every possible error in religious thought, enabling every man to hold that which is right in his own eyes.

Windsor Park Church.

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.

The Philosophy of the Christian Experience. Henry W. Clark. \$1.25 net. Fleming H. Revell Company, New York and Chicago.

A fresh, live and timely book. The author has been unknown to the public, but in this book he becomes famous. Amid the mass of sillibub being published it is positively refreshing to get hold of a book like this. The topics are: The Method of Study, Need of Religion, Conversion, Fatherhood of God, Repentance, Christ as Life-giver, Faith, Christian Self-culture, The Passion for God.

We were specially struck by the chapter on the Fatherhood of God. This is not a simple fact in the record of all believers, God having begotten them and so become their Father—it is a continuous process and relationship. There is a continuous flow of spiritual life and power from God into the believer. The heresy of the "universal fatherhood of God" is guarded against. While the author does not say all we would like him to say, yet what he does say is stimulating and uplifting. The book is sure to make a profound impression on the religious thinking of the day.

Communion With God. Wilhelm Herrmann, Dr. Theol. Second English Edition. Translation by J. Sandys Stanton, M.A. Revised and enlarged according to 4th German Ed. by R. W. Stewart, D.D. \$1.25. G. P. Putnam's Sons, New York.

Dr. Herrmann quotes from Luther and comments on the utterances, seeking to show that the great reformer was in substantial agreement with him, and that the views here presented are the legitimate outcome of Luther's views. We regret that the author's positions are not more clearly defined. One can seldom be sure he exactly understands the meaning. The various orthodox doctrines are stated, and while they are not denied—indeed they are often affirmed—it is claimed that they fall short of the truth and represent simply one stage in the search for truth. Orthodoxy and rationalism are regarded as opposite extremes, between which the author seeks to mediate. He objects first to one and then to the other, but when he states his own view he is vague and hazy.

For example (p. 136) Dr. Herrmann admits the doctrine of the substitutionary sacrifice of Christ but says: "But everything is ruined if . . . we adopt the ecclesiastical dogma of satisfaction, and make the idea of substitution the starting-point from which we are to understand Jesus, and the ground of our certainty of the forgiveness of our sin." Italics his. What other ground is there? The book is in four parts—the Introduction; The Relation of the Christian Religion to Mysticism and to the Forms of Religious Observance Involved in Mysticism; The Establishment of Our Communion with God Through the Revelation of God; The Exercise of Our Communion with God in Religious Faith and Moral Action. The book marks an approach toward orthodoxy on the part of German theologians. Dr. Herrmann is professor of theology in the University at Marburg.

Tolstoy On Shakespeare. Critical Essay by Leon Tolstoy. Translated by V. Tchertkoff and I. E. M. 75 cts. net. Funk & Wagnalls, New York.

It is always interesting to know the opinion one genius has of another. Often they think lightly of each other, though not very often do such opinions go to record. Here Tolstoy freely and frankly gives his opinion of Shakespeare, flatly contradicting the general view. He read Shakespeare when a young man; read him again and again in later life, and now after a special and careful study of him, the Russian Count feels constrained to publish his view. He says: "I believe that Shakespeare can not be recognized either as a great genius, or even as an average author."

Beginning with "King Lear" Tolstoy proceeds to give his reasons for disparaging Shakespeare. On page 79 we read: "Shakespeare is devoid of feeling [i. e. of measure.—Ed.]. His characters continue to do and say what is not only unnatural to them, but utterly unnecessary."

While this book is very interesting we are confident it will not change the public estimate of Shakespeare.

New Shafts In the Old Mine. O. A. Hills, D.D. 75 cts. Westminster Press, Philadelphia.

Expositions, bright, fresh and stimulating of "some classic passages of Holy Scripture." We have: The Christian's Hope, 1 Pet. 1:3-5; The Awakening of a Soul, John 4:26; Children of God, 1 John 3:1-3; The School of Grace, Titus 2:11-14; Worldliness, 1 John 2:15-17; The Two Prayers, Luke 22:31, 32; The Victory of Faith, Mat. 25:28; The New Birth and the New Faith, John 1:12, 13; The Gracious Farewell, Mat. 11:28. It is a good book for devotional reading.

The Century promises for 1907 a remarkable list of fiction, more, and more exquisite color work than ever, and special articles that will cover a wide range of vital and timely topics. A. E. W. Mason's brilliant novel, "Running Water," will continue through several months; and arrangements are made to give new subscribers from November the numbers containing the earlier chapters. In an early issue will begin a new serial, "Come and Find Me," by Elizabeth Robins. Mrs. Frances Hodgson Burnett's new novel, "The Shuttle," begins in the November *Century*.

Unusual phases of the American Civil War are to be treated in a style to appeal to the general reader as well as to those who were active participants in the struggle. The story of "How the Civil War was Financed" tells of Jay Cooke's efforts to aid the government and how he helped to float the great loans.

An early issue will contain an important literary and historical study by Theodore Roosevelt, which will have a number of illustrations in color by Leyendecker. There is to be a timely discussion of the Panama Canal by Secretary Taft. Of unique interest will be E. W. Scripture's article on "The German Emperor's Voice," which will include a brief, unpublished essay by Emperor William himself.

THE HOLY SPIRIT AND INDIVIDUAL WORK

BY REV. WILLIAM HURLIN.

In the eighth chapter of Acts we find Philip the evangelist doing successful work in Samaria in preaching the gospel, and after this we find that he was directed by an angel to go into the desert between Jerusalem and Gaza, and when he reached there he saw a man in a chariot, who was reading the book of Isaiah, and the Holy Spirit said to Philip, "Go near and join thyself to this chariot." Philip obeyed, and the result was this man accepted Jesus Christ as his Saviour and was baptized, and then "went on his way rejoicing."

In the Bible the Holy Spirit is spoken of as the great agent in the regeneration of sinners, and as dwelling in believers, aiding them in prayer. Perhaps there was never a time when Christians were so active as now. All kinds of agencies are employed. Numerous societies have been formed, and are still being formed, which have for their object the salvation of men. But how about results? Do these seem to be in accordance with the work that is done? I think they do not. In a large number of places there seem to be few if any conversions, and as a rule the unconverted do not attend religious meetings, and those who do attend seem to be unaffected by them.

What is the cause of this state of things? Are we not depending too much upon our various agencies, and upon our regular public services; resting there, and thinking that these are all that is necessary? I believe that we need to realize the need of the work of the Holy Spirit upon ourselves; and also to seek his aid, and to follow his guidance in our work for others in order to the salvation of men, and to a general revival, and the extension of the kingdom of God.

I also believe that individual work with men under the guidance of the Holy Spirit is a great and pressing need at the present time. Philip was a preacher, and he did good work in this way. But he was ready to work with and for one man. Jesus Christ preached to multitudes, but he devoted his attention to the one woman at Jacob's well. And Paul, also, while he preached in public, taught also "from house to house." Ministers should abound in this individual work. It is absolutely necessary if they wish to accomplish all that is within their power. And every Christian should engage in it. We read, Acts 8:1, that they "that were scattered abroad went everywhere preaching the word." This does not mean that they all preached in public assemblies, but that they talked with men and women with whom they came in contact, telling them of the death and resurrection of their Lord and Saviour Jesus Christ.

Many Christians shrink from this individual work. But why should they? They are willing to talk about politics, business, and the general news of the day. Why not about the most important of all matters, salvation through Jesus Christ? What if they do meet with rebuff? Jesus Christ and his apostles often met with them, but they continued their work. But I know by experience that it will often be found that the Holy Spirit has been preparing the man, woman, or child to whom one speaks for just the work which he wishes done. I have found it so very many times; and so will every one who will seek out the leadings of the Holy Spirit. *Zion's Ad vocate*.

The way in which God shall lead thee may be over rocks and deserts, over mountains and oceans, amid things perilous to the sight and the touch; but still go on thy way rejoicing. *Thomas C. Upham*.

Only the dead can tell what death has been. It may have been many times an ecstasy.

Whoever would be fairer, illumination must begin in the soul; the face catches the glow only from that side. *H. C. Gannett*.

SUNDAY-SCHOOL LESSON

SUNDAY, DECEMBER 16.

THE LORD RISEN FROM THE DEAD.

Matt. 28:1-15.

Motto Text—"He is risen even as he said."—Matt. 28:6.

There had been hundreds of witnesses to Jesus' death. The scribes and Pharisees who hated him; the crowd gathered to the passover feast; the Roman soldiers who executed him, pitying and even reverencing their prisoner, but obeying the reluctant command of their governor, and standing afar off all his acquaintances, including the women, who had followed him from Galilee. It is probable that John had taken Mary away before the end came.

Joseph of Arimathea had asked the body from Pilate, and with Nicodemus went to the cross, took down the body, prepared it for burial, and taking it up, reverently bore it away. The only spectators probably were the Roman soldiers and the women standing at a distance, though there is nothing in the narrative to show that many others were not also present. Joseph and Nicodemus loved him and honored him thus though it is evident by the spices they used for embalming him that they had no faith in his resurrection, just as the women had none, who, standing afar off and not knowing the quantity of spices which Nicodemus had used, brought spices on the third day to embalm his body. His enemies remembered his words, his disciples and friends had forgotten them or had no faith in them.

"In the end of the Sabbath"—late on the Sabbath day, as it is in Greek. The usual and straightforward meaning of these words is just after sunset, the beginning of the day with the Jews, and Matthew wrote confessedly, chiefly for the Jews. But from Mark 6:9 it would seem that Jesus arose on Sunday morning, though that may mean, not that he arose then, but that he appeared to Mary Magdalene "early the first day of the week." By comparing the accounts of the evangelists it seems there were several visits of the women to the tomb. It is impossible to make a connected narrative of the events of that morning. There is, and there can be no discrepancy in the accounts, it is simply evident that the Holy Spirit, for his own wise purposes, left the subject of the visits to the tomb in obscurity. Jesus arose we know some time between sunset on Saturday and sunrise on Sunday, and whatever the hour, it was upon the "Lord's day."

"Came Mary Magdalene and the other Mary."—The mother of James the little and of Joseph.

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"And, behold, there was a great earthquake."—It is the generally received opinion among orthodox commentators that Jesus had arisen before the angel rolled away the stone, and the stone was removed by the angel to show that the sepulchre was empty. No human eye saw the resurrection—it is doubtful whether the women saw the stone rolled away by the angel. They no doubt felt the earthquake, and they as well as the Roman soldiers saw the angel.

Vs. 3 and 4. The appearance of the angel recalls what is told us of our Lord on the Mount of Transfiguration. And as has always been the case, all who saw the angel were afraid. Man feels himself guilty and shrinks from holy beings. The Roman soldiers shook in fear and became as "dead men." The women were also frightened as the angel needed to bid them, "Fear not."—They had no reason to fear, for the angel knew they came with kindly motives.

"He is risen, as he said."—What a rebuke to their forgetfulness of his words, or their lack of faith in his truth! "Behold, he goeth before you into Galilee"—as Jesus had promised (Matt. 26:32). "There shall ye see him."—Not being omniscient, the angel could only announce what Jesus had promised, or what God had ordered him to reveal. He may have known nothing of any other manifestations the Lord would make.

Verse 8. We can imagine the fear and joy with which they went to tell the disciples. They were still in their homes at that early hour in the morning, and the women would soon let them know the great news. The impossibility of our understanding these visits of the women so as to arrange them in a continuous narrative is seen by comparing Mark 16:8 with the account in the lesson. The principal trouble in any effort to explain is with Mary Magdalene. The best thing for teachers to do is to confine their lesson entirely to Matthew's account, or to say simply that the Holy Ghost, who is no respecter of curiosity, has made the account indefinite on points which are of no vital importance to us.

V. 9. They were obeying the command of the angel when Jesus met them. Our blessings always come to us when we are in the way of obedience. The love of these women, which led them to the grave so early in the morning was rewarded by the first sight of their risen Lord. The assertion that "woman was last at the cross and first at the tomb," is a palpable and inexcusable falsehood, as the Scriptures tell us that Joseph and Nicodemus were thus first and last. But to women the Lord showed himself first, as they were the disciples who were earliest abroad that morning, though they were not even then first at the tomb, for they found Roman soldiers there. The love which led the women to try to do all they could for their crucified Lord, just as soon as they could without violating the law, honored Jesus. "They rested the Sabbath day according to the commandment." They did not violate the commandment under the pretext that they wished to "honor Jesus." The greater their love for their Lord, the more scrupulous their regard for the least commandment.

V. 11. Before the women had had time to reach the apostles' houses, the Roman soldiers had recovered from their terror, the angel no doubt having disappeared

from their sight, and they go immediately to the chief priests and report. These Roman soldiers were clear-headed, steady-nerved veterans, not given to seeing visions. The chief priests must have known their report was true, yet the testimony of the soldiers does not bring them to faith in Christ. Abraham said truly not even should one rise from the dead would man believe his report. It is simply impossible for men to believe without the work of the Holy Spirit.

Vs. 12-15. Here are the chief priests and elders, the religious leaders of the people, bribing soldiers to tell a falsehood! It must have been "large money" which would persuade Roman soldiers to say they had been asleep at their posts. As that offense was punishable by death according to the strict discipline of the Roman army the assurance that they would protect the soldiers from the penalty, if that story should come to the governor's ears was necessary. The blinded unbelief of these priests seems marvelous to us; does ours seem any less so to the angels?

The resurrection, next to the death of Christ, or rather the two together is the one great fact of the crowning and irrefragable proof of the truth of Jesus' claims for himself, but "it completed his work of atonement and stamped it with divine approval and is the ground and pledge of his people's resurrection both of their spiritual resurrection to walk in newness of life and of the resurrection of the body. It is represented in baptism, and is celebrated on the Lord's day." (Broadus).

DR. DIXON'S PUZZLE.

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

In the RECORDER of November 29 Bro. Dixon puts a kindly question, which deserves kindly consideration. Awakened by a previous communication in the same columns he asks from what he has departed. The spirit of his note indicates a sincere desire to get his bearings and distances, and engenders the hope that he may take a new tack and come into port. The subject is worthy of an article of any reasonable length, and yet at the risk of seeming abrupt as much brevity as is consistent with perspicuity will be observed.

It may be worth while, however, to note that no objection has been made to prayer, rather it has been assumed that all good men seek divine guidance especially in the epochs of life. The point, which our brother seems to miss, is that private prayer does not constitute a public argument. By such a rule if six months of prayer brings certitude, a fortiore twelve months, or twenty-four months! If prayer is to be made an argument at all, the tardiness of the Lord in waiting six months to make his will clear might indicate a sort of divine reluctance, if one were looking for that sort of thing. And as for our brother's sincerity in walking in the light as it seemed to shine for him, it has not once been questioned. He is the only person that has raised the point, and coming from him it rather suggests Shakespeare's idea of protesting too much. In any case sincerity does not constitute a standard of right.

1. Except as an incidental matter, when his brethren, who love him, invite him home, our brother has departed from the Baptist pulpit. The old Emmanuel pulpit in

Baltimore, where he won fame and friendship and wound himself about our hearts, is vacant. There are vacancies hard to fill in nearly every Southern State. The cry comes for more preachers. The harvest truly is plenteous, and the laborers few. For a Baptist preacher, a scion of the noblest Baptist stock, graduated from a great Baptist institution of learning, to depart from a Baptist pulpit in search of a place to save souls and serve in the kingdom is a sad departure indeed.

2. From the stronger to a weaker position in regard to the authority of the Bible. Every scholar who has studied ecclesiastical questions knows that the New Testament gives no authority for coercive methods in religion; on the contrary it teaches that every man must give account of himself to God. It is a rule of practice, as well as of faith. Yet by taking charge of the so-called Moody church our brother aligns himself with an organization that sometimes uses coercion in bringing persons into involuntary church relations, and at the same time it practices a form of baptism that is subversive of Scripture teaching. As all New Testament religion is a voluntary matter, as the command to baptize involves all the authority revealed in the Bible, it is difficult to see how our brother can stand for the authority of the Scriptures and at the same time endorse a church that rejects that authority at pleasure. However long, an article justifying such a course would be perused with unflagging interest.

3. From established Baptist practice. Baptist precedent is not an infallible rule of conduct. What has been done is not necessarily the thing that ought to be done. Rules have their exceptions. And yet established modes of conduct ought not to be set aside without forceful and specific reasons. The practice of Baptists generally, and that based upon a consensus of opinion among the leaders of Baptist thought, has been against the acceptance of Pedobaptist pulpits by Baptist ministers. Here our brother has made a departure.

4. From his high position as "an ensample to the flock" (1 Pet. 5:3; Phil. 3:17; 2 Thes. 3:9). In Chapel Hill, Asheville, Baltimore, Brooklyn, Boston, no doubt our brother has often urged incoming Baptists to bring their church membership and line up with the church. With force and unction he has tried to point out the inconsistency and loss incident to an adverse course. Now he moves to Chicago; but he leaves his church membership in Massachusetts. Will he be a consistent and helpful member of the Massachusetts Baptist church, not forsaking the assemblies of his brethren and sisters and meeting the ordinary obligations of church membership? Will he take money from the Chicago Pedobaptist church to put into the treasury of the Massachusetts Baptist church? Will he urge Moodyists who move into Chicago to follow his example and leave their membership in distant places or to walk in his precepts and come in with the church of their choice where they live? Will he expect other distinguished Baptists who move into Chicago to come into fellowship with Baptist churches in that great and spiritually needy city, or will he urge consistency of conduct only upon plain ordinary folks? Or will he give the excuse which the diligent pastor hears so often, that his sojourn in Chicago is temporary, and that he hopes soon to re-

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turn to the old home and the old associations which are so dear? So mote it be!

5. In all these matters, and they might be greatly elaborated, our beloved brother has departed from that consistency of conduct that his brethren had a right to expect of one so distinguished, so beloved. And it requires no prophetic ken to discern the impossibility of the situation. The Massachusetts Baptist church not strong enough in spiritual power to be an acceptable instrument of salvation to Boston's lost multitudes, but too dear to be left! The Moody church a great soul saving agency, second to none, but not fit for its pastor to take membership with! When was there ever such a tangle? Amid the strenuousness of metropolitan life our brother has failed to keep his bearings.

These observations are made with the utmost kindness, and with high personal regard for our brother. They are made at his request. If they seem at all severe, the severity is in the situation, and not in the spirit or purpose of the writer. As our brother left unanswered several important questions raised in a former communication, he may ignore some in this; but his kindly attention is called to them. They are offered in kindness and love. In the writer's view, which is quite human and may be erroneous, every day which a Baptist preacher spends as pastor of a Pedobaptist church whose fellowship he can not endure is a day spent amiss; and the quicker our brother gives up his anomalous position, and strikes for the old fellowship the better it will be for his peace of mind and for the cause of truth which he loves. A multitudinous welcome awaits him.

It is not what we do, but what we do well, that counts.

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ARKANSAS BAPTIST STATE CONVENTION NOTES.

J. T. Christian, D.D., LL.D., pastor of Second Baptist church, Little Rock, has kindly consented to report the regular proceedings. The meeting convened on 16th of Nov. in Beech Street church, Texarkana. Texarkana is a rapidly growing city of over 20,000. The new meeting house in which the Convention was held is a thing of beauty and elegance. It would look well in any city, and Dr. Barton, the pastor, and his people deserve great credit. We learned that some of the members mortgaged their homes to help build it. W. M. Harris, D.D., has entered upon his labors as pastor of First church, Texarkana, Texas. His people are greatly pleased with him, and he is with them. They propose to remodel the interior of their church, building at a cost

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of from \$7,500 to \$10,000. The introductory sermon was ably preached by Pastor F. F. Gibson of First church, Fort Smith. It would have done credit to the preacher and cause in the Southern Baptist Convention. When State Mission Secretary R. G. Bowers finished reading his great report the interest was so great that many said, "Amen." Dr. J. M. Frost exclaimed, "This is a great hour; we are filled with wonder and praise at what God has wrought." It was the greatest Baptist Convention that ever met in Arkansas. I refer you to Dr. Christian's report for the rest. H.

TEN THOUSAND BOOKS TO GIVE AWAY.

BY J. B. CRANFILL.

When I became a Baptist editor some fifteen years ago I began a department in my paper with the weekly heading of "Sunday Morning Thoughts." I am still writing these articles for my paper, *The Baptist Tribune*, of Dallas, Texas. Not only that, but I have published a book of these sketches with the title of "Cranfill's Heart Talks." I have printed an edition of 10,000 copies of this book, and I am absolutely giving the books away. Concerning this book I publish the following expressions from those who have read it:

"I have received the book 'Cranfill's Heart Talks,' and it is a gem. I am feasting very much on the good things that I find between its lids. I wouldn't part with it for any amount."—W. B. Wingate, Baptist Pastor, Folkston, Ga.

"The 'Heart Talks' came to our home last week and we will not be able to tell you how much we appreciate them. Mrs. Elder sat down and began to read and cry for joy. She says tell you that the book makes her long to be a better Christian and long to get where we shall have no more heart aches. I am sure the hand of God was in the production of this book and you will never know this side of the glory world how much good you have done in its publication."—John F. Elder, Baptist Pastor, Erick, Okla.

"You will never know how much good it has done me to read your new book. Money couldn't buy it from me. At times when I feel lonely and sad I get the book and read it and I receive great comfort from it."—Pay Caldwell, Tom Bean, Texas.

"'Cranfill's Heart Talks' is worth many times the price and *The Baptist Tribune* is pure gold."—A. W. Capt, 327 Montana, St., San Antonio, Texas.

"I have received the book 'Cranfill's Heart Talks' and think it the best and sweetest book I ever read. I am so glad that God has blessed the world with such a man as you are."—J. W. Patterson, Hilton, Texas.

My plan for giving these books away is to send, absolutely free and prepaid, a copy of the book to every one who sends me a new subscriber for *The Baptist Tribune* of Dallas, Texas, accompanied with \$1 with which to pay for the paper for one year. If you desire to send your own name in this way and secure the book, it will be all right for you to do so. Or you can give the book to some one else if that is your wish. It will make an admirable Christmas gift, and as this is the time of gifts, I believe that every reader of these words should send me a dollar at once and thus bless some home with 52 issues of *The Baptist Tribune* and some other home with the book.

Most of you readers know Rev. Geo. W. Truett, of Dallas, Texas, who by many is referred to as the

Baptist Spurgeon of America. We publish in *The Tribune* either an article or a sermon by Brother Truett every week in the year. We also publish frequent articles from Dr. B. H. Carroll, Dean of Baylor Theological Seminary, Waco, Tex., who is by many regarded as the greatest scholar and teacher in the Baptist world. Sample copies of *The Tribune* will be furnished free to any who will write me. Please secure one of these books before the edition of 10,000 has been exhausted. This offer will remain open until all the books are gone, but inasmuch as this article will not be repeated in these columns, I suggest that you write at once. Address your letter this way: J. B. Cranfill, Box 1065, Dallas, Texas.

A SCRIPTURAL EXAMPLE OF RESTRICTED COMMUNION.

BY J. T. WILSON.

Baptists are criticised for restricting the communion, though in point of fact all papal and protestant bodies do the same thing.

I have been somewhat interested in studying the paschal supper observed by our Savior and his apostles on the night preceding His crucifixion in connection with the institution of the Lord's Supper.

Matthew and Mark draw a very clear line of demarcation between the two feasts, indicating where the one ended and the other began. Luke relates all the facts without observing their order of sequence and John confines his narrative to the paschal supper, but is careful to inform us, as the others do not, that Judas Iscariot left the company at the conclusion of the paschal feast. It is just at this point we naturally expect him to retire. Though a member of the college of apostles he is not in fellowship with them in faith or practice and must needs withdraw before the Lord's Supper can be instituted.

With this purpose in view, I have no doubt, the surprising accusation was made by our Lord: "One of you shall betray me!"

Immediately the eleven began to inquire, the question implying denial, "Lord, is it I?" Judas knew who it was. He had already covenanted with the Pharisees and the price of his treachery was in his pocket, but, forced by the questioning denial of the others, he is compelled to repeat the question of the eleven or stand a self-confessed traitor before the entire company. In the incident of his complaint against the beautiful deed of Mary at the house of Simon, the leper, at Bethany, there was, at least, a semi-consciousness of the fact that his true relation to Christ and his fellow apostles was discovered, but now in the "thou hast said" of the Master, it is fully revealed and uncovered. He must separate himself from those with whom he is no longer (nor ever) in agreement.

Shall we believe that the method of separation was fortuitous or designed? Singular indeed must be the mental constitution and construction of that man who cannot see the divine purpose in this act. Judas must be eliminated from the company before the institution of the Supper, and so we have the example of restricted communion set by the Lord himself and on the ground that Judas was not in fellowship with them either in faith or practice.

This was, in some aspects of it, a radical case, because we are told that Judas was a devil, and his defection was moral, but it was none the less doctrinal for that reason.

Those who continued steadfast in the apostles' doctrine (teachings) were those who continued in the breaking of bread.

DEAR RECORDER:

You will find \$2 as payment for the WESTERN RECORDER. I did without the paper for several years, but I hardly see how I got along without it. May this be one of the great years in its history as well as the Baptist cause.

I came to West Union April, 1902, by a request of M. F. Bagby. One small church called that only paid five dollars a month. That hardly paid the rent. West Union people found out that I was not afraid of work. One Monday morning I had seven different jobs. In August a council was called; the ordination took place; then I preached for five churches for one year. The second year two for half time each; the third year for the same two and another small one. One of the churches doubled its membership; one of the other churches increased thirteen; the others enough to make fifty-two. I am now located at New Lexington, Ohio; a church of one hundred and twenty-five members; the county seat of Perry county, about 3,000 population. A good prospect for a growing church, as there are several plants requiring the labor of about 300 men in all.

B. F. YELTON.

New Lexington, O.

THE OLD SHIP OF ZION.

A fitting thing it is to term the Bible and its saved advocates the Old Ship of Zion and her crew. What a consolation it is, after all the efforts of the destructive critics to destroy her, even with their modern high jumping into the super-aerial regions, or with their submarine torpedo destroyers, to know, that through all the centuries of attack, the old ship of Zion with the Bible for her chart, has landed safely all her passengers. And what an inspiring picture she presents as one lets his vision sweep back across the centuries of her glorious history. All the storms she has encountered on the

THE PROOF IS WHAT WE WANT.

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

DEAR SIR:

"A man could not be in any worse condition than I was with kidney and bladder troubles. I doctored with several good doctors and one physician told me I had Bright's Disease and that I would not live over six months. Another told me it was gall stones. I had severe pains in my kidneys all the while, could not stoop over, would be dizzy, could not lie down without someone helped me up; my back was weak and pained me; urine was as thick as cream and it would scald me something dreadful. I had to get up many times in the night to urinate.

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great ocean of time, have not reduced her strength nor torn her sails. Over the heaving fides of the infidelity of all ages, and haunted by the sea pirates of Satan, she safely plunged with every passenger. Know you not that the Master of all the conflicting elements of the deep sea of time is on board His ship? Why then should her friends and her passengers, to-day, feel that her safety is imperiled by the achievements of the destructive critics? The combined efforts of these critics are availing no more to check the speed, or break the power of this grand old ship than the white-capped bubbles on the calm ocean waves are doing to hinder the onward progress of a mighty battleship. Jackson, Mo.

A. M. ROSS.

Art thou too much busied about thine own will to become acquainted with the will of God?

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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THE NIGHT BEFORE THE DAWN

BY HELEN H. KEAN.

A journey lies before thee—Soul, A journey strange, but brief; The fruits of life are garnered in And the wheat is in the sheaf. And sere and brown are all thy fields, And withered shrub and leaf.

And wilt thou take a comrade true? O Soul, it may not be. The way is long and dark to some, But should not be to thee. A Light upon thy pathway streams, The Light from Calvary.

O grasp thy staff of Faith, my Soul, And don thy mantle white, And journey on, with trust and joy Toward that City bright. The darkness may not thee appal Nor demons of the Night.

For thee across the Jordan waits A Friend so true and tried. 'Tis Hee He loves, for thee He lives, For thee on Calvary died. He waits thy Saviour and thy God Upon the Heavenly side. N. Y. Advocate.

Our Pulpit

THE HOLY SPIRIT GLORIFYING CHRIST.

BY C. H. SPURGEON.

"He shall glorify me: for he shall receive of mine, and shall shew it unto you."—John xvi. 14.

The needs of spiritual men are very great, but they cannot be greater than the power of the Divine Trinity is able to meet. We have one God.—Father, Son, and Holy Ghost.—One in Three, and Three in One; and that blessed Trinity in Unity gives himself to sinners that they may be saved. In the first place, every good thing that a sinner wants is in the Father. The prodigal son was wise when he said, "I will arise and go to my father." Every good and perfect gift comes from God the Father, the first Person in the blessed Trinity, because every good gift and every perfect gift can only be found in him. But the needy soul says, "How shall I get to the Father? He is infinitely above me. How shall I reach up to him?" In order that you might obtain the blessings of grace, God was in Christ Jesus, the second ever blessed Person of the Sacred Trinity. Let me read you part of the verse that follows my text: "All things that the Father hath are mine." So, you see, everything is in the Father first; and the Father puts all things into Christ. "It pleased the Father that in him should all fulness dwell." Now you can get to Christ because he is man as well as God. He is "over all, God blessed for ever;" but he came into this world, was born of the Virgin Mary, lived a life of poverty, "suffered under Pontius Pilate, was crucified, dead, and buried." He is the conduit-pipe, conveying to us all blessings from the Father. In the Gospel of John we read, "Of his fulness have all we received, and grace for grace." Thus you see the Father, with every good thing in himself, putting all fulness into the Mediator, the Man Christ Jesus who is also the Son of God.

Now I hear a poor soul say, "But I cannot even get to Christ;

I am blind and lame. If I could get to him, he would open my eyes; but I am so lame that I cannot run or even walk to him. If I could get to him, he would give me strength; but I lie as one dead. I cannot see Christ, or tell where to find him." Here comes in the work of the Holy Spirit, the third Person of the blessed Unity. It is his office to take of the things of Christ, and show them unto saints and sinners, too. We cannot see them, but we shall see them fast enough when he shows them to us. Our sin puts a veil between us and Christ. The Holy Spirit comes and takes the veil away from our heart, and then we see Christ. It is the Holy Spirit's office to come between us and Christ, to lead us to Christ, even as the Son of God comes between us and the Father, to lead us to the Father; so that we have the whole Trinity uniting to save a sinner, the Triune God bowing down out of heaven for the salvation of rebellious men. Every time we dismiss you from this house of prayer, we pronounce upon you the blessing of the Sacred Trinity: "May the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you!" And you want all that to make a sinner into a saint, and to keep a saint from going back to be a sinner again. The whole blessed God—head, Father, Son, and Holy Spirit, must work upon every soul that is to be saved.

See how divinely they work together.—how the Father glorifies the Son, how the Holy Spirit glorifies Jesus, how both the Holy Spirit and the Lord Jesus glorify the Father! These Three are One, sweetly uniting in the salvation of the chosen seed.

To-night our work is to speak of the Holy Spirit. Oh, what a blessed Person he is; not merely a sacred influence, but a Divine Person, "very God of very God." He is the Spirit of holiness to be revered, to be spoken of with delight, yet with trembling; for, remember, there is a sin against the Holy Ghost. A word spoken against the Son of man may be forgiven, but blasphemy against the Holy Ghost (whatever that may be, I know not), is put down as a sin beyond the line of divine forgiveness. Therefore reverence, honour, and worship God the Holy Spirit, in whom lies the only hope that any of us can ever have of seeing Jesus, and so of seeing God the Father.

First, we are to consider what the Holy Spirit does. Jesus says, "He shall receive of mine, and shall shew it unto you."

The Holy Ghost, then, deals with the things of Christ. How I wish that all Christ's ministers would imitate the Holy Spirit in this respect! When you are dealing with the things of Christ, you are on Holy Ghost ground; you are following the track of the Holy Spirit. Does the Holy Ghost deal with science? What is science? Another name for the ignorance of men. Does the Holy Ghost deal with politics? What are politics? Another name for every man getting as much as he can out of the nation. Does the Holy Ghost deal with these things? Nay, my brethren, "He shall receive of mine."

O my brother, the Holy Ghost will leave you if you go gadding about after these insignificant trifles! He will leave you, if you aim at magnifying yourself, and your wisdom, and your plans; for the Holy Spirit is taken up with the things of Christ. "He shall receive of mine, and shall shew it unto you." I like what Mr. Wesley said to his

preachers. "Leave other things alone," said he, "you are called to win souls." So I believe it is with all true preachers. We may let other things alone. The Holy Ghost, who is our Teacher, will own and bless us if we keep to his line of things. O preacher of the gospel, what canst thou receive like the things of Christ? And what canst thou talk of so precious to the souls of men as the things of Christ? Therefore, follow thou the Holy Ghost in dealing with the things of Christ.

The Holy Ghost shows to us the offices of Christ. He is Prophet, Priest, King. Especially to you, sinner, Christ is a Saviour. Now, if you know that he takes up the work of saving sinners, and that it is his business to save men, why then, dear friend, surely you will have confidence in him, and not be afraid to come to him! If I wanted my shoes mended, I should not take my hat off when I went into a cobbler's shop, and say, "Please excuse me. May I beg you to be so good as to mend my shoes?" No, it is his trade: it is his business. He is glad to see me. "What do you want, sir?" says he; and he is glad of work. And when Christ puts over his door, "Saviour," I, wanting to be saved, go to him, for I believe that he knows his calling, and that he can carry it out, and that he will be glad to see me, and that I shall not be more glad to be saved than he will be to save me. I want you to catch that idea. If the Holy Spirit will show you that, it will bring you very near to joy and peace to-night.

May the Holy Ghost also show you Christ's engagements! He has come into the world engaged to save sinners. He pledged himself to the Father to bring many sons unto glory, and he must do it. He has bound himself to his Father, as the Surety of the covenant, that he will bring sinners into reconciliation with God. May the Holy Ghost show that fact to you; and right gladly you will leap into the Saviour's arms!

It is very sweet when the Holy Spirit shows us the love of Christ,—how intensely he loves men, how he loved them of old, for his delights were with the sons of men,—not because he had redeemed them; but he redeemed them because he loved them, and delighted in them. Christ has had an eternal love to his people. "His heart is made of tenderness. His bowels melt with love."

It is his heaven to bring men to heaven. It is his glory to bring sons to glory. He is never so happy as when he is receiving sinners. But if the Holy Ghost will show you the depth and the height the length and the breadth, of the love of Christ to sinners, it will go a long way towards bringing all who are in this house to-night to accept the Saviour.

But when the Holy Ghost shows you the mercy of Christ,—how willingly he forgives; how he passes by iniquity, transgression, and sin; how he casts your sins into the sea, throws them behind God's back, puts them away for ever;—ah! when you see this, then will your hearts be won to him.

Specially, I would desire the Holy Ghost to show you the blood of Christ. A Spirit-taught view of the blood of Christ is the most wonderful sight that ever a weeping eye beheld. There is your sin, your wicked, horrible, damnable sin; but Christ comes into the world, and takes the sin, and suffers in your room and place and stead; and the blood of such an One as he, perfect man and infinite

God,—such blood as was poured out on Calvary's tree,—must take away sin. Oh, for a sight of it! If any of you are now despairing, and the Holy Ghost will take of the blood of Christ, and show it unto you, despair will have no place in you any longer. It must be gone, for "the blood of Jesus Christ his Son cleanseth us from all sin," and he that believeth in him is forgiven all his iniquities.

And if the Holy Ghost will also take of the prayers of Christ, and show them unto you, what a sight you will have! Christ on earth, praying till he gets into a bloody sweat; Christ in heaven, praying with all his glorious vestments on, accepted by the Father, glorified at the Father's right hand, and making intercession for transgressors, praying for you, praying for all who come to God by him, and able, therefore, to save them to the uttermost;—this is the sight you will have. A knowledge of the intercession of Christ for guilty men is enough to make despair flee away once for all. I can only tell you these things; but if the Holy Ghost will take of them, and show them unto you, oh, beloved, you will have joy and peace to-night through believing!

But now, secondly, and very briefly, let us consider what the Holy Spirit aims at. Well, he aims at this, Jesus says, "He shall glorify me." When he shows us the things of Christ, his object is to glorify Christ. The Holy Spirit's object is to make Christ appear to be great and glorious to you and to me. The Lord Jesus Christ is infinitely glorious; and even the Holy Ghost cannot make him glo-

rious except to our apprehension; but his desire is that we may see and know more of Christ, that we may honour him more, and glorify him more.

Well, how does the Holy Spirit go about this work? In this simple way, by showing us the things of Christ. Is not this a blessedly simple fact, that when even the Holy Ghost intends to glorify us Christ? Well, but does he not put fine words together, and weave a spell of eloquence? No: he simply shows us Christ. Now, if you wanted to praise Jesus Christ to-night, what would you have to do? Why, you would only have to speak of him as he is,—holy, blessed, glorious! You would show him, as it were, in order to praise him, for there is no glorifying Christ except by making him to be seen. Then he has the glory that rightly belongs to him. No words are wanted, no descriptions are needed. "He shall glorify me: for he shall receive of mine, and shall shew it unto you."

And is it not strange that Christ should be glorified by his being shown to you? To you, my dear friend! Perhaps you are saying "I am a nobody." Yes, but Christ is glorified by being shown to you. "Oh, but I am very poor, very illiterate, and besides, very wicked!" Yes, but Christ is glorified by being shown to you. Now, a great king or a great queen would not be rendered much more illustrious by being shown to a little Sunday school girl, or exhibited to a crossing-sweeper boy. At least, they would not think so, but Christ does not act as an earthly mon-

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arch might. He reckons it to be his glory for the poorest pair of eyes that ever wept to look by faith upon him. He reckons it to be his greatest honour for the poorest man, the poorest woman, or the poorest child that ever lived, to see him in the light in which the Holy Ghost sets him. Is not this a blessed truth? I put it very simply and briefly. The Holy Ghost, you see, glorifies Christ by showing him to sinners. Therefore, if you want to glorify Christ, do the same. Do not go and write a ponderous tome, and put fine words together. Tell sinners, in simple language, what Christ is. "I cannot praise him," says one. You do not want to praise him. Say what he is. If a man says to me, "Show me the sun," do I say, "Well, you must wait till I strike a match and light a candle, and then I will show you the sun?" That would be ridiculous, would it not? And for our candles to be held up to show Christ, is absurd. Tell what he is. Tell what he is to you. Tell what he did for you. Tell what he did for sinners. That is all. "He shall glorify me: for he shall receive of mine, and shall shew it unto you."

I will not say more on this point, except that, if any of us are to glorify Christ, we must talk much of him. We must tell what the Holy Spirit has told to us: and we must pray the Holy Spirit to bless to the minds of men the truth we speak, by enabling them to see Christ as the Spirit reveals him.

But now, thirdly, in both of these things,—showing unto us the things of Christ, and glorifying Christ,—the Holy Spirit is a Comforter. Gracious Spirit, be a Comforter now to some poor struggling ones in the Tabernacle, by showing them the things of Christ, and by glorifying him in their salvation!

First, in showing to men the things of Christ, the Holy Spirit is a Comforter. There is no comfort like a sight of Christ. Sinner, your only comfort must lie in your Saviour, in his precious blood, and in his resurrection from the dead. Look that way, man! If you look inside, you will never find any comfort there. Look where the Holy Ghost looks. "He shall receive of mine, and shall shew it unto you." When a thing is shown to you, it is meant for you to look at it. If you want real comfort, I will tell you to look, namely, to the person and work of the Lord Jesus Christ. "Oh!" say you, "but I am a wretched sinner." I know you are. You are a great deal worse than you think you are. "Oh, but I think myself the worst that ever lived." Yes, you are worse than that! You do not know half your depravity. You are worse than you ever dreamed that you were. But that is not where to look for comfort. "I am brutish," says one: "I am proud: I am self-righteous: I am envious: I have everything in me that is bad, sir, and if I have a little bit that is good sometimes, it is gone before I can see it. I am just lost, ruined, and undone." That is quite true: but I never told you to look there. Your comfort lies in this, "He shall receive of mine,"—that is, of Christ's,— "and shall shew it unto you." Your hope of transformation, of gaining a new character altogether, of eternal life, lies in Christ, who quickeneth the dead, and maketh all things new. Look away from self, and look to Christ, for he alone can save you.

A sight of Christ is the destruction of despair. "Oh, but the devil tells me that I shall be cast into

hell! There is no hope for me." What matters it what the devil tells you? He was a liar from the beginning. Let him say what he likes; but if you will look away to Christ, there will be an end of the devil's power over you. If the Holy Ghost shows you what Christ came to do on the cross, and what he is doing on his throne in heaven, there will be an end to these troublous thoughts from Satan, and you will be comforted.

Dear child of God, are you in sorrow to-night? May the Holy Ghost take of the things of Christ, and show them unto you! There is an end to sorrow when you see Jesus, for sorrow itself is so sweetly sanctified by the companionship of Christ which it brings to you, that you will be glad to drink of his cup and to be baptized with his baptism.

Are you in want to-night, without even a place where to lay your head? So, too, was he. "The Son of man hath not where to lay his head." Go to him with your trouble. He will help you to bear your poverty. He will help you to get out of it, for he is able to help you in temporal trials as well as in spiritual ones. Therefore go you to Christ. All power is given unto him in heaven and in earth. Nothing is too hard for the Lord. Go your way to him, and a sight of him will give you comfort.

Are you persecuted? Well, a sight of the thorn-crowned brow will take the thorn out of persecution. Are you very, very low? I think that you have all heard the story I am about to tell you, but some of you have, perhaps, forgotten it. Many years ago, when this great congregation first met in the Surrey Music Hall, and the terrible accident occurred, when many persons were either killed or wounded in the panic, I did my best to hold the people together till I heard that some were dead, and then I broke down like a man stunned, and for a fortnight or so I had little reason left. I felt so broken in heart that I thought that I should never be able to face a congregation again; and I went down to a friend's house, a few miles away, to be very quiet and still. I was walking round his garden, and I well remember the spot, and even the time, when this passage came to me, "Him hath God exalted with his right hand to be a Prince and a Saviour;" and this thought came into my mind at once, "You are only a soldier in the great King's army, and you may die in a ditch; but it does not matter what becomes of you as long as your King is exalted. He is glorious. God hath highly exalted him." You have heard of the old French soldiers when they lay a-dying. If the emperor came by, when they were ready to expire, they would just raise themselves up, and give one more cheer for their beloved leader. "Vive l'Empereur!" would be their dying words. And so I just thought, "He is exalted. What matters it about me?" and in a moment my reason was perfectly restored. I was as clear as possible. I went into the house, had family prayer, and came back to preach to my congregation on the following Sabbath, restored only by having looked to Jesus, and having seen that he was glorious. If he is to the front, what does it matter what happens to us? Rank on rank we will die in the battle if he wins the victory. Only let the Man on the White Horse win; let the King who died for us, and washed us in his precious blood, be glorified, and it is enough for us.

But now, lastly, when Christ is

glorified in the heart, he acts as a Comforter, too. I believe, brethren, that we should not have half the trouble that we have if we thought more of Christ. The fact is, that we think so much of ourselves that we get troubled. But someone says, "But I have so many troubles." Why should you not have a great many troubles? Who are you that you should not have troubles? "Oh, but I have had loss after loss which you do not know of!" Very likely, dear friend. I do not know of your losses, but is it any wonder that you should have them? "Oh!" says one, "I seem to be kicked about like a football." Why should you not be? What are you? "Oh!" said one poor penitent to me the other night, "for me to come to Christ, sir, after my past life, seems so mean." I said, "Yes, so it is; but, then, you are mean. It was a mean business of the prodigal son to come home, and eat his father's bread and the fatted calf after he had spent his substance in riotous living." It was a mean thing, was it not? But, then, the father did not think it mean. He clasped him to his bosom, and welcomed him home. Come along, you mean sinners, you that have served the devil, and now want to run away from him! Steal away from Satan at once, for my Lord is ready to receive you. You have no idea how willing he is to welcome you. He is so ready to forgive, that you have not yet guessed how much sin he can forgive. "All manner of sin and blasphemy shall be forgiven unto

NO MEDICINE
But Change of Food Gave Final Relief.

Most diseases start in the alimentary canal—stomach and bowels. A great deal of our stomach and bowel troubles come from eating too much starchy and greasy food. The stomach does not digest any of the starchy food we eat—white bread, pastry, potatoes, oats, etc.—these things are digested in the small intestines, and if we eat too much, as most of us do, the organs that should digest this kind of food are overcome by excess of work, so that fermentation, indigestion, and a long train of ails result.

Too much fat also is hard to digest and that is changed into acids, sour stomach, belching gas, and a bloated, heavy feeling.

In these conditions a change from indigestible foods to Grape-Nuts will work wonders in not only relieving the distress but in building up a strong digestion, clear brain and steady nerves. A Wash. woman writes:

"About five years ago I suffered with bad stomach—dyspepsia, indigestion, constipation—caused, I know now, from eating starchy and greasy food.

"I doctored for two years without any benefit. The doctor told me there was no cure for me. I could not eat anything without suffering severe pain in my back and sides, and I became discouraged.

"A friend recommended Grape-Nuts and I began to use it. In less than two weeks I began to feel better and inside of two months I was a well woman and have been ever since.

"I can eat anything I wish with pleasure. We eat Grape-Nuts and cream for breakfast and are very fond of it." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

men." Up to your necks in filth, in your very hearts saturated with the foulest iniquity; yet, if you come to Christ, he will wash you whiter than snow. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Come along, and try my Lord.

Have exalted ideas of Christ. Oh, if a man will but have great thoughts of Christ, he shall then find his troubles lessening, and his sins disappearing! You have been putting Christ on a wrong scale altogether. I see. Perhaps even you people of God have not thought of Christ as you ought to do. I have heard of a certain commander who had led his troops into a rather difficult position. He knew what he was at, but the soldiers did not all know; and there would be a battle on the morrow. So he thought that he would go round from tent to tent, and hear what the soldiers said. He listened, and there was one of them saying to his fellows, "See what a mess we are in now! Do you see, we have only so many cavalry, and so many infantry, and we have only a small quantity of artillery. And on the other side there are so many thousands against us, so strong, so mighty, that we shall be cut to pieces in the morning." And the general drew aside the canvas, and there they saw him standing, and he said, "How many do you count me for?" He had won every battle that he had ever been engaged in. He was the conqueror of conquerors. "How many do you count me for?" O souls, you have never counted Christ for what he is! You have put down your sins, but you have never counted what kind of a Christ he is who has come to save you. Rather do like Luther, who says that, when the devil came to him, he brought him a long sheet containing a list of his sins, or of a great number of them, and Luther said to him, "Is that all?" "No," said the devil. "Well, go and fetch some more, then." Away went Satan to bring him another long list, as long as your arm. Said Luther, "Is that all?" "Oh, no!" said the devil. "I have more yet." "Well, go and bring them," said Luther. "Fetch them all out, the whole list of them." Then it was a very long black list. I think that I have heard that it would have gone round the world twice. I know that mine would. Well, what did Luther say when he saw them all? He said, "Write at the bottom of them, 'The blood of Jesus Christ his Son cleanseth us from all sin!'" It does not matter how long the list is when you write those blessed words at the end of it. The sins are all gone then. Did you ever take up from your table a bill for a large sum? You felt a kind of flush coming over your face. You looked down the list. It was a rather long list of items, perhaps, from a lawyer or a builder. But when you looked at it, you saw that there was a penny stamp at the bottom, and that the account was receipted. "Oh!" you said, "I do not care how long it is; for it is all paid." So, though your sins are very many, if you have a receipt at the bottom,—if you have trusted Jesus,—your sins are all gone, drowned in the Red Sea of your Saviour's blood, and Christ is glorified in your salvation. May God the Holy Ghost bring every unsaved one here to-night to repentance and faith in our Lord Jesus Christ! The Lord bless every one of you, for his name's sake! Amen.

THE VALUE OF CHARCOAL

Few people know how useful it is in Preserving Health and Beauty.

Costs Nothing to Try.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and pure blood, and the beauty of it is, that no possible harm can result from their continued use, but, on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

Send your name and address today for a free trial package and see for yourself. F. A. Stuart Co., 56 Stuart Bldg., Marshall Mich.

People who are doing God's work have no time to worry over the way they look while doing it.

The end of life is to be like God; and the soul following God will be like unto him.—Socrates.

CUTICURA OINTMENT.

The World's Greatest Skin Cure and Purest and Sweetest of Emollients.

Cuticura Ointment is beyond question the most successful curative for torturing, disgusting humors of the skin and scalp, including loss of hair, ever compounded, in proof of which a single anointing with it, preceded by a hot bath with Cuticura Soap, is often sufficient to afford immediate relief in the most distressing forms of itching, burning, and scaly humors, eczemas, irritations, and inflammations permit rest and sleep, and point to a speedy cure.

Editorial

Dr. J. W. McGarvey answers our citing John iii. 36, as proving that salvation is conditioned on faith and not on baptism, by saying that this is an instance of synecdoche i. e., putting a part for the whole, and that baptism remains a condition of forgiveness although not mentioned. This explanation is gratuitous, but if it be admitted it does not relieve Dr. McGarvey. Such passages as John iii. 36 and v. 24 clearly and positively affirm "He that believeth on the Son hath eternal life." So it is impossible for one to "believe on the Son" without having eternal life. Even if it be synecdoche, and faith is put for itself, repentance and baptism, then it follows that faith cannot exist apart from repentance and baptism. Here is the vital point. Baptism is left out by synecdoche, then wherever there is faith there must be baptism. Every man who has faith in Christ is saved; if then baptism be a condition of salvation it is a condition of faith, and faith cannot exist without it. For faith to exist without baptism, if baptism be a condition of forgiveness, would be for faith to exist without salvation and that flatly contradicts the statement, "he that believeth on the Son hath eternal life." Every one that has faith has eternal life. If every one that has eternal life must have baptism, then of course every one that has faith must have baptism. Hence Dr. McGarvey leaves the Pedobaptists without faith.

We believe that both repentance and faith are conditions of forgiveness. Sometimes Scripture mentions one without the other, with a promise of salvation. Hence we hold that the one cannot exist without the other. No man can be saved without repentance and no man can be saved without faith. Thus every saved man must have repentance and faith, every repenting man must have faith and salvation and every faithing man must have repentance and salvation.

Similarly, Dr. McGarvey's making baptism a condition of forgiveness makes baptism also a condition of faith, since salvation is promised to faith. Hence he cannot admit that Pedobaptists have faith.

When pressed with the point that his doctrine consigned Pedobaptists to perdition he replied that this was not true, because while Christ had promised forgiveness only to the baptized, He had not said He would not go beyond that. So that while an unbaptized man could not claim forgiveness, still he might be forgiven if he had faith and yet neglected baptism. But this does not meet the case, since, as we have shown, according to Dr. McGarvey, baptism is a condition of faith, and all who are without baptism are without faith. This makes the Pedobaptists unbelievers. It is vain therefore to say that unbaptized believers can be saved in some unrevealed way; since, according to Dr. McGarvey's doctrine there can be no unbaptized believers.

To sum up—if baptism be a condition of forgiveness, and is left out of John iii. 36 and v. 24 (and other such passages) by synecdoche, then baptism is a condition of faith, Pedobaptists being without baptism must therefore be without faith. And since the absence of faith is fatal to salvation—"he

that believeth not the Son shall not see life, but the wrath of God abideth on him"—it necessarily follows that Pedobaptists are consigned to perdition.

It cannot be said in reply that although salvation is promised only to faith, God has not bound Himself not to save unbelievers on some other unrevealed terms, because it is written—"he that believeth not the Son shall not see life, but the wrath of God abideth on him." Hence Dr. McGarvey cannot flank faith as he sought to flank baptism. It is true that the perdition of the unbaptized is nowhere affirmed. This does not show, as Dr. McGarvey thinks, that God will save the unbaptized on some unrevealed plan. It simply shows that baptism is not a condition of forgiveness. Repentance and faith are laid down as conditions of salvation, and the damnation of the unrepentant and the unbelieving is distinctly affirmed. Hence there can be no outside way of saving them. It is impossible for Dr. McGarvey to admit the salvation of Pedobaptists without denying his doctrine that baptism is a condition of forgiveness and is left out of John iii. 36 and v. 24, by synecdoche.

We hold Dr. McGarvey in highest esteem. We recognize the titanic blows he deals to the baptized infidelity of the day. What he cannot do, it is not to be expected that any of the Disciples can do. If then he cannot make out his case, as above given, then it cannot be made out.

As was expected the House of Lords in England have so amended the Education Bill, recently passed by the House of Commons, as to render it of none effect. Mr. Asquith, speaking for the Government, says the amendments are equivalent to amending the Ten Commandments by inserting "not" in all the positive commandments and omitting "not" from all the negative ones. It is manifest that the House of Commons will not submit to the amendments. All the Church of England bishops, including the Archbishop of Canterbury, except the Bishops of Hereford and Ripon, favored the amendments. The majority was 192. What will now take place remains to be seen. One thing is manifest to us—the time "to mend or end the House of Lords" has come.

Will a new election of members of Parliament be ordered? What difference would that make? The present House was elected on the issue of the Education Bill, and what good would electing another House on that issue, with a similar result, do? The folly of the people of Great Britain, of allowing under the excitement of war, the election of a Tory House of Commons, is now apparent—so apparent, let us hope, that such a folly will never be repeated. But repentance does not remove the trouble. With the House of Lords, who are not elected by the people, directly or indirectly, the people cannot enact right laws nor amend wrong ones. What is to be done?

It is a comfort that the House of Commons holds the purse strings and they can refuse to make any appropriation for sectarian teaching. They may take their stand there and thus wear out the House of Lords. They might pass a bill to dis-establish the Church of England. True the bishops and other members of the House of Lords would not pass the bill, but the issue would be brought sharply before the people. Then

they might pass a bill to abolish the House of Lords outright, or to make another House to take its place, and of course the House of Lords would reject that. Then they might go before the people on that issue, and if the overwhelming majority of the people so decided, the Government might then disperse the House of Lords. This would be a revolution, but some things can be reached only in this way. When wrong has become entrenched, by privilege and prerogative, so as to be beyond the reach of law, then is exactly the time for revolution. It may be that time is near in Great Britain.

The recent congress (?) in Philadelphia to propose uniform divorce laws for the whole country agreed upon the following causes as warranting divorce: Adultery, bigamy—at the suit of the innocent party to the first marriage—conviction and sentence for crime, extreme cruelty, wilful desertion for two years, habitual drunkenness and insanity on the part of the husband.

This will not do at all. Adultery and bigamy (which involves it) are adequate causes. Conviction and sentence for crime is no adequate cause. Extreme cruelty?—how much cruelty is extreme? Such a cause once recognized is sure to be badly abused, as is true to-day. Sometimes cruelty is an evidence of adultery. We were asked recently about a case where a man attempted to kill his wife. She escaped, got a divorce and married again. Unless the man was insane or intoxicated at the time, his attempting to kill his wife was strong presumptive proof that he wanted her out of the way that he might have some other woman. We would believe that in such a case the man was guilty of adultery, though before his wife married again she should have some evidence beyond this presumption.

Wilful desertion also presumes adultery, though, in the absence of other evidence, it is not decisive. Sometimes after prolonged absence death may be assumed, as with Enoch Arden's wife.

Why should insanity on the part of the husband be any better ground of divorce for the wife than insanity on the part of the wife, is for the husband? Of course if either party was insane when the marriage took place, such marriage was void.

Ex-Gov. W. J. Northen is President of the Atlanta Business Men's Gospel Union. Now he has led in the formation of the Christian League, whose purpose is to readjust the relations of the whites and the Negroes in the South. Members of both races are eligible. The announcement declares: "The Christian League, as such, shall not be an organization, but its membership shall consist of those who will hold themselves subject to the call of the Business Men's Gospel Union, and who will agree to co-operate with it in its work as outlined in its constitution.

"With this League effected, its members, both white and colored, will constitute themselves a sort of Southern legion of honor, hoping to be more powerful in preserving patriotism and high morality than all laws or law officers elected to enforce them."

We hope great good will come from this movement. Just how the League will proceed, does not yet appear, but Gov. Northen and his coadjutors are wise men, and we hope they will be divinely guided. Any sane effort to bring about right relations between the races

should command the hearty sympathy and support of all our people. And in view of recent events in Atlanta it is fitting that the movement should begin there.

Those willing to co-operate are asked to send their names to Mr. Marion M. Jackson, 215 Equitable Building, Atlanta, Ga.

The papers are having a good deal to say about the case of Dr. Crapsey. Being an Episcopalian minister he had solemnly vowed to hold and advocate the Episcopalian faith, as set forth in their Prayer Book. He decided that some of the fundamental articles in that faith were false. What does he do? One would think that as an honorable man, he would announce his change of faith to his bishop or to his church, and promptly withdraw. But no: according to the "new ethics," there is nothing wrong in a preacher's thus occupying a false position. No; he began to preach his new views and to deny his old faith from his pulpit. Of course he was arraigned and charged with heresy. He posed as a martyr. When convicted, he appealed to the higher ecclesiastical court; and became a sort of newspaper hero gaining a cheap notoriety. Now the higher court has decided against him, and, with a flourish, he "withdraws;" and there are those who seek to make a hero of him.

This is a free country, yes; but we have not yet reached the point where nobody is free but the heretic. People still have a right to withdraw support from one who is tearing down what they are seeking to build up.

A good deal has been said of the cant of the old time preachers. Well, the new theology men have developed a great deal more cant than ever the old time preachers knew. Here is some of the new cant, and it is the cantiest cant of all the cants:

"The religion of the future will not be fettered by traditions but will reach out into the larger things of life. It will not be a rule of duty but an aspiration of soul, for broader realities. The old religion did very well for its day and the fathers should be respectfully remembered, but conditions have so changed that theology needs to be re-stated and readjusted to the new environments. Theology must not fix its eye upon the long past or the distant future; but must adapt itself to present needs, and present thinking, it must keep in living touch with social progress."

That is enough; though we could keep on indefinitely. Many whole books are filled with just that sort of cant. There is not and never was any sense in that sort of talk. Nobody ever did really mean anything by talking that way; though, no doubt, some have thought they thought they meant something. That they really mean nothing is made manifest by their utter inability to state clearly what they do mean. When a man cannot tell what he means, he does not mean anything.

The Congregationalist (Boston) thinks it is the "intellectual density" of the WESTERN RECORDER which prevents our taking up with the "new" views. Then is it the lack of density in the intellect of the Congregationalist that makes it take up with these views? Density is the opposite of gaseous, vapory, and so it is a great thing to have "intellectual density." We do not claim that the Congregationalist meant to compliment us, however.

Editorial Varieties

The editor of the WESTERN RECORDER has agreed to preach in Hattiesburg, Miss. for Dr. Trotter January 22, and to deliver ten lectures the week following before the Ministers' Institute to be held there. His day lectures will be on the Preacher as a man, as a citizen, in the home, in his study and in his pulpit. His night lectures will be on the authority of the Bible, the atonement, election, baptism and the Lord's Supper.

The world's crop of wheat this year is 3,496,000,000 bushels, an increase of 183,600,000 bushels over last year. Russia's crop fell short 88,000,000 bushels of the crop of 1905. But the whole world crop is but little over two bushels for each person in the world.

The Standard, which has always been very friendly to the "Baptist Congress," says of its recent meeting that it "has become as gentle as Mary's little lamb." It says that critics "will discover that with an occasional exception there was nothing which may be legitimately denounced." Then there were some things there which ought to be denounced. The Standard goes on to say of the Congress: "Its need is not now so great and so obvious as it was in the beginning." And its need becomes less, and its needlessness more obvious from year to year. When it began we thought it was needed and we took hold of it heartily. But we were soon convinced that it was not needed and we dropped it. Hardly anybody attends except those on the programme, the reporters, and those who live in the city where the meeting is held.

The Theological Department of Baylor University is to have a professor whose whole time is devoted to evangelism. A capital idea. It is expected that the enrollment of theological students at Baylor this session will reach 250.

The Standard reports some of the speakers at the "Baptist Congress" saying that our educational institutions should be under the real control but not under the formal control of the denomination. But how can it be real if it be not formal? Or if it be real, how can it be kept so, unless it be formal? There is no reality of denominational control if the schools have it in their power to sunder that control at will.

There is talk of union between the Baptists and the Disciples, and there is some coquetting going on in regard to it. The way to union is plain. The Disciples many years ago split off from us on certain doctrines. Now, if they have veered round to the Baptist position, as is claimed, let them simply come back to us and become Baptists—that is all.

The annual meeting of the State Secretaries will be held in Montgomery, Ala., December 12.

The Postum business began in 1895 in a little barn in Battle Creek, Mich. Now the buildings cover ten acres. This growth is wonderful, indicating that the people were ready to take the product, and also showing what advertising will do. When a man has something to sell he should let possible purchasers know about it. Mr. Post has advertised extensively, and he has his reward. One large building is devoted to the advertising department and the expense of advertising is \$1,000,000 a year. Mr. Post has issued a neat, illustrated booklet telling all about the Postum business.

The Gipsy Smith meetings in Tremont Temple, Boston, have been greatly blessed. Over three hundred men went forward for prayer at one meeting. One night at a meeting for men only, the Temple was full, the overflow was too great for Lorimer Hall and over 1,000 men were turned away. Surely Boston is getting religion.

Mr. Carnegie has given \$1,000,000, the income of which is to be used for international peace. Congressman Richard Bartholdt is to head the movement.

When Moody and Sankey were holding meetings in London over twenty years ago, they drove into the country to visit a gipsy camp. Mr. Sankey stood up in the carriage and sang to the gipsies. A gipsy boy climbed on the wheel and asked Mr. Sankey to sing again. He did so, and putting his hand on the boy's head said: "May God make a preacher of this boy." That boy is Gipsy Smith, the world famous evangelist, lately holding meetings in New York. He went over to Brooklyn to visit Mr. Sankey, now blind, and they had a precious time together.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) —Pastor Eaton: Blessed are the peacemakers. Bro. J. J. Taylor: Regeneration. Mrs. Mary A. Collins, the last of the members, when in 1849 the First and Second churches united, died Sunday 2:30 p. m. Funeral Tuesday.

Broadway—Pastor Jones: Bread of life; Consecrated individuality.

Chestnut St.—Pastor Weaver: Lessons from Gethsemane; Two evils by God's people. The union Baptist Thanksgiving meeting Thursday morning was well attended. Bro. Hamlett preached the sermon from Eph. v. 18-20. He had close attention and preached most acceptably.

East—Pastor Wilson: Lives that bless Christ at the door. Two by letter, one baptized.

McFerran Memorial—Pastor Hamlett: Lord's Supper; Agnosticism. One for baptism.

Twenty-second and Walnut—Pastor Hunt: Seventh Commandment; Miraculous draft of fishes. Three by letter. Held Thanksgiving meeting Thursday morning.

Clifton—Pastor Foster: Be ye perfect; Day of salvation. One by letter. New mission opened on Hamilton avenue.

Calvary—Bro. J. W. Gilton: Drifting; Hard hearts. Seven for baptism, seven by letter, two restored, four baptized.

Franklin St.—Bro. M. O. Patterson: Travail for souls; Power and wisdom of Christ. Three for baptism, one by letter. Meeting continues.

Highland—Pastor Dawes: Faithful Christ; Ruling heart.

Immanuel—Pastor Watts: Kingdom like leaven; Things belonging to peace.

Parkland—Bro. J. J. Porter: God's love; God's invitation. One for baptism, two by letter. Bro. Porter preaches twice daily this week.

Third Ave.—Pastor Ransom: Debt of love; Strong drink. One for baptism.

Twenty-sixth and Market—Pastor Reed: Redemption; Acknowledging God. Eighteenth St.—Pastor Bolton: Prodigal son.

German—Pastor Janzen: The proper foundation of faith; Christ our Lord and Master.

Hazelwood—Pastor Althoff: Malchus; The soul's exchange.

Highland Park—Pastor Arvin: Unpossessed land; Watch.

Oakdale—Pastor Mohler: Mighty prayer and answer. Two baptized.

Ormsby Ave.—Pastor Williams: Love; Judgment for disobedience. One by letter, one baptized.

City Limits—Pastor Stone: Responsibility.

Plum Creek—Pastor Early: Spiritual power; Face to face.

Harrod's Creek—Pastor Hill: Righteousness.

Culbertson Ave. (New Albany)—Bro. Burdick: Love of Christ. Pastor Clutton: Closed door. One baptized.

36th and Grand—Pastor Toomer: Christian duty; Fear God. One for baptism.

Hop Mission—Pastor Bruce reports fine Thanksgiving service and a good week.

Secretary Summers of West Virginia was present at the Pastors' Conference and made pleasant remarks.

SEMINARY NOTES.

A. H. MAHAFFEY.

The Convention for Theological Schools of this country convenes in December, from the 6th to 9th, at Dayton, Ohio. Dr. Mullins, one of the speakers, and the delegation of the Southern Baptist Theological Seminary will leave Thursday morning.

The number of students who went to the Mammoth Cave on Thanksgiving report a fine and very profitable trip.

A large number of the students were royally entertained last Friday evening by East church people. Are sure that all who attended feel that everything was done in time and in order, characteristic with these people.

We are sure that every one who dined in New York Hall on Thanksgiving has nothing to regret. The bounties and toasts were greatly enjoyed. Bro. A. J. Chapman of Alabama, chairman of the hall, was at home and did his duty well. Glenview and Eight Mile churches joined in a Thanksgiving service. S. E.

FOR THE NURSERY—FOR THE TABLE.

Whether as an ideal food for infants or for general household use, Borden's Eagle Brand Condensed Milk has no equal of no other food product can be truthfully said.

Reed preached the sermon; G. S. Jenkins conducted Thanksgiving services for Bro. Luther Malcomb's church. Good day.

Last Saturday was mission day. Bro. A. J. Summers, of West Virginia, addressed the Society on the subject, "State Missions of West Virginia." Dr. J. J. Taylor, of Georgetown, Ky., delivered an address; subject, "The Spirit and Message of Christ."

During the month of November number of sermons preached by the faculty and students 249; addresses delivered 45; conversions 47; baptisms 40; received by letter 41; religious books sold 14; religious tracts distributed 1,350. Sure this is a good report.

The following brethren supplied Sunday: W. P. Carter, Huron; T. W. Green, Otter Creek, Ind.; T. C. Eton, Walton, Ky.; J. P. Stewart, Campbellsburg, Ky.; L. T. Grumbler, 19th and Duncan; Tiffany, Owensburg; W. E. Grinnell, New Harmony and Crothenville, Ind.; B. V. Bolton, Beechland; J. T. Early, Waterford, called as pastor one-half time; E. E. Burdick, Culbertson Ave., New Albany; D. H. Howerton, Bowling Green Second church.

M. O. Patterson is assisting Bro. Harrington in a meeting this week at Franklin Street church.

THE STATE.

Pastor H. C. McGill, after a successful pastorate at Howell, has resigned to accept care of Providence church. It is with much regret that the church and community give him up. They offered to increase his salary if he would reconsider. He loves the good people of Howell and leaves because he thinks he can be more useful in the new field. We congratulate Providence on securing Brother McGill. He is a man without guile, a faithful and successful pastor, and his wife is a benediction to any church and community.

Bro. A. J. Wilson writes: "The saints at Rochester are rejoicing over the fact that Bro. J. J. Porter of Joplin, Mo., who is now conducting a meeting in your city, will begin a revival at the Baptist church at this place December 9th. Join with us in prayer for a glorious meeting."

Pastor E. B. English writes: "We commenced a meeting at Hardiasburg on Sunday, November 4. Bro. T. N. Compton was with us and did the preaching to the delight of every one who heard him. The meeting continued ten days and was well attended. Twenty or more confessed Christ publicly; ten united with the church, six by baptism and four by letter; others will join, but a large per cent of those who made professions belong to the other Sunday schools in town and will join other churches. We have recently repaired our church house and put in a new vocalion and the members say the church is in better condition than it has been for years."

Pastor C. W. Bowles writes from Upton: "Just closed a glorious meeting of fifteen days at Magnolia, Larue county, Ky. Had the valuable assistance of Bro. R. C. Kimble four days. The writer continued the preaching to the close, resulting in 22 additions to the church, 17 for baptism, five under watch-care and by letter. The young people are well organized for prayer and song service, which will be continued weekly. This is one of the choice churches of the land. To God be all the glory."

Pastor J. L. Owens writes from Liberty: "Have just closed the greatest meeting ever held in this town by the Baptists. Evangelist E. W. Coakley had the meeting in charge. The meeting continued for eighteen days. There were five additions by letter and five by baptism. The interest in the services was great from start to finish. Brother Coakley made a profound impression upon all the people, because of his Christ-like deportment—while among us. His preaching was accompanied by the power of the Holy Spirit. The entire population of the town, young and old, Baptist and otherwise, are clamoring for his return at an early date. This is his second visit to us within a year. We all love him. We raised \$35 for State Missions and this, I think, does very well for a struggling little band of about forty."

OTHER STATES.

Pastor B. A. Copass writes: "Please change the address of my paper from Waxahachie, Texas, to San Marcos, Tex. I go next week to become pastor there."

Pastor W. F. Hall, Benson, N. C., has accepted a call to the Edgemont church, Durham, N. C., and Pastor E. F. Harris, of Edgemont church accepts a call to Hamlet, N. C.

The Florida Baptist Convention meets next month in Lake City. The Rev. C.

A. Owens began his work as pastor there December 1st. He is one of our brightest and best young men, and we heartily commend him to the Florida Baptists.

Pastor O. R. Waggener, of Edgewood, Ga., has resigned to accept unanimous call to become pastor of Athens church, Tennessee.

Pastor W. F. Powell, Morganton, N. C., has accepted a call to the Calvary church, Roanoke, Va.

We commend to all our friends the Rev. A. J. Howard, whose services have been secured to travel for the WESTERN RECORDER. He is well known, particularly in Georgia, Alabama and Texas, and he is most highly esteemed wherever he is known.

The Hon. Willoughby R. Dobbs, the oldest son of Dr. C. E. W. Dobbs, of Marietta, Ga., has been elected to the New York Legislature from the 32d district of New York City. His majority was 2,800 in a vote of 17,000.

The trouble between Dr. Forbes and Mr. Stetson in connection with Stetson University has been settled. The charges against Dr. Forbes have been withdrawn and his suits for damages have also been withdrawn. This is gratifying all around.

At the Georgia Baptist Convention Dr. Lausing Burrows said to the editor of the WESTERN RECORDER "Eaton, I will never oppose you because self-preservation is the first law of nature." It is a remarkable tribute to our editor, to say that whoever opposes him goes down.

Mrs. Robert H. Tolle, wife of the Rev. Robert H. Tolle, died at 6 p. m. in Cynthia on the 27th ult. We tender our condolence to our bereaved brother. In the school of sorrow and affliction we learn to minister comfort to the sorrowing and the afflicted. God is girding our brother for higher and nobler service.

The closing exercises of the Georgia Baptist Convention had one feature of special interest. A handsome gold watch was presented to Dr. J. H. Kilpatrick, who was present for the 50th time. It was an honor well bestowed and gratefully received. We have not any better men than J. H. Kilpatrick.

We are very glad to learn that Pastor T. B. Hill will accept the call to the pastorate of the Mt. Sterling church. Bro. Hill is a native of North Carolina, a graduate of Wake Forest College, but is well known in this State. We congratulate the church on having secured the services of one of our very best men in the ministry, and we assure him he will find Mt. Sterling one of the best churches in the land.

The conservative methods employed by the G. & C. Merriam Company in the publication of the Webster's International Dictionary are worthy of comment. Not every little slang word or phrase is put into the book regardless of its scholastic or linguistic qualities. It is this conservatism backed by the scholarship of the editor-in-chief, William T. Harris, Ph. D., LL. D., late United States Commissioner of Education, and hundreds of others of the greatest educators of this and other nations which has made the International the standard in the United States Supreme Court and all the State Supreme Courts, also the standard of the Government Printing Office, and the basis of nearly all the schoolbooks in the country. It is endorsed by every State School Superintendent, universally recommended by College Presidents and Educators, and adhered to as standard by over 99 per cent of the newspapers. Should you not own such a book? Get the best.

The religious papers generally speak very kindly and very highly of Dr. A. E. Dickinson, of whose death we spoke last week. His whole life was spent in Virginia, though he was one of the most widely known men in the denomination, and his influence reached all over this and into other lands. He was more popular in the North than probably any other Southern Baptist preacher, except Dr. Broadus. This popularity enabled him to raise a great deal of money for Richmond College at the time of its great need. He was pastor, Sunday school secretary and editor, and was successful in all three, but he is known and

CANCER CURED BY ANOINTING WITH OIL.

Cancer, a compound of essential Oils, has been discovered which readily cures all forms of cancer and tumor. It is safe and sure and may be used at home without pain or disfigurement. Readers should write for free book to the originators, Dr. L. T. Leach, Drawer 88, Indianapolis, Ind.

will be remembered as editor. Had he lived a few days longer he would have been 76 years old. The funeral was from the chapel of Richmond College, and was conducted by his pastor, the Rev. Ryland Knight, Dr. R. H. Pitt making the principal address.

Dr. Dickinson's death will not affect the management of the Religious Herald. Dr. Pitt is President of the company and editor-in-chief. Dr. J. W. Mitchell is secretary and associate editor, and Dr. S. C. Mitchell and Prof. J. C. Metcalf being associate editor and contributor respectively. The Herald has brilliant names on its list of editors throughout its long history, and we hope its future will be more glorious than its past.

DR. WEAVER'S BOOK—IMPORTANT VIEWS.

I take pleasure in calling attention to this book. I feel I will be doing a good service for the old-fashioned truth and doctrines of the Bible by calling the attention of our young ministers to the book, and inducing them to get it, and study it. Most of the readers of the RECORDER are familiar with the terseness and clearness of Dr. Weaver's writings. His spirituality and loyalty to the truth is characteristic of his book. The most of his articles are short, but they contain the gist of the Bible teaching upon the subjects of which they treat. Some may wish that the treatment of some of the subjects was more extensive, but they will be helpful to the Bible student in a farther study. His article on the "divine healing and anointing" may provoke controversy, but it cannot be set aside flippantly. With the Bible in hand it must command our sympathy, if not our entire acceptance. The burden of proof to the contrary is certainly upon the side of the objector. A book may be greatly helpful though it may not meet with our approval in every particular. I think, however, the reader will find but little to disagree with in this book. Certainly is this true in the fundamental truths of which it treats. I was most agreeably surprised in the articles by Bro. Theodore Harris, the banker. I know him to be a sensible man, but I was not prepared for such vigorous thinking upon religious subjects, and such a clear and attractive way of presenting them by a busy business man. His articles on "Trusts" and "Immortality, or if a man die shall he live again" are worthy of any man's reading. I certainly can commend the book and wish for it an extensive sale.

W. H. FELIX.

DEAR RECORDER:

Will you kindly let me urge all of your readers to join us in a special prayer for the salvation of the many thousands in this great and wicked city of Memphis!

At the earnest solicitation of all the Baptist pastors and churches in the city I came and led them in a campaign in which hundreds were saved. The meeting grew to such proportions that we had to have a larger meeting place and the other churches of the city joined in with the Baptists in asking me to lead in a general soul-winning campaign of all the pastors and churches in the whole city.

The Lord is certainly doing great things for us. About 600 clear-cut conversions already. We do not have any card signing, but require every convert to bow down, confess his sins to God, asking for pardon through the cleansing blood of Christ, and then each one is required to stand up publicly before the congregation and with his own tongue make a confession of his faith in Christ and the surrender of his life to him.

Among the hundreds of converts a large per cent of them are leading business men. In the last 48 hours out of 76 conversions over half of them have been grown men. We had 150 conversions last Sunday in the one day and the whole city is stirred as two pastors and people say they have never known before.

I am sure the thousands of your kind readers who are praying so earnestly for the Lord's blessing upon my work will rejoice to know that October was the greatest month of all my life. More than 1,000 precious souls were saved in two meetings during the month—one at Trenton, Tenn., and the other at Grenada, Miss. The great auditorium of the Gibson County Court House at Trenton, Tenn., one of the finest in all the South—was filled to overflowing, although it rained almost continuously nine days in succession. The meeting ran through the County Fair. Hundreds of people coming to town to go to the fair followed the crowds and came to the meeting instead. Hundreds were saved who came from miles around. A theatrical troupe came into town to play each night during the fair and the first night, having no patronage, closed their doors and left town at once saying that they

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had never before seen the time when everybody was at church and nobody at the theatre.

I pray daily for all the readers of the WESTERN RECORDER and its faithful editor, that the Lord may bless and make each to be an increasing blessing.

Please let me urge again that every reader join us in most earnest prayer for the salvation of thousands in Memphis.

GEO. C. CATES.

The First Baptist church of Norfolk, Va., has sold its property on the corner of Freemason and Granby streets for \$76,000, and has bought a desirable lot in upper Ghent, a new and popular residence section of the city, where a splendid stone meeting house will be built. The work will be begun in the spring, when the workmen now engaged on exposition buildings are available. We congratulate Dr. Blackwell and the First church.

Rev. A. C. Davidson, D. D., says of Frost's "Moral Dignity of Baptism": "I have just this minute laid aside the last chapter of the book. It has thrilled me through and through. I laid it aside and in heart sang, 'All Hail the Power,' to 'Diadem,' with a zest and sweetness that was ravishing. I am lifted up by it in an inexpressible way, somehow. You have held so loftily to the 'form'—made such a plea for immersion—and yet you haven't entered the battlefield of the other days for a moment. You have done a work for us, as a people, that will widen and tell vastly for the great ordinance long after we are in heaven. It means a new day to preaching on baptism. Baptism as a revival theme; as a theme for consoling the afflicted; as an act of devout worship; all this you have set out in such a devout way as to make baptism a new thing for us."

The stability of intelligent investment in mining properties is well illustrated by the wonderful development in Cobalt, Canada, where native silver is found in such enormous quantities and in such pure state as to stagger men of large geological experience. It is estimated that out of the 10 producing mines now in the Cobalt region, there will be taken out in the next year over one hundred millions of dollars. The Premier Cobalt Mining Company owns 40 acres of most valuable territory in the Cobalt region, inspected and passed by the Ontario Government. Surface prospects show native silver and shaft sunk 120 feet is all in ore. Steam hoisting plant and buildings are all erected and in operation. Harry A. Lee, M.E., formerly Commissioner of Mines of the State of Colorado, is Consulting Engineer.

VICE-PRESIDENT TEDFORD.

The current issue of The Commercial Union contains the following notice of one of the best known advertising men in the country. Mr. Tedford has been an excellent friend of the WESTERN RECORDER, favoring this publication whenever possible, for, as stated, "Mr. Tedford's specialty is in using only mediums of known worth."

James A. Tedford, lately of the Morse International Agency, 19 West 34th street, New York City, has been elected vice-president of the Geo. B. Van Cleave Company, 32 Union Square, same city. There is hardly a better known advertising man than "Jim" and the "boys" predict that with a running mate like George B. Van Cleave the Agency is bound to prosper. Mr. Tedford's specialty is in the mail order line using only mediums of known worth and the Sunday editions of the largest papers. The Van Cleave Agency is one of the greatest advocates of newspapers, although quite some large magazine copy is placed by them.

Family Circle

Stories for the Young and Old

JOHNNY'S PA.

JAMES WHITCOMB RILEY.
 My pa—he always went to school,
 He says, an' studied hard.
 W'y when he's just as big as me
 He knew things by the yard!
 Arithmetic? He knew it all,
 From dividend to sum;
 But when he tells me how it was,
 My grandma, she says "Hum!"

My pa—he always got the prize
 For never bein' late:
 An' when they studied joggerfy,
 He knew 'bout every State,
 He says he knew the rivers, an'
 Knew all their outs and ins,
 But when he tells me all o' that,
 My grandma, she just grins.

My pa—he never missed a day
 A goin' to the school,
 An' never played no hookey, nor
 Forgot the teacher's rule;
 An' ev'ry class he's ever in,
 The rest he always led.
 My grandma, when pa talks that way,
 Just laughs, an' shakes her head.

My grandma says 'at boys is boys,
 The same as pa's is pa's,
 An' when I ast her what she means,
 She says it is "because."
 She says 'at little boys is best
 When they grow up to men,
 Because they know how good they was,
 And tell their children then!

DAVID AND HIS GIANT.

BY AMY LE FEUVRE.

David stood just four feet in his Sunday boots. His giant stood six feet four inches in his stockings.

David, though small, held his head up straight between his shoulders. He had the whitest face, and the brightest eyes, and the curliest hair in all Llarbanyr. He had his grave moments, and when he was grave he was desperately so; but, as a rule, his face was just like a little sun. It shone upon everyone, and made most people shine, too. His giant was a broad, burly collier, with a grimy face; his head was generally sunk between his shoulders, his eyes had a scowl in them, his nose was red, and his whole appearance fierce and terrifying.

The first time these two met was on a hot Saturday afternoon.

Tim goldsby was a fresh importation in Llarbanyr. He was a Yorkshireman, and had, somehow or other, drifted down to Wales, where he had taken up again the old trade of his youth.

The small, undersized Welshmen looked upon him with astonishment and awe, and at first with some suspicion; but when they found that Tim Goldsby was generous with his "treats" and jokes, thorough good company over his glass or two of beer at "The White Plumes," and full of sporting devices for passing away an evening, they one and all fell under his sway. On this Saturday afternoon, David had been sent to "The White Plumes" by his mother for "father's beer." As he came in sight of it, a small knot of men in a circle made him quicken his steps. Anything like a crowd betokened some excitement, and David's eyes glistened in delightful anticipation. But when he squeezed his small body through the circle, the light died out of his eyes.

It was a dog fight, and not a fair one. Tim owned a dog that had some of his master's characteristics. He was a mixture of bull and mastiff, and of a very surly disposition. His antagonist was a small mongrel terrier—a terrier that, when a puppy, David had rescued once from being drowned by his irate owner, whose woollen cardigan had suffered much from the puppy's teeth. It had changed owners after that, and now belonged to the village baker. The poor little creature had more spirit than strength; it was already fearfully bitten and mauled, but was still game, and not a man amongst the bystanders would interfere, though they knew that it was fighting vainly for its life. One dissentient voice was heard, and then Tim's loud laugh:

"Why, man 'live d'ye think I'd dare to stop my Blazers when his blood is up!"

There was one that dared. Like a flash of lightning little David dashed into the midst of the combat. How he did it no one knew; it was nothing short of a miracle. The by-standers had a vision of some small boots kicking here and there, and the next instant he was

flying out of the ring with the bleeding terrier in his arms. He never looked round, but tore home as fast as his legs could carry him; and his mother, who was one of the most thrifty and skilful housewives, bandaged and bathed the poor dog's wounds so successfully, that before many days passed, he was able to limp back to his master, and take up life again.

This exploit of David's made a great deal of talk in the village, and one day, when he was coming home from school, Tim Goldsby met him in the road, and stopped him.

"Look 'ere, young 'un, don't 'ee set yerself agen me and Blazers! What do 'ee mean by spoilin' sport t'other day?"

David looked up fearlessly into the giant's scowling face.

"It wasn't fair sport. I'd do it to-morrow, if Blazers was fighting a tiny dog again a quarter his size."

"You'd best be quiet, for Blazers could soon finish you, and 'tis a wonder he didn't give 'ee a ugly nip!"

"I'm not afraid of Blazers!"

The tiny boy threw his head up with a defiant toss as he spoke.

Tim looked down upon him with a curious smile.

"But you wouldn't like to tackle Blazers' meeaster?"

"I'm not afraid of you!"

"Them's fine words! Who be 'ee afraid off?"

The boy looked up into the blue sky.

"Only God," he said slowly and reflectively.

Tim stared at him, and then David's small face relaxed from his somewhat aggressive defiance, and from his lips flashed out one of his sunniest smiles.

"Yes; I'm not a bit afraid of you," he went on; "I never could be, for I belong to God—my mother tells me so—and God wouldn't let you or Blazers hurt me!"

Tim Goldsby wheeled right round in the road and walked away, whilst David, utterly unconscious of his victory, ran home, whistling cheerily.

After this encounter, David and his giant always eyed each other in a curious fashion when they met. Tim could not meet David's frank gaze. He would appear not to notice him until he had passed by; then his eyes would follow and rest on his small figure with stolid interest. David would look the big man up and down from head to foot, as if criticising his strength of build and muscle; and then he would smile at him, but never a word did he speak.

Tim was making himself remarkable in the small village of Llarbanyr.

It had never been a very sober, well-conducted place, but Tim was gradually bringing upon himself the anathemas of all the wives and mothers in it. He had a born love for fighting. His one regret was that he was too big to be pitted against any of these small colliers, but he solaced himself by pitting one of them against another. Either a cock fight, a dog fight, or a boxing fight was the programme every night of the week, and "The White Plumes" was crowded as soon as working hours were over. Then Tim was a great drinker, and drink was on the increase, the landlord's pockets were getting heavier and heavier, and the women's homes were getting barer and poorer in proportion.

David's father, John Evans by name, was a kind husband till Tim got hold of him. He was a good-hearted, weak man by nature, but had always loved his home and children. Now he followed Tim's lead blindly—he drank, he betted on the fights, and was never happy unless he was spending his money at "The White Plumes." His wife besought him, with tears, to keep away from Tim.

"He be too strong for 'ee, John! He be leadin' of 'ee to the devil. If 'ee can't wi'stand his temptin' of 'ee, do 'ee keep away from him!"

But John could not keep away. His money was going, his respectability was following, and he, like a moth round a candle, flattered on, bent on his own destruction. The mother tried to hide the father's weakness from his child; but when food and coals were scarce, and the home began to show signs of dire poverty; when one by one all Mrs. Evan's cherished ornaments, and the very chairs and tables, began to disappear, then indeed it was hopeless to keep the cause of it from David. He came in one Saturday afternoon, and found his mother sobbing bitterly. A big bruise on her forehead showed where her husband had struck her.

"Oh, David, it be all that hulking giant. He be doin' the devil's work. Your father were a goin' to sit home wi' me, he were sober and ashamed, and he just put into my hand his wages."

"There's lass, take it afore I can spend it. I must end this some day. The parson says truly Tim Goldsby be my ruin! And I were hurryin' up for my bonnet to go round to the butcher's for a bit of meat, when who comes blockin' up the door and hidin' the blessed sunlight, but

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that great hulking 'Evans,' he says, 'we're a-waitin' for 'ee. Don't 'ee mind yer name were drawn last eve for a round wi' Samuel Pollard! 'Eee be never goin' to show the white feather! And yer father, he jumped up as if he had been shot, and got scarlet like in his cheeks. 'It clean got off my mind,' sez he. 'I'll be with 'ee in a jiffy.' 'Then e'e'll go, my man, with empty pockets,' I sez, and I b'lieve he would have done it, but big Tim gives a sneer-in' laugh. 'The missus be master here,' he sez, and then I left the room, but yer father were arter me like a streak of lightning, and when I held his money tight, he knocked me down, David, he did, sure enough! And I feel when it come to that, 'twas no good hopin' any more! I let him go, and every bit of his wage did he take with him! I don't know what we'll come to! 'Tis the whole village goin' down to ruin, and Tim he be defyin' church and chapel, and curvin' on the devil's work, and no one darsn't stop him!"

"But, mother, Tim can't defy God!"

"He be doin' of it, my son! He be too strong for any of us to tackle of him, and he knows it, and he have dragged off your poor father to fight Sam Pollard!"

"Father shan't fight Sam Pollard."

David was off down the street with much the same expression of face as when he had dashed into the middle of the dog-fight.

The sight of his weeping mother, her bruised face, the knowledge that his father was going to fight the most drunken bully in the village next to Tim, filled his small heart with passionate protest.

When he arrived at "The White Plumes" his face was white and set. There was no little group outside, but in a long, low back room the majority of the male population of Llarbanyr were assembled.

The atmosphere was thick with smoke and beer. A space was cleared in the centre, and the contest was about to begin. Tim Goldsby, towering head and shoulders over the rest, was master of the ceremonies.

Through the midst of the crowd of men rushed David, and suddenly his clear treble voice piped out:

"Tim Goldsby, my father is not going to fight Sam Pollard; he's coming home with me!"

A sudden silence followed this intrepid announcement, and then David and his giant met face to face. The boy looked such an atom before the burly Yorkshireman that it tickled the humour of the room.

"Go it, young shaver!" murmured one of the bystanders.

Tim looked down upon the child with grim amusement.

(Continued next week.)

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EXCEPT

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LESSON LEAFLETS	(The above prices are all for clubs of five or more.)
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There is no reason—surely no good reason—why any man or woman should continue to suffer with piles when a reputable company of druggists have placed in every high-grade pharmacy a positive and unailing cure for this dread disease at a price within the reach of the poorest. They have done more. They offer to relieve the sufferer temporarily and start him well on the way to recovery, by giving to any piles patient who sends his name and address, a free trial package of the wonderful Pyramid Pile Cure in a plain sealed wrapper. There are enough of



Where Most Piles Sufferers End. Act Before Too Late.

the curative elements in this trial package to greatly reduce the swelling of the affected part, to heal much of the soreness and ulceration. After the sample is gone your druggist will supply you with a box of the Pyramids for 50 cents.

Read Mrs. Bond's letter, which tells how she suffered and was relieved, if not positively cured, after using one 50 cent box.

"I have tried your pile cure and find them all you recommend them. I am very thankful to you for ever putting them within my reach, for I have had one box and I have not used all of them yet, and I feel like a new woman to-day, and I tell everybody about them. When I started them I could not walk across the floor, but now I can do my work all right. My work was a burden to me before I started them, but I can tell you that I can work much better now. You can rely on me. I will tell everybody about Pyramid Pile Cure. Yours sincerely, Mrs. J. Bond, Toronto, Canada, 33 Pears Ave."

There is positively no risk or danger with the Pyramid Pile Cure, for there is nothing but curatives in the preparation. They are suppositories which placed in the affected part, act as a soothing ointment working upon the infected and ulcerous tissues, giving them new life and stimulating a stronger circulation of the blood.

By the use of the Pyramid Pile Cure the patient is cured at home without losing a day's work, no matter what his occupation. The cure may be accomplished in absolute privacy. We use no names for advertising purposes without the voluntary consent of the patient.

The Pyramid Pile Cure is quick, permanent and painless. Do not delay, but send your name and address to-day, and we will furnish you at once with the free trial package. Pyramid Drug Co., 73 Pyramid Bldg., Marshall, Mich.

The 50 cent size packages are for sale at all druggists.

The energy that wins is the energy that keeps at it.

MIXED MEETINGS OF BAPTISTS AND OTHERS.

An important question for Baptists to consider at this time is whether or not they can consistently invite Pedobaptist and Campbellite preachers into their pulpits.

According to the general tendency of what some are pleased to call liberalism, some Baptists are disposed to engage in mixed meetings in which preachers of various denominations mutually preach, to exchange pulpits with all or many of these preachers or to engage in what they call "simultaneous revivals," in which, if there is not a general mixing all through the meeting, there is once a day one "union" service which is conducted on the same principle that obtains in "union meetings." Just before his ascension our Lord said: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world. (Matt. 28:19, 20.) "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) American Revised Version.

By reading the context in each of the above places it will be seen that these words were spoken to the eleven disciples, and herein Jesus gave them what is called "the commission."

Now in what capacity was this commission given to them?

1. Were they addressed simply as disciples? If so, every disciple is commissioned to "preach," "make disciples," "baptize" and indoctrinate "all the nations"—"the whole creation"—to the extent of his or her ability. To so understand the language would be to deny that there is any "gospel ministry," as a distinct class. It would be to regard all disciples as ministers equally and in the same sense. Men, women and children, who are disciples, would all be equally regarded as empowered and obliged to do all the things commanded.

2. If it was given to them as apostles, then only the apostles were authorized to do the things commanded, and since the death of the last of them—they having no successors in office—no one is now commanded or authorized to carry out any part of this commission.

3. If the commission was given to them as preachers, only preachers are charged with the duties enjoined. Other Christians, so far as these commands are concerned, may be perfectly easy as to the evangelizing of the world.

But if this commission was given to them as "a church," as "the nucleus of the church" or "to the church through them," then his church, each member in his sphere, was authorized and commanded to do all the things specified, each doing the part to which he was called and for which he was fitted, the church as a body directing the whole work. It is beyond doubt that Christ and the apostles laid these duties upon the churches.

But not only was his church, in this view of the matter, commanded to do these things, but no other man or set of men was hereby commanded or authorized to do them or any of them, until another church had been organized like this one.

The fact that Christ commanded one kind of an organization to do certain things can never furnish

authority for a different, and especially an opposing kind of a body, to do the same things; much less quite different things and things which when done would prevent the doing of these, nor to empower its ministers or agents to do them.

Should any one think I am alone in this view let him read a statement from Bishop Doggett of the Methodist Episcopal Church South, as follows: "Unless the professed followers of Christ organize on the apostolic model they are not a church of Christ, although there may be members of the body of Christ or Christians among them. . . .

"Ministers and members professing the religion of Christ may congregate together for the purpose of worship and may organize; yet they will not be a church of Christ unless they organize upon the apostolic model.

" . . . We do not suppose that any unprejudiced mind would call a body of men and women a true church—so particularly described by the inspired writers as a true church has been—unless it comes up fairly and fully in every minute particular to a description proceeding from the wisdom that could not err in the description in any remote or conceivable degree." (Old Landmarkism, pp. 27, 28.)

I could not put the matter stronger than this. And it is very evident that churches formed on "the apostolic model" were not expected to ask anybody not so formed nor their ministers, to take part with them in carrying out the commission.

It is preposterous to suppose that Christ ever contemplated that His churches should look, in whole or in part, to others to do any part thereof. He said, "Go ye," not "get others to go," nor "wait about holding a meeting till others are ready to help—or hinder—you, or hold a meeting simultaneously with you," and least of all, "get others to come into your pulpits and preach the gospel—or something else—to you and your children." There is no "denominational comity" in the commission.

I may have more to say on this subject later. R. T. BRUNER, Owensboro, Ky.

Prof. George Frederick Wright of Oberlin University, in an address at the recent meeting of the American Bible League in Chicago, among other things, spoke as follows:

"A strange and dangerous delusion is now gaining currency among the Protestant churches of Christendom. It is confidently asserted by many in high places of authority that we may maintain our faith in Christianity while losing confidence in the literary documents in which the underlying facts of Christianity are embodied. In the same breath men are urged to believe in Christ while disbelieving almost everything which he is reported to have said or which is said about him in the Bible. Such a condition of things would seem to be incredible were it not that the world is too familiar with the subtle influence of pantheistic philosophy in perverting the vision of highly educated men. Agrippa's challenge to Paul was not altogether idle. Much learning does indeed often make men mad. It would seem impossible to dispute the proposition that Christianity is an historical religion. It is the religion of the Bible. Its underlying facts are all contained in a

Colds on the Chest

Ask your doctor the medical name for a cold on the chest. He will say, "Bronchitis." Ask him if it is ever serious. Lastly, ask him if he prescribes Ayer's Cherry Pectoral for this disease. Keep in close touch with your family physician, and follow his advice carefully. We have no secret. We publish the formulas of all our preparations. J. C. Ayer Co., Lowell, Mass.

SAM JONES'

LIFE AND SAYINGS

BY HIS WIFE

AGENTS WANTED AGENTS ARE COINING MONEY. SEND 50c FOR CANVASSING OUTFIT AND CONTRACT FOR TERRITORY. BIG BOOK, 7x10, PRICE \$2.50 AND \$3.50. CIRCULARS FREE. L. J. NICHOLS & CO., ATLANTA, GA.



Advance Sale

—OF—

Holiday Handkerchiefs for Men

We are offering a series of splendid values in Men's Linen Handkerchiefs; bought prior to the advance in linens; they are right in quality and are offered now at about the present cost to import.

Men's Pure Linen Handkerchiefs; full size; hemstitched; 12½ value—

Special, each, 10c; \$1.10 per dozen.

Men's 1,400 Linen Handkerchiefs: ¼ and ½-inch hemstitched; full size; 17c value—

Special Price, each, 12½c; \$1.35 per dozen.

Men's 1,500 Linen Handkerchiefs: ¼ and ½-inch hemstitched; nice, sheer quality; 20c value—

Special Price, each, 15c; \$1.65 per dozen.

Men's 1,700 Linen Handkerchiefs: ¼ and ½-inch hemstitched; fine, sheer quality; soft finish; 25c value—

Special Price, each, 19c; \$2.00 per dozen.

Men's 2,100 Linen Handkerchiefs: ¼, ¼, ½ and 1-inch hems; sheer quality; hemstitched; actual value 35c—

Special Price, each, 25c; \$2.75 per dozen.

Men's Initial Handkerchiefs; pure linen, unlaundered; hand embroidered and hemstitched—

Price, per half dozen, 75c.

Men's Pure Linen Handkerchiefs; sheer quality; ¼ and ½-inch hems; put up half dozen in a box; hand embroidered and hemstitched—

Special Price, each, 25c, 35c, 50c and 75c.

Per half dozen, \$1.40, \$2.00, \$2.75 and \$4.00.

Showing Ladies' and Men's Umbrellas for the Holidays

Our holiday line is complete with all the new ideas in handles of every description; in wood, gun metal, silver, horn, ivory, etc.; mounted on the best grade of silk— Prices \$1.00 to \$15.00.

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book. This book is largely history. The Christ whom we adore is not a product of the imagination of the twentieth century, but a person who lived in Palestine nineteen hundred years ago, and the record of whose life was all written in the first century of our era. There are not in existence ten authentic sentences recording the life and words of Jesus Christ which were not put on record by his contemporaries and incorporated in the New Testament. The only portrait which we have of our Divine Redeemer was painted by those who had seen his form and heard his voice, and whose hands had handled "the word of life." That which they had seen and heard and have declared unto us that we may have on record by his contemporaries and incorporated in the New Testament. For us to permit

ECCLESIA AND ASSEMBLY.

DEAR DR. EATON:

I send you two more translations of Heb. 12:22-23. The first is from "The New Testament In Current English," by Ferrar Fenton of London, England. In the "Preface" the author says: "The translator believes he can claim for his version of the Scriptures, both of the Old and New Testaments,

WANT COLUMN

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

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

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

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

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

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

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

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

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

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

WANTED—Four men to travel in each State, distribute samples and advertise our goods. Salary \$21 per week and expenses, guaranteed. Expenses advanced. Experience unnecessary. Address, with stamp, stating age and occupation. **REEVE CO.**, 417 Dearborn St., Chicago.

WANTED—A competent physician to take my place at Shirley, Ind. Will guarantee \$1,500 cash the first year. Registration in Indiana easy. **LUKE P. V. WILLIAMS, M. D.**

AGENTS—Something extraordinary; self-generating gas burners, fitting kerosene lamp; brilliant, white gas light. Liberal inducements; exclusive territory; positive monopoly. Description free. Established; reliable. **EASTERN GAS LIGHT CO.**, 280 Broadway, New York.

TWENTIETH CENTURY PORTABLE FENCE—Want you to know that I sold \$500 worth of Farm Rights and Territory of my Twentieth Century Portable Farm Fence in ten days and you can buy territory of me and clear \$100 per week at this rate. For further particulars write **A. N. WHITTINGHILL**, Inventor, Bardonia, Ky., or **L. L. Colvin**, 427 W. Jefferson St., Louisville, Ky.; **Hardin Wilson**, 709 W. Market St., Louisville, Ky.

AGENTS—Something extraordinary; self-generating gas burners, fitting kerosene lamps; brilliant white gaslight; liberal inducements; exclusive territory; positive monopoly; description free; established, reliable. **Eastern Gaslight Co.**, 280 Broadway, New York, N. Y.

that it is the only one ever made into our language absolutely direct from the original Hebrew and Greek of the sacred writers without any intermediate translation, whether ancient or modern, intervening between the English and the original languages used by the Biblical writers. To attain this end, for nearly forty years he never read the New Testament except in the Greek, and for several years the Old in the Hebrew and Chaldee, so as to arrive at their meaning from the ancient writers themselves alone."

Here is his translation of Heb. 12: 22-24: "But you are come to Mount Zion, and a city of a living God; to a heavenly Jerusalem, and ten thousands of angels; to the full assembly and congregation of the first-born registered in the heavens; and to a Divine Judge of all; and to spirits of the perfected righteous, and a New Settlement by means of Jesus, and a sprinkling of blood speaking better than that by Abel."

The second translation is from "The Twentieth Century New Testament." It translates Heb. 12:22-24 thus: "No, but it is to Mount Zion that you have drawn near, the City of the Living God, the heavenly Jerusalem, to countless hosts of angels, to the festal gathering and assemblage of God's eldest sons whose names are enrolled in heaven, to God the Judge of all men, to the spirits of the righteous who have attained perfection to Jesus, the intermediary of a new covenant, and to the Sprinkled Blood that tells of better things than the blood of Abel."

In Eph. 5:23-27, they both use the word "church." They both use the text of "Westcott and Hort."

I thought this would be of interest to you, if you have not already noticed these translations on this point. God bless you always.

Most fraternally,
AUSTIN CROUCH.
Birmingham, Ala.

DEAR RECORDER:

Doubtless your readers will be interested to know that the Seminary Faculty have provided a feast of good things for the students and for all who desire to visit the Seminary during two weeks in next February, beginning Feb. 11 and extending to Feb. 25. During the first of these two weeks, from Feb. 11 to 18, the Gay Lectures will be delivered. The lecturer will be Rev. W. T. Whitley, of Preston, England. During the second of these two weeks the Sunday School Board Lectures will be delivered. Five speakers will deliver addresses on various aspects of the Sunday School. There will also be given during these two weeks a course of lectures on Evangelism. Five capable men will speak on this great and engrossing subject. There is also being arranged an institute similar to those held in former years, under the auspices of the Kentucky Sunday School Association, which will take place during one of the two weeks mentioned above. Of course the regular lectures in the class rooms of the Seminary will go on as usual during these two weeks. There will therefore be afforded to all visitors who come to us an opportunity of concentrating a great deal of profitable study within the limits of two weeks. I will send you detailed programs with names of speakers and subjects in the near future. Meantime if you will make this announcement I will be greatly obliged. If there are any pastors or others who wish to come to us during the period indicated, and if they will write to Mr. B.



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For Mamas, Papas, Sisters, Brothers, Sweethearts,
Relatives and Friends--All at Popular Prices
Our Purchases this Year were Greater than Ever Before.

<p>FOR MEN.</p> <ul style="list-style-type: none"> Aprons 25c Bill Books 25c to \$1.50 Blacking Cases \$1.00 to \$2.50 Book Cases \$12.50 to \$45 Cardigan Jackets \$2 to \$4.75 Cigar Cases 50c to \$3 Collar and Cuff Sets 50c to \$2.50 Cuff Buttons 25c to \$2 Fancy Vests \$1 to \$3.50 Flannel Shirts \$1 to \$3 Garters 10c to 50c Handkerchiefs 5c to 75c Jersey Jackets \$2.50 to \$4.75 Men's Gloves 25c to \$2 Men's Hosiery 12 1/2c to \$1 Mufflers 50c to \$4 Neckwear 50c to \$1.50 Negligee Shirts 50c to \$1.50 Night Shirts 50c to \$1 Overalls 50c to \$2 Palamas \$1 to \$2 Shaving Sets 98c to \$3.98 Smoking Sets \$4.98 to \$13.50 Suspenders 25c to \$3 Sweaters 50c to \$4 Walter's Coats 50c to \$1 White Vests \$1.50 to \$2.50 	<ul style="list-style-type: none"> Cut Glass Ware 60c to \$100 Dresser Scarfs 25c to \$4 Davenport \$20 to \$35 Dining Tables \$5.25 to \$19.50 Dining Chairs 50c to \$5.25 Dinner Sets \$5.98 to \$49 Dress Skirts \$1.98 to \$20 Drawn Work Scarfs 50c to \$7.50 Embroidery Scissors 25c to 50c Fancy Box Paper 10c to \$5 Fancy Pin Cushions 50c to \$1.98 Fans 25c to \$4.98 Fleece Lined Gloves 25c to \$1 Fleece Lined Hose 10c to 50c Folding Beds \$13.50 to \$35 Furs 98c to \$25 Glove Boxes 10c to 98c Go Carts \$1.49 to \$30 Gold Rings 50c to \$3 Hair Barrates 10c to \$5 Hair Brushes 25c to \$2.50 Hair Trees 80c to \$6.75 Hand Bags 25c to \$7.50 Handkerchiefs 5c to \$2.50 Handkerchief Boxes 10c to 38c Hat Pins 10c to \$1 Hat Racks \$6 to \$45 Hearth Rugs 98c to \$9.50 Hose Supporters 10c to \$1.50 Infants' Hose 10c to 50c Ink Stands 10c to \$1.98 Jardiniere 25c to \$4.50 Jardiniere and Pedestal \$2.25 to \$10 Jewelry Boxes 25c to \$5 Kid Gloves \$1 to \$2.50 Knitting Needles 3c to 10c Lace and Bobinet Bed Sets \$3.50 to \$20 Lace Curtains, per pair 35c to \$50 Lace Vells 50c to \$5 Ladies' Desks \$7.50 to \$23 Lamps 75c to \$30 Laundry Bags 25c to 50c Library Tables \$5.50 to \$18 Lockets 50c to \$3.50 Medicine Cabinets 60c to \$3.50 Mirrors 98c to \$5 Mittens 10c to \$1 Music Cabinets \$5 to \$20 Music Rolls 25c to \$8.50 Necklaces 10c to \$5 Neckwear 10c to \$6 Needle Books 10c to 75c Ornaments 5c to \$20 Paper Cutters 25c to 98c Parlor Tables \$1.25 to \$20 Pedestals (Furniture) \$2.75 to \$18 Perfumes 10c to \$5 Pictures 10c to \$10.98 Picture Frames 25c to 50c Pillows 10c to 48c Puff Jars 25c to \$2 Purses 5c to \$5.98 Prayer Books 10c to \$2.98 	<ul style="list-style-type: none"> Ribbons 1c to \$5 Salt Bowls 25c to \$3 Sectional Bookcases \$17.75 to \$22.50 Shoes \$1.50 to \$5 Shoes for Misses \$1.25 to \$2.50 Shleboards \$7.50 to \$70 Silk Hosiery \$1 to \$5 Silk Velvet 75c to \$3 Silverware (odd pieces) 98c to \$12 Silver Knives and Forks 75c set up Slipper Socks 10c to 35c Stamped Pillow Tops 25c to 50c Stationery 5c to \$10 Table Covers 25c to \$1.98 Tabourets 40c to \$1.50 Toilet Sets, 3 pieces 98c to \$10 Trunks \$1.50 to \$12 Umbrellas 50c to \$12 Umbrella Stands (Brle-a-brac) \$1.50 to \$3.25 Umbrella Stands (Furniture) 70c to \$2.25 Wardrobes \$8.50 to \$50 Watches \$4.25 to \$20 Work Boxes 25c to \$3 <p style="text-align: center;">FOR CHILDREN.</p> <ul style="list-style-type: none"> Air Ships 50c to \$5 Books 5c to 98c Dolls 25c to \$3 Doll Buggies 25c to \$3 Doll Go Carts 50c to \$3.50 Drums 25c to \$1 Express Wagons 75c to \$3.25 Fire Engines 10c to \$2.98 Games 5c to 98c Hook and Ladder Wagons 10c to \$2.98 Irish Mills \$4.50 Loop the Loops 50c to \$1 Motor Cars \$4.00 to \$45 Roosevelt Bears \$3.50 to \$9 Tinsel, per yard 2c to 10c Tree Ornaments 2c to 25c Velocipedes \$1 to \$2.25 <p style="text-align: center;">(TO WEAR)</p> <ul style="list-style-type: none"> Boys' Shoes \$1.50 to \$3 Children's Fur Sets 98c to \$4.98 Children's Cloaks \$2.98 to \$9.98 Children's Hats 98c to \$5 Infants' Shoes 50c to \$1.25 Little Gents' Shoes \$1 to \$2 Misses' Cloaks \$4.98 to \$14.98 Shoes, sizes 5 1/2 to 8 75c to \$1.75 Shoes, sizes 8 1/2 to 11 \$1 to \$2 Youths' Shoes \$1.25 to \$2.50
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Orders of \$5.00 or more delivered free within 200 miles of Louisville to those who mention this paper.

Pressley Smith, in care of the Seminary, Mr. Smith will make such arrangements for their board as may be possible. It may be that some can be accommodated in New York Hall, and if not, board at reasonable rates can be secured in the vicinity of the Seminary.

Very sincerely yours,
E. Y. MULLINS.

DEAR RECORDER:

I have just returned from aiding Pastor J. W. Crawley in a very profitable meeting with his Pleasant Hill church, six miles out from Campbellville, on the Lebanon turnpike. The congregations were large and attentive from the beginning to the close of the meeting. The church was most graciously revived and strengthened. I have seldom seen God's people work with more tenderness and zeal among their unconverted neighbors, friends and children than during this meeting. A number of backsliders were reclaimed and greatly refreshed, and 29 new members were added to the church, 26 of whom were baptized on Thanksgiving Day by the justly popular and much beloved pastor. The church is strong numerically and is ready for an advanced movement along all lines of Christian service. The Lord be praised.
J. S. GATTON.
Campbellville, Ky.

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 milk cows	35 00a40 00
Com. to med. milk cows	20 00a30 00
Plain, common milk 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
Culls and tail-ends	4 00a 5 00

TOBACCO.

The following are the revised quotations on leaf tobacco as compiled by the

Committee on Quotations of the Louisville Leaf Tobacco Exchange:
1905 Crop.

Burley—Dark Red.	
Trash (green or mixed)	\$6 50a 6 75
Trash (sound)	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 00
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 50
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)	\$5 50
Common lugs	5 50a 6 75
Medium lugs	6 00a 6 50
Good lugs	6 50a 7 00
Common leaf (short)	7 00a 7 50
Common leaf	7 50a 8 00
Medium leaf	8 50a 9 00
Good leaf	9 00a10 00
Fine and selections	10 00a11 00
POULTRY.	
Hens 9c per lb.; roasters 4 1-2c; spring chickens 10 to 12c; ducks 12c; turkeys 13c; geese 8c.	
EGGS.	
23c, case count; candled 25c.	

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COBALT IS THE RICHEST AND MOST UNIQUE MINING CAMP THE WORLD HAS EVER SEEN. MILLIONS OF DOLLARS OF RICH SILVER ORES ARE BEING SHIPPED MONTHLY TO THE SMELTERS. STOCKS IN OPERATING COMPANIES WHICH SOLD A FEW MONTHS AGO FOR PAR HAVE INCREASED IN VALUE FROM FIVE TO TWENTY TIMES. MORE MILLIONS HAVE BEEN MADE IN THE PAST YEAR IN THE COBALT CAMP THAN IN THE FIRST 10 YEARS OF THE CELEBRATED COMSTOCK MINES.

POWERFUL MINING INTERESTS, NOTABLY THE GUGGENHEIMS AND THE AMERICAN SMELTING AND REFINING COMPANY, ARE HEAVY INVESTORS IN THE CAMP. OF COURSE, AS IN ALL SUCCESSFUL MINING CAMPS, THE CAMP FOLLOWERS, FAKERS, AND UNPRINCIPLED PROMOTERS ARE AN EVER PRESENT MENACE TO HONEST, SINCERE INVESTMENT COBALT HAS ITS SHARE.

The original discovery dates back from November, 1903, but it took a year for those conversant with the discovery to realize its importance, and it was only in May last that the camp began to get busy. Cobalt is to-day the scene of at least thirteen shipping mines. Nine of these have started up within the past three months, some of them within a month. And other mines will begin operations at no long intervals from now on.

The Railway Commission have built a handsome station at Cobalt and a substantial freight shed is now under construction.

Cobalt is situated 103 miles north of North Bay. It is on the Temiskaming & Northern Ontario Railway, and is easily accessible. The journey from Toronto to Cobalt is made in 16 hours, which includes a stop of two hours at North Bay. The Railway Station at Cobalt is practically the center of the camp. Cobalt is 330 miles from Toronto. It is an hour and a half's ride north of Temagami, which is being boomed as a summer resort. There is already a healthy paying traffic on the T. & N. O. Ry., and the commissioners are making it an up-to-date road. Before long the time between Toronto and Cobalt should be reduced to 10 or at most 12 hours.

THREE YEARS AGO THE LAND ABOUT COBALT WOULD NOT HAVE SOLD FOR TEN CENTS AN ACRE. TODAY SOME OF IT WOULD BRING \$100 A SQUARE INCH. THERE IS ONE TRACT OF FORTY ACRES THAT YOU COULD NOT BUY FOR \$10,000,000 IN CASH. Through the district are other forty-acre tracts which their owners estimate at from hundreds of thousands to millions of dollars. Nevertheless, the land lies in the Heart of the wildest woods on the continent. It is rocky and swampy, and it would take a quarter section to feed a goat.

Its value lies in the enormous silver deposits which have been recently discovered. The rock is streaked with great veins of almost pure silver ore. Three or four Million dollars' worth of this ore has already been shipped, and carloads of it are now on their way to New York, which are worth from \$25,000 to \$30,000 a car. A CAR LOAD OF THE BEST PICKED SPECIMENS FROM A CERTAIN MINE IS SAID TO HAVE

SOLD FOR \$90,000 AND ANOTHER CARLOAD FOR \$50,000 AND ANOTHER FOR \$40,000.

A PROMINENT ENGINEER SAYS:

"Nuggets of silver which are 80 and 90 per cent pure have been taken out of the mines, and some of the nuggets weigh three and four hundred pounds each. I saw chunks of silver and rock the size of a paving brick which I could not lift. Indeed, much of the ore makes me think of the almost pure copper nuggets which one finds in the Lake Superior mines. These veins of silver are not regular in width nor do they run even throughout. Here and there branch veins just out from the main one like the veins of a leaf, and the ore has everywhere soaked into the adjoining rocks."

The Cost of Mining.

It can be taken from the mines for 8 per cent of the value of the product, AN OUTLAY OF \$2,000 BRINGING FORTH \$25,000 OR \$30,000 WORTH OF ORE. So far it does not pay to ship anything that will yield less than \$200 per ton, and the most of the shipments are much richer.

THE PREMIER COBALT COMPANY OWN IN ABSOLUTE FEE 40 ACRES OF MOST VALUABLE TERRITORY OF THIS MOST REMARKABLE REGION, SHOWING NATIVE SILVER ON THE SURFACE, AND A SHAFT DOWN 120 FEET IN SILVER ORE, INCREASING IN VALUE AS DEPTH IS OBTAINED, STEAM HOISTS, BUILDINGS, ALL ERECTED AND IN OPERATION. HARRY A. LEE, M.E., OF DENVER, COL., FORMERLY COMMISSIONER OF MINES OF THE STATE OF COLORADO, IS THE CONSULTING ENGINEER.

THE COMPANY IS OFFICERED BY MEN OF UNQUESTIONED INTEGRITY, WHO WILL CONSCIENTIOUSLY ADMINISTER ITS AFFAIRS AND THE ENGINEERS IN CHARGE OF THE OPERATIVE DEPARTMENT HAVE BEEN RESPONSIBLE FOR THE SUCCESS OF SOME OF THE LARGEST MINES ON THIS CONTINENT.

THE COMPANY HAS A CAPITAL OF \$1,000,000; SHARES PAR VALUE \$1.00. A LIMITED AMOUNT OF THIS STOCK WILL BE SOLD AT PAR, AND MAY GO TO MANY TIMES ITS PRESENT PRICE WITHIN A FEW WEEKS, AS THE PROPERTY BIDS FAIR TO BE ONE OF COBALT'S LARGEST PRODUCERS.

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THE BOOKS WILL CLOSE WHEN THIS ALLOTMENT IS COMPLETED AS ENOUGH CASH WILL BE IN HAND TO MEET REQUIREMENTS.

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ITEMS OF INTEREST

News the World Over

The London Daily News gives the official figures of the accidents of the automobiles, which the English call motors "Motor Juggernauts." During the months of July and August in London this Juggernaut wounded 461 persons, killing 18 outright. There were many other cases in which property was injured. Is this twentieth century idol any improvement on the old Indian one?

Every now and then there appear statements of cases in the English papers which give ground for hope that violet leaves can cure cancer. A Mrs. Cotton in Liverpool had a cancer in her right breast—so pronounced by the physicians. For six months it has been treated by violet leaves, internally and externally. The growth gradually separated from the healthy tissue, and at last fell out without any hemorrhage. This is no case of advertising; the violet leaves are no secret remedy but those doctors who have used them urge others to try them.

This is most valuable, if true, and we see no reason why it may not be true. Dr. J. C. Ross has written to the Medical Journals telling them he has treated many cases of grip with frequent and considerable doses of cinnamon. He gives a number of cases of rapid cure by this means. Cinnamon is known to be one of the greatest of germ killers. The doctors of old who used it extensively in the great plague of 1666 understood their business.

The London Lancet publishes an article from Dr. R. Harrison, Professor in the Royal College of Surgeons in London, in which he says that deaths from appendicitis, enteritis, etc., have nearly tripled in Great Britain. And he insists this is due to the use of boric acid in preserving meats, fruits, etc. Boric acid causes flatulency and the gases open the appendix so that it allows the entrance of the food.

Abraham Cohen has written a book in which he sheds further light upon the infamy of the Socialists in Russia. He proves that they deliberately brought about the attacks on the Jews as "the surest way of rousing the Russian peasant from his torpor." And the massacre at Odessa was begun by the Socialists. The world never saw such fiends in human shape.

The institute for investigating cancer situated in Heidelberg, Germany, was formally opened during the meeting of the International Cancer Congress. The Grand Duke of Baden presided. Professor Czerny, who is at the head of it, has received \$200,000 to be used in the work of discovering if possible the cause and the cure of cancer. Prof. von Leyden, of Berlin, made the principal address.

Felicie Ewart, a bright German writer, declares that those of her own sex who set out to compete with men in active life usually fail. In medicine while women are diligent and ambitious, they are incapable of applying the knowledge which they have acquired. In proof she says Germany has produced no distinguished woman physician. The reason which is generally given is that women jump at conclusions and therefore can never diagnose well, and it is the power to diagnose correctly which makes the great physician.

Archdeacon Colley was inclined to believe in spiritualism. To prove there was something in it he offered Maskelyne, the magician, \$5,000 if he would reproduce by his tricks certain "spiritual phenomena" on which the spiritualists laid much stress. Maskelyne did it and, of course, Colley paid him. He is now a poorer, and let us hope, a wiser man.

Prof. L. H. Mills, Professor of Zend Phology in Oxford, has published another volume in his work on Zoroaster, etc. In this one he deals with the old Persian inscriptions. He proves "the virtual and authenticity of the Old Testament records and their harmony with the Persian inscriptions of Darius who carried out the religious policy of his predecessor Cyrus."

An effort is to be made to raise elephants in this country, and for that purpose a ranch has been secured near Valentine, Texas. The elephants which will be used in the experiment have reached New York City. Provision has been made for 100 elephants.

THE SERMON ON THE MOUNT

BY NOLAN RICE BEST.

The great principles that distinguish the Sermon on the Mount and give it a place far above any human teaching, are but few to enumerate, but they are so radical and reach so deep into life that they are revolutionary for anybody who sincerely accepts them. Let us count ten of them in the order in which they appear in these three chapters. It will be a valuable exercise in Bible-study for the Endeavorer to take up each point in order and search out the verse which emphasizes it. Jesus teaches:

That fortunate external circumstances do not have anything to do with happiness. The word "blessed" in each of the Beatitudes is, as is often remarked, almost exactly the same in meaning as our commoner word "happy." If the Endeavorer looks at the Beatitudes one by one, he will realize that half of them speak of conditions that the average man would consider unhappy, and the rest mention matters that seem to have nothing to do with joy. But the Lord would make us understand that being right in one's own heart is the one thing which can bring and hold joy without regard to what happens outwardly.

That men can't be called good on a fragmentary morality. In the Master's day, just as now, there were very many people who were exceedingly scrupulous about certain religious observances, and considered that their faithfulness in these respects excused their being careless and even sinful in

SCOFFERS

Often Make the Staunchest Converts.

The man who scoffs at an idea or doctrine which he does not fully understand has at least the courage to show where he stands.

The gospel of Health has many converts who formerly laughed at the idea that coffee and tea, for example, ever hurt anyone. Upon looking into the matter seriously, such persons have found that Postum Food Coffee and a friend's advice have been their salvation.

"My sister was employed in an eastern city where she had to do calculating," writes an Okla. girl. "She suffered with headache until she was almost unfitted for duty."

"Her landlady persuaded her to quit coffee and use Postum and in a few days she was entirely free from headache. She told her employer about it, and on trying it, he had the same experience."

"My father and I have suffered much from nervous headache since I can remember, but we scoffed at the idea advanced by my sister, that coffee was the cause of our trouble."

"However, we quit coffee and began using Postum. Father has had but one headache now in four years, due to a severe cold, and I have lost my headache and sour stomach which I am now convinced came from coffee."

"A cup of good hot Postum is satisfying to me when I do not care to eat a meal. Circumstances caused me to locate in a new country and I feared I would not be able to get my favorite drink; Postum, but I was relieved to find that a full supply is kept here with a heavy demand for it." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a reason."

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other matters. But the Lord Jesus insisted on morality that covered every phase of life, included all the commandments.

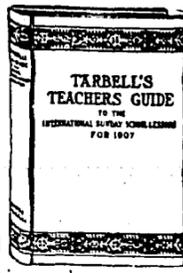
That the essence of sin is in desire and motive—not in the act. If one wishes that it were possible for him to do a certain wrong thing, the sin is already committed. Nobody, therefore, can afford to dally with a wrong tendency for the least moment; sin will have you caught before you have thought it is around. And you can afford anything else imaginable rather than to take the slightest risk of letting wickedness get a hold.

That it is a good man's business to prove his religion by some sort of conduct which not even the best disposed of irreligious men could be imagined as showing in their lives. Thus the man who is following Christ ought to take insults that would make other men fight. He ought to be twice as obliging as anybody else would be in similar circumstances. He ought to show that he never holds a grudge against his enemies. He, in fact, ought to try to be not just as good as his neighbors, but just as good as God.

That a Christian ought to look for the rewards of his good deeds to God's spiritual blessings, and not to the praise and credit which he can get from men for his kindness. And he should never meas-

Tarbells Teachers' Guide for 1907

BY MARTHA TARBELL, Ph.D.



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are his own excellence by his neighbor's opinion of him. He should always keep himself reminded that if he goes after men's approval, the Lord is very likely to leave him with that only.

That wealth, as men estimate it, is a thing not worth hunting for. Because God is our Father, we can rest assured that he will furnish us everything that we require for our bodily welfare, and being in that way protected against want, we should set our great effort on getting a lasting wealth laid up in the eternal country, where we cannot possibly lose it. And the way to hoard that wealth is to be very busy doing kind deeds to other people here on earth.

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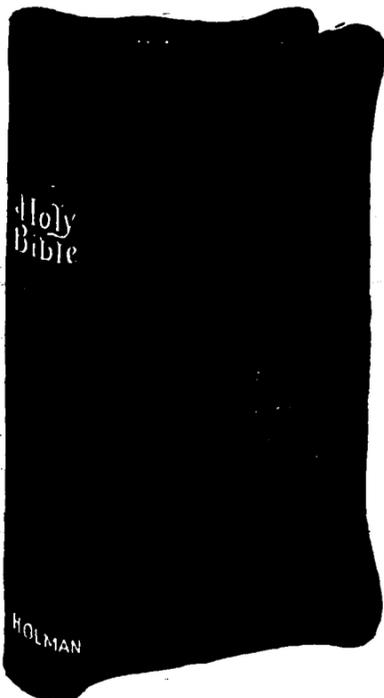


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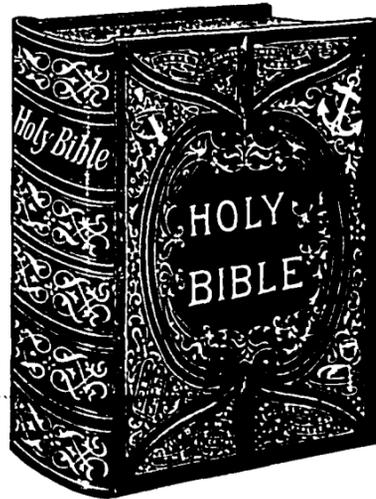
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