

WESTERN RECORDER

Faith, Hope and Love, these three.

82nd YEAR

LOUISVILLE, KENTUCKY, THURSDAY, DECEMBER 13, 1906.

NO. 4

Sir Robert Anderson, whose scholarship will be questioned by none, said in a recent address: "The higher critics assume the Bible wrong unless it is supported by pagan evidence, and when the Scriptures and pagan authorities agree they assume that the Scriptures were based on the pagan evidence. Higher criticism assumes every thing against Holy Scriptures."

The wisdom of the Northern Presbyterian church in severing all connection with Union Seminary as it persisted in holding on to Briggs, has been vindicated. The Seminary has gone on "progressing." One of its professors spoke recently of "the absurdity of believing the Scriptural account of the supernatural birth of Jesus Christ." The trouble with the down grade in theology is that it keeps on going down.

A correspondent of the *Presbyterian* calls attention to an extract from the "Army and Navy Register." This tells of a "military mass" held by a lot of Catholic priests in the Brooklyn Navy yard. The writer's comment is: "This is the way our Protestant people are being brought under the influence of the Roman Church. This is a common thing in Europe, but it is confessedly an innovation in this country."

Dr. Goodchild, pastor of a Baptist church in New York City, engaged Miss Ethel Decker, an actress from the city, to give we understand to give whistling solos in his church on Sunday night. She whistled "Mazanilla," whatever that may be. He gave as his excuse, "I was bound to do something. Sailors are allowed to whistle for a breeze, and why shouldn't we be allowed to whistle for a congregation?"

Spurgeon puts it none too strongly when he says: "If we leave the blood of the atonement out of our worship, we leave out that which is the very life of it. If you have no respect for the atoning sacrifice of Christ, God will have no respect unto you. If you have no regard for the great propitiation which Christ has made for sin, the Lord will not accept either prayers or praise at your hands."

Linkari Chatterji, a high caste Brahmin, who has become a Christian, has visited England. He spoke most hopefully of the prospects of our religion among his people. He said it is not unusual to find heathen editors writing with sympathy of the Christian martyrs of early days, and freely quoting from the Bible. The masses of the people give the missionaries a warm welcome wherever they go, and listen with close attention to the story of the Cross.

A writer in the *Presbyterian* says of the churches of to-day: "We have much machinery, culture, money and organizations, but some seeming paralysis has smitten them with impotence." Then it is evident that some of these things are not in accord with the mind of the Spirit and ought to be gotten rid of lest paralysis end in death.

Dr. Coit thinks it would be better to have the church appoint committees for work among the young than to have B. Y. P. U. He gives as a reason that the "Society fails largely either to attract or to hold young members to regular church services. Sunday or mid-week: the many inevitably incline to substitute 'our' society meeting for church services. Present lines of organization and method tend toward cleavage of the younger membership, not from the older but from the church."

HE STILL WORKS.

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

"And believers were the more added to the Lord, multitudes both of men and women."

The Lord is still among His people, and believers are being added to Him. They doubtless joined the church, as every believer ought, but it is more important to be added to the Lord than to the church, important as that is. Our churches may be weakened by adding to them large numbers that have not been added to the Lord.

As we pass from the 4th chapter of the Acts to the 5th it is like going from music to discord, from the garden of flowers into a cage of reptiles. Barnabas, the rich Levite from the Island of Cyprus, has sold his land and put the money into the common treasury. By this act he has become a true son of consolation. He has helped the poor and sustained the church. He is, of course, praised for his unselfish act, and everybody honors him. Ananias and Sapphira covet this honor, and they would like to pose before the community as liberal, so they sell their lands and bring a part of the price as if it were the whole. Peter sees through the sham, and brings them up with a jerk. He says to Ananias, "Why has satan filled thine heart to lie to the Holy Ghost?" There was no need of your playing hypocrite; the land was a right to keep the money in whole or in part. Your sin is in trying to pass like a counterfeit dollar for more than you are worth. This flashlight of truth struck Ananias like a thunderbolt, and he fell dead. This judgment of God was necessary to show the infant church that pretense cannot be tolerated and that her members must be composed of earnest, real men and women.

As a result, "great fear came upon the church and as many as heard these things." In the church there was a time of heart searching. Every one feared that he, too, might have a desire to pass for more than he was worth. Hypocrisy was looked upon with horror, sham was felt to be a shame. The prayer of everyone was Lord, make me real.

Among the outsiders the fear of God was a deterrent: it kept hypocrites from joining the church. "And of the rest durst no man join himself to them." "The rest" does not refer to the people, for we are told the people magnified them; it must refer to the rest of the hypocrites who, like Ananias and Sapphira, would have joined the church, swept in by the popular movement, and desirous of improving their condition.

The Gospel has its repulsions as well as its attractions. The church in pulpit and pew should be so real that no hypocrite would dare join it. If he goes in he must soon get out or repent of his sham.

The sin of Ananias and Sapphira is sometimes repeated when pastor and people strive to show at the annual denominational gatherings a long list of members. If all the dead wood and shams were cut off, the list would be greatly shortened. Is it not a desire to pass as churches for more than we are worth, and is it not the mercy of God that keeps His stroke of judgment from falling upon us?

"By the hands of the Apostles were many signs and wonders wrought among the people." It was miracle. God himself was at work through the hand-touch of His Apostles. Disease of every kind let loose its hold upon victims when it felt the touch of Divine power. He may not

be given the power to work miracles through the hand-touch, but it is still possible for Christians to do wonders with their hands. The needle in the hand of Dorcas made garments for the poor, and won their good will. Paul used his hands in tent-making that he might preach the Gospel without charge. The hands of the blacksmith, the tailor, the carpenter, the mason, the merchant, the painter and the writer may be used in making honest money for God.

And yet even now there may be a miracle in the hand-touch. A Christian man told me that he was led to decide for Christ through a simple touch on the shoulder. The pastor was urging the unconverted of his audience to make an immediate decision and confess Christ their Saviour. He stood resisting, until a friend, in whom he had confidence, touched him on the shoulder. It was just the encouragement he needed; he went up and made a public confession of his faith in Jesus. There was divine power in that touch upon the shoulder. How many a heart has been comforted by the hand-shake of love and sympathy. The Earl of Shaftsbury put his arm around an ex-convict as he said, "Jack, we'll make a man out of you yet," and this touch of the arm with the gracious words marked the beginning of a new life. The hand grasp of Mrs. Ballington Booth has carried hope into many a wrecked life. At the beginning of every day let us pray: "Give my hands and let them move."

At the impulse of Thy love. "They brought forth the sick into the streets and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them." The report had doubtless gone out that Peter had dealt very severely with Ananias and Sapphira, and yet the really needy ones are not frightened away. Preaching so as to destroy or drive away the hypocrites will not repel those who are really in need. They will come "all the more." We are not told that the shadow of Peter cured anybody, though it is a fair implication that he did. Certain it is that the shadows of some men have more healing power than the substance of others.

Every one of us carries a shadow that hurts or heals. It may be a upas tree carrying poison and death. Every one's influence is his moral shadow. Emerson said of a friend, "What you are speaks so loud that I cannot hear what you say." Is it safe to bring people into our shadow? Put your children into the schools where the teachers have good influence, and what the teacher is always means more than what he teaches. Some of us have grown up in homes beneath the shadow of parental piety and consecration which has been to us health and happiness. Others, it may be, have lived in homes where the shadows of father and mother carried the disease of unbelief and worldliness. A Christian should be so real and pure and unselfish that his presence in any company will be a shadow that refreshes and gives health.

Some time ago a company of locomotive engineers went on an excursion to a mountain town and remained over Sunday. Many of them were planning for trips to places of interest on the Lord's Day, but one of them, a quiet man, was noticed to be preparing for church, and when some one asked him where he was going, he promptly answered that it was his custom to go to the Lord's house on the Lord's Day, and there was no reason why he should not go to-day. The word passed around that Mr. So and So was going to church, and when the time came for him

to start, over 100 brother engineers were ready to go with him, and they went to the church in a body. His quiet influence turned them from Sabbath desecration to the place of worship: His was a shadow that healed.

CHURCHES AND BAD AIR.

BY WAYLAND HOYT

I have been lately and very gladly, variously preaching and speaking mainly in the smaller and outlying churches. I have much enjoyed the service—nowhere have I met more reverent and intent worshippers.

But I have been much surprised to find how careless, speaking generally, these congregations are apt to be about bad air in their churches.

Sometimes I have found it to be the case that for a long time the meeting place has not been searched by any fresh air whatever. The congregations have been breathing over the same confined, dead air Sunday after Sunday.

Often I have found that, while the audience room may have had opened windows for a little while before the morning service, this has been thought sufficient for the whole day. The morning worshippers have breathed the air over and over; after the departing of the congregation the doors and windows have been kept shut; in the afternoon the Sunday-school has held its sessions in the same room and air; and the evening congregation has convened to have its pull at the stifling air the morning congregation and the afternoon Sunday-school have quite exhausted of vitality. And people wonder why, especially in the evening service, they find themselves dull, stupid, sleepy—why the evening meeting is not more interesting.

The reason is evident enough—the people have denied themselves, and how thoughtlessly and needlessly of one of the best boons of God. His own fresh, invigorating air.

Let me quote a bit. "The average quantity in the ordinary tranquil respiration of an adult is about a pint. As the average in health is about eighteen inspirations a minute, which corresponds to about eighteen pints of air inhaled and exhaled, it follows that three thousand gallons of air pass through the lungs of an adult man every day." Such an amount of air your lungs are daily using. But in order to physical vigor, and so to spiritual, this air must be pure. But every time one breathes out he breathes out a large quantity of poisonous carbonic gas. In a congregation a lot of people are doing that—poisoning the air. Suppose you let this poisoned air remain. Inevitably you feel the poison; your faculties droop; you become inert, unhealthy, sleepy. Suppose you keep such poisoned air confined in your meeting-place; refuse to drive it out by inrushes of fresh, clean air. Well, you simply blanket and smother all your faculties. You cannot be alertly intellectual or religious, giving your lungs only such poisoned air to breathe.

A clean, sweet air is a mighty help to worship. People may have it if they will—it is free. As you would make your souls fit by prayer and religious impulse and knowledge, see to it that your meeting house is favorable to it all, because you have taken care that it has been freshly filled before each service with God's sweet air. *Baptist Commonwealth.*

No one is useless in this world who lightens the burden of it for any one else.

QUESTIONS ANSWERED.

By Senex.

"Can Senex kindly tell me why the Apostle John who uses the verb 'believe' about a hundred times, uses the noun faith but once in all his writings?" This question comes from some brother who has studied his Greek Testament more thoroughly and more thoughtfully than I have. I did not know that John did this till his question set me to reading John with an eye upon his use of these words.

I do not know why John only used the word faith but once. "And this is the victory which overcometh the world even our faith. Who is he that overcometh the world, but he that believeth Jesus is the Son of God?" John uses the verb *pisteuo* very often and the noun *pistis* but once. His sentences are so constructed that the verb is what is needed.

John wrote his Gospel as he tells us, "That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." That was the one reason that John wrote—to declare the deity of the Lord—that he was the Father's equal Son. He would have men believe in the Christ as God in order that they might believe on him as their personal Saviour. John puts salvation as conditional upon believing in the divinity of the Lord, both here and in 1 John 5:5.

Now it may be, but this is only a guess on my part, of course, that John did not use the noun *pistis* for fear it might be misunderstood. Paul had used it frequently as "the faith," meaning the body of doctrine embodied in the Christian religion. John may have known that this was the meaning of "*pistis*" predominant in men's minds. He may have feared there was danger men would mistake their adherence intellectually to the faith for that faith in the Divine Atoner which saves. The devils believe all the doctrines in the Bible, knowing their truth. Intellectual assent is necessary to salvation, but it is far from being all that is necessary.

This may have been John's reason for writing his sentences so that he used *pisteuo* the verb, and only once the noun *pistis*. I do not know. If the brother who asked the question has any other reason to suggest I wish he would write it to the Recorder.

"Please tell the earliest proofs that the New Testament, especially John's Gospel, was written at the time it is thought by Christians to have been written." I cannot cover the whole ground, but will give two of the early witnesses. And two are sufficient. Irenaeus was a native of Asia Minor and a student of Polycarp. In his writings he tells of the spot where Polycarp taught him and speaks of the personal peculiarities of his old teacher. Polycarp himself was a disciple of the Apostle John and knew others who had seen the Lord Jesus. Irenaeus was born in 130.

Irenaeus quotes frequently from the Gospel of John, quotes it as the inspired Word. He also quotes from the other Gospels, and tells the miracles, parables and discourses which were peculiar to each Gospel. There was no question in his mind nor in that of his teacher that the Gospels were written by the men to whom they are attributed. If John had not written his Gospel Polycarp would have most assuredly known that he did not.

Clement of Alexandria was born about the year 150. He was a very learned man and a great reader. His works are very valuable from a historical point of view because he is so accurate and investigated dates. For example he gives a list of the Roman emperors up to his day and the length of their reigns, giving not only the number of years, but the odd months and days. No new book purporting to have been written by the Apostles could have

been foisted upon this patient and painstaking investigator.

Clement says the Gospel of Matthew begins with the genealogy of Christ. He quotes from every book in the New Testament, I think, except II Peter and II and III John. These books were not omitted because he was ignorant of their existence or did not believe them inspired. His writings did not call for any quotation from them. If Dr. Broadus in his writings does not quote the prophecy of Obadiah that does not indicate in the least that he was not acquainted with the book or that he did not receive it as a part of the canon of Scripture.

The quotations of Clement are many and they are the same passages that we have in our Bibles to-day. There is no shadow of question that the New Testament as now received was known when the contemporaries of John were living and was acknowledged by all the churches to be the Word of God.

"Does the Bible anywhere state that Judas was a devil or a traitor from the beginning?" Not in so many words, and yet in such a way as to make it evident he was. "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not and who should betray him. Have I not chosen you twelve and one of you is a devil? He spoke of Judas Iscariot the son of Simon, for he it was that should betray him, being one of the twelve. John 6: 64, 70, 71. The night he was betrayed the Lord called Judas the son of perdition.

This does not mean that Judas professed to be a disciple in order to betray the Lord. He was not probably intentionally a traitor from the beginning. The probability is that Judas knew the hopes of Israel that the Messiah would come, free their nation from the Roman yoke and be a king as David was. That was what the Jews were looking for and praying for. The impression was general that the seventy days of Daniel were ended and that the Messiah was to be expected then. Judas felt convinced that Jesus of Nazareth was the Messiah-king which was for to come and thought by being his disciple he could gain high rank and have many opportunities to get money.

This is what I think probable and therefore it cannot be said he was knowingly a traitor from the beginning. It is possible of course that he joined the Lord without such selfish motives, and was self-deceived into believing that love for the Lord influenced him. But I do not think this probable, as he was a devil. For devils are not easily deceived. The great probability is that he was an intelligent man, well informed in the prophecies and sharing the hope of a king, who was very ambitious and utterly selfish.

ENTHUSIASM.

REV. F. P. MILLER.

In our day and times much has been said of enthusiasm in the religious life. Every speaker at our conventions rings the changes on "enthusiasm." The speaker who fails to awaken "enthusiasm" at once is at a discount. He is not put on the "programme" for any further work, yet his may be the best work of them all. Enthusiasm rises in the market as the one desirable commodity. All one has is paid out for it. Everything is sacrificed to it. "Get enthusiasm, if you get nothing else." Get in line with the enthusiast maker or you are not to be counted.

Enthusiasm and zeal are good things. So is fire under a boiler. But how useless that fire which is intense to-day and wanting to-morrow! We must remember that certain laws of the soul are to be reckoned with. The "law of stimulants" must be obeyed. If you take a stimulant you will have the reaction to deal with. That reaction will come. It will come at a time when it will be hardest to meet. It will come to those least able to stand it, because these are they who are the most subject to this spirit of enthusiasm. Witness

the hosts who are moved upon in Methodist revival meetings, and who fall away by the time the period of their probation has passed. It is not easy to distinguish between zeal and enthusiasm. It may not occur to the reader that enthusiasm is not a New Testament word. It is not found in connection with the mental attitude of any disciple. It would be carrying things too far to speak of St. Paul as an enthusiast. He was a man full of zeal, and was earnestly and persistently at the Master's service.

Enthusiasm is a modern malady. To it is to be traced much of the reaction with which the church has to contend to-day. It is the contagion of an unwise and unsafe leadership in the church. Our young people are led to think that he is hardly to be called a Christian who is not always leading some rally, but who coolly and from deep and unchanging principles acts on lines of Christian duty. Enthusiasm is sporadic, hasty, heated, temporary, fickle and exhausting. Zeal is fervent, persistent, patient, continuing in well-doing. Zeal is quiet, earnest, hopeful, loving, trustful and is the groundwork of the Spirit of God. Enthusiasm is the outcome of allegiance to party. Enthusiasm is temporary, fluctuating, unreliable, and must be always victorious to be alive at all. Zeal, on the contrary, is able to meet defeat, to wait its time and to work for its ends, if need be, "all summer."

The history of churches as well as the history of individuals goes to show that zeal is good, reliable, essentially great, and good alone; while enthusiasm is a crazy giant, often knocking over his own followers. Zeal is even-tempered earnestness. Enthusiasm is eccentricity and ungoverned force let loose. If in military affairs discipline has proven superior to enthusiasm, it is no less true in Christian work.

Then, the habit of being enthusiastic is harmful. The soul is burned out before its time. It has wrought on borrowed capital. It is never built up in its Christian life. It is always in a state of excitement. The soul can no more grow under such a system than can a plant which is reset or transplanted daily anew. The law of stimulants will apply to such a life. It is unhealthy action. It is agitation of the spirit, and leads to unhappy results. The person who has come under such a state has the condition of one who must either go at the top of his speed or not at all. Now, an earnest and moderate effort will take one farther and with more ease and enjoyment than if he go at top speed and then sit down. The trouble is that when sitting down our runner must be re-enthused each time, or he will not run at all.

Oh, give us more of that even-going thorough-going, steadfast faith. Give us less of this hot-and-cold life in the church. It seems that when one begins in the Christian life in this hot-and-cold, now-on-now-off style of life, it is hard to break away from it. It is a kind of intoxication. The victims of it will turn out in throngs at a revival effort, and fall away in throngs as soon as the revival is at its end. Who can praise sufficiently the Christian plodder. Faithful at all times, under all circumstances, and loyal to the cause. Evenly, tenaciously, firmly, zealously such are always at it. Locke's estimate is true. He says, "Enthusiasm is neither founded on reason, nor divine revelation, but arises from the conceits of a warmed or overweening imagination."

Let us rate at their full discount all those men in the pulpit whose end is to stir up enthusiasm. They are false philosophers. They are mistaken men. They are drunkard makers in spiritual things. They are they who unconsciously originate the hardest thing we have to meet, stagnation of spirits, reaction in God's service, deadness in Christian life. They are they who give us the problems that arise in the wake of revival efforts, that callous the soul from its having been overwrought. Spiritual reaction is a hard thing to meet. Its dissatisfaction is not limited to just those who suffer from this cause, but it spreads throughout a whole people.

St. Paul wrought no one of his hearers up to the fever pitch. He made men trem-

ble, he made men think, and he made men act; but no one can rightly think of him as creating an unbalanced state of the soul, which could only result in a sad state of reaction, and finally in its death. St. Paul preached a steady flame of zeal, of faith, of love, which was wholesome, lasting, and helpful. Give us zeal, but spare the people from its counterfeit enthusiasm.—*Herald and Presbyterian.*

"HONESTY IN RELIGION."

BY DR. A. C. HILL.

This legend appeared on the bulletin board of a prominent New York city church a few months ago. Evidently those who placed it there thought there was need of this admonition, and doubtless there are many people in the churches who agree with them.

One who sits in the pew and listens Sunday after Sunday to one of the advanced religious thinkers must be amazed and indignant, amazed at the marvelous change that has taken place in the interpretation of Christianity and indignant at the assumption of the preacher that his hearers can be imposed upon by the flimsy sophistry with which it is attempted to graft a new religion upon Christianity without letting the membership of the church know what is going on.

Nothing like the present movement to undermine Christianity has ever before been attempted. Differences of interpretation have been prevalent in all periods of church history; but it has never before been attempted to remove all the fundamentals of Christianity and still retain the name Christian.

These apostles of a new religion under the title of the old are becoming arrogant. They sneer at the orthodoxy of our fathers, and intimate that those who hold to the fundamental facts of Christianity need a new outfit of brains.

I do not raise the question whether they are right or wrong, but I do raise the question of their honesty. They should preach in public what they assert in private. They should not use a Christian pulpit to proclaim a new cult; they should come out into the open. At the meeting of the Federation of Churches in Carnegie Hall a few months ago many ministers voted against the admission of Unitarians to that body, but talked in its favor in the lobbies of the hotels. They talked as they believed; they voted as expediency dictated.

How long can this thing go on? At present churches are paying big salaries to preachers who are undermining Christianity. They have not yet awakened to what is going on. The churches are gradually falling into innocuous desuetude, and are being upbraided occasionally from the pulpit for their growing neglect of church services. There are many of the faithful remaining, and they protest when something unusually startling is proclaimed, but the sermons are, on the whole, so full of good things, so abounding in the praises of virtue and sound character, so smooth and rhetorical, that the suspicion of unsoundness is soon quieted, and the process goes on.

Nothing better for the Christian church could happen than a lining up of the ministry upon the fundamentals of Christianity. To have them take a stand "Crapsey or anti-Crapsey" would throw much light on the situation. One prominent Baptist clergyman of Albany has come out boldly for the "Crapsey" side of the argument. Let the others all over the land do the same. Then the people will know the situation, and those who like that sort of thing can endorse it and hire men to promulgate the doctrine; but they should not call it Christianity. There is a great demand for honesty in religion.—*The Examiner.*

When Aaron and Hur held up the hand of Moses they did what every other elder and trustee should do by the hands of his pastor. It is better than tying them behind.

If we acknowledge that we trust God, then let us honor him as did Paul and Silas, who sent up songs winged with light and warbling toward heaven out of stocks and a dungeon in the dark.—*M. J. Savage.*

BISHOP GALLOWAY'S ADDRESS AT FUNERAL OF REV. SAM. P. JONES.

"I am here not to eulogize the distinguished dead, but to lay a flower upon the grave of a personal friend, and pay grateful tribute to the memory of a most remarkable man. I have come to weep with those that weep." A great State has lost its best known citizen, a great church its most popular and powerful preacher, the nation its most noted evangelist and the cause of public morality one of its mightiest and most fearless champions. In the strength of his years when his sun was at the zenith, before his powers had begun to fail or his voice to lose its charm, this great man in Israel has been summoned to his rich reward.

"What strange paradoxes were wrapped up in that masterful man and his brilliant career. He was a genius without eccentricity, a great personality without peculiarities, unique without being erratic, a wonderful orator without the graces of oratory, a marvelous preacher with little concern for the rules of homiletics, and a philosopher without the aid of a pale guide, and a student's lamp.

"He had all the gifts, without the cultivation, of a great philosopher. What he lacked in learning was made up in the keen penetration and clear discernment of a student of human nature. If limited in his familiarity with history, he knew the forces that make history and determine destiny.

"Had his knowledge of books equalled his acquaintance with men—had he known the history of the human heart as well as he knew its great motives and subtle passions—he might have commanded a much larger place in the story of his times.

"He had many rare qualities and attractive virtues, but one great gift—the gift of commanding utterance. And upon that his fame will rest and his influence abide. His preeminence was as a preacher. God anointed him to be a prophet in Israel, and clothed him with a power seen but a few times in a generation. He might have succeeded at the bar, but his throne was the pulpit, and his mission the redemption of his fellow men.

"And what a master of assemblies he was! Measured by the multiplied thousands that crowded again and again to hear him, and by the dead consciences he awakened, and the penitential tears he started, and the high purposes he inspired, and the reforms he instituted, and the converted souls he led to his Lord he must go down to history as one of the most conspicuous figures of the last half century.

SPRINGS OF HIS POWER.

"Were I called upon to state in a few words the qualities that gave greatness to this master of assemblies, and enabled him to sway with the wand of a magician the vast thousands that crowded to his ministry, I should say they were his philosophical insight into the secret springs of motive, his power of lucid and luminous statement, his rare genial humor, the breadth and wealth of his genuine love for humanity, and the marvelous qualities of his wonderful voice—all under the domination and inspiration of the Holy Spirit.

"He said more quotable things than any man of his generation. There are few homes in which some saying of his is not repeated. He had a genius for proverb-making.

"I believe that one secret of his strange power as a preacher was the fact that all his appeals were directly to the human conscience. His theory was that the conscience was on the same level whether in a philosopher or a child—whether in a scholar or an illiterate. And that the message needed to arouse the one could not fail to awaken the other. Therefore, like St. Paul, he felt himself a debtor to the Greek and the barbarian, to the wise and the unwise.

"He demonstrated the fact that the day of the preacher and public speaker has not passed. The living voice is as potential to-day as ever in the world's history. The printed page may inform the mind, but the living message is necessary to kindle passion and urge men to action. The preaching function of the priesthood can never lose its authority. As in the olden times, when Isaiah's voice was heard in Israel, and Paul preached on Mars Hill, the divinely called man with a message will ever be the mightiest force in his generation.

"His life of almost unexampled activity was dominated by one high and holy purpose—to do good to his fellow-men and faithfully serve his generation by the will of God. From that purpose he was never deflected, and from God's service his heart never felt the slightest alienation. To that high aim every ambition was subordinated, and every energy put in commission.

"Believing that Providence had clearly indicated his field of largest usefulness, to be unconfined by the narrow limits of a local pastorate he retired from the regular itinerant ministry, and made the nation his parish. Whatever the judgment of others as to the wisdom of that course, he never doubted that God had ordered it, and His blessings would approve it. In every State of the Union his voice was heard by eager thousands, preaching with the same fearless fidelity and Christly sympathy as to the humble friends and neighbors on his first Georgia circuit.

FEATURES OF A NOBLE CHARACTER.

"Without attempting any recital of the facts of a brilliant history, I shall merely mention a few features of a noble character:

"First of all, because above all and best of all our honored brother was remarkable for the

strength and solidity of his moral character. There was granite in its foundations, and every living stone was polished after the similitude of a palace. Flaws there may have been, but no fissures—discolorations, but no suggestion of disintegration. The storms of life sometimes strained, but never moved it. The rains descended, the floods came and the winds blew, but when the sky had cleared he stood unshaken and majestic as a mighty mountain. However much men may have criticized his utterances, or questioned the wisdom of his policies, no one ever doubted the integrity and purity of his character. Had there been in it any serious weakness, some curious or critical or envious eye would have quickly discovered it and loudly proclaimed it, but throughout his brilliant career, every hour in the fierce public glare, his mission and methods as a reformer inviting and encountering stubborn hostility, he fought and wrought and finally died, without the faintest shadow on his beautiful character. There were notches on his trusty blade, but not a blur on his noble name.

"He genuinely loved his fellow-men, and never lost hope for humanity. He believed in a gospel that can redeem a world, and like his Lord, he went out to seek and save the lost. And no poor prodigal ever got so low or wandered so far as to be beyond the reach of his hopeful message and helpful sympathy. And that made the world love him so. There is nothing more divinely attractive than the radiance of hope, and nothing more cheerless and forbidding than the notes of discouragement and despair. Tell a poor, blasted, blistered soul that there is hope for him, and his wailings will turn to pleadings, and his despair into the tones of prevailing prayer. It was this ever reiterated gospel for the worst sinner that helped to attract the thousands to his ministry.

"The bells of St. Michael's in Charleston, S. C., that have chimed the hours of morning and evening prayer since colonial times, have a strange history. They have crossed the Atlantic ocean five times. During the Civil War they were shipped to Columbia for safekeeping. But on a certain famous march to the sea they were burned and broken into fragments by the hands of a vandal. Every sacred piece was gathered up, and all shipped back to the foundry in which they were originally cast. There they were made anew and brought home to the tower of St. Michael's without the loss of a single note or the lowering of a single majestic tone.

"Thus, this good man believed God could do with every sinful, broken human life. Gather up scarred and scattered fragments, make them anew in His image, and put cathedral music into the redeemed soul.

SUBLIME MORAL COURAGE.

"His moral courage was nothing less than sublime. What he conceived to be the path of duty he would pursue, though a lion crouched in the shadow of every tree. No threat of man, or fear of all the legions of darkness, could stay his course or hush his imperial voice. And yet there was in him nothing of rashness, and he never spoke without premeditation. His was not a harsh, but a gentle nature. He had a strong, soft hand. The tones of his voice were authoritative, but the undertones were gentleness and love. Though he sometimes showed the sternness of a Hebrew prophet he really had the tenderness and sweet persuasiveness of an apostle. Who but this master of the human heart could unite such startling and overwhelming plainness of speech with lyric tenderness and irresistible persuasiveness! With a sternness that was at times as awful as Sinai, he united a pathos that made every eye a fountain of tears.

"If he sometimes used the muck rake, it was not simply to expose the rottenness of society, and the wickedness of the world, but that the healing light of the truth might shine upon and cure it. He uncovered sin that it might be destroyed. He rent the robe of hypocrisy that its ghastly deformity might cease to deceive. But for every penitent he had a mantle of charity, and for every home-coming prodigal a joyous welcome.

"He was free from the weaknesses and vices of narrow natures. His great soul was too generous for jealousy and too broad for bigotry. Envy found no hiding place in his brotherly and sunny heart. He coveted no man's position or possessions, and envied no human being his fame or his fortune. It never occurred to him that any rival stood in the way of his attainments or achievements. No Mordecai sat in the gateway of his noble soul. He rejoiced that the world is wide, with an inviting held for every honest toiler, and ample reward for every faithful workman; that there is a chapel for every heroic brow, and a throne for every really royal soul. While deeply appreciative of his large place in the nation's esteem—pardonably proud of his wonderful and long sustained popularity—he generously rejoiced in the honors and success of every worthy man. I never heard him speak a disparaging word of any mortal who had high aims and a serious purpose. His generous hand would have withered had he attempted to pluck a star from another's crown. Such magnanimity is one of the final tests of true greatness.

"But time fails me to speak more at length of my glorified friend. We would fain have kept him longer, but the Lord knows best. His was a life that cannot go out, it will go on.

"The end came, not exactly as he had hoped, but as beautifully and triumphantly as any heart could wish. It was just after a great revival in which, as on so many notable occasions, God had wonderfully honored his ministry. With the tears of a penitent still gladdening his eyes, the tired preacher was told that it is time to rest. Between a revival and an expected family reunion, the

angels met him and carried him to the house of many mansions. In that heavenly home may there be no vacant chair!"—*Christian Advocate.*

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.

America's Awakening. Philip Loring Allen. \$1.25 net. Fleming H. Revell Company, New York and Chicago.

"A new Declaration of Independence," setting forth the "triumph of righteousness in high places." It describes and interprets the moral wave sweeping over the country. The author is optimistic, and is full of cheer and hope. The headings of the chapters will give a good idea of the range and scope of the volume. They are as follows: How the awakening came, Graft among the fathers, Roosevelt the inspiration, La Follette's up-hill fight, The Jerome campaign, Folk and his following, The enforcement of law, Philadelphia's revolution, Cleveland and the three cent fare, New Jersey's stirring, The resources of reform, The new politics, Humdrum work for good, The trend towards a pure democracy, The moral work and the average man. It is a stimulating and inspiring book.

The Pacific Islanders, From Savages to Saints. Edited by Delaran L. Pierson. \$1 net. Funk & Wagnalls, New York.

Nowhere has the gospel won greater or more signal triumphs. The stories are of thrilling interest. These stories are told by Drs. D. L. Pierson, Robert Steel, Samuel MacFarlane, A. T. Pierson, J. M. Alexander, Wm. Gunn, J. G. Paton, D. L. Leonard, John Rutherford, George Smith, F. M. Price, George Robson, Donald MacDonald, Arthur J. Brown, J. B. Devins, H. L. E. Luering and Mrs. Theodora Crosby Bliss.

The reader learns of the wonders of God's grace and also of the wonders of those strange lands.

Memories of Eighty Years. By Fanny J. Crosby (Mrs. Van Alstyne). Illustrated. \$1.25. James H. Earle & Co., Boston, Mass.

A charming autobiography, by one of the brightest and sweetest of women. The story of her life abounds in interesting incidents. The accounts of her hymns alone are of great value. Indeed it is a book full of inspiration. The author's photograph in her 86th year, is the frontispiece. Though blind, her face marks a strong and a lovely character. We are charmed with the book, with the exception of the account of her speaking in mixed assemblies. That is against both Scripture and true womanhood.

Seventh Day Adventism Renounced. Rev. D. M. Canright. Introduction by Thos. Nelson, LL.D. \$1.25. Fleming H. Revell Company, New York and Chicago.

For twenty-eight years the Rev. D. M. Canright was a Seventh Day Advent preacher. He was led by investigation to renounce that faith and to become a Baptist. So he has written this book, which has reached its 10th edition, and which is the best book on the subject. It is a complete refutation and exposure of Seventh Day Adventism. These Adventists are very zealous in disseminating their doctrines and their literature and many of the unwary have been led off by them. Here is a complete antidote. It covers the whole ground and covers it well.

The Church. Joshua E. Wills. \$1. Press of George F. Lacher, Philadelphia.

Well written and in admirable spirit, this book aims to promote "unity without uniformity" among believers. The term church is used, however, with great latitude of meaning, and sometimes the meaning is not clear. Sometimes it means assembly, sometimes all believers living, sometimes all believers of all ages, sometimes the kingdom of Heaven, and sometimes the cause of Christ on earth. This leads to confusion.

It is a devotional book, whose theme is fellowship and co-operation among Christians. The author is a man of deep religious experience and of strong love for Zion. The reader will feel himself quickened as he reads and his love for the kingdom will be deepened.

The *Atlantic Monthly* for December touches high-water mark. S. M. Crothers opens with "Christmas and the Literature of Disillusion;" Melville M. Bigelow follows with "New National Forces and the Old Law;" Edith Wharton takes us on a charming "Motor-Flight Through France." Then we have: "The Judgment Seat" by Juliet W. Tompkins; "The Measure of Greatness," N. S. Shaler; "The Spirit of Present-Day Spain," Havelock Ellis; "Thomas Love Peacock," H. W. Boynton; "The Laboratory in the Hills," Elizabeth Fcote; "The House of Lords," William Everett; "Literature and the Modern Drama," Henry A. Jones; "The Ruin of Harry Benbow," Henry Rideout; "Some Unpublished Correspondence of David Garrick," edited by Geo. P. Baker; "In the Fens," Arthur C. Benson; "The Man Who was Obetinate," Alice Brown;

"The Keepsake," Gelett Burgess; "A New Voice in French Fiction," Henry D. Sedgwick; "The Spell of Whittman," M. A. DeW. Howe; "The Contributors' Club." All of these are of special interest. In arranging your list of magazines for 1907 do not forget the *Atlantic Monthly*. \$4 a year, 35 cents a copy. Houghton, Mifflin & Company, Boston, Mass.

Scribner's Magazine for December offers a tempting bill of fare. We have first "The State o' Maine Girl," by Kate Douglass Wiggin. Then "The Navy in Review," James B. Connolly; then come: "Hennebont and the Fleet, a Ballad from Froissart," by E. Sutton; "Veiled Lady of Stamboul," F. Hopkinson Smith; "Scenes from the Early History of Ireland," by Henry McCarter; "Joha VanBuren in England," extracts from his diaries; "Passing," W. L. Alden; "Addolorata's Intervention," Henry B. Fuller; "The Pickwick Ladle," Winfield Scott Moody; "To a River God," Edith Wyatt; "The Two Stringed Bow," G. W. Johnston; "In the Forest of Arden," Robert Shackleton; "The Point of View," "The Field of Art." \$3 a year, 25 cts. a copy. Charles Scribner's Sons, New York.

American Monthly Review of Reviews for December gives us an interesting summary of the progress of the world with the usual list of leading articles of the month, and the cartoons of the month. The longer articles are "The Most Prosperous Period in Our History," Richard H. Edmonds; "President Roosevelt and Corporate Wealth," Arthur W. Dunn; "American History and Mural Painting," E. H. Brush; "Eminent Foreign Composers as Guests of America," Lawrence Gilman; "How the Kaiser Works," E. T. Heyn; "New President of Brazil," "New National Forest Reserves," T. E. Will; "Electrification of Steam Railways," Wm. Mayer, Jr.; "The Education Controversy in England," W. T. Stead. \$3 a year, 25 cts. a copy. Review of Reviews Co., New York.

The Adventures of Billy Topsail. Illustrated. Cloth \$1.50. New York and Chicago: Fleming H. Revell.

A ripping story of adventure by sea is regarded by every true-hearted boy as the very best story of all. The yarn—that's the thing! If the sea is a northern sea, full of ice and swept by big gales, if the adventures are real, if the hero is not a prig, if the tale concerns itself with heroic deeds and moves like a full-rigged ship with all sail spread to a rousing breeze, the boy will say "Bully!" and read the story again. "The Adventures of Billy Topsail" is a book to be chummy with. It is crowded with adventure, every page of it, from the time young Billy is nearly drowned by his dog, until in a big blizzard, lost on an ice-floe, he rescues Sir Archibald's son, and the old Dictator weathers the gale.

There is "something doing," every minute—something exciting and real and inspiring. The book is big enough and broad enough to make Billy Topsail a tried friend of every reader—just the sort of friend Archie found him to be. And Billy is good company. He is not a prig; he is a real boy, full of spirit and fun and courage and the wish to distinguish himself. In a word, as the lads say, he's "all right, all right!" He sails, fishes, travels the ice, goes whaling, is swept to sea with the ice, captures a devil-fish, hunts a pirate's cave, gets lost on a cliff, is wrecked, runs away to join a sealer, and makes himself interesting in a hundred ways.

The Incubator Baby. By Ellis Parker Butler. Author of "Pigs is Pigs," etc. 75 cents. New York: Funk & Wagnalls.

The author's first book, "Pigs is Pigs," created a great deal of interest, and his frequent contributions to leading magazines are read with the keenest enjoyment. The treatment of the theme of "The Incubator Baby" is delicious. In a gently satirical way he reflects the thoughts and philosophy of a wee bit of humanity who is being reared by the incubator process. This big, stupid world is all very strange to the mite, and it is a source of wonderment to her that the stork should have paused in his flight to deposit her among such a lot of un congenial companions, especially when she so "vastly preferred Paradise," as "it was far more comfortable"; by Paradise meaning the fairyland whence all stork babies come.

Contents of the *New England Magazine* for December: Madonnas in New England Museums, by F. W. Coburn; The Seven Adventures of John Henry, by Grace L. Hewett; Nineteenth Century Boston Journalism, by Edward H. Clement; The Onion, by James O'Neil, a story adapted from the Russian folk-lore; The Japanese in New England, by K. K. Kawakami; Massachusetts Bench and Bar, by Stephen O. Sherman and Weston F. Hutchins; Home and School, by Sarah L. Arnold, the second in the series of wise and witty talks by Miss Sarah L. Arnold, Dean of Simmons College; Ballads of Old Boston, by M. A. DeWolfe Howe; A Christmas Cupid, by Nixon Waterman. A prettily illustrated Christmas poem by Nixon Waterman, whose humorous poems are so deservedly popular.

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

A Boston clergyman whose work takes him among the poor of that town tells a pretty story of sisterly love existing among the humble and unfortunate. One day a pale and ragged girl of about ten years was seen going along the street carrying on her back her crippled brother, nearly as old as she. A stranger stopped her by saying that she was overexerting herself. "He is too heavy for you to carry, he said. The child of the ghetto looked up at him reproachfully, saying, "He ain't heavy. He is my brother."

SUNDAY-SCHOOL LESSON

SUNDAY, DECEMBER 23.

THE LORD ASCENDS INTO HEAVEN.

Luke 24:36-53.

Motto Text—"While he blessed them he was parted from them and received up into heaven."—Luke 24:51.

Ten of the apostles were assembled on the night of the first day of the week, Thomas being absent. The two disciples with whom the Lord had walked had hurried back from Emmaus and were telling of that walk.

"And as they thus spake, Jesus himself stood in the midst of them."—Coming miraculously. Appearing suddenly without coming through the door. It was this supernatural appearance which frightened them. Men always fear when they get glimpses of the other world. These were brave and strong men, but they were terrified when they thought they saw a ghost. *Peace be unto you*—The usual salutation of friends.

"Why are ye troubled?"—They knew he had risen from the dead in his body. If he had not, if he had returned a spirit why should they fear him? "Why do thoughts arise in your hearts?"—As to what to think about him. Why did they not recognize him as the same immediately? "Behold my hands and my feet, that it is I myself."—The marks of the nails were to be seen, proving that he had the body which was crucified and that he was not a mere spirit. "Handle me and see."—They could bring the sense of touch to aid their eyes. Thus they would be sure of his flesh and bones and these a spirit would not have.

"And while they yet believed not for joy."—They were stunned as it were with their delight. They wondered that since he had a body of flesh and bones that he could appear thus when the doors were shut. "Have ye here any meat?"—Anything to eat. Nothing would calm them more quickly than such an every-day, prosaic thing as his wishing food and eating it. This was another proof of the reality of his physical body no matter what wonderful power of going through walls it might have.

"And they gave him a piece of a broiled fish, and of a honeycomb. And he took it and did eat before them."—This impressed them greatly, and was one of the strongest proofs of the reality of the resurrection (Acts 10:41).

"These are the words which I spake unto you, while I was yet with you."—Forty days had elapsed between the forty-third and fiftieth verses. Whether the Lord spoke what comes between on that night on which he ate the broiled fish, or on the day of the ascension cannot be known. And it is not a matter which makes any differ-

ence to us. It is enough to know that he spoke these words. By saying, "while I was yet with you," he gave them to understand that the old life, interrupted by death, was not to be resumed.

"That all things must be fulfilled."—Our Lord revered the Old Testament as the word of God, and declared that the Scriptures cannot be broken. He declares now as he had declared before his resurrection that Moses and the prophets foretold him. The Jews divided the Old Testament into three parts—the law of Moses, the prophets and the Psalms—and all these foretold Christ.

"Then opened he their understanding, that they might understand the Scriptures."—All of us need to pray for his help in such understanding. Many things could not be understood till after his death. Prejudice and preconceived views prevent many from understanding the Scriptures. They do not approach the Bible asking from sincere and obedient hearts only, "Lord, what wilt thou have me to do?"

"Thus it is written."—"Thus saith the Lord" should be the end of all controversy. That it was written was enough to make it infallibly true. "And thus it behooved Christ to suffer, and to rise from the dead the third day."—So only could men be saved, if he died in their stead. The resurrection proved that he was in truth "the Mighty God, the Prince of Peace." It proved also that the atonement was sufficient to ransom all the elect. Otherwise, as he had assumed their responsibilities and stood in their place, death would have held him. Only because he paid the uttermost farthing of his people's debt did the God's justice release him.

"And that repentance and remission of sins should be preached in his name among all nations."—Repentance must go with remission of sins. It is too little preached in these days. The Gospel was to be preached to the Gentiles. One would think that these and other similar words of the Lord would have made the disciples understand the reception of the Gentiles. But Peter needed a vision afterwards to impress the truth upon him. "Beginning at Jerusalem."—The Gospel was to be offered to the Jew first.

"And ye are witnesses of these things."—Of his death and resurrection more particularly. They had been with him during his ministry, and had seen and heard and handled as John puts it. They were to witness to these facts. The Apostles were the authorized witnesses and were so recognized as is shown by Paul's passing over the first appearance of Jesus to the women and mentioning his appearance to Peter.

"And behold I send the promise of my Father upon you."—The Holy Spirit. Isa. 44:3; Joel 2:28; John 14:16, 26. "But tarry ye in the city of Jerusalem, until ye be endued with power from on high."—They would be helpless going out in their own strength. Only as the Spirit gave them aid would their words convince men of sin, of righteousness and of judgment.

"And he led them out as far as to Bethany."—Just over the Mount of Olives. Lazarus and his sisters lived in Bethany and their house had been one of the homes of him who had not of his own a place to lay his head.

"And he lifted up his hands and blessed them."—And while he was speaking, gradually as the Greek shows he ascended till at last a

cloud received him out of their sight. He had gone, and they were as much separated from him as they had thought they were by his death. But, they do not sorrow over his departure. At last all as well as Thomas knew him to be their God as well as their Lord. They knew what his death had done for their own souls and what it would do for the souls of all his people. Therefore they worshipped him and returned to Jerusalem with great joy. The temple was his Father's house and the house of prayer. Therefore they went to it to praise and bless God for his mercy and love.

DEAR RECORDER:

Your weekly visits are certainly an inspiration to one who has known and loved you so long. You certainly stand for "the faith once delivered to the saints," and some of us are rejoicing that you are contending so earnestly for such a faith. May your kind increase more and more as the years go by.

We have had a great week in this capitol city in the dedication of the magnificent building of the old First church. Their new site is just on the edge of the business part of the city and their magnificent stone structure, which has just been completed has cost some \$142,000 beside the lot, which cost some \$75,000 or \$80,000. It is a magnificent building and we understand Dr. Mabie pronounces it one of the best arranged buildings he has ever seen. The dedicatory week drew on Louisville for two of its speakers. Dr. Dement of the Seminary was the speaker on Sunday afternoon, November 25, and Dr. C. H. Jones on Tuesday evening of last week. Dr. Jones is no stranger to the Hoosier Baptists. They are quite fond of him as they have shown on different occasions. Dr. Mabie, of the Missionary Union, who was formerly pastor of the First church some twenty-five years ago, was given a hearty reception on Wednesday evening. Pastor Frederic E. Taylor, who has only been on the field a few months, succeeding the scholarly Dr. T. J. Villers, is organizing his forces toward a great campaign for the Lord in this city.

Many of the other churches are doing excellent work. Pastor H. N. Quisenberry, of the College Avenue church, is also organizing a campaign for the Lord. Fifteen persons were received on profession of faith last Lord's day.

Pastor E. T. Smith, of University Place Baptist church, who is also a graduate of Louisville Seminary, is doing excellent work and preaching the old Gospel in all its purity.

Pastor Lloyd, who was also a student at the Louisville Seminary, is in the midst of a revival at his River Avenue church. Some sixty-nine have been received in the last two or three weeks, most all of them for baptism.

There are a number of other good strong churches in the city that are well manned by consecrated and well equipped pastors that are doing very successful work for the Lord.

Wishing the RECORDER all the success which it so richly deserves, I am,
Truly yours,
C. H. McDOWELL.

Indianapolis, Ind.



Hoarseness or loss of voice immediately relieved. Nothing excels this simple remedy

Does Not Color Hair

Ayer's Hair Vigor, as now made from our new improved formula, does not stain or color the hair even to the slightest degree. Gray hair, white hair, blonde hair is not made a shade darker. But it certainly does stop falling hair. No question about that. This is an entirely new preparation, just placed on the market.
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.



Individual Communion Service

Made of several materials and in many designs. Send for full particulars and catalogue No. 42 Give the number of communicants and name of church.
The Lord's Supper takes on a new dignity and beauty by the use of the individual cup.—J. K. WILSON, D. D.
GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

MARGARET HOME FOR MISSIONARIES' CHILDREN.

We all know the beautiful story of this Home, the gift of one Christian mother, who wanted to soften the sorrows of other Christian mothers. Because of climate and other unfavorable conditions many children of missionaries have to be sent to the homeland. The generous gift of \$10,500 was made to buy for such children a home, to be entrusted to the Baptist Women of the South. It is located in Greenville, S. C., and has been substantially furnished by voluntary donations, and is now giving comfort and training to seven children, all from Brazil, with others soon to enter.

The current expenses are proportioned among the States, and Kentucky's share for this year is \$110. Last year we gave more than \$200, part of which was for furnishings. It is greatly desired that this \$110 be raised by small gifts from many societies. Will not you and you and you, bring this cause before your society and send \$1.00 (one dollar) to the treasurer of Central Committee, Miss Willie Lamb, Box 396, Louisville, Ky., to be designated Margaret Home?

Dear sisters, let me beg that you will attend to this without delay. Let us, before the Christmas tide, come do our part for those little ones, whose bereft mothers are doing our work in far off heathen lands. "Inasmuch as ye did it not to me."

MRS. GEORGE B. EAGER,
Representative for Margaret Home in Kentucky.

FRAGMENTARY.

JOS. N. BARBEE.

Let all Christians read and ponder prayerfully Eph. 3:18-19. Rev. C. O. Mitchell has resigned from the pastorate of Curryville church and accepted for half-time at Clark. Curryville, Clarksville and Star Hope offer a good field.

Twenty-nine occupations will be represented in the new Missouri legislature. Including both branches the lawyer will predominate—nineteen will be in the Senate and twenty-seven in the House. Next to the lawyer comes the farmer, with four in Senate and thirty-eight in the House. Thirteen editors will be in the House. Only one saloon-keeper will be in the Senate. There will be six preachers in the House.

The recent election in Missouri developed the fact that the Socialistic party cast 11,527 votes and the Prohibition party 5,357. This Socialistic vote reminds me of

what Mrs. Espanto Netterfield, a prominent woman in St. Louis, recently said. She deploras divorce and the evils it brings society. Her remedy is the application of ethical and Socialistic doctrines in the home. In my judgment the remedy is as bad or worse than the disease. She further says: "St. Paul's influence must be eliminated from the canons of the church and the statutes." She contends that "St. Paul's principles have become crystallized in the laws and customs of society and that the effect has been to narrow woman's sphere and reduce her to a position of dependency on man." Consequently "she quarrels with Paul's dictum that women should keep silence in the churches or anywhere else." I am of the opinion very candidly that if Mrs. Netterfield's doctrine were carried out as she insists, that women would

I Can Cure Cancer

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



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

Peter Keagan of Galesburg, Ill. has had cancer of the mouth and throat. Doctors said, "No hope." Mr. Keagan wrote: "It is only a question of a short time—I must die." To-day his cancer is healed up and he is well. My marvelous radiated fluid did it. It has other just such cures to its credit. It is saving people every day and restoring them to health and strength. If you have cancer or any lump or sore that you believe is cancer, write to-day and learn how others have been cured quickly and safely and at very small expense. No matter what your condition may be, do not hesitate to write and tell me about it. I will answer your letter promptly, giving you, absolutely free, full information and proof of many remarkable cures.
DR. RUPERT WELLS, 2059 Radol Bldg., St. Louis, Mo.

Get Rid of Scrofula

Bunches, eruptions, inflammations, soreness of the eyelids and ears, diseases of the bones, rickets, dyspepsia, catarrh, wasting, are only some of the troubles it causes.

It is a very active evil, making havoc of the whole system.

Hood's Sarsaparilla

Eradicates it, cures all its manifestations, and builds up the whole system.

Accept no substitute.

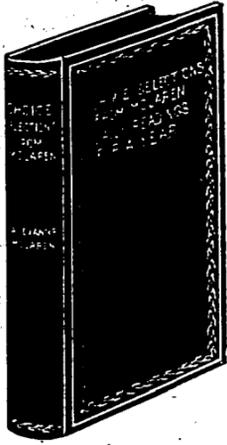
A SUITABLE CHRISTMAS GIFT

Is a savings account earning 5 per cent. Send \$1 to \$1000. We issue certificate in the name of child, relative or friend. We mail them to be received for Christmas.

IF YOU HAVE IDLE FUNDS
Send for booklet, "W" Banking By Mail.

OWENSBORO SAVINGS BANK & TRUST COMPANY
OWENSBORO, KY.

**A BEAUTIFUL GIFT BOOK OF THE HIGHEST ORDER
Choice Selections from Maclaren**



Daily Readings for a Year from the Writings of Rev. Alexander Maclaren, D.D. Selected and arranged by Rev. George Coates.

CONTAINS 366 pages—a page for each day of the year—of carefully selected portions from the writings of a great preacher, each page complete with subject and text. It also contains a complete Subject and Textual Index. A very helpful and inspiring book for Bible scholars, teachers, and students. Ministers and leaders will appreciate the work by reason of the great variety of subjects treated in the practical and eloquent style of this great modern preacher, and it will prove helpful to them in suggesting themes and texts for the prayer meeting or pulpit.

FOR "DAILY READINGS" IT IS ADMIRABLE. THE FRESH, SINCERE, AND WARM-HEARTED STYLE OF THE AUTHOR CARRIES THE READER WITH HIM INTO THE HEART OF THE GOSPEL, AND TENDS TO MAKE EACH PAGE DELIGHTFUL AND INSTRUCTIVE READING.

Printed on Cream White Suede Finish Paper, Handsomely Bound in Blue Cloth with Gold Ornamentation and Lettering. Measures 8x5 1/2 x 1 1/8 inches.

PRICE, \$1.25 POSTPAID.

The S. S. Scranton Co. Publishers
HARTFORD, CONN.

Holiday Gift Suggestions for Men.

Smoking Jackets; plain and fancy styles—
Prices \$5.00 to \$10.00.

Blanket Robes—Large variety of Austrian Blanket Lounging Robes; new designs and colors—
Prices \$3.50 to \$10.00.

Bath Robes—Terry Bath Robes in an endless variety of desirable styles; all washable and fast colors—
Prices \$2.50 to \$9.00.

Mufflers and Reefers—Greatest variety of styles and colors we have ever shown—
Prices 50c to \$3.50.

Silk Handkerchiefs—Men's Plain Hemstitched Jap Silk Handkerchiefs—
Prices, each, 25c, 50c, 75c and \$1.00.

Linen Handkerchiefs—Men's Plain Linen Handkerchiefs with 1/4, 1/2 and 1-inch hemstitching; domestic finish—
Prices, each, 10c, 12 1/2c, 15c and 19c.

Imported Real Irish Linen Handkerchiefs; 1/4, 1/2 and 1-inch hem—
Prices, each, 25c, 35c, 50c and 75c.

NECKWEAR.

The grandest assortment of Holiday Neckwear we have ever shown; every style and color—
Prices 50c, \$1.00 and \$1.50.

Neckwear Bargain.

300 dozen handsome Silk Four-in-Hands; the very newest ideas, taken from the high-grade Neckwear; every color and shape; real 50c quality—
Price, each, 25c.

Reduction Sale of

Black Silk Petticoats.

Three special lots in Black Silk Petticoats, greatly reduced for this week's selling.

LOT 1—Extra quality Black Silk Petticoats, with fan-plaited flounce, set with medallions; regular \$13.50 value—
Reduced to \$8.48.

LOT 2—Special Black Silk Petticoats, with deep flounce of fine plaiting and silk dust ruffle; regular \$12.00 value—
Reduced to \$7.98.

LOT 3—Special Black Silk Petticoats, corded and plaited flounce, with train; \$10.00 value—
Reduced to \$7.48.

Orders Promptly Filled Through Our Mail Order Department.

STEWART DRY GOODS CO.

IN CONNECTION WITH JAMES McCREERY & CO., NEW YORK.
LOUISVILLE KENTUCKY.

be a good deal worse off than she finds them at present. It is to be hoped that the day will never dawn when a condition will exist that requires either the changing or abolition of the Word of God, as Mrs. Netterfield intimates she would like to see.

The Rev. F. W. Buis becomes pastor of Immanuel church, St. Louis, to-day, December 2. He comes from the East. Dr. Buis was at one time a student in William Jewell College.

Rev. J. H. Dew, one of the most successful evangelists in the State begins a meeting in this city, Louisiana, to-day, December 2, assisting Pastor A. F. Houser. Bro. and Sister Dew dearly love the WESTERN RECORDER.

THIRTEEN AMERICAN GIRLS MARRIED TROUBLE.

Thirteen American girls, whose wealth aggregates \$68,500,000, and who married men of "Technical Nobility" have either separated from, been neglected by, or gotten divorces from their lordly (?) husbands. And still there are lots of American girls who will not learn from the sad experience of others and their misfortunes. Louisiana, Mo.

OPENING OF THE IBADAN BAPTIST CHAPEL.

The Ibadan Baptist Chapel was opened on Sunday the 26th August, 1906.

There were 570 attendants, including Revs. J. Okuseinde, of Aremo, D. A. Williams, of Ogunpa (C. M. S.), and representatives of the Bale and Council.

Revs. M. L. Stone, W. T. Lumbley, Mojola Agbebi, and Messrs. J. F. Oshodi, E. A. Alawode and J. R. Williams, delegates of the Lagos Baptist church took part in the dedication.

The following is a short history of the founding of the church:

In September, 1904, a conference was held at the Baptist church, Broad street, Lagos, when Mr. Obasa (an official member of the church) suggested that the church should be represented at Ibadan. It was therefore moved by Mr. S. A. Allen and seconded by Mr. J. F. Oshodi that as the church could not then afford paying an agent to start the work, Mr. Obasa should represent the Lagos Baptist church at Ibadan, and the motion was unanimously carried.

In February, 1905, Rev. M. L. Stone, pastor of the Lagos Baptist church, visited Ibadan and summoned a meeting of the Lagos Baptist church members who were residing there at the time, and at the meeting entrusted to them the work of organizing a branch church at Ibadan. Mr. Obasa reported the efforts that were put forth in securing a church site in the town in which they have succeeded in January, 1905.

In July, 1906, at a meeting of the Ibadan branch of the Lagos Baptist Young Men's Association it was resolved to erect a Baptist Chapel at Ibadan on the plot of land secured for the purpose.

DEAR RECORDER:

There is to be a meeting of the Baptists of Louisville and Kentucky in the Chapel of Norton Hall on Friday next, December 14, at 2 o'clock in the afternoon, to consider the subject of a Baptist university for Louisville. It is very earnestly desired that this meeting be attended by as many Baptists as can come. The meeting is called by the committee of five appointed by the Board of Directors of the Baptist Education Society of Kentucky on the

DO YOU GET UP WITH A LAME BACK?
Have You Uric Acid, Rheumatism or Bladder Trouble?

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

If these danger signals are not heeded, more serious results are sure to follow; Bright's disease which is the worst form of kidney trouble may steal upon you.

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

LAME BACK.

Lame back is only one of many symptoms of kidney trouble. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, occasional headache, dizziness, sleeplessness, poor digestion, nervousness, sometimes the heart acts badly, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is also evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.



To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for YOU, Every Reader of the WESTERN RECORDER May Have a Sample Bottle Absolutely Free by Mail.

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

university. Will you please extend through the columns of your paper an invitation to brethren throughout the State to attend this meeting.

There is also to be a banquet given at the Galt House on Friday night under the auspices of the Young People's Societies of the city of Louisville. Brethren attending the conference at 2 o'clock can also attend the banquet at the Galt House, provided they send notification so that it will reach Louisville by Thursday, December 13th.
E. Y. MULLINS,
Chairman Committee.

BAPTISM IN A. D. 1629.

Sermon preached by Mr. Henry Smith of Husbands Borneswell, at the installation of Master Brian Cane, High Sheriff of Leicestershire, England.

"Baptizing them in the name of the Father, and the Sonne, and the Holy Ghost."

"Now because the word baptism hath divers significations in the Scriptures, I will set down as many of them as my memorie can recall. First the word baptism according to the true meaning of the Greek text. Baptism doth not signify only a dipping, but such a dipping in the water as doth cleanse the person dipped; and for it the Primitive church did use to put the party baptized quite under the water. Therefore Paul writing to the Romans and Colossians useth the words, "we are buried with him in baptism into his death; that like as Christ was raised up from the dead, by the glory of the Father; so we also should walk in newness of life. All those that are baptized in Christ have put on Christ."

"Baptism is called a regeneration, and yet baptism is a dipping of our bodies in water; but regeneration is the renewing of our minds to the image wherein we were created. Baptism is called regeneration, because it signifieth regeneration; so the bread and wine are called Christ's body, because they signify Christ's body. Baptism is not regeneration. Every sacrament was called by the thing which it signified."

It will be noticed that this very explicit statement, "Put the party baptized quite under the water," was preached in England in 1629, which is four years before Spilsbury is said to have formed the first Baptist church in London, and 12 years before the Baptists are said to have "immersed" believers in England in 1641. This sermon is another confirmation of what the WESTERN RECORDER has insisted upon, viz., that immersion was well understood in England to be the New Testament act of baptism, and it needed no Englishman to go to Holland to "fetch" the practice. Within a few miles of where this sermon was preached in 1629, we find that Baptist churches existed, with foundations prior to that date, viz.: Coventry 1626, Stoney Stratford 1626, Oxford 1600, Wedmore 1600.

E. O. WHITE.

IF YOU HAVE Rheumatism

Joint, Lumbago, Solation, when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 50 years standing. This is no lumbago or deception, but an honest remedy which you can test without spending a cent. Address: John A. Smith, Dept. 25, 700-208 Broadway, Milwaukee, Wis.

TIME.

I asked an aged man with hoary hairs,
Wrinkled and curved with many worldly cares,
"Time is the warp of life," he said,
"O tell
The young, the fair, the brave to use it well!"

I asked the golden sun and silvery spheres,
Those bright chronometers of passing years;
They answered, "Time is but a meteor's glare,"
And bade me for eternity prepare.

I asked the mighty angel who shall stand
One foot on sea, the other on the land;
"Mortal," he cried, "the mystery is o'er;
Time was, time is, but time shall be no more!"

—Sel.

Our Pulpit

ASHAMED OF CHRIST.

REV. G. H. MORRISON.

Luke ix. 26: "For whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels."

I can understand how men were ashamed of Christ as He moved about the villages of Galilee. He was a man of sorrows and acquainted with grief then, and men hid as it were their faces from Him. Born in a humble and malodorous village—can any good thing come out of Nazareth?—living in the deepest obscurity for thirty years, then suddenly appearing with a claim to be Messiah yet contradicting the warmest hopes of Israel—it is not to be wondered at that there was disappointment, and that many were ashamed of Jesus and His words.

But the thing that is difficult to understand is how any man can be ashamed of Jesus now. For now He is no longer rejected and despised: He is enthroned in heaven at the right hand of God. We can understand a man denying that Christ rose—there are many who honestly believe that He still sleeps: but the man who is ashamed of Christ is not an unbeliever: you cannot be ashamed of that which has no existence. The man who is ashamed credits the resurrection—yet him alone and he will not deny it. The man who is ashamed credits that Christ is living and is energetic in human hearts to-day: and the mystery is how crediting all that, it should be possible to be ashamed of Christ.

That it is possible every one of us here knows, and it is on that strange possibility I wish to speak. First, I shall touch on the revelation of this shame: next on the roots of it: and thirdly on some remedies in our power.

First, then, I wish to speak about its revelation, about the way in which this shame of Christ betrays itself: and the first feature that rises before me is *concealment*. Is there any man or woman of whom you are ashamed? Think of them and call up their names while I am speaking. Well, however else your shame may show itself, it will at least have this mark—you are ashamed to be seen with them in public. In private, that is a different matter: you have no objection to meeting them in private. In

the pressure of a great crowd, that is a different matter, for any two may be cast together in a crowd. But when you are ashamed of a man you are ashamed of being openly seen with him, you are ashamed of walking in broad daylight through the streets with him; and as that is a feature of all shame between man and man, it is a mark of the man ashamed of Christ. Remember we may be ashamed of Christ although in the quiet hour we pray in secret. Remember we may be ashamed of Him although at the stated times we come to church. For in the one case—in private prayer—there is a solitude, and in the other—in public worship—is a crowd; and neither in solitude nor in the throng is the shame or glory of the heart detected. It is as we walk through the streets of daily life; it is as we take up our task in homely scenes; it is as we go about our work and mingle with our friends—it is there that our heart's loyalty shall be seen. If we honor Christ men will perceive the friendship. If we are ashamed of Him we shall conceal it.

The second feature of all shame is *silence*. There is a close and mysterious tie between the two. The feeling of shame whenever it is operative has a way of putting a seal upon the lips. A child will babble and prattle all day long, and spin out a history about its small adventures; but let it do anything of which it is ashamed, and not a word will it speak concerning that. How many homes there are in which one son or daughter has come to disgrace, till the parents' hearts are breaking! Does the stranger entering that home talk of the prodigal? Is not that the one name that is never mentioned? There are ceaseless yearnings and there are secret prayers rising to heaven daily for the wanderer; but mingling with every thought of him is shame, and one great witness of that shame is silence. Now far be it from me even to suggest that all our silence about Christ is such. There is a reserve which is dignified and right when we move among august and holy things. Still, hours will come in every Christian life when confession is imperative and clearly called for, and if in such hours there be not speech but silence, the silence is the stamp and sign of shame.

The third witness of shame lies in *avoidance*. We avoid instinctively what we are ashamed of. When an architect has designed a building of which he is proud, I can imagine his delight in looking at it. I can imagine him going out of his way by half a dozen streets just to get one more glimpse of his conception. But let the building be a failure, and the man ashamed of it—he is not eager to feast his eyes upon it. Now he does all in his power to avoid it, and he avoids it because he is ashamed. I fancy that most of us know places such as that, for we are all the architects of our own fortunes: places that are disgraced for us by wretched memories, tarnished and desecrated by some sin; and we, too, as we journey through the years, are glad to avoid such scenes, and we avoid them because we are ashamed. Avoidance is one sign and seal of shame. Can it be said of you that you are avoiding Christ? If so, however you may explain it to yourself, depend upon it you are ashamed of Him.

So far then of the revelation of this shame: now a word or two upon the roots of it. Whence does it spring? How is it born? What possible cause can there be for this so tragic feeling? It will be best

to keep close to Scripture in our answer.

Sometimes we are ashamed of Christ through *fear*. We are ashamed as Nicodemus was. He came to Jesus by stealth and in the night-time, and he came so because he feared the Jews. In his heart of hearts he profoundly admired the Lord—we can do that, and yet be ashamed of Him—but he was a public man, a master in Israel, living in the fierce light that beat upon a rabbi, and he was afraid and he crept to the Lord by night, and the root and basis of his shame was fear. My impression is that fear is at the root of far more things than most of us ever dream of. There are even virtues on which men pride themselves which a little more courage would instantly destroy. The Bible never reiterates in vain, and do you know the command that occurs most often in Scripture? The commonest command in Scripture is *Fear not*. Now we are not in bodily peril like Nicodemus; no one will slay us for being out and out. The day of the thumbscrew and of the stake and of the Solway tide—that day, we may thank God, is gone for ever; but though that day is gone, fear has not departed. For in the intricate mechanism of modern society there is ample room for subtler and finer fear—fear lest one's business suffer, fear for one's prospects, fear for the welfare of one's wife and children; and who does not know how often tongues are tied and lips are silenced and confession stifled, through the haunting of a vague fear like that? I do not wish to speak harshly of that temper: I know how hard it is sometimes to be true. Still, there is such a thing as being ashamed of Christ—if there were not, the words would not be written—and at the root of it to-day as in Jerusalem, may be the promptings of unmanly fear.

Again the cause of this shame may be *social pressure*. We may be ashamed of Christ as Simon Peter was. And the amazing thing is that in such a leal and loving heart there should have been any room for shame at all. But Peter sat by the fire in the courtyard, and they taunted him with his disciple-

A FRIEND'S ADVICE

Something Worth Listening To.

A young Nebr. man was advised by a friend to eat Grape-Nuts because he was all run down from a spell of fever. He tells the story:

"Last spring I had an attack of fever that left me in a very weak condition. I had to quit work; had no appetite, was nervous and discouraged.

"A friend advised me to eat Grape-Nuts, but I paid no attention to him and kept getting worse as time went by.

"I took many kinds of medicine but none of them seemed to help me. My system was completely run down, my blood got out of order from want of proper food, and several very large boils broke out on my neck. I was so weak I could hardly walk.

"One day mother ordered some Grape-Nuts and induced me to eat some. I felt better and that night rested fine. As I continued to use the food every day, I grew stronger steadily and now have regained my former good health. I would not be without Grape-Nuts as I believe it is the most health-giving food in the world." Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs. "There's a reason."

ship; and then the girl who kept the wicket recognized him, and every one present was antagonistic; and Peter denied his Lord—Peter was ashamed of Him—and the shame had its source in his society. Had it not been for Peter's company that night, we should never have had the tale of Peter's fall. Alone, in the dark streets, with what a burning loyalty he would have lifted up his heart to his great leader! But Peter was impressionable, easily influenced, quick to receive the impact of environment, and his society made him ashamed of Christ. Are there none to-day who are like Simon Peter? Are there none who deny Christ because of social pressure? Are there none who are silent and afraid to speak because of the men and women who surround them? In careless homes, in crowded shops or offices, in football clubs, in social gatherings, is not the old tragedy re-enacted sometimes, and does not their company make men ashamed of Christ?

One other reason only would I mention, and that is *intellectual pride*. There are not a few instances in the book of Acts, of shame which sprang from a certain pride of intellect. When a minister whom I know well was on the point of entering the ministry, the late Dr. Moody Stuart, a saint and a scholar, happened to walk up and down his garden with him. And the talk fell on the ministry, and on its joys and sorrows, on the love that inspires it and on the hopes that cheer it; when the Doctor turned sharply on his young friend and said, "Mr. C., are you willing to be a fool for Christ's sake?" It was an apt and pertinent question. There must be something of that willingness in every Christian—the gospel is so simple, so free from subtle intricacy, so entirely in the heart of it, a gift. And men are ashamed of Christ because His message is so plain that the illiterate peasant can live by it and die by it. There is nothing so alien in the world to pride of intellect as the life and the words and the sacrifice of Jesus. Here is the great offence of Calvary in intellectual and cultured ages—it is that in Calvary there is a fact which the mind alone is powerless to explain. I bring my learning of a thousand books there, and I cannot fathom its mystery and meaning. It only sneaks home to my dark and baffled heart when "Nothing in my hand I bring."

In closing, what are the remedies for this besetting shame? I shall just mention two, and then to our homes.

The first is, Endeavour to realize who Jesus is. If you had lived in London in the times of Queen Elizabeth you might have met two men walking together: and the one by his rich dress and his attendants you would recognize as the Earl of Southampton. But who is the other so plainly and carelessly dressed: and is not my lord ashamed to be seen with him? The other is the profoundest intellect God ever fashioned—the other is William Shakespear. I do not think we should care much about dress, if we had the chance of a walk and a talk with Shakespear. He would be a strange creature who would be ashamed to be seen anywhere in such immortal company. And did we but realize who He is, whom we name and whom we seek to follow, the very thought of shame would grow ridiculous. Who are you, tell me that—a merchant or a minister? a teacher or a doctor or a clerk? And who is Christ?—the King immortal and

What Sulphur Does

For the Human Body in Health and Disease.

COSTS NOTHING TO TRY.

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

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

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

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

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

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

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

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

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

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

Send your name and address to-day for a free trial package and see for yourself.

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

eternal, the Wonderful, the mighty God, the Counsellor! When I put it that way does it not seem ab-

surd even to dream of being ashamed of Christ? And no one really likes to be absurd.

And then endeavour to realize what Christ has done for you. That after all is the great cure of shame. When we once feel deeply all that we owe to Him, the black bat, shame, has flown. I could understand a young fellow about town being ashamed to walk through the streets with an old-fashioned and lame country-woman. But if the old-fashioned and lame country-woman is his mother—God have mercy on him if he feels shame then! For she cradled him and she watched him night and day, and she nursed him in fever and she prayed for him; and never a day has passed since he left home but her thought has gone out in a great longing to him; and who with a spark of manhood in his heart could ever dare to be ashamed of one who had rendered service so great and rich as that? Yet all the service of the dearest mother is not one tithe of what we owe to Christ. He loved us and He gave Himself for us. He saved us and called us, and has made us heirs of heaven. Just think of it. try to realize it. Call it up as you walk home from church to-night. Then from the heart you will be able to sing

"I'm not ashamed to own my Lord,
Or to defend His cause."

BY ONE MAN—SIN.

Sin came after man came. Not that there was no sin in any part of the universe; but there was no sin on this earth till after the creation of man. And now it is found that sin has affected every member of the human race. There is no exception, whether in the civilized or the savage races; in the refined and cultured or the rough and uncouth barbarian—all are sinners. The hoary-headed and the infant both are sinners. The thoughtful man confesses it. The Scriptures tell us that the infant is not excepted. "The law of sin and death" has been in the world from the first until now. Death is the penalty of sin, and where there is no sin there is no dying. "Nevertheless death reigned from Adam to Moses, even over them who had not sinned after the similitude (after the same manner of disobedience) of Adam's transgression." Little children, infants, died in the primitive ages, before the days of Abraham, before Moses and the formal law. Did the good God the maker of man, inflict death upon perfect innocency? We can not believe that he did. How then shall we account for the presence of sin and for the effect of sin in the human race?

The philosophers having failed, how do we account for the presence of sin in the world, and for the fact of sinfulness in every human soul? If, at the end of sixty centuries, human wisdom has not solved the question, surely we are not so vain as to spend time over it now. What then? We will take "the Scriptures of truth" and allow them to answer for us. Here is wisdom. He that readeth, let him understand. Jesus tells us that he came into the world to destroy the works of the devil, and he assumed that every person whom he met was a victim of the devil's doings. He came to call "not the righteous, but sinners to repentance," and he held that repentance was due on the part of every one. It was sin that nailed Him to the cross. Yet he only could not be convicted of sin, and only sinners can be benefited by his death. By the pen of one whom

he raised up for the purpose God tells us how it came about that "sin entered into the world, and death by sin, so that death passed upon all men, for that all have sinned." He tells us that it was "by one man who sinned," that man Adam, the first created and the only created man—the father of the whole human race. We have learned that "authority in religion" is the Word of God. To this we turn and read (Rom. v.): "Therefore, as through one man sin entered into the world, and death by sin; and so death passed unto all men, for that all sinned"—Sinned, when, how? Sinned in the first summer. . . . "For if by the trespass of one the many died."—Who was the offender? Who wrought the havoc? It was the one man, the father of the race—Adam. For the judgment came of one unto condemnation." "For if by the trespass of the one death reigned through the one." Terrible fact. "The one" was the first sinner, and he innoculated his race. Sin entered the blood; it affected the whole man, and every man. "So then, as through one trespass the judgment came unto all men to condemnation." Not only by one sinner, but by one trespass. It was not a course of sinning, by which the sinner became worse and worse; but it was by one single act of sinning, or trespass. "For as through the one man's disobedience the many were made sinners." There it is again. He who held the pen seemed to know what he was writing, and whether it was the pen or the writer, the guiding hand was God's. All that was written is in perfect harmony with

"PROUD AND GLAD"

Because Mother Looked So Well
After Quitting Coffee.

An Ohio woman was almost distracted with coffee dyspepsia and heart trouble.

Like thousands of others, the drug in coffee—caffeine—was slowly but steadily undermining her nervous system and interfering with natural digestion of food. "For 30 years," she writes, "I have used coffee. Have always been sickly—had heart trouble and dyspepsia with ulcers in stomach and mouth so bad sometimes, I was almost distracted and could hardly eat a thing for a week.

"I could not sleep for nervousness, and when I would lie down at night I'd belch up coffee and my heart would trouble me. At last, when I would want to drink coffee, it would gag me. It was like poison to me. I was thin—only weighed 125 lbs, when I quit coffee and began to use Postum.

"From the first day that belching and burning in my stomach stopped. The Postum went down so easy and pleasant. I could sleep as soundly as anyone and after the first month, whenever I met any friends they would ask me what was making me so fleshy and look so well.

"Sometimes, before I could answer quick enough, one of the children or my husband would say, 'Why, that is what Postum is doing for her'—they were all so proud and glad.

"When I recommend it to anyone I always tell them to follow directions in making Postum, as it is not good to taste if weak, but fine when it is boiled long enough to get the flavor and rich brown color." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason

what we learn by the tenor of the whole great volume. We read it in the third chapter of Genesis, and we trace it all the way down: Sin, death; sin, death. "None righteous, not so much as one." "All sinned and came short of the glory of God." Only two men of them all did not die, and their rescue from death was simply to show what Jehovah could have done with all the race, had all been fit for the translation. At another time it may be permitted us to say something about the way of deliverance; but now our thought must be confined to the fact of sin and its penalty.

"Sin is lawlessness." It is not simply an act; it is a condition. The first human sin was not simply an external, "overt" act, beginning and ending with the sinner. It was induced by a tempter, and it ruined the tempted. It effected an uncleanness out of which it has never been possible to bring a clean thing. He who never sins may be a sinner. Such is the infant. While yet unable to commit an act of sin, the soul is sinful; it was born in sin, with a sinful nature, and only the redemption purchased by the blood of Christ can deliver it from the penalty of sin. There may be a repentance of sinful acts, but there is need of a deeper repentance, because of the evil propensity; because when we would do good, evil is present with us. It is the sin in the man which takes occasion, when the law enters, to deceive and slay the self-righteous sinner. Sin is in the soul, quiet, but ready to break out at any moment. And all because "by one man sin entered into the world."

Yet for all this our God has provided a remedy to be enjoyed by him who will.—*Journal and Messenger.*

Think not that thy word and thine alone must be right.—*Socrates.*

The best preparation for the future is the present well seen to.—*George MacDonald.*

The practice of its professors is not the only test of the Christian religion. The rule is not to be judged by the wall, but the wall by the rule. "By their fruits ye shall know them," Christ says. The best specific for any disease is of no value unless taken. The application of principles according to purpose and intent of the designer is the test of any invention. It would be very unfair to give some delicate prize of mechanism into clumsy hands and then call it a failure. There is a great difference both in treatment and result between the chronometer of the sea captain and the average boy's first watch. Christianity is to be tested by its own standard, what it would do if its principles were carried out. What would this world soon be if love to God and love to man were the universal rule and practice? Person, property, reputation need fear no assault. A man's pocketbook would be as secure on his front doorstep as in the strongest safe. We could take the bolts and bars off our houses. Prisons would be tenantless; armies and navies disbanded; no unkind word would be spoken; no unkind deed done. There would be no selfishness, no greed of gain, no oppression; Trusts, monopolies, "corners," would be obsolete. The petition of the ages would be answered, and the will of God, the pure and holy and righteous will and purpose of God, would be done on earth as it is in heaven. This is Christianity's



Does What Other Stoves Fail to Do

In almost every house there is a room that the heat from the other stoves or furnace fails to reach. It may be a room on the "weather" side, or one having no heat connection. It may be a cold hallway. No matter in what part of the house—whether room or hallway—it can soon be made snug and cozy with a

PERFECTION Oil Heater
(Equipped with Smokeless Device)

Unlike ordinary oil heaters the Perfection gives satisfaction always. First and foremost it is absolutely safe—you cannot turn the wick too high or too low. Gives intense heat without smoke or smell because equipped with smokeless device. Can be easily carried from room to room. As easy to operate as a lamp. Ornamental as well as useful. Made in two finishes—nickel and japan. Brass oil fount beautifully embossed. Holds 4 quarts of oil and burns 9 hours. There's real satisfaction in a Perfection Oil Heater. Every heater warranted. If not at your dealer's write our nearest agency for descriptive circular.

The Rayo Lamp makes the home bright. Is the safest and best lamp for all-round household use. Gives a clear, steady light. Fitted with latest improved burner. Made of brass throughout and nickel plated. Every lamp warranted. Suitable for library, dining room, parlor or bedroom. If not at your dealer's write to nearest agency.

STANDARD OIL COMPANY, Incorporated.



standard and test; for this, its theory and ultimate attainment. Those who are laborers together with God are working for this. He shall not fail nor be discouraged till He have set judgment in the earth. And there shall be no more curse.

MEETING AT LEWISPORT.

We held a meeting at Lewisport commencing on Monday night, October 15. Bro. J. R. Johnson, who is a strong preacher of the word, was with us and did the preaching. The congregations were large from the very beginning and the Christian people enjoyed the meeting. There were ten who confessed Christ, eight were received into the fellowship of the church by baptism, some others will be received by letter as soon as they can get

their letters. When I went to Lewisport, eight months ago, the church was divided and they had been without a pastor and had not done anything for months, and there were many difficulties, but the church is united now and working in harmony. We have had fifteen additions by baptism and some by letter. The church has been repaired and I hope we are getting ready to do better work.

E. B. ENGLISH, Pastor.

The mysteries of God are beautiful to the believing soul, like tender lights and shadows of the dawn which promises growing day. They are tokens of inexhaustible riches of acquaintance with our Father in his house for evermore.

Womanly Misery

Who can tell what many women suffer? The words: backache, headache, grinding pains, dizziness, cramps, etc., convey to mere man no idea of the intense misery that many women endure. But women can appreciate, what a place

WINE OF CARDUI

Woman's Relief

has made for itself, in the hearts of a million women, who have been helped by it in the past 50 years. Mrs. John A. Keeton, of Cephas, Va., writes: "I suffered severe pains every month. My head, back and teeth ached most of the time, for 5 years. But now I am well and free from pain, thanks to Cardui." Try it.

At all Druggists

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

THE WESTERN RECORDER

Published Weekly by
THE BAPTIST BOOK CONCERN,
(Incorporated)
642 Fourth Ave. Louisville, Ky.

TERMS OF SUBSCRIPTION.

PRICE—Per year in advance, \$2.00; after three months, \$2.25; after six months, \$2.50. Single copies, 5 cents.

RECEIPT and credit of payments is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

POST-OFFICE ADDRESS—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.

REMITTANCES by Postal Money Order, Express Order, or Bank Draft at our risk. If check is sent, add ten cents for cost of collection. Currency at sender's risk. Money, however, is very seldom lost in the mails.

THURSDAY, DECEMBER 13, 1906.

Editorial

"The Western Recorder is opposed to the reception of alien immersions, but how about the immersions of schismatics? Please answer and oblige.—An Old Subscriber."

Whether the immersions of schismatics should be received depends on the character of the schism. If the schismatics depart from the doctrine or polity of the Baptists, then their baptisms are not to be recognized, but if there be no such departure, then their baptisms are to be recognized. Let it be remembered that there can be a schism only in a church. There can be no denominational schism, each church being an independent unit.

To illustrate: When in the controversy between Dr. J. R. Graves and Dr. R. B. C. Howell, the First Baptist church in Nashville excluded Dr. Graves and those who agreed with him, they went off and organized the Central Baptist church. The Central church was organized without any departure from doctrine and polity, and hence the baptisms of the Central church have been valid, and are valid to-day. Neither the First church, nor any other church has ever hesitated in accepting those baptisms. The schism did not touch the question of baptism.

Another illustration is seen in the case of the Elk Creek church of the Long Run Association. A schism came in the church, but not involving any question of doctrine or polity. Each party excluded the other and each claimed to be the church. This went on for ten years. The writer had a hand in bringing the two parties together. There was not the slightest hesitation on the part of either party in accepting the baptisms of the other party during the ten years of separation. And at any time during that period a baptism by either would have been accepted by the other, and by the other churches. Each party held to Baptist doctrine and polity, and the schism did not affect the validity of their baptisms.

The case of the Disciples, however, is very different. They went off from us on matters of doctrine as well as of polity. They got wrong on baptism, along with other things. Hence their immersions should not be accepted as valid baptisms. The Disciples movement—"the Current Reformation" as it was called—made schisms in many churches. These

schismatics organized churches along wrong lines, and then, from time to time, they organized new churches along those same wrong lines, and so they became a distinct denomination.

We answer "An Old Subscriber," therefore, that where the schism involves a departure from Baptist doctrine and polity, then the immersions of schismatics are not to be accepted, but where there is no such departure, then the immersions are to be accepted as valid. The simple fact of schism does not invalidate the baptisms. The question turns on whether or not there was a departure from Baptist doctrine and polity. If not, then however the relations between the bodies may be affected by the schism, the baptism of the schismatics is not invalidated.

There are some who have questioned the sincerity of Governor Beckham in the matter of the Sunday closing of the saloons. We have never had the slightest doubt of his sincerity. In a recent letter he says: "The results in my race, in which all the large cities voted so heavily against me, are a complete answer to those who, in the campaign, sought to injure me by raising the question of my sincerity in regard to the enforcement of the laws. My position on that subject could not have been changed no matter what the result might have been in my race in the primary, for I intend to do whatever I can to see that our Sunday laws are again enforced in the city of Louisville."

There can be no question that in the recent primary the saloons were lined up against Gov. Beckham, because of his attitude on Sunday closing. This fact rallied many temperance men to him, who otherwise would have voted for Senator McCreary, and this gave Gov. Beckham the victory. Senator McCreary was not responsible for this situation, being a good temperance man himself, but there was no alternative.

The Governor has again addressed himself to the task of putting on the "lid" in Louisville. The saloons were closed on Sundays for a while, for although the law was declared by our Louisville Criminal Court to be unconstitutional, yet the Court of Appeals affirmed its constitutionality. Then the policy changed, and the saloons, our Louisville court decided, could open on Sundays for the sale of "soft drinks." Being thus allowed to be open and to sell drinks, of course they sold any sort of drinks they pleased and the "lid" was lifted.

The Governor next proposed to our Commonwealth's Attorney to appoint special counsel to assist him in the prosecution of violators of the Sunday laws. He declined. Then recourse was had to the County Attorney, and he consented. Hence the Governor has appointed special counsel to aid in bringing civil actions against the saloons violating the law. This flanks the criminal court, and so increases the probability of success. It remains to be seen whether this method will bring about the results desired. If this fails to put the "lid" on tight, the Governor has other resources, which he will use. We take it that the saloon-keepers found guilty will have their licenses revoked. This is what they dread most.

Gov. Polk has put the "lid" on tight in St. Louis, Kansas City and St. Joseph, and has held it on. What has been done in Missouri can be done in Kentucky. Gov.

Beckham can count on the support of the best people in the state, as well as of the large majority of all the people in his efforts to enforce the laws. The lawless elements, strongly entrenched as they have been for years, constitute a very small minority of the people of Kentucky.

The Executive Board of the Baptist Education Society of Kentucky met in Louisville on Tuesday of last week. Dr. Hale reported a successful visit to Mayfield, where, by way of a beginning, he got over \$3,000, which will probably be increased to \$10,000. The attorney, Mr. Chandler, presented the applications of several schools to come into the Society, and he was directed to furnish to each the form of action required. The cases differ so that the form of action in all cases are not the same.

It develops that not every school is eligible. For example some of them are owned by individuals or by stock companies. Such cases call for modifications in order to come within the charter of the Education Society, but there ought to be no difficulty in securing the needed modifications. It is so manifestly to the advantage of all the schools to fall in line with the Society, of which each school will form a part and have a voice, that there ought to be no hesitancy.

Dr. Hale has already abundantly vindicated the wisdom of his appointment and he is being received everywhere with open arms.

The matter of establishing a university in Louisville was discussed at the meeting and a committee on the subject was appointed, consisting of Drs. Mullins, Hale and Jones, Mr. Theodore Harris and the editor of the WESTERN RECORDER. It is not proposed that the university plan shall at all interfere with building up and strengthening our existing schools. The university will be a great thing, not only for Kentucky, but for the entire South and West. While it will be the culmination of our educational system, and will be a means of strength to our other institutions, yet it will need that they shall be strong and flourishing. The university will draw students from the whole South and largely from the North, and it will furnish us with facilities for the highest training and culture, free from the objectionable influences that prevail in certain other universities. Important as is the highest culture, it is even more important that it be in line with "the faith which was once for all delivered unto the saints."

The *Gospel Advocate* comes at us with what it evidently thinks is a poser. Quoting from our first article in reply to Dr. McGarvey, the *Advocate* says:

"The same language may as consistently and logically be applied to the editor of the *Western Recorder* concerning faith, for he makes faith a condition of salvation. So, substituting faith for baptism, we turn his language on him: 'Hence those who believe faith is a condition of the forgiveness of sins must believe in the eternal perdition of all who die unbelievers.' Thus his teaching damns the infant, the idiot and the heathen. This journal never speculates about the destiny of those who are in darkness and without the plan of salvation, but prefers to deal with people who have opportunities, know the truth and yet neglect or refuse to obey it. With us the man who neglects or refuses to be baptized has not faith."

Here is richness. Certainly "those who believe faith is a condition of the forgiveness of sins must believe in the eternal perdition of all who die unbelievers," only infants and idiots are not unbelievers, and the gospel offer is not addressed to them. Over and over again the Scriptures affirm the perdition of unbelievers, e. g., "He that believeth not the Son shall not see life, but the wrath of God abideth on him."

The *Gospel Advocate* cannot admit that Pedobaptists are saved, since they are neither infants, idiots nor heathen. They have the Bible open before them and neglect to obey the command to be baptized. Then the *Advocate* says: "With us the man who neglects or refuses to be baptized has not faith." This includes the Pedobaptists who are, according to the *Gospel Advocate*, unbelievers. Dr. McGarvey's position logically lands him exactly where the *Advocate* stands, that baptism is a condition of faith, and without baptism there is no faith. This should be distinctly understood as the position of the Disciples. And especially should it be understood by those Baptists who have dreams of a union between us and the Disciples.

"Who reads an American book?" is an old question. We can safely say its author reads it, though it is often true that even members of his family do not read it. Often a man's family do not appreciate his genius. John Stuart Mill said his family had no idea what a great man he was.

Now, some are asking "who reads a Baptist book?" If the world more generally read Baptist books, it would be much better for the world. Yet there are not lacking Baptist books that have been very widely read—Paradise Lost, Pilgrim's Progress and Robinson Crusoe, for example. The Little Baptist (75 cents), published by the Baptist Book Concern of this city, has had a circulation of some 100,000 copies. And there are many others. It would be interesting to compile a list of widely read books written by Baptists.

There still remains much to be done by Baptists in the line of literature. Many Baptists read but little. How to stimulate them to read more is a problem. Many brilliant Baptists who ought to write books are deterred by the fear that the books would not find many readers. We have suffered incalculable loss from the fact that so many of our brightest and strongest Baptists have written so few books or have written scarcely at all. For example Dr. William Williams left only one book and that a little pamphlet. Dr. Richard Fuller left only his controversy with Dr. Wayland and three small volumes of sermons. There is no better work in this world than the making of a good book. Think how many souls have been led to Christ and how many saints have been cheered and strengthened by Pilgrim's Progress. The making of good books should be encouraged in all practicable ways.

Dr. Batten moves and Dr. Rowland seconds the motion, that endowment funds be provided for publishing good Baptist books. This is a good idea. We are surprised at Dr. Rowland's saying the "Publication Society has never had a penny given it for such a purpose." We understood that the Colbys gave the Society money to bring out Dr. Broadus' Commentary on Matthew, so that its price could be lowered to put it in the reach of more readers. Our

Sunday School Board has received money for publishing books. B. E. Garvey, Esq., of New Liberty, Ky., gave \$500 to endow one book. We need many such men.

Editorial Varieties.

Andover Theological Seminary was started in order to teach orthodox doctrine in opposition to the Unitarianism taught in the Divinity school at Harvard. And now, lo! Andover has become so "liberal" that it is to be consolidated with the Harvard Divinity school. Andover has an endowment of \$1,000,000 contributed by people who loved the orthodox faith, and now their money is to be used to destroy what that money was given to maintain. This illustrates the danger of self-perpetuating boards of trustees. Our institutions should be strongly anchored to the denomination. Men who give to endowments should be assured that their money will continue to be used for the purpose for which it was given.

We have just seen a picture of the new edifice of the First Baptist church of Greensboro, N. C., where the brilliant and beloved Dr. H. W. Battle is pastor. The building is handsome, but, alas! the architecture is mixed. Some how or other, explain it as you will, our architects will not erect buildings with pure architecture unless compelled to do so. Let our pastors and building committees post themselves, as is easily done, and let them insist that their church edifices be of pure architecture.

We are pained to hear of the death of the Rev. S. E. Brooks, of Texas. He was a student of the writer's father in Murfreesboro, Tenn., graduating there in 1859. He was nearly 75 years old. A good man has gone home. He was the father of President Brooks of Baylor University.

"G. C." in "Mother's Geese" gives the following revised version of Little Jack Horner:

"Little Jack Horner
Tried for a corner
(Corner of Broadway and Wall).
He put in 'his pile'
And waited awhile
And pulled out nothing at all."

There are men who try to make high sounding sentences and who fancy they thus prove that they have great minds. They will take some thoroughly commonplace truth and dress it up in fine phrases and fancy they have made great discoveries, that they have exhibited profound thought and keen insight. And there are men who listening to these fine phrases imagine they have heard something profound. Yes, there are men of both classes. The existence of the latter class, which is numerous, enables the first class to market their highfalutin wares.

The General Association of Virginia, in view of the 80th anniversary of the *Religious Herald*, specially commended that paper and urged that during December the pastors make special efforts for new subscribers. The relations of the WESTERN RECORDER to the *General Association of Kentucky* have ever been as close and cordial as in the case of the *Herald* in Virginia. Just now it happens that the editor of the RECORDER is Moderator of the Association. Just before the first of a new year is a good time to get new subscribers, and we respectfully suggest to our pastors the propriety of their making special efforts to increase our list of subscribers. The RECORDER was never more prosperous than it is to-day.

We have a great variety of people in our denomination. Some are BAPTISTS, some BAPTISTS, some Baptists, some Baptists, some "baptists," some baptists (?), and some ———.

Secretary Bow's receipts for missions up to Dec. 1st were \$5,859.43 in excess of the receipts for the same period last year. This is very gratifying. But it should be remembered that already the appropriations for State Missions alone for the current year run \$6,000 ahead of the receipts for last year. The work is growing and this increases the expense. It costs more to run a big business than to run a little business.

Dr. Christian's book on "Immersion" was, some time since, translated into Spanish, and now his book on "Close Communion" is in like manner being translated. These books merit a world-wide circulation. The translator is the Rev. J. E. Davis.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Pastor Eaton: Which thing became a snare unto Gideon; Seeking.

Broadway—Pastor Jones: Life's Noblest commerce; The sunny side of life. Chestnut St.—Pastor Weaver: Four elements of future bliss; The contrast. One by letter.

Twenty-second and Walnut—Pastor Hunt: Eighth Commandment; Conversion of Sergius Paulus. One by letter.

East—Bro. McGlothlin: The Cross; The Christian's view of the world. McFerran Memorial—Pastor Hamlett: A searching dialogue; A parable of the kingdom. Four by letter.

Immanuel—Pastor Watts: The glorious gospel. Bro. Waggoner: Heaven. Highland—Pastor Davies: The disconsolate Christ; The mighty to save.

Clifton—Bro. E. Y. Mullins: The social principle of the Gospel. Pastor Foster: Second coming of Christ. One for baptism.

Third Ave.—Pastor Ransom: The fixed goal; Who shall be damned.

36th and Grand—Pastor Toomer: A Christian's privilege and duty; The abode of a man's soul through eternity. One for baptism.

Eighteenth St.—Pastor Bolton: The speaking of Jesus.

Parkland—Pastor Vick: Obligations to the church; God's appeal. Three by baptism, one by letter.

Salem—Pastor Hughes: The power of the gospel. Bro. J. G. Hughes has accepted the charge of the Salem church, preaching on the 2nd and 4th Sundays of the month. Two professions of conversion yesterday.

Calvary—Pastor Gillon: The law of Christian conduct; The work of Christ in its beginning and perfection in a human life. Eight by baptism, six by letter, one by restoration. The meeting was most excellent. In all there were 32 additions to the church, 45 professions of faith, several have joined other churches. Our church is in better condition spiritually than it has been for years.

German—Pastor Janzen: Natural enmity; Reverence before God.

Oakdale—Pastor Mohler: Authority from one having authority; The true principle of the kingdom of God.

Highland Park—Pastor Arvin: Origin of the church; The young man lived.

Hazelwood—Pastor Althoff: Heaven; Pearls from Calvary.

Culbertson Ave. (New Albany)—Pastor Clutton: Hindering; The right attitude.

Hope Rescue Mission—Pastor Bruce: Excellent services at Work House and Jail. We are running now at high tide at the Mission. We are having deep spiritual meetings, large crowds of men and many conversions. Average attendance at services during week 72.

Ormsby Ave.—Pastor Williams: The purpose of a Christian life in the world; The final victory.

East Mead—Pastor Brandenburg: The Christian's armor; Christ on trial.

SEMINARY NOTES.

A. H. MAHAFFEY.

On account of illness Prof. George Eager was unable to meet his class Saturday. Were glad to see him resume his work Monday.

Dr. Robinson has been away recently attending the State Convention of North Carolina.

Bro. Luther Halcomb was called away last Friday to conduct the funeral services of one of his members of Pitts Point, Bro. W. H. Woolridge, a man of about 70 years.

The faculty and students of the Seminary have decided to have a prayer-meeting together once a week. It is to be every Friday from 12:30 to 1.

Dr. Sampey has an engagement to lecture at Nashville the last of this week.

There are always many good things going on at the Seminary. The faculty have provided for a number of lectures during two weeks of next February—11th to 25th. During the first of these two weeks, 11th to 18th, the Gay Lectures will take place, by Rev. W. T. Whitley, of Preston, England. During the second two weeks the S. S. Board Lectures will be delivered by fine speakers who are yet to be chosen. During this time there will be a course of lectures on evangelism by fine, capable speakers. There is also being arranged an institute under the auspices of the Kentucky Sunday School Association, which will be during one of the two weeks mentioned above.

The following brethren went as delegates to the Convention at Dayton: Dr. Mullins, one of the speakers; J. H. Chap-

man, of Alabama; J. B. Leavell, Mississippi; W. W. Adams, Washington; L. T. Grumble, Arkansas; J. J. Justice, North Carolina; M. K. Wood, North Carolina; W. G. Carter, Virginia; J. T. Earley, Tennessee; M. L. Keith, Georgia; Anderson, Texas, F. M. Edmunds, Texas; J. E. Wills, Mississippi. The brethren report a fruitful and enjoyable trip.

The following brethren supplied Sunday: G. S. Jenkins, Freedom, Ind.; V. T. Johnson, Masonic Home; W. S. Coplin, Crab Orchard; A. M. Baggs, Pleasureville; J. T. Murry, New Albany (German Evangelist); C. D. Wood, River View; W. F. Wagner, Immanuel; E. M. Harris, First church, Owensboro; Jas. B. McKeenan, Hopewell, Ind.

Bro W. S. Kes has recently closed a meeting at Friendship and Sparter, Ind. In general the churches were greatly revived. Three accessions to the former.

THE STATE.

Pastor F. W. Eberhardt, of Liberty, Mo., has accepted the call to Georgetown. He was for years pastor in Kentucky, and is well known in the State. We cordially welcome him back.

Evangelist Powell is preaching in Glasgow, aiding Pastor Loving, and the Burnett Brothers" in a meeting. Bro. Powell was to have begun Dec. 2d but was detained and Secretary Bow went in his place for Sunday. The interest was deep. Two were received by letter and two on profession of faith, on Sunday. Bro. Powell came Monday and has been preaching since. Liberty College is at its highest point, and the spiritual atmosphere is of the best. The loved and honored Pastor J. W. Loving teaches the Bible in the College every day, as well as preaches to the students every Sunday. "The Burnett Brothers" are rarely gifted for Christian as well as for literary work.

Evangelist Coakley is aiding Pastor Puckett at Cave City with fine prospects.

Bro. R. N. Gash writes: "Rev. W. D. Moore has been pastor at Goshen for the past twenty years and his twentieth anniversary was on the first of October, and there was 112 members present and twelve of them were members when he became pastor in 1886. December 1st the church gave him an enthusiastic call for the next twenty years, there being about sixty members present. He accepts. This shows great appreciation for both pastor and church."

Pastor B. F. Swindler writes from Owenton: "We closed an interesting and helpful series of meetings on Nov. 27, on the evening of which I baptized nine into the fellowship of our church, and nine were received otherwise during the meeting. Bro. E. F. Wright, the retiring pastor of New Liberty and Harrisburg churches, did the preaching to the great pleasure and profit of all who heard him. He is an able and excellent minister of Jesus Christ, and our better acquaintance with him increases our sorrow at his departure from our association. But our loss is Missouri's gain. He has a warm place in many hearts in this section."

Pastor J. F. Winchell writes: "I closed a meeting yesterday of 11 days with the Hites Run church. Bro. Joseph Duggins did the preaching in a very tender and sympathetic manner, winning the hearts of the people. Seven were added to the church by experience and baptism, one of whom was Junius Adams, one of the boys from our Baptist Orphan's Home, one restored. We begin a meeting of days with New Bethel tomorrow night. Bro. Duggins will assist me there. Pray for us."

Bro. Everett G. Sisk writes: "Eld. J. J. Porter, of Joplin, Mo., Missionary Baptist, and Eld. T. A. H. Laslie, of Norris City, Ill., General Baptist, will hold a public debate at Clay, Webster County, Kentucky, beginning on Dec. 11, 1906, 10 o'clock a. m. These are representative men."

OTHER STATES.

Pastor J. W. Greathouse, of Belleville, Ill., writes: "I have been conducting a revival meeting here in my own church, doing the preaching, and God has greatly blessed us. The church has been greatly revived and there have been 37 professions of faith."

Prof. Henry C. Vedder writes from Crozer Seminary: "Everything is lovely here in the Seminary. We have a fine Junior class, and Dr. Pollard is taking hold in great style." This will be gratifying to Dr. Pollard's many friends in Kentucky and in the South.

Pastor J. G. Murray has moved from Lafayette, Ala., to Yorkville, S. C. We heartily commend him to the Baptists of South Carolina.

Announcements

Sunday School Board Southern Baptist Convention

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

THE B. Y. P. U. QUARTERLY.

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

SOMETHING NEW AND SPECIAL.

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

SUPPLEMENTAL LESSONS.

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

Baptist Sunday School Board - - - Nashville, Tenn.

Pastor D. F. Marlin writes from Walnut Grove, White County, Ill.: "Bro. R. S. Kirkland has been with us one week. We are certainly glad of the privilege we have had of hearing Bro. Kirkland, and to hear and know him is to love him. May the good Lord abundantly bless him in his great work. Result of meeting was church greatly revived and eight additions as candidates for baptism."

Pastor C. A. Owens writes: "I have accepted a call to the church at Lake City, Fla. Kindly change my address from Crawfordville, Ga., to that place."

Pastor E. F. Wright writes: "We wish the RECORDER to please continue its visits to us at 319 W. Walnut street, Nevada, Mo., to which place we go about December 15. We shall certainly continue to feel a deep interest in the success of the Baptist cause here in Kentucky. I find many Kentucky Baptists in Nevada and quite a goodly number of RECORDERS."

Pastor J. F. Davis, of Charlotte, N. C., has accepted the care of churches near Blowing Rock, N. C.

Eld. John T. Albritton and Eld. W. B. Harrell, two of the oldest pastors in North Carolina, recently passed over the line, and leave behind them blessed memories.

Pastor Len G. Broughton, of Atlanta, is aiding Pastor H. H. Hulton, of Charlotte (N. C.) First church in a meeting.

Prof. J. P. D. Blakeley writes: "I have resigned the chair of S. S. Pedagogy and Bible History at the Ohio Valley University to take effect Jan. 1st. I have done a pleasant work here and laid the foundation for a still better work. I accept a larger place elsewhere where I can the more readily use myself in the great Sunday school cause."

Bro. Frank B. Brown has been set apart to the full work of the Gospel ministry by the church at Ft. Scott, Kansas.

The meeting with Ten Mile church, Macon county, Mo., J. B. Richards pastor, closed with 16 additions by baptism.

A good meeting at Saddonia, Mo., resulted in 13 added to the membership, 12 by experience and baptism.

The meeting at Joplin, Mo., in which Bro. J. H. Dew, State Evangelist, aided resulted in 37 accessions to the church.

The meeting at Pocahontas, Ark., resulted in 24 additions and church much revived.

Seventeen additions to the church at Erin, Tenn., and church and community much revived.

As a result of a meeting at Estill Springs, Tenn., held by Bro. Earl D. Sims, a church was constituted with over 50 members.

Twenty-two happy converts were baptized by Pastor Thomas E. Howell and added to the membership of Mt. Horeb church, Tenn., result of their meeting.

The meeting at Second Street church, Austin, Texas, closed with ten additions.

Bro. J. S. Taylor, son of Pastor Taylor, Nevada, Texas, has been set apart to the full work of the Gospel ministry by the Frisco church, Texas.

Pastor J. L. Shinn, of Conway, S. C. has accepted the care of the church at Marshville, N. C.

Pastor Thos. A. Hudson, of Roberdel, N. C., has accepted a call to Gatesville, N. C.

Pastor H. B. Holmes reports in the Baptist Courier a meeting in the Good Hope church, Harry County, S. C. He says there were 40 conversions, 25 baptisms and 24 accessions to the church. The printer must have reversed the latter figures, for surely no one was baptized who was not received into the church.

Pastor L. A. Cooper, assisted by Bro. J. S. Rodgers, held a two weeks' meeting in the Johnston church, S. C. There were only forty in the town who were not members of some church and twenty of these have been baptized. One was restored and five received by letter.

Fifty-two added to the Mt. Pleasant church, Mo., 43 by baptism, four restored and four by letter and one awaiting baptism, result of their meeting.

Bro. Geo. McGrew has been set apart to the full work of the Gospel ministry by the church at Greenton, Mo.

A good meeting with the Bosworth church, Mo., resulted in 18 accessions by baptism and 7 by letter.

Bro. E. E. Dudley aided in a meeting at Colosse church, Va., in which there were about 40 added to the church, nearly all were received for baptism.

Bro. J. G. Council, perhaps the oldest minister in Virginia, assisted his son, Pastor V. H. Council, Calverton, Va., in a meeting resulting in 10 added to the membership and church much revived.

Pastor E. E. George, Prattville, Ala., has been aided in a meeting by Bro. H. W. Fancher, of Rome, Ga. Over 80 joined the church, more than 40 by baptism and the church and community wonderfully revived.

The church at Lumberton, Miss., has been graciously revived. Thirty-three added to the membership.

Bro. Mark Paddock has been set apart to the full work of the Gospel ministry by the Bales Avenue church, Kansas City, Mo.

Edgerton Place church, Kansas City, Kan., closed a good meeting with 28 received for baptism and 12 by letter and relation.

DEAR RECORDER: Whitley county goes dry. 2,065 majority. Praise the Lord. Yours fraternally, EDGAR W. BARNETT. Corbin, Ky.

DEAR RECORDER: In this week's issue you say, "The Florida Baptist Convention meets next month in Lake City." This is a mistake. It will meet with the church at Live Oak. Rev. C. A. Ridley, pastor. I have been cordially received on my new field of labor and the outlook is bright. With very best wishes. C. A. OWENS. Lake City, Fla.

Bro. Giles C. Taylor, Corsicana, Tex., assisted Pastor E. G. Townsend in a good meeting held jointly with Baylor Female College and the Belton Baptist church. The meeting closed Dec. 3. There were about 40 professions, quite a number of additions by letter and 25 baptisms. Baylor College is distressingly prosperous. Many young ladies have been turned away for want of room. Ground has been broken for a new \$40,000 building, which will give room for perhaps 200 more girls. The Cottage Home, founded and managed by Mrs. Townsend, is enabling 1 1/2 poor girls to attend college. This good woman is giving her life to deserving poor girls, and she already lives in the

Buy Books For Christmas.

Books are always acceptable. They are capable of expressing the highest sentiment in gift-giving.

Propriety says one may give books and good books—elegant bindings, in fact any kind of books, where equally beautiful gifts in other things would not be acceptable.

Make this a book Christmas. Select your books from any list and let us fill your order.

On all fiction we can save you a large per cent. All books listed at \$1.50 per volume are sold by us for \$1.18.

We have a complete stock, quoting prices from 10 cents for small children's picture books, or up to \$15.00 for editions DeLux of exquisite holiday books.

No matter what you may decide on, let us fill your order and we will save you money. Order at once and you will receive them on time.

Kaufman-Strauss Co.

FOURTH AVENUE, LOUISVILLE, KENTUCKY.

A COMPLETE CHURCH HYMNAL CHURCH HYMNS AND GOSPEL SONGS

By the authors of the famous Gospel Hymns, Sankey, McGranahan & Stebbins.

ROUND OR SHAPED NOTES

\$25, per 100. Single copies, by mail, 6c extra. Buy of Your Dealer or THE BIGLOW & MAIN CO., New York, Chicago. Returnable Samples mailed to "earnest inquirers."

hearts and lives of more than a thousand whom she has aided.

DEAR RECORDER: Please change your visits from Mt. Olive, Miss., to 1314 Fifteenth Avenue, Meridian, Miss. I take charge of the Fifteenth Avenue church next week. My work at Mt. Olive and other churches is in very satisfactory condition. We are to have special dedicatory services here next Sunday, as we enter our four new Sunday school rooms just added to our church. Bro. J. F. Tull, of Gallman, comes here January as my successor. Editor W. B. Sansing, of Newton, follows me at Taylorsville. I greatly enjoy the RECORDER. I. A. HAILKY.

RICHMOND, KY.

Had the pleasure of preaching for Pastor G. W. Shepherd last Sunday morning. He was at Latonia aiding Bro. Beagle in a series of meetings. Compared with past history of our cause in Richmond, the church is in a prosperous condition. Bro. Shepherd is greatly beloved by his people and the community. He is a wise and energetic workman, and he is bringing things to pass. The church has bought a nice home for their preacher, and it is hoped that this is only the beginning of a forward movement of our Baptist brethren at Richmond. They are amply able to have a nice meeting house of their own, and I would give offense if I intimated that they were not able to build and own a whole house. Enjoyed the hospitality of Mr. Long Tom Chennault, the most popular auctioneer in Central Kentucky, and his wife, who is a daughter of Capt. Ware and wife, dear friends for many years. It was my great pleasure also to be entertained at the hospitable and elegant home of Bro. Thomas Phelps and family. H.

Family Circle

Stories for the Young and Old

A BOY'S FIRST ROOM.

I've got a room, now, by myself, A room my very own, It has a door that I can shut, And be there all alone; It has a shelf, a closet, too, A window just for me; And hooks where I can keep my clothes As neat as neat can be. A lovely paper's on the wall; A rug is on the floor— If I had known how fine it was, I'd had a room before. I like to go there after school, Way off from every one; I felt—well—sort of scared at first, But now I think it's fun. The voices of the folks down-stairs Seem faint and far away. I hear the rain upon the roof; I watch the birds at play; Oh, yes, it's often very still, At night there's not a sound— But I let mother in, of course, When bedtime comes around. —Youth's Companion.

DAVID AND HIS GIANT.

BY AMY LE FEUVRE.

(Continued from last week.) "Do ye think ye can stop one of our matches?" he said. "Blazers' master isn't blazers, I'd remind ye!" "I'd just as soon stop you as I'd stop blazers!" was the amazing retort, "and I've come to do it, and if I can't stop my father anyhow else from fighting with Sam, why I'll fight you myself!" Off went his small jacket, and up went his sleeves. There was a roar of laughter round the room. But David was beyond ridicule. He threw his curly head back with superb disdain. "You can laugh, Tim; but if you won't fight me, I'll make you listen to me! You're just thinking that because you're so big you can make people do what you like, and you're making them wicked. You say that no one can stop you, because they're all frightened of you; but I know Someone Who can stop you, and Someone Who isn't frightened of you, and I've asked Him to come with me this afternoon, and He is here now!" A hush so intense that you could hear a pin drop had fallen over the room. David's father, in the act of pulling off his coat, now stood leaning up in a corner, staring at his boy. His adversary was taking a long drink out of a beer can, but even he stopped drinking as he heard the boy's voice ring out with such assurance. Tim laughed loud and long. "Bring your friend along, little'un! Tim has never knocked under to man or devil in all his life. I defy any creature on this big earth to stop any concern o' mine!" "You will have to knock under now—you daren't defy the One Who is with me. For it is God Himself!" David's eyes were blazing. He spoke as one seeing the Unseen, and the intensity and solemnity of his words awed that drunken room. "God is here!" the boy repeated with slow emphatic assurance. "He tells you to stop this wicked fight. He made you strong and big, Tim; but if you go on fighting against Him, you'll die like Giant Goliath did. God isn't afraid of giants!" It was a tense situation. The absolute fearlessness of the boy, and his realization of God's presence, proved to be a mighty power in that atmosphere. The colliers looked from one to another in stupid amazement. To their superstitious souls, it seemed that David was inspired, a second Samuel, a veritable young prophet of the Lord. And Tim, the hold bully, the tyrant of them all, was the most shaken by the small boy's words. His ruddy cheeks paled, the very mention of the Giant Goliath brought to his mind his end, and he almost expected a repetition of that tragedy. He would not have been surprised if David had produced a small sling and hurled his stones at his head. He waited expectantly for some such words as these: "I come to thee in the name of the Lord of hosts... Whom thou hast defied. This day will the Lord deliver thee into

mine hand... for the battle is the Lord's." "God isn't afraid of giants!" The words rang through his brain. As for David, he hardly realized what an impression he had made. But one thing he felt certain of, and that was that God had come with him, and was with him now. "I belong to God" was his favorite saying, but the other grand side was "God belongs to me," which, if not put into those exact words, was a truth that he as firmly held. The hush in the room continued. All eyes were on the tiny David, as if wondering what he would do or say next; and then up he stepped to the burly Tim, who seemed instinctively to shrink back from him. He faced him, and now David's sunshiny smile lightened his whole countenance. "Come over on God's side, Tim. Come away from this wicked place, and God will make you good. They'll all go home, and give up fighting and drinking if you come with me." He slipped his small hands into Tim's and without the slightest opposition or difficulty led the giant out of that dark, foul room into the light and sunshine of God's world without. Tim seemed as if under a spell. He followed as if a Heaven-sent messenger had come for him. His companions, recovering from their stupefaction, crowded out of the room to the door; but, to their disappointment, found that the boy and his giant were nowhere to be seen. David had led Tim up into a small wood behind the inn, and what the two of them did there no one ever rightly knew. But late that night the clergyman received a visit from the "curse of the village," who explained his object in coming to him somewhat after this fashion: "I've been serving the devil a good score o' years or so. Do yer think the Almighty would care to have me on His side for the rest o' my life? 'Cause if He would, I'll change sides." Mr. Matthews was dumbfounded, but he took Tim's great hand and grasped it heartily. "Come in, and we'll have a talk," he said. "How do you mean to set about it?" "The little chap told me to come on to you. Him and me settled it up under them hills out yonder." Then ensued some very earnest talk. Tim was grimly determined to alter his life, but he did not understand at first how unable he was to do it, until Mr. Matthews got him on his knees and he saw his need for pardon. "You need Christ's strength, Tim, and though your body may be stronger and bigger than most of ours, your soul is very weak and helpless." He nodded with a light of comprehension in his face. "I see it! I see why he bowled me over! His soul were bigger'n mine. He has the biggest soul and the smallest body in the village, and I reckon I be just t'other way!" Very humbly did Tim Goldsby enter into the Kingdom of Heaven. The village was electrified to see him walk into church the following morning, which was a Sunday, holding David by the hand. The small boy was questioned very closely by his father and mother, but his account was vague. "We said our prayers together out of doors, and we both cried a little. He never knew before how Jesus wanted him, and how He had died on the Cross for him. He said he would change sides, and so he did, and I told him to go to our parson." Tim's reformation was a real one. It was no passing wave of emotion or excitement that had wrought the change. It was the Hand of God that had laid hold of him, the Spirit of God that had touched and quickened his soul, and little David had been the messenger. Tim never entered "The White Plumes" again. His whole course of life was altered. He sold his dog, for blazers could not be influenced for good, and more than one small dog in the village had met his end by encountering the bully. Drink now never touched Tim's lips. Instead of inciting the colliers to evil, he was now earnestly trying to win them for his new Master. "Look 'ere, lads," he was fond of saying. "I were a giant for wickedness, and see how little David bowled me over! How was it? 'Twas becuz he came up to me strong in the Lord and in the power o' His might. The smallest and weakest o' you all can be a giant agen sin, if so be the strength of the Almighty God be upon you!" Little David was very quiet over his conquest; but he was never so happy as when he was in the company of his giant. And Mr. Matthews would look at them and smile as he murmured to himself: "It is the old story in a new setting: 'So David prevailed over the Philistine!'"

HOW HE WON OUT. (A True Story.)

The Indianapolis News of recent date tells the following singularly effective story, the truth of which, the News says, is vouched for by Oliver D. Loucks, a well-known millwright of North Indianapolis, as a genuine page of his autobiography. He is a man who has rescued himself from the drink, and his climax of the fight with his appetite is here described: It was two years ago the 7th day of June coming, my little girl Esther's birthday. I was getting ready to go to work, when she came into the room where I was. "I am ten years old to-day, papa," she said. "Yes, I know it, little girl, and I've got just fifteen cents in my pocket. What will I get you?" "I don't want you to get me anything, papa." "Oh," I answered. "But I want you to promise me something, papa," she said. "Well, go ahead; let's hear it." "I want you to promise me you won't drink any more. That will be my birthday present," she said. "Oh, run along, little girl," I answered; "your mother has been talking to you."

I heard her go outside, and I slipped into the kitchen where my wife was and asked her why she had been talking to Esther about my drinking. She said she had not, and burst out crying. Then I got a little rattled. I never suspected that my children knew I drank. It is true that I reeled home many a night and that I scarcely ever drew a sober breath, but they were in bed, and by morning I was always over the worst effects of the liquor. I do not know how she learned it; possibly by instinct. But it was a shock to me and unnerved me. I went back into the sitting-room and began to choke up. I tried to clear my throat by swallowing, but couldn't do it. My eyes were filling with tears, although I couldn't cry. I threw myself full length on the lounge and blubbered out a sort of prayer: "Lord, if you'll help me, I'll never touch liquor again." In a little while Esther came running in, saw me and said: "Papa, you've made up your mind to promise, haven't you? I know it." "Yes, I have, little girl. I am going to try never to drink again, and more than that, I am going to put a penny in your bank for every time I refuse a glass."

Do you know that in seven weeks I had 277 pennies in that bank? But election time came on, and one morning I found that some one during the night had rolled a keg of beer to my door. "That settles the penny proposition, Esther," I said when I saw it. "I guess there are more glasses in that keg than I have pennies. Children, roll it over there on the commons." They did so, and it remained there a couple of days, but was gone the third morning. My old boon friends have given up trying to get me to break my promise. When I saw that man there in a saloon, last April, one of the men at the bar, to test me, put a ten-dollar gold-piece in the bottom of a glass and told the bartender to fill the glass with beer. "Do you mean it?" he said. "Of course I do. Go ahead." He did, and then my friends turned to me and said: "Oh, drink the beer and keep the gold." "Not if you filled my pockets with gold," I answered. Not long ago my five children were attacked with diphtheria. I lost a sweet little six-year-old girl. Before she died she threw her arms around my neck as I sat at the bed and said: "Papa, you kept your promise, didn't you?" Will any sane man tell me I'll ever drink again?

CANCEROL CURES CANCER.

No need of the knife or burning plaster, no need of pain or disfigurement. Cancerol is soothing and balmy, safe and sure. Write for free book, address Dr. L. T. Leach, Drawer 88, Indianapolis, Ind.

LEE E. CRALLE

FUNERAL DIRECTOR AND EMBALMER

600 W. Chestnut Phone Main 580 Louisville, Ky.

CASH SALARY and all expenses to men with rig to introduce our Guaranteed Poultry and Stock Remedies. Send for contract, terms, business and terms best references. Dr. H. B. Black Co., 2 1/2 St., Springfield, Ill.

Baptist Periodicals. MONTHLIES: The Superintendent 7 cents, Baptist Teacher 10 cents. QUARTERLIES: The Adult Class (new) 10 cents, Senior 4 cents, Advanced 2 cents, Junior 2 cents, Primary 2 cents, Our Story Quarterly 14 cents. LESSON LEAFLETS: Bible 1 cent each, Junior 1 cent each, Primary 2 cents, Picture Lessons 2 1/2 cents, Bible Lesson Pictures 75 cents. HOME DEPT SUPPLIES OF ALL KINDS: Senior H. D. Quar. 4 cents, Advanced H. D. Quar. 2 cents. ILLUSTRATED PAPERS: Young People 13 cts., Youth's World 25 cts., Our Little Ones 18 cts., Young Reaper 12 cts. Good Work 15 cents. American Baptist Publication Society, WESTERN HOUSE, 1407 Olive Street, St. Louis, Mo.

PERFECTION RYE COFFEE. It Tastes, Looks and Has the Aroma of Coffee, Still is not Coffee. Have you used it? If not, ASK YOUR GROCER for it; and, if he don't get it for you at once, write to us for our three special offers. A one-pound package by mail, postpaid on receipt of 25c. It positively aids digestion. No chloxy or coffee essence in it. Nothing but clean Rye and other cereals. MINNEAPOLIS CEREAL CO., Dept. 197, MINNEAPOLIS, MINN. CANVASSERS WANTED EVERYWHERE.

1907 Now Ready. Send for CATALOGUE HOME OFFICE: Majestic Building, Chicago, Ill. CINCINNATI OFFICE: 235 West Fourth St., Cincinnati, O.

GEORGETOWN COLLEGE. REV. J. J. TAYLOR, M. A., D. D., LL. D., PRES. GEORGETOWN KY. OLDEST BAPTIST COLLEGE IN THE SOUTH. Send for Catalogue and Bulletin. Seventy-eighth Session Begins September 11th.

Bowling Green Business University. THE HIGH GRADE COMMERCIAL SCHOOL OF THE SOUTH. ALL OF THE COMMERCIAL BRANCHES INCLUDING TELEGRAPHY AND TRAVEL. BEAUTIFUL CATALOGUES, LESSONS IN BOOKKEEPING BY HALLS GRADUATES, SECURE POSITIONS, AND JOURNALS FREE. Write Now. Address: BOWLING GREEN BUSINESS UNIVERSITY, BOWLING GREEN, KY.

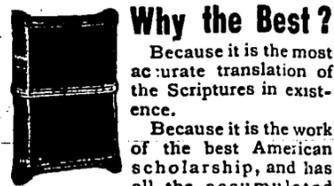
OXFORD Teachers' Bibles. JUST ISSUED! OXFORD Teachers' Bibles. With New 20th Century Helps arranged in One Alphabetical Order. OXFORD S. S. Scholars' Bibles. With New Helps Under One Alphabet. The Oxford Bijou Gospels. On the famous Oxford India paper. Matthew, Mark, Luke, John. Leather binding, 50 cents each. The set in leather case, \$2.50.

BOOKS IN 1
 GOSPEL SONGS CHURCH HYMNS
 THE MOST COMPLETE BOOK EVER ISSUED.
 ENTITLED
HYMNS OF WORSHIP
 and
SONGS OF THE GOSPEL
 SURE TO BECOME THE POPULAR
 STANDARD BOOK OF THE COUNTRY.
 #22 THE HUNDRED.
 SEND FOR RETURNABLE SAMPLE WERRY POSTAGE
 FOR SUNDAY SCHOOLS
THE VOICE OF PRAISE
 HALL-MACK CO., 1018 ARCH ST. PHILA. PA.
 156 FIFTH AVE. NY.

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

PERFECTION BLUE BERRY
 1 dozen plants, \$1.00. Logan Berry, Filberts, Fir, Cedar (red), other Trees and plants. Circular.
 LANE BROS.,
 15th and Wygant St., PORTLAND, ORE.

The Perfect Bible is the
American Standard Bible



Why the Best?
 Because it is the most accurate translation of the Scriptures in existence.
 Because it is the work of the best American scholarship, and has all the accumulated wisdom and knowledge of the world since the publication of the King James Version in 1611.
 Because many authentic and valuable manuscripts of the Bible have been discovered since 1611, and these were available for use by the American Revision Committee.
 (Continued in next issue)
 Ask your minister or bookseller about it, and Write for Our Free Book
 "How We Got Our American Standard Bible," which gives full information.
THOMAS NELSON & SONS,
 Bible Publishers for 50 Years
 37.41a East 18th St., New York.

Stories for
Little Ones.

OWNING UP.

Creak, creak, creak. The door of the carriage house swung on its hinges. Oh top of it sat Robbie. It was only half a door so Robbie could sit on top of it when it was shut. It was great fun to swing on the door, almost as much fun as riding on the merry-go-round. "Come on and ride," called Robbie to Myrtle who came out of the house at that moment with Lucy. "Maybe grandpa wouldn't like it," said Myrtle. "Oh, he won't care." "I can't sit on alone, I'll fall off," cried Lucy as she tried to balance herself on the narrow top of the door. "Get up and hold her on, Myrtle, and I'll sit on the other side and push, and we'll all ride together."

"It's work, work, work! An' nobody has to work but me!"

As he walked slowly down the narrow lane his cross face was not a pleasant sight.

It was a pretty place, this berry pasture back of the house, where the birds sang as they got their babies' breakfast and the big yellow bumblebees buzzed cheerfully as they hurried from flower to flower.

The ants were busy, too, running back and forth, laying up food in the sandy ant-hills, and a great berry spider was spinning his web as fast as ever he could.

Peter noticed all these things as he walked along, and it made him think a great deal.

"I wonder if bugs and birds and ants have to work," he thought, as he looked at his bright tin pail.

It didn't seem nearly so large now, and he saw the blackberries peeping out from beneath their green leaves everywhere as the sun shone on them.

Peter knew away down in his heart that he could pick two quarts of berries in a half-hour if he tried.

"I wonder if everything has to work," he said soberly as he commenced to pick the berries with a will.

Tumety-tum they went faster and faster into his pail. The shining bottom was covered in a hurry.

Very soon the pail was half full, and then it was full to overflowing almost before Peter realized that he had been picking at all.

Back he trudged to the house. "I'm going to tell you a fairy story, mamma," he said.

"Once upon a time there was a boy who was lazy. He believed that nobody had to work, only just himself. One day he went to pick some berries and he didn't want to one little bit.

"When he got to the field he saw that birds were working, and the ants were working, and the spiders were spinning, and he was so surprised that he forgot all about being lazy, and picked his berries just ever so fast."

Peter stopped and looked up into his mamma's face with his big brown eyes.

"And he's never going to be lazy again," he said solemnly, "cause all these bugs and things taught him a lesson. Do you know who that lazy boy was in my fairy story?" he asked eagerly.

"I shouldn't wonder if his name was Peter," answered mamma, smiling.—F. Margaret Bremner, in *Youth's Companion*.

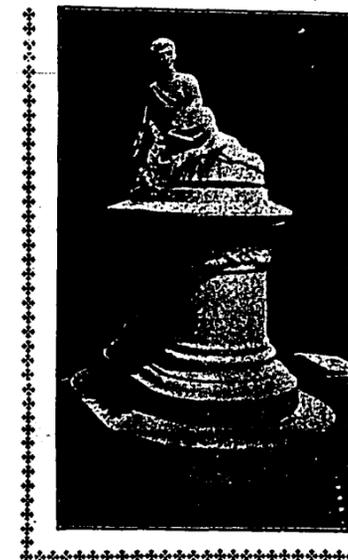
WHISKEY SIGN ON A WRECK

Sometime since while sauntering along Atlantic City's great promenade my eyes caught sight of a glaring sign, seemingly arising unsupported from the water's surface. Upon a closer scrutiny I discovered that the spirit of enterpriseness so characteristic of the liquor fraternity had prompted the attaching to the masts of a sunken schooner the sign flaunting the words: "Whiskey is the Best."

The thought came to me forcibly, what awful appropriateness, a wrecked ship and a whisky sign. No incongruity in such a combination.

The enterprising advertiser unwittingly taught the sharp lesson that while water may sometimes destroy a ship, strong drink more frequently destroys a soul.

Cowards quit in the back stretch; good blood never gives up.



MONUMENTS

Here is a piece of work we recently erected in Louisville. It is one of the most magnificent designs in Cave Hill. With our facilities we are prepared to supply all kinds of cemetery work, and we are in a position to save you money in the purchase of the same. There is no reason why economy should not be practiced in buying a monument as well as in other things. Special designs furnished. Catalogue sent free. Correspondence solicited.

Muldoon Monument Co.

Established 1860.
 322 W. Green St., Louisville, Ky.

DELICIOUS AS IT IS GOOD
MEAD'S FLAKED RYE
 THE GREATEST OF ALL CEREAL FOODS. No fat or uncertain mixture. A Natural FOOD LAXATIVE. A whole kernel of Rye to each Sake. ASK YOUR GROCER FOR IT or write us for our THREE SPECIAL OFFERS. A pound package by mail, post paid, for 25 cents. It will positively cure the most aggravated case of constipation. Write today.
 MINNEAPOLIS CEREAL CO., Dept. 197, MINNEAPOLIS, MINN.
 CANVASSERS WANTED EVERYWHERE.

MISSOURI BAPTIST SANITARIUM.
 625 N. TAYLOR AV. ST. LOUIS. A well equipped, Quiet, Restful, Sanitarium and Hospital. Large Grounds. Large, well-kept Buildings. Every Comfort.
 Every appliance, convenience and accommodation for the best and most successful medical and surgical treatment.
 We have a thorough Training School for Nurses. We also maintain a Nurses' Register for our Graduate Nurses and are able to supply Trained Nurses on call.
 For further information, address
 DR. I. H. CADWALLADER, Physician-in-charge.
 MRS. I. H. CADWALLADER, Sup't

OHIO VALLEY COLLEGE OF COMMERCE.
 WE employ the best teachers only. WE teach the touch system. WE teach the latest methods in shorthand and typewriting. WE teach actual business from the Special Course \$45, for five months. Remain until through. If interested in Collegiate, Normal, Academic and Bible work send for catalogue.
 OHIO VALLEY UNIVERSITY, STURGIS, KY.

Young Man:—When you are forty years old
 what kind of a coat will you wear to work, a Jumper or a Prince Albert?
 It's up to you. A good business education makes the Prince Albert possible.
 We can help you keep out of the Jumper—better than any other school in Louisville. Get the proof.

Spencerian BUSINESS COLLEGE
 Wm. Spencer, President
 EXPERT ACCOUNTING DEPARTMENT
 Union National Bank Bldg. Sixth and Main Streets
 THOS. E. TURNER Chas. G. Harris, Mgrs. LOUISVILLE, KY.

Pimples on the Face
 Those annoying and unsightly pimples that mar the beauty of face and complexion will soon disappear with the use of warm water and that wonderful skin beautifier,
Glenn's Sulphur Soap
 Sold by all druggists.
 Hill's Hair and Whisker Dye Black or Brown, 50c.

MONON ROUTE
 BETWEEN
Louisville and Chicago
 BEST LINE TO
CALIFORNIA and the VAST NORTHWEST
 Two trains daily (except Sunday) to FRENCH LICK and WEST BADEN SPRINGS.
 UNION STATION, LOUISVILLE, DEARBORN STATION, CHICAGO.
 DINING AND PARLOR CARS. PALACE DRAWING ROOM SLEEPERS.
 E. H. BACON, D. P. A. 222 Fourth Avenue, Louisville, Ky.
 STEAMERS
CITY OF CINCINNATI and CITY OF LOUISVILLE
 For Madison, Carrollton, Cincinnati and Upper Ohio River points at 5 p. m. daily, except Sunday at 9 a. m., from foot of "bird." Phone 141. C. C. FULLER, Supt

MONEY TO LOAN.
 \$1,000 to \$500,000 on Real Estate in Ken-tucky. 4 to 6 per cent interest. Call, or address, The Savors Life Agency Co. No. 323-25-27 Carlisle Bldg., Cincinnati, Ohio.

Louisville Nat. Banking Co.
 THEODORE HARRIS, President.
 S. THURSTON BALLARD, Vice-President.
 JOHN H. LEATHERS, Cashier.
 BEN C. WEAYER, JR., Asst. Cashier.

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

The Financial World
 NEW YORK 32 Broadway CHICAGO 109 Randolph St.
 The Leading Financial Weekly
 Valuable to Bankers and Financiers
 Indispensable to Investors and Speculators
 The only financial publication of its kind. Send for free sample copy. You will be convinced of its value and send your subscription.
 THE FINANCIAL WORLD
 32 Broadway New York

BLMYER B. CHURCH
 1018 Arch St. Phila. Pa.
 Sole Agent for Louisville, Ky.
 Sole Agent for Louisville, Ky.

PIANOS FOR CHRISTMAS

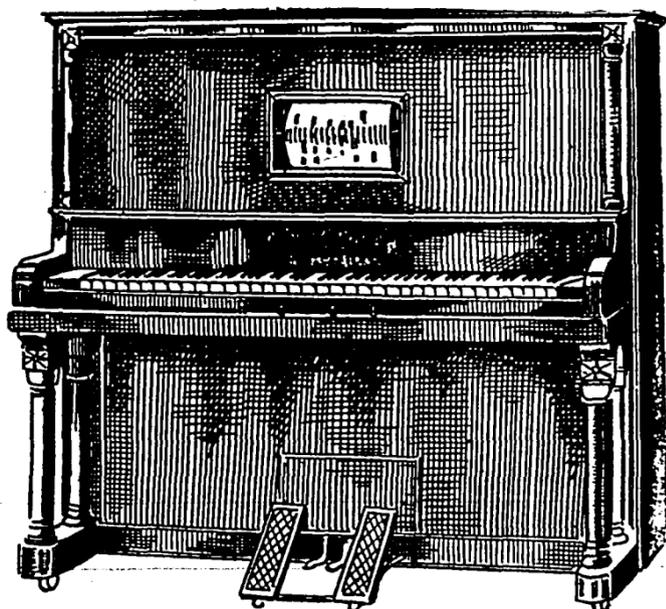
THEY MAKE IDEAL GIFTS. BUY THE BEST.

We Are Offering Special Inducements Until Xmas. Remember a Piano is Expected And is Sure to Please.

The Most Appropriate Gift a Kurtzmann Player

Special Offer

Until Christmas we will sell several of Kurtzmann Pianos for **\$25 Cash, \$8 per month** Convenient way to get the most Appropriate Christmas Gift



STEINWAY The world's best Piano. We have just received several most exquisite STEINWAY GRANDS and UPRIGHTS. A STEINWAY BABY GRAND makes a perfect gift. It is the ultimate desire of every musician. Why not get it this year?

CHRISTMAS SPECIALS		THEO. GREEN & CO.	
Extraordinary Inducements in Slightly Used Pianos.		STEINWAY, \$550 style, almost new.....	\$450
These instruments are practically as good as new and buyers wanting a fine piano for very little money will find in this list a number of extra fine values		KURTZMANN, large mahogany, new \$500, now.....	\$325
		KURTZMANN, mahogany, \$400 style.....	\$275
		DECKER BROS., very fine tone.....	\$215
		HAINES, walnut case.....	\$150
		NIXON, upright, mahogany case.....	\$175
		VALLEY GEM, oak case.....	\$148
		BALDWIN, upright.....	\$138
		MASON & HAMILL, walnut case.....	\$175
		THEO. GREEN & CO.....	\$110
		In order to make room for our new Players, which are now arriving, we will sell at a sacrifice our Pianola stock some of which has been but slightly used.	
		METROSTYLE, mahogany case.....	\$190
		METROSTYLE, mahogany case.....	\$190
		PIANOLA, mahogany case.....	\$150
		PIANOLA, mahogany case.....	\$100
		PIANOLA, ebony case.....	\$85

We have a beautiful stock of KRELL-FRENCH Pianos in both mahogany and walnut cases. Don't buy a piano until you have thoroughly investigated the merits of the KRELL-FRENCH.

SMITH & NIXON CO.

622-624 Fourth Avenue.

OPEN EVERY NIGHT UNTIL 9 O'CLOCK UNTIL CHRISTMAS.

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.

WANTED—A competent physician to take my place at Shirley, Ind. Will guarantee \$1,500 cash the first year.

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

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.

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.

AGENTS—Something extraordinary; self-generating gas burners, fitting kerosene lamp; brilliant, white gas light. Liberal inducements; exclusive territory; positive monopoly.

AGENTS—Something extraordinary, self-generating gas burners, fitting kerosene lamps; brilliant white gaslight; liberal inducements; exclusive territory; positive monopoly; description free; established, reliable.

"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.

WANTED—Four men to travel in each State, distribute samples and advertise our goods. Salary \$21 per week and expenses, guaranteed.

WANTED—The lady readers of this paper to try their hand at the millinery business. Profits are large, and you run no risk.

FOR SALE—A fine farm of 125 acres, within one mile of Brandenburg, Ky., on the State road. Whole farm fenced; 100 apple trees; 200 Keifer pear trees; balance in timber and under cultivation.

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.

When writing to advertisers mention the WESTERN RECORDER.

SOUTH MISSISSIPPI.

I have been waiting for our preachers to arrange their work for another year before writing. Therefore we begin at home or Liberty, Miss. Our highly esteemed pastor, Bro. S. W. Sproles, is still with us.

From here we arrive in McComb City, where we find Brethren J. H. Lane, E. D. Soloman and Otto Bamber. The beloved W. B. Quinn has gone from this city to Yazoo City, Miss.

We next go down to Osyka and here we find Bro. J. R. G. Hewlett, who comes highly recommended as a minister of the Gospel. We think the saints here should be glad to have such a man as their pastor.

We must not fail to mention our beloved Bro. J. J. Walker, who has given up all his work in this section of country.

Bro. E. Gardner is still located at Burwick, Miss., and preaches there and at Ebenezer, Providence and Memorial. Bro. Gardner is doing a great work for God and for man; indeed these brethren should be proud of such a man as Bro. Gardner for their shepherd.

We now come to the city of Gloster, and here we still find Brethren J. R. Johnston and W. A. McComb. Bro. Johnston has given up his work in the country to accept the church at Hamburg, Miss. This leaves a field for some good man, and we hope that God will send a good man to this field before the close of the year.

Bro. McComb has full time at the old Gallilee church in Gloster, but this noble man of God holds meetings in different parts of the State, thus doing a grand work to evangelize the people of our own State.

BETTER THAN SPANKING.

Spanking does not cure children of bad writing. If it did there would be few children that would do it. There is a constitutional cause for this.

J. BACON & SONS ESTABLISHED IN 1845 MARKET STREET BET. THIRD AND FOURTH. HIGH-GRADE GOODS AT POPULAR PRICES

CHRISTMAS SUGGESTIONS

For Mamas, Papas, Sisters, Brothers, Sweethearts, Relatives and Friends--All at Popular Prices

Our Purchases this Year were Greater than Ever Before.

FOR MEN.

- Aprons .25c
Bill Books .25c to \$1.50
Blacking Cases \$1.00 to \$2.50
Book Cases \$1.25 to \$4.50
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 60c
Handkerchiefs .5c to 75c
Jersey Jackets \$2.50 to \$4.75
Men's Gloves .25c to \$2
Men's Hosiery \$1.25 to \$1
Muffs .50c to \$4
Neckwear .50c to \$1.50
Night Shirts .50c to \$1
Overalls .50c to 90c
Pajamas \$1 to \$2
Shaving Sets .98c to \$3.98
Smoking Sets \$4.98 to \$13.50
Suspenders .25c to \$3
Sweaters .50c to \$4
Waiver's Coats .50c to \$1
White Vests \$1.50 to \$2.50

FOR WOMEN.

- Beads .10c to \$1.50
Beauty Pins .10c to 50c
Beds \$1.90 to \$24
Belts .25c to \$5
Belt Buckles .25c to \$5
Bissell's Carpet Sweepers \$1.00 to \$4.50
Black Taffeta Silks, p. yd. 30c to \$1.50
Black Woolen Dress Goods, per yard .39c to \$3
Box Couches .25c to \$5
Bracelets .50c to \$6.50
Brass Beds \$18.90 to \$50
Carpet Rugs \$9.50 to \$60
Centrepieces .20c to \$1.48
Center Tables \$1.35 to \$16
Chairs .10c to \$2.50
Chiffoniers \$5.25 to \$35
Children's Umbrellas \$4c to \$1
China Cabinets \$12.50 to \$50
Clocks .75c to \$8
Clock Shelves .30c to 75c
Coats, Short or Long \$4.98 to \$25
Colored Woolen Dress Goods, per yard .30c to \$3
Combs .10c to \$10
Combination Book Cases \$12.50 to \$50
Couches \$5.75 to \$44
Cuspidors .10c to \$1.50

- Cut Glass Ware .60c to \$100
Dresser Scarfs .25c to \$4
Davenport .20 to \$35
Dining Tables \$5.25 to \$10.50
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
Folding Beds \$13.50 to \$35
Furs .98c to \$25
Glove Boxes .10c to 98c
Go Carts \$1.40 to \$30
Gold Rings .50c to \$3
Hair Brushes .10c to \$5
Hair Brushes .25c to \$2.50
Hill Trees .80c to \$6.75
Hand Bags .25c to \$7.50
Handkerchiefs .5c to \$2.50
Handkerchief Boxes .10c to 98c
Hat Pins .10c to \$1
Hat Racks \$6 to \$45
Hearth Rugs .98c to \$6.50
Hose Supporters .10c to \$1.50
Infants' Hose .10c to 60c
Ink Stands .19c to \$1.98
Jardiniere \$2.25 to \$10
Jardiniere and Pedestal \$2.25 to \$10
Jewelry Boxes .25c to \$5
Kid Gloves \$1 to \$3.50
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 \$6.50
Mirrors .95c to \$5
Mittens .10c to \$1
Music Cabinets \$5 to \$20
Music Rolls .25c to \$8.50
Necklaces .10c to \$8
Neckwear .10c to \$5
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

- Ribbons .1c to \$5
Satin Bowls .25c to \$3
Sectional Bookcases \$17.75 to \$22.50
Shoes \$1.50 to \$5
Shoes for Misses \$1.25 to \$2.50
Sideboards \$7.50 to \$70
Silk Hosiery \$1 to \$5
Silk Velvet .75c to \$3
Silverware (odd pieces) .09c to \$12
Silver Knives and Forks .75c set up
Slipper Socks .19c to 35c
Stamped Pillow Tops .25c to 60c
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 (Bric-a-brac) \$1.50 to \$3.25
Umbrella Stands (Furniture) .79c to \$2.25
Wardrobes \$8.50 to \$50
Watches \$4.25 to \$20
Work Boxes .25c to \$8

FOR CHILDREN.

- Air Ships .50c to \$5
Books .25c to 98c
Dolls .5c up
Doll Buggies .25c to \$8
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 \$2.98
Hook and Ladder Wagons 10c to \$2.98
Irish Mail .50c to \$4.50
Loop the Loops .50c to \$1
Motor Cars \$4.98 to \$45
Roosevelt Bears \$3.50 to \$8
Tinsel, per yard .2c to 10c
Tree Ornaments .2c to 25c
Velocipedes \$1 to \$2.50

(TO WEAR)

- 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 .10c to \$2
Youths' Shoes \$1.25 to \$2.50

Orders of \$5.00 or more delivered free within 200 miles of Louisville to those who mention this paper.

From here we go up the Y. & M. V. railroad to Roxie, and here we find Bro. J. B. Polk, whose work is in that section of country. Bro. Polk is a good man and a promising young minister. We expect to have a good report from Polk in a few months.

We have two colored brethren who deserves credit for the work they are doing among their race. Bro. William Holden, who lives about three miles from Liberty is a good Gospel preacher.

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
Caners 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 00a 4 00
Com. to med. milk cows. 20 00a 30 00
Plain, common milk cows. 10 00a 20 00

Choice pack. and butch., 200 to 300 lbs. \$ 30a 6 35
Med. packers, 160 to 200 lbs 6 20a 6 25
Light ship, 120 to 160 lbs. 6 20a 6 25
Choice pigs, 90 to 120 lbs. 6 20a 6 25
Light pigs, 50 to 90 lbs. 6 00
Roughs, 150 to 400 lbs. 3 50a 5 75

Good lugs 9 25a 10 50
Common leaf (short) 8 00a 9 00
Common leaf 9 00a 10 00
Medium leaf 10 50a 11 50
Good leaf 11 50a 13 50
Fine and selections 14 00a 15 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 75a 10 50
Good lugs 10 50a 11 75
Common leaf (short) 9 00a 10 50
Common leaf 10 50a 11 50
Medium leaf 12 00a 13 00
Good leaf 13 00a 15 00
Fine and selections 16 00a 20 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 50
Medium leaf 8 50a 9 00
Good leaf 9 00a 10 00
Fine and selections 10 00a 11 00

POULTRY.
Hens 8c per lb.; roosters 4c; spring chickens 7c to 9c; ducks 100c; turkeys 10c to 11c; geese 8c.
EGGS.
24c, case count; candled 26c.
Church Organs.
LATEST IMPROVEMENTS
BOSTON NEW YORK PHILADELPHIA
CHICAGO LOUISVILLE ST. LOUIS
Main Office & Works:
HASTINGS, MASS. P. O. Kendall Green, Mass
HOOK-
HASTINGS Co.
Fair Prices Established 1827 All Sizes

A SOUTHERN OPPORTUNITY.

No state in the Union has such oppressive weather, such long-continued heat and humidity, as occurs in Australia; yet they have learned so to care for their hens as to gain from them a larger egg yield than has ever been reported elsewhere. If this is possible in Australia, what might not be accomplished on deserted, uncultivated lands of the South? If the same thrift and determination were put into poultry culture throughout the South as has been displayed on the Pacific coast and in Australia, the improvements throughout the entire South would be most surprising.

Poultry in the South and in any warm climate must be sheltered during the night under a roof with no enclosure excepting screen wire across the entire front of the building, which should be open in the direction from which winds and storms are least likely to approach. In this way the interior is always filled with fresh air, and the fowls protected from rains and dews and climatic changes. When the cooler, rainy weather of the winter is at hand, the front of this building should be lined inside with cotton cloth screens, much the same as is used in the open scratch pens of the colder climates. This prevents the damp and rain and the sudden changes from causing roup. Poultry seem to contract colds and roup more readily in some of the warmer climates when exposed than in the colder localities.

The secret of growing poultry in any warm climate is a dry interior, including floors, proper ventilation, so as to be as cool as possible within, and the absolute freedom from vermin. If these conditions are provided, poultry that have become acclimated can be profitably grown in every locality.

The advantages of the southern climate come from January to spring, when the heaviest egg-production is gained from the hens in warmer climates. In many localities they are so badly cared for and so poorly housed as to return no profit whatever, many of them being destroyed by such small animals as raccoons, foxes and weasels, all of which could be prevented with a wire screen protection to the building. A large part of those which survive this danger are made utterly useless as producers by the terrible infestation of insects.

FERRY'S SEEDS

have stood the test for over 50 years, and are still in the lead. Their absolute certainty of growth, their uncommonly large yields of delicious vegetables and beautiful flowers, make them the most reliable and the most popular everywhere. Sold by all dealers. 1907 Seed Annual free on request.

D. M. FERRY & CO.,
Detroit, Mich.

YOU Can Succeed

with poultry, make big profits and avoid disappointments and anxiety by using

QUINCY

Incubators and Brooders

The Quincy Incubator is a simple, practical, reliable hatcher, with a record for high percentages unequalled by any other machine. Self-regulating, self-ventilating, and needs no moisture pans in any climate. Entirely automatic. **Try It For 90 Days.**

The Quincy Brooder deserves your close investigation. You can try the brooder too. Both machines guaranteed to satisfy or your money back. We mean it. Send for Free Catalogue illustrating and describing everything you need to make more poultry profit, at the very lowest price. Send for it now. Quincy Incubator Co. Box 5 Quincy, Ill.

When answering advertisements mention this paper.

CHRISTMAS SUGGESTIONS

Order Now

FOR ALL

For Prompt Shipment

<p>JANE CABLE By McCutcheon. \$1.25, postpaid.</p>	<p>A WATERMAN IDEAL FOUNTAIN PEN Will Please Anyone. Plain \$2.50 to \$6.00 Gold and Silver Mounted 3.50 to 6.00</p>	<p>A FINE LINE OF BOOKS FOR BOYS AND GIRLS. By Meade, Henty, Ewing and Harkaway. 30c, postpaid.</p>
<p>CONISTON, By Winston Churchill. \$1.25, postpaid.</p>	<p>A CHEAPER PEN FOR \$1.00. GOLD MOUNTED SELF-FILLING FOUNTAIN PEN \$3.00 and \$4.00.</p>	<p>FOR YOUR PASTOR An American Standard Revised Bible will please him. No. 172x \$3.00 No. 173x 3.25 No. 174x 4 00 No. 175x 5.00 By mail postpaid.</p>
<p>FIGHTING CHANCE, \$1.25, postpaid.</p>	<p>COMBINATION GAME BOARDS. \$2.50. By Express Collect.</p>	<p>FAITH AND THE FAITH. T. T. Eaton. 50c.</p>
<p>THE DOCTOR, By Ralph Connor. \$1.25, postpaid.</p>	<p>SCRIPTURE CARD GAME, \$1.00.</p>	<p>BOOKS BY S. D. GORDON. Quiet Talks—Power \$0.75 Quiet Talks—Prayer 75 Quiet Talks—Service 75 Quiet Talks About Jesus 75</p>
<p>BIBLES AND TESTAMENTS. Special Teacher's Bible, minion type, \$1.45. Regular price \$2.25. Same Book, Burgois type, \$1.75 Regular price \$2.75.</p> <p>TESTAMENTS. No. 023 25 cents No. 2113 40 cents No. 2113-P. With Psalms 50 cents Large print Testament and Psalms. Cloth, 75 cents. Leather, \$1.75.</p>	<p>YOUNG FOLKS SCRIPTURE CARD GAME, 50c.</p>	<p>STORY OF THE NAZARENE By Noah K. Davis. \$1.50.</p>
<p>BOARD BACK BOOK. 15c and up.</p>	<p>HOLIDAY GIFT BOXES OF EXCLUSIVE CORRESPONDENCE PAPER.</p>	<p>BEECHER ILLUSTRATIONS \$3.50.</p>
<p>ENGRAVED VISITING CARDS— SCRIPT.</p> <p>100 Cards and Plates \$1.25 Shaded Old English 2.25 Plain Old English 2.00</p>	<p>654 Royal size tandem hinged box, covered with imported Holly paper with Red trim. Box lined throughout with Red. Box contains 24 sheets white linen cloth finished paper, with wallet flap envelopes to match, all tied with red silk taffeta ribbon 60 cents.</p>	<p>PELOUBET'S NOTES For 1906, \$1.00.</p>
<p>CHRISTMAS ENGRAVED CARDS 5c each.</p>	<p>640 Royal size square hinged neck box, covered with imported gold marbled paper. Box contains 24 sheets White Persian Mull paper, with Pocket flap envelopes to match, all tied with silk Taffeta Ribbon \$1.00</p>	<p>TARBELL'S TEACHERS GUIDE. This book devotes more than ten closely-printed pages to each of the fifty-two Sunday School lessons for 1907. 553 pages in all. Every sentence counts. It gives you Explanations that Explain from every one of the hundreds of scholarly men and women who have given years of study to the Bible, its meaning, the people of whom it tells and the lands in which its scenes were laid. \$1.25.</p>
<p>CHRISTMAS ENGRAVED POSTAL CARDS Three for 10c.</p>	<p>807 Windsor size, flat hinged cover extension bottom box, covered throughout with pebbled Vellum paper, with hand painted water Apple Blossom design on top. Box contains 24 sheets white linen cloth paper, with deep pointed flap envelopes to match, all tied with silk taffeta ribbon. . . \$1.25</p>	<p>THE GIST OF THE LESSON. By Torrey. 25c.</p>
<p>SHAKESPEARE. 7 Vol. Leather. Special, \$5.00. By express collect. Regular price \$10.00.</p>	<p>736 Warwick size hinge cover drawer box, covered with dainty flower design lithograph paper with white trim for cover. Box contains 24 sheets two fold size white linen cloth finished paper, with deep straight cut envelopes to match, all tied with corded edge silk taffeta ribbon. \$1.50</p>	<p>ARNOLD COMMENTARY ON LESSON. 60 cents.</p>
<p>SUBSCRIPTIONS TAKEN FOR ANY OF THE MAGAZINES.</p>	<p>819 Louise size, fancy Heart shape, hand painted Japanese imported work basket, made by hand out of the finest selected fibre. Basket contains 48 sheets oblong size white linen cloth paper, with long narrow faddish shape envelopes to match, all tied with silk corded edge ribbon to match, \$2.00</p>	<p>WE CAN SUPPLY ANY BOOK YOU MAY WANT THAT IS NOT LISTED HERE. SEND YOUR ORDER EARLY.</p>

BAPTIST BOOK CONCERN.

INCORPORATED.

642 Fourth Avenue,

LOUISVILLE,

KENTUCKY.

ITEMS OF INTEREST

News the World Over

A fire broke out in the Salvation Army Hotel in St. Louis. Five hundred men were sleeping in the building and many of them became panic stricken and jumped from the second and third story windows without waiting for the fire department to come to their relief.

Dr. Cook who ascended Mt. McKinley in Alaska has reached New York City. He is an Arctic explorer and used the equipments and food which is used in the Arctic.

Hail storms are frequent in Styria and do great damage to the grapes and vines. Some ten years ago Herr Albert Stiger discovered that the strange stillness of air before the storm breaks is most important in the formation of hail.

Dr. F. Winslow is a famous expert in mental diseases. But evidently his liver is out of order when he talks in this pessimistic strain: "It can be shown that before very long there will actually be more lunatics in the world than sane people."

Although Lieut. Peary has not reached the North Pole, he has in his various expeditions added much to our knowledge of the Arctic regions. He showed that Greenland is an island. He has given the most information of the ice cap which covers all central Greenland.

The Supreme Court of Massachusetts had before them an appeal upon an injunction to prevent working men from striking. The decision was: "The right of laborers to organize unions and to utilize such organizations by instituting a strike is an exercise of the common law right of every citizen to pursue his calling, whether of labor or of business, as he in his judgment thinks fit."

Some years ago some scientist, we have forgotten who it was, called attention to the fact that the world's known supply of sulphur would be exhausted in no great time, and urging an economical use of it.

At a recent meeting of the Illuminating Engineers many leading oculists met with them. Both agreed that brilliant electrical lights in direct vision were harmful and one engineer prophesied that before many years dazzling lights placed where they strike the eye directly will be prohibited by law.

Three big expeditions of the American Museum of Natural History have arrived from the Rocky Mountain regions, bringing the petrified skeletons of nearly five hundred animals, many new to science, some of which lived on earth hundreds of centuries ago.

DEATHS

For actual subscribers we insert an obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance.

DRAKE.

Mrs. Mary L. Drake fell asleep in Jesus November 22, 1906, at her home in DeLand, Fla., where she had lived 24 years. She was born in Lexington, Ky., in 1822. She was the widow of Mr. James F. Drake, who preceded her to his heavenly home in 1883.

Calling her children and grand-children around her, her face was radiant as she bade them good-bye and spoke of the blessed hope of eternal life through Jesus Christ our Lord. She leaves a large family of children and grand-children to mourn her loss, and a host of friends in Kentucky and Florida who will ever remember her as loving and true.

SIMMS.

Maria Emily Barger Simms was born in Russell county, Kentucky, January 9, 1843. In 1864 she was converted in a meeting held by the Rev. B. Wright, and joined Mt. Vernon Baptist church.

About two years since she was stricken with paralysis but not rendered helpless. On Sunday night, November 11, 1906, after having spent an enjoyable day with friends, she had another stroke, from the effects of which she died on the following Tuesday.

KIRTLEY.

Mrs. Bettie Maupin Kirtley, widow of J. M. Kirtley, died at her residence in Covington, November 6, 1906. She was the daughter of the Hon. Wm. O. Maupin and was born in Saline county, Missouri, July 6, 1841.

Her's were the quiet virtues that shone with greatest effect in the home and among her friends. She had a talent for friendship. In her home she displayed the most hearty and unaffected hospitality.

KENDALL.

Sister Sarah T. Shacklett Kendall was born March 21, 1821; married to Abraham Shacklett January 26, 1837. There

Very Low Rates VIA

Louisville & Nashville R. R. TO POINTS IN

Arkansas, Indian Territory, Oklahoma, Mexico, Texas, New Mexico and Louisiana.

NOVEMBER 6 and 20 AND DECEMBER 4 and 18

LIBERAL RETURN LIMITS.

For Rates and further information address:

- F. D. BUSH, D. P. A., Cincinnati. J. E. DAVENPORT, D. P. A. St. Louis. H. C. BAILEY, N. W. P. A., Chicago. J. H. MILLIKEN, D. P. A., Louisville. C. L. STONE, Gen'l Passenger Agent, Louisville, Ky.

CANCER

30 years experience enables us to scientifically treat and effectually cure cancer and tumors without the knife. 11 page book sent free. Address Drs. GEATIGNY & BUSH, Odd Fellows Temple, 7th & Elm Sts. Cincinnati, O.

was born to this union nine children; six of them remain. Her husband died some years since and with much patience and untiring energy she raised a very useful family.

She was married to Worden Kendall, February 23, 1871, who was a kind husband and was taken some years since. Some sixty years since she became a member of Hill Grove church, where she lived a faithful Christian until the Lord called her home October 19, 1906.

After the funeral by the writer, assisted by J. J. Willett, we laid Aunt Sallie's remains in Buck Grove Cemetery to wait the call of the Lord. B. F. HAGAN.

SCOTT.

God removed from us our dear mother, Mrs. Louisa Scott, to be with him, on November 19, 1906, in her 91st year. A husband and eight children survive, two daughters and six sons, who acted pall bearers. A family reunion was held once a year. The next will be around the Great White Throne.

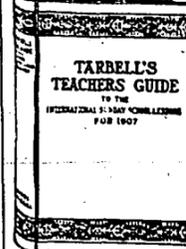
ALL THAT THE FONDEST

Of Fond Mothers Desires for the Alleviation of her Skin-Tortured Baby is to be Found in Warm Baths with Cuticura Soap

Assisted by Cuticura Ointment, the great Skin Cure. These pure, sweet, and gentle curatives afford instant relief, permit rest and sleep, for mother and child, and point to a speedy cure in the most distressing of torturing and disfiguring humors, eczemas, rashes, itchings, and chafings of infants and children, when the usual remedies and even the best physicians fail.

Tarbell's Teachers' Guide for 1907

BY MARTHA TARBELL, Ph.D.



Never was a book accorded more immediate, unanimous and enthusiastic praise than Tarbell's Teachers' Guide to the International-Sunday School Lessons for 1906. It was hailed at once as the most complete, suggestive and useful volume of commentaries on the International Sunday School Lessons ever written.

The Tarbell Guide is designed for use by both teachers and pupils. Its five hundred pages contain scholarly comments on word and phrase; suggestive quotations from writers on Bible lands and people; a sound method of teaching the points of the lesson; a valuable summary of the meaning and contents of each lesson; illuminative discussions of geography;—in short, all that the Bible student and teacher want to know.

Other Sunday School commentaries are so advanced that they are capable of affording help only to students of Bible Classes. But the Tarbell Guide, while giving to advanced students more assistance than any other single book, is adapted also to the lower grades of classes. It is so complete that it is in itself an education in Bible culture.

The special features for Tarbell for 1907 are sixteen full page illustrations, many of them made from the famous paintings of J. J. Tissot, for the use of which exclusive permission has been obtained. There are also a large number of reproductions of celebrated pictures of the life of the people of Bible lands and times, ancient inscriptions, coins, Egyptian and Assyrian wall-paintings and other original sources.

The new volume contains even more material than the first volume, yet it is lighter and more easily handled. Large 12mo. cloth, \$1.25, postage prepaid BAPTIST BOOK CONCERN, Inc. Louisville, Ky.

ILLINOIS CENTRAL R. R. \$29.25

Louisville to New Orleans

AND RETURN

And special low rates to other Winter Tourist points in the South.

DAILY TO APRIL 30, 1907.

Extremely low round trip rates to points in Mississippi, Louisiana, Arkansas, Indian Territory, Oklahoma, and Texas on the first and third Tuesdays of each month.

Excursion Rates Daily to Hot Springs, Ark.

Through personally conducted excursion sleepers, Louisville to California, Arizona, and Texas.

W. J. McBRIDE, City Pass. Agt., Fourth and Market Sts F. W. HARLOW, D. P. A., Louisville

BELLS.

See Also Church and School Bells. See also Catalogue. The C. W. BELL CO., Hillsboro, O.



S. DRABELLE, Coal

PITTSBURG, KENTUCKY, ANTHRACITE, JELLICO AND W. VIRGINIA AND COKE OFFICE: 343 5th St., LOUISVILLE, KY. TELEPHONE, 914.

When writing to advertisers mention the WESTERN RECORDER.

GERMAN BANK

Fifth & Market St., Louisville, Ky.

CAPITAL\$250,000 SURPLUS\$405,000

General Banking & Savings Bank.

Interest Paid on Time Deposits.

P. VIGLINI, PRESIDENT.

Campbellism Exposed.

There have been many calls for the republication of this book, by Dr. A. P. Williams, with an introduction by Dr. J. B. Jeter. Dr. W. H. Falix has written a special introduction and we are now ready to take up the matter of the publication. The book will have 400 pages and will be neatly bound. We wish to hear from all who want the book, and so we offer it to those who order in advance at one dollar a copy, postpaid. The price will be advanced after publication. Should we fail to publish, we will refund every subscriber his or her money. Now, brethren, if you want this strong and valuable book published, let us hear from you. Address Baptist Book Concern, 642 Fourth Avenue, Louisville, Ky.

NEW HOTEL ALBERT

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

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



Pastors Pocket Record

By Sylvanus Stall. New and Enlarged 50c.

BAPTIST BOOK CONCERN INCORPORATED. Louisville, Ky.



'Big Four'

The Best Line to INDIANAPOLIS PEORIA CHICAGO

And all points in Indiana and Michigan

CLEVELAND NEW YORK BOSTON

And all points East.

Information cheerfully furnished on application at City Ticket Office, "Big Four Route," No. 259 Fourth Ave. or write to S. J. Gates, General Agent, Louisville, Ky.

A MATTER OF HEALTH



ROYAL BAKING POWDER Absolutely Pure A Cream of Tartar Powder, free from alum or phosphatic acid HAS NO SUBSTITUTE

ITEMS OF INTEREST

News the World Over

The German Government has required that the children in the Polish provinces shall be taught German alone in the public schools. The children have made no trouble in regard to using German text books and speaking German in their studies. But when it comes to the religious instruction they positively refuse to recite the catechism in German. It seems to be of their own accord and not at the command of the parents and the authorities are somewhat puzzled to know how to meet the refusal.

Secretary Bonaparte is reported to be exercised in his mind upon the subject of the many disasters which have happened to the big army ships in time of peace and the fact that the court martials always decide that no one is to blame. The fact that the officers on the court know they may soon have an accident, so common are they, may influence their minds. The last case was the collision between the Illinois and Alabama off Newport. Two fine ships were injured, two men were killed and the lives of hundreds endangered. A court of inquiry recommended a trial for two officers, but the court martial cleared them.

Prince Hohenlohe has published the diary of his father, the Chancellor. It throws a flood of light on German diplomacy for twenty years. It shows the Emperor in a good light in his quarrel with Bismarck, but William is furious at the publication as well he may be. For the duplicity of Germany and Russia for twenty years appears. The Emperor was for Russia and fooled Austria and Italy, and the Czar fooled France. The way these two nations secretly conspired and deceived their allies ought to keep both from being trusted by any one while the present Emperor and Czar live.

Information from reliable sources comes from Tokio that a wave of feeling against the United States is sweeping over Japan. One cause of this is the action of the school authorities in San Francisco forbidding the Japanese children from going to the white schools, and leaving them to attend the Chinese ones. If the schools for the Chinese are as good the Japanese ought to prefer to consort with their kindred. It is probable the Japanese Government is making shrewd use of this feeling in their desire to have the Japanese people buy only goods of Japanese manufacture.

The Chicago packing company denied that they used borax in their meats. It has been proved they do. Now they try to justify the use of it, and insist that they ought not to be required to obey the law which forbids its use. They, immensely wealthy already, ought to be allowed to break the law in order to make a little more money! Is there any real regard for law in the land?

London is enjoying a good joke which illustrates the sleepiness of the House of Lords. They were debating an amendment to the Education Bill offered by Viscount Ridley. Lord Burghelare roused himself enough to ask the chairman what was the motion before the

house. He replied, "The amendment before the house is the insertion of words which have been already inserted."

Dr. Lapponi, physician to the present and the former pope, has died of cancer of the stomach. He was a very eminent man and was liked by Protestants and Catholics. At Leo's death he was attacked for having failed to find out that Leo had a cancer. He proved that he had so diagnosed the case, but that Cardinal Pampolla had refused to have the diagnosis made public, not wishing it to be known that the pope had a fatal disease. Now Lapponi also dies of cancer.

How bravely the Filipinos still in the field are fighting their independence is shown by the last battle. Armed with bolos with only a musket or two they attacked a detachment of the Eighth Infantry under Capt. Ham and fought so desperately half of them were killed before they retreated. The U. S. troops lost five killed and nine wounded.

DEAR RECORDER: Bro. J. J. Porter informs us that he will be engaged in a debate with a General Baptist brother at Clay, Ky., on Dec. 11, so the Rochester meeting will be postponed until Dec. 30, 1906, thus giving the brethren more time to labor and pray in our behalf. Rochester, Ky. A. J. WILSON.

DEAR RECORDER: The Board sent Bro. M. Gray Johnson down to preach for us at Cold Springs church. He was a stranger to us when he came, but we all know him now. Everything was very discouraging to him; all our plans were being pulled down by some and we had about given up. It had been decided by some to return all donations; in fact some of the money was withdrawn. Bro. Johnson came and started to preaching in the school house. We were shut out of the school house by the trustees after the third night, and it looked like Bro. Johnson was done for, as the old church house had many window lights broken out and the weather had turned cold—everything was white with snow; the old church house had no stove. Bro. Johnson (I am ashamed to say) walked from home to home in the mud, rain and snow and made up the money, and walked a mile away and bought a good stove; came back and told me, and I sent my wagon for it, and Bro. Johnson put the stove up, put card board in where the glass was broken out, then went and gave the school a talk and Mrs. Frank Conway took the children and went over and helped Bro. Johnson clean out the old church house. Bro. Johnson bought lamp burners and chimneys and Miss Fanle, our school teacher, bought oil, and that night we had a good meeting in our own house, and it was warm and fit to stay in. Last Saturday night we had a grand meeting. The old building committee resigned, we re-organized with a new committee and new treasurer. A committee of ladies on entertainment was appointed and a committee on music was appointed. All went home happy and our new church house will be built. The clouds break away and we can see the light again. Thank God for Bro. Johnson. We had a great meeting Sunday and Sunday night. Geo. W. DAILY, Treasurer. Battletown, Ky.

DEAR RECORDER: We had a meeting here to-day which will long be remembered, at Rineyville. Delegates from the following churches came: Vine Grove, Forks of Otter Creek, Mt. Zion, Rudes Creek, Blue Ball and New Salem. We were called to order by Brother M. Gray Johnson, District Missionary for Salem Association, and after devotional services conducted by Brother Johnson, the organization of a Baptist church at Rineyville was gone into. Twenty-five presented their letters for membership, and now our prayers have been answered and we have a church at Rineyville, known as the Rineyville Baptist church. A building committee was appointed and we hope before another year rolls by that we may have a home in which to worship the giver of every good, and perfect gift. W. T. DILLARD. Rineyville, Ky.

DEAR RECORDER: We close to-morrow what has been a very gracious meeting. Rev. U. S. Thomas, of Jonesboro, Ark., assisted me through last Wednesday evening, when, on account of a severe cold, he closed his work and left for home Thursday p. m. Brother Thomas preached straight solid, soul-stirring sermons, and our church has had a number of kinks combed out, and a great many crooked places straightened out, and we feel that we are in fine condition to do a thriving work during 1907 for our Lord. During Brother Thomas' stay among us he cleared himself very much to our people,

and a great number accepted Jesus as their Saviour. We thank the Jonesboro saints so much for their loan and we pray God's blessing upon them and their Godly pastor. With best wishes for the RECORDER. J. B. PHILLIPS. Macon, Ga.

THE SOUTH CAROLINA BAPTIST STATE CONVENTION.

This meeting, held in Spartanburg City, November 27-30, 1906, was one of the best in the history of the Baptists of the Palmetto State. A fine showing was made as to missions, education, orphanage and every other feature of our work. Large accessions by baptism were made during the year to our churches under the State Mission Board, and in the churches in general.

State Evangelism was strongly advocated and it was decided to put an evangelist in the field for general work in the State.

To meet the offer of \$25,000 to Furman University by the American Baptist Education Society, it was decided to proceed to raise \$50,000 more for a Science Hall. It was determined also to undertake at once the raising of \$25,000 to add a dormitory to the present buildings of the Greenville Female College. Our colleges and schools are prosperous, our mission work in fine shape, the Orphanage grows and flourishes continually, and the outlook, on almost every line, is quite encouraging. Our people have made poor crops this year—in some sections very poor—yet the good work of giving goes on evenly and with an annual increase of contributions to most of the objects fostered by our Convention. We "thank God and take courage." R. W. SANDERS. Greenville, S. C.

A GREAT SEED BOOK.

Ferry's Annual Ready for Distribution. Ferry's great Seed Book is now ready

Get This Gold Pair Free!



Listen! I want to prove to every spectacle wearer on earth that the Dr. Haux Famous Perfect Vision Spectacles are the finest made—and that is the reason why I am making the following very extraordinary proposition.

Send me your name and address and I will mail you my Perfect Home Eye Tester, free.

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

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

Send for my free Eye Tester today. Address, DR. HAUX SPECTACLE CO., St. Louis, Mo. I WANT AGENTS ALSO. NOTE—The above is the largest Mail Order Spectacle House in the world, and absolutely reliable.

for distribution. This is the book that every farmer wants and waits for. It makes no difference what other catalogues are received, farmers are not satisfied until they get Ferry's, because it contains better and fuller information. Ferry's Seed Annual, in fact, is really more than a catalogue. It differs from the usual seed catalogue inasmuch as it really helps each farmer or gardener to choose intelligently the varieties best suited to his particular needs. The wise selection of varieties results in bigger, better paying crops. Just drop a postal to D. M. Ferry & Co., Detroit, Mich., and they will send you a copy of their 1907 Seed Annual. It's absolutely free.

TALKS ON GETTING MARRIED

BY T. T. EATON, D.D., LL.D.

REVISED AND ENLARGED.

To married people this book is an appropriate present.

To those contemplating marriage, this book is an instructive present.

To those not contemplating marriage, this book is a suggestive present.

It is a most suitable bridal present. Beside containing a full discussion of marriage from the Christian point of view—it has a marriage ceremony and a marriage certificate.

Printed on the finest paper and elegantly bound. Postpaid, \$1.

BAPTIST BOOK CONCERN,

642 Fourth Ave., Louisville, Ky.

MAN'S FAREWELL TO LOW WAGES

GOOD-BY FOREVER TO HARD WORK—LITTLE PAY—HARD TIMES—JOB HUNTING! YOU CAN OWN AND BOSS THIS MONEY-MAKING BUSINESS! GET MONEY AS THIS MAN DID! CHANGE FROM WAGE EARNER TO WAGE PAYER--FROM SERVING OTHERS TO COMMANDING OTHERS



As it Would be Told at Home.

You may well rejoice, my wife, over our good fortune in getting for almost nothing a business which made money the very first day and has grown better all along until now after a few weeks the daily profits run from \$8.00 to \$12.00. You have just counted today's receipts and seem surprised that the amount is \$15.00 plus some cents, but I have good reason to expect even larger returns as time goes on. Of that \$15.00 you must take out about \$3.00 for cost of material and the \$12.00 remaining is profit. So business gets better as it gets older. I need have no worry about the future, because there remains many dollars' worth of unfinished work upon which I can calculate as in the past about 75c profit on the dollar and more orders coming in all the time. My trouble has not been the want of orders, but facilities to fill orders as fast as my many customers would like, and to make matters better have engaged a boy to help in the shop, including an extra solicitor. It has kept me hustling this far to take care of family customers whose orders range from \$2.00 to \$10.00, but increased facilities will enable me to get business in even larger quantities from hotels, restaurants and public institutions, manufacturers and retail stores, there being scarcely any person in business or out who does not at all times have urgent need for my services. I never thought it possible to

START A PROSPEROUS BUSINESS

like this with only a few dollars, for almost every business worth having requires several thousand dollars to begin with, and I was not in that class, in fact, we can both recall with sad regret the days of no work—no wages—debts piling up—nearly everyone and everything combined to keep me down. Then my state of sickness—no work—laid up—laid off—almost laid away—nothing coming in—expenses going on—doctor bills and what not. Trouble, trouble, trouble, but that's the common hardship of every man who sells his time to others—hard work—long hours—little pay—satisfying those who boss, but never himself. Verily, my good wife, we know from experience

that it's mighty inconvenient to be poor, and now after years of hard labor here and there and almost everywhere—from factory hand to office clerk—teaching school or selling goods—town and city trades—now and then the farm—we find ourselves in prosperous circumstances, owning a pleasant business which promises to pay from \$1800 to \$2500 ANNUALLY. Goodness knows, we might still be slaving for a bare existence if this opportunity hadn't come as a God-send, but we know too well the need of money to get foolish or spoiled by sudden prosperity. I am happy to think that our days of self-denial and privations are over, that you and the children can have many things in the future which you craved but alas! didn't have the money to buy. You can dress better, visit more, work less, buy new things for the house and give the children a better education. What a blessing it is to have money coming in all the time, and how different the people treat a successful man.

GOODS WERE GOING OUT—MONEY COMING IN—

almost a dollar cleared every time a dollar taken in. You remember my starting here at home—set off one room which was soon filled with a great assortment of merchandise—some gold, some silver—big and little heaps—how things glistened when the sun came through—then the change to larger quarters owing to increased business with profits growing. It did my heart good to receive such generous encouragement from the people everywhere, for I can't forget my ups and downs—hard knocks—never a boost until this thing happened. The people certainly looked kindly upon home industry, and because my business was conducted there in their very midst a feeling of confidence was immediately established. My work has always been well done and I do not fear to meet the same customer twice even ten years from now. I have never been the kind to deceive anyone and would not care to bring that disgrace upon my children even though success was the reward.

Yes, people do wonder at my sudden rise in the world, but there is nothing remarkable in my performance, simply a case of supplying something which the people did not have but wanted awful bad—never had before—it's a regular business in some large cities, but just as well suited to town and country places as my own success proved. My success has not been due to influence, business training, special schooling or technical knowledge, but to human endeavor, faithful work and earnest purpose. Had I failed to make good in this opportunity when everything was favorable to

success it would have been an ever lasting cause for self criticism. It would be an act of ingratitude on my part if I did not give PRAISE TO THE MANUFACTURERS who not only suggested the opportunity but furnished at slight cost everything needed to start the business, including special teaching, valuable instructions and trade secrets and did this so well that my ignorance of the business itself was no drawback at all. Quite a few people from other sections have already written them on my recommendation, for they

WILL START OTHERS in all parts of the world, either men or women, in this business at home or abroad, all or spare time, but do not encourage business relations with drones or idlers. I am only one of thousands whom they have started in their twenty years of business experience, and I can't imagine a business which offers equal money-making opportunities to people of limited means—something easy to do, easy to get, easy to maintain, offering almost the only chance for people in moderate circumstances to better their position in life.

Though you, my wife, regard my success as remarkable in comparison with the old days it seems to be quite the regular order of things with their customers, as for example, one man claims \$301.27 in two weeks, another \$88.18 the first three days and hundreds of similar reports have come to my notice which makes me feel that there is nothing of personal quality in my own success. You won't forget how skeptical I was at first, but these fears were unfounded, as we both know now, for I have found the business even better than their claims as a money-making chance which anyone without leaving home and without previous experience can manage successfully.

I shall continue advising people out of employment or working hard for a little money to send their names on a card to GRAY & CO., 315 MIAMI BUILDING, CINCINNATI, OHIO, and receive FREE as I did their proposition, valuable information, testimonials and samples. They don't offer any impossible inducements, such as \$50.00 a day without work, but simply claim that those willing to hustle have every reason to expect from \$30.00 to \$40.00 WEEKLY to begin with and more than that as their business grows. I feel sure and believe that you, my wife, also believe that no one will ever regret the day they started with Gray & Co., for they are the largest concern of their kind in the world and are backed by \$100,000.00 capital. It's well that you should know these things as I do so as to answer inquiries intelligently when visiting friends outside of my territory.



Pleasant Business.

Prosperity.