

# WESTERN RECORDER

Faith, Hope and Love, these three.

82nd YEAR

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## A SCOTTISH BAPTIST BUGLE.

BY A. L. VAIL.

The President's Address at the annual meeting of the Baptist Union of Scotland, in October, 1906, was a bugle call to Baptist steadfastness and aggressiveness. On taking the President's chair, Rev. John McLean spoke on "Our Baptist Witness and how to maintain it." He confessed himself led to this theme by the events of the year in Great Britain and "contact with our democratic cousins on the other side of the Atlantic." After referring to the awakening of the "Non-conformist conscience," in the contest centering in the educational issue, he said: "Although, as a Council, we discard party politics, we cannot close our eyes to the signs of the times. Our principles take root in the soil of democracy. The present government is the most democratic we have ever had in power. The number of labour members in the new Parliament shows us the trend of the times—and it is for us to see that the working man, who has made his influence thus seen and felt, is ruled by right Christian principles and aims."

Premising that, "If our principles are not Scriptural and worth contending for, then our position is altogether untenable, and our practice schismatic," he proceeds to enunciate some principles. First, "We witness for the spirituality of the church. The unit in the church we believe to be a regenerate soul in living union with Christ, and the church we hold to be an assembly of such souls attracted to each other by the affinities of the new life." Having sustained this statement by appeal to the New Testament, he continued, "Now if we are to maintain the spirituality of our churches, we must be careful in the admission of our members. In these days, when quantity bulks more largely in the estimation of many than quality; when heads in many quarters count more than hearts; when the prestige of churches must be maintained at any cost—there is great danger of allowing those who have been carefully trained in our homes and Sunday schools to become members of our churches, without pressing them in any way to give a reason for the hope that is in them. Such members, no matter how amiable they may be, no matter how well educated and highly accomplished they are, unless born again, will secularize our Christian fellowships, grieve the Holy Spirit, and convert our churches into religious clubs." The way to make people spiritual is to bring them to Christ. "We are sent not to entertain but to save, not to divert but to convert, and if we are true to our Lord's commission, and make men Christians, baptisms and additions to the churches will follow as the night follows the day."

Second, he treats of immersion, its meaning, pertinence and power. "We witness for believers' baptism—the great truth of the Saviour's and our own resurrection—the truth of separation and holiness to the Lord. If we understood the full spiritual significance of baptism; if we were impressed, as God intends us to be, by the sacredness and sanctity underlying the ordinance, we would require no Pentecostal League nor Keswick Convention to teach us elementary holiness. The practice of believers' baptism will keep a minister of the gospel sound on the cardinal doctrines of Christianity. When it is rightly understood, Christians will lead holier and more consecrated lives, and kept in the place to which it has been appointed by God, our church fellowship will be maintained in its apostolic purity."

"As loyal Baptists we cannot help being propagandists. We cease to be Baptists when we cease to make Baptists of others; and when we become ashamed of our principles and cease to propagate them, the sooner we renounce them the better for ourselves and the churches to which we belong. The English Free Churchman who swaggered into the Church of England at the seaside, when he could be of service in helping the struggling Non-conformist cause of the place, was not doing his duty and ought to be ashamed of himself."

As means of propagation he advocates "open baptisteries so far as practicable in all our new churches. In America they are very common." Also literature on the ordinance is strongly commended as an effective agency in bringing the truth in this particular to bear on the minds and consciences, and illustrative instances are related.

"We witness for liberty of conscience. We believe that the gospel of the Lord Jesus Christ confers upon every man who embraces it the liberty to think and act for himself (as in earlier instances cited), an awakened conscience led many of our Non-conformist brethren in England to become passive resisters—and the same awakened consciences will compel them to remain Passive Resisters until freedom has been won. We stand to-day where our Puritan forefathers stood, the sworn enemies of every principle which would enslave the soul. We repudiate all coercive power over the actions of men. Soul freedom as surely follows the adoption of Baptist principles as day follows the rising sun."

"We witness for the Sovereign Headship of Christ and the universal priesthood of believers. We believe that Christ and not the Pope is head over the church. We believe that every man saved by grace, has the right to enter into the holiest of all through the rent veil of the Redeemer's flesh, and talk face to face with God in Christ, independent of the mediation of pope, priest or saint. In these days, when the atmosphere is impregnated with every kind of popish error, when the confessional box is openly set up in churches calling themselves Protestant; when leading members of even our own free churches work for and assist in the opening of Roman Catholic bazaars; when the popish mass is patronized by those high up in the realm and in the community, it is well to remember that the boast of Rome all along has been that she is unchanged and unchangeable. Not one jot or tittle of her arrogant assumptions has she abated. When Baptists witness for the Word of God as their only rule of faith, instead of the writings of the Fathers or tradition; when by the simplicity of their practices they witness for the universal priesthood of believers, instead of a class of men recognized as clerics and priests; when they point to a throne of grace instead of a chancel; to the atoning work of Christ instead of to the Mass; to the new birth instead of to baptismal regeneration, then will they become a terror—as they have been in the past—to all Romanists."

"The future is full of hope. The flowing tide of scholarship, democratic and religious sentiment, is with us. Anglican clergymen are having baptisteries, large enough to bury full grown men in, put into their churches, and in many instances are applying to Baptist ministers for the use of their baptisteries to baptize their own converts. Not a few outstanding ministers in Free Churches have had none of their children christened, but baptize them by immersion on profession of faith in

Christ. Rev. T. M. Williams states the fact that none of Dr. Campbell Morgan's children have been christened, and that he recently baptized seven by immersion, one of them being his own son. Error dies hard but truth must prevail."  
Philadelphia, Pa.

## THE VICTORY OVER SIN AND DEATH.

It is written of our Lord Jesus Christ that he was delivered for our offenses, and raised again for our justification. His death and resurrection were, both of them, on our behalf. By them he overcame the enemies of our souls, and became our triumphant Redeemer.

By his resurrection he made availing the sacrificial death in which he suffered for our sins. He was not overthrown and destroyed by his death. He merely bore, for a time, the penalty due to us for our sins, and then he rose again in triumph, showing that he had power to defeat all his and all our enemies. Had he not risen, all the enemies of the Gospel would have pointed to him as one who was defeated and crushed, and even his disciples would have lacked the glorious knowledge which made them buoyant in his service all through their earthly lives.

Wherever the apostles went in the early proclamation of the Gospel, they laid continual emphasis on the fact that he whom they preached had risen from the dead. In fact, some of the heathen philosophers who heard Paul, misinterpreted what he said about Jesus, and the resurrection as a setting forth of strange gods, and seemed to think that the resurrection was an article of dogma or object of worship. Wherever they went they told of the risen Christ, and were themselves most deeply impressed, as they impressed others, by this stupendous fact.

Of no one else who has been a great teacher, or founder of a religion, could it be said that he rose from the dead. Jesus Christ did. The grave could not bind him. Nor could the earth retain him. In due time, with triumphant majesty, he ascended into heaven. It was Talleyrand who advised some shallow upstart, who asked his advice as to how to get his new religion started: "Have yourself crucified and on the third days rise from the dead." In other words, he who would win the confidence of the world as a divine Savior must exhibit unmistakably, the marks of divineness.

It is not to be believed, for a moment, that we are to celebrate the resurrection only once a year. Each Sabbath brings to our minds the great truth of Christ's triumph over his and our enemies, and we are to make each Sabbath a day of loving reverent, joyous worship of him who died for us and rose again.—Selected.

WALKING WITH GOD.—"We sometimes wonder," writes Dr. Haddon, "at the superior sanctity of some men's lives, and yet the grand, simple secret of their sanctity is the fact that their lives are willed with the sense of God, and spent in conscious fellowship with him. And that is your privilege and mine. As a matter of real personal experience we may be able to say, 'Thou are with me.' 'I am continually with thee.' Into all the duties and difficulties and evils of life we may take with us the thoughts of God's nearness, and thus shall life's relationships and interests and activities be thereby hallowed."

There is no anodyne for heart sorrow like ministry to others.—F. B. Meyer.

Dr. T. L. Cuyler says that in a conversation with him Gladstone said: "Your country is threatened with two dangers: one is your lax system of divorces, which saps the sanctity of home, and the other is a plutocracy which can buy its way into legislative bodies and executive offices."

Dr. Herrick Johnson says that in twenty years he has only heard two sermons that conformed to his idea of a sermon: "The sermon that is after a soul, that makes it manifest the soul it seeks is 'lost,' and the day of salvation is 'now'; that pursues the and that exhibits a mighty passion of love behind it all."

The movement towards Protestantism in Austria has aroused the Catholic priests. They have issued a pastoral letter to be read in all the churches in which they admit that 30,000 Catholics have joined the Protestants in four years. In reality the number is much larger. It is surprising that they should have made such an admission in a letter to be read in all the churches.

There is much talk in these days, especially by men who believe nothing in particular themselves, about the beauty of "union" of all Christians. The Churchman answers them well: "To forget or to ignore fundamental convictions would be to rob the Christian life of its intelligence and vigor, and to substitute some things for the truth." We commend these true words to the next man who gushes upon the subject of "union."

The Churchman continues: "We see the danger, and we recognize the invertebrate character of this type of Christian whenever an enthusiast proposes to unite the Christian family by some rule of thumb in which all matters of difference shall be subordinate to some anodyne of harmony. Unity will never be so won."

The Baptists in New England made a good advance last year. For the first time in many years there was an increase in membership in New Hampshire. The Congregationalist says this was due to pastoral evangelism, which is the best of all.

Prof. Virchow, the greatest scientist of this age, did not oppose evolution because of the Bible. Far from it. The London Times said truly of him that "he was opposed to every species of orthodoxy, and altogether innocent of faith." It was as a master of science he said of evolution: "Since its commencement all real scientific knowledge has proceeded in an opposite direction."

## SCRIPTURAL BAPTISM.

BY REV. J. R. SAMPLE.

A few words may not be out of place on the essentials of Scriptural baptism. There are, as I take it, three things essential to a Scriptural baptism—proper subject, proper act, and proper authority.

A proper subject is one who believes on the Lord Jesus Christ to the saving of the soul; one who is trusting in Christ alone for salvation; not merely an act of the mind, a historical belief about Him and what is said about Him.

The proper act of baptism is the immersion of the person, or subject, in water in the name of the Father, Son and Holy Ghost.

The authority comes from the church. This body, the church of Christ, is the only source from which the authority essential to a Scriptural baptism can come.

If either one of these three essentials to a Scriptural baptism is wanting, then it is not a Scriptural baptism. And if not a Scriptural baptism, then it is not fulfilling the requirements of our Lord, and is, consequently, no baptism at all.

One immersed in unbelief, though it be by proper authority, is not Scripturally baptized. One immersed who has proper belief is not Scripturally baptized if the proper authority for the act is wanting.

Though there be proper belief and proper authority, there can be no Scriptural baptism if the proper act—immersion—is wanting.

If either one of the three things essential to a Scriptural baptism is wanting, then the party receiving the other two cannot be a Scripturally baptized person. It therefore follows that there can be no such thing as a re-baptism unless the party to be re-baptized had the benefit of all the essentials to a Scriptural baptism before; in such a case no one would ask for re-baptism.

One presents himself to a Baptist church for membership. No doubt about his profession of faith being genuine. No doubt about the correctness of the act, but the authority did not come from a Baptist church and he is rejected, because the essential authority is wanting. But afterwards he is received and baptized, would this be a re-baptism? No. We would say that he had not been baptized before, because one of the essentials to a Scriptural baptism was wanting.

Now comes one who has been immersed (proper act) upon the authority of a Baptist church, who claims not to have been a saved person through faith in Christ when he was immersed, and brings evidence to the satisfaction of the church that he was really immersed upon the authority of a Baptist church in unbelief. In this case another, though different, essential to a Scriptural baptism is wanting. If this person should be baptized why call it a re-baptism since one of the essentials to a Scriptural baptism is wanting in this case as well as in the other mentioned? And, by the way, why should it be right to baptize the person in the first case and refuse the one in the latter case?

Summit, Miss.

## NEW TESTAMENT CHURCH ORDER.

What the Old Time Brethren said "Of Receiving Persons to Church Membership."

A church thus founded on the Scriptural plan, ought to observe good order; as in all other cases, so also in the admission of members into their community.

Every well regulated society requires qualifications in its members; much more should a church of Jesus Christ be careful that none be admitted into its communion, but such as are possessed of those prerequisites pointed out in the Scriptures.

They must be truly gracious persons. None are fit materials of a gospel church without having first experienced an entire change of nature: "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven." By which is intended a gospel-church-state, as the context clearly shows. To the same purpose

is John 3:5. Christ's church is a spiritual house, built of lively stones, that is, of living souls. By nature we are dead in trespasses and sins, and Christ doth not place such dead materials in his spiritual building. It is certain that the Ephesian church was not composed of such materials, Ephesians 2:1. The members of the church at Rome were the called of Jesus Christ, called out of darkness into the Lord's marvelous light, called to be saints, as were the members at Corinth, and the churches in general are called churches of saints. The members of the church at Colosse are denominated not only saints, but faithful brethren in Christ, or true believers in him. None but such have a right to ordinances, Acts 8:37. Without faith none discern the Lord's body in the supper, consequently must eat and drink unworthily. Indeed, without faith it is impossible to please God.

The church of England in her articles defines a gospel church, "a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered." Of such faithful men, or believers in Christ, was the first church of Jerusalem composed. Those whom the Lord added to the church, were such as were being saved. Let those look to it, who make the church of Christ a harlot by opening the door of admission so wide as to suffer unbelievers, unconverted and graceless persons to crowd into it without control.

They should be persons of some competent knowledge of divine and spiritual things; who have not only knowledge of themselves, and of their lost state by nature, and of the way of salvation by Christ, but who have some degree of knowledge of God in his nature, perfections, and works; and of Christ in his person as the son of God; of his proper duty; of his incarnation; of his offices, as prophet, priest and king; of justification by his righteousness; pardon by his blood; satisfaction by his sacrifice; and of his prevalent intercession. And also of the Spirit of God, his person, offices and operations; and of fellowship; of the important truths of the gospel; or how otherwise should the church be the pillar and ground of truth?

Their lives and conversation ought to be such as become, the gospel of Christ, that is, holy, just and upright; if their practice contradicts their profession they are not to be admitted to church membership. Holiness becometh the Lord's house forever.

They ought to be truly baptized, that is, by immersion, upon a profession of their faith, agreeable to the ancient practice of John the Baptist, and the apostles of our Lord Jesus Christ. It is allowed by all, that baptism is essential to church communion, and ought to precede it; there is not one instance in the word of God of any being admitted without it; the three thousand penitents, after they had gladly received the word, were baptized; and then and not before, were added to the church; so the first church at Samaria consisted of men and women baptized by Philip, they believing what he said concerning the kingdom of God. And Lydia, and her household, and the jailor and his, being baptized upon their faith, laid the foundation of the church at Philippi. And the church at Corinth was begun with persons who hearing the word believed, and were baptized; and the church at Ephesus was first formed by some disciples baptized in the name of the Lord Jesus. So the members of the churches at Rome, Galatia, and Colosse were baptized persons.

Persons making application, are to be admitted into the communion of a church by common suffrage of its members; being first satisfied that they have the qualifications laid down in the preceding section; for which purpose, candidates must come under examination before the church, and if it should happen that they do not give satisfaction they should be set aside until a more satisfactory profession is made. 1 Tim. 6:12.

It may be that one or two of the members of the church have conceived a prejudice against a person applying for fellowship; in this case they are to be duly heard, and if their objections are of sufficient weight the candidate must be set

aside; if not, the majority of voices ought, in any reason, to decide it.—*Baptist Courier*.

## A CHIEF DETERRENT FROM THE MINISTRY.

BY OBSERVER.

It is a quite wide-spread wail that neither in quality nor in quantity are men now offering themselves for the ministry as they once did.

Think of the demands of the churches!

The churches demand that a minister be intelligent. This is surely a right demand, and often this intelligence must be won at the price of the most severe and straining economies on the part of a young man.

The churches demand that a minister live in a certain sort of style. This is surely well. The minister reflects his parish, and may not, through niggardliness, disgrace his people.

The churches demand that the minister give himself wholly to his duty—that he be not part minister and part business man or speculator. This is surely well. From every suspicion of mere avaricious money-getting the minister must be clean.

Sometimes some churches demand that the minister wait indefinitely for his promised pay. I know a case where, though the pay was small, months would go by as arid of pay as Sahara is of verdure. Yet the minister might not complain, nor might he take any legal steps to compel payment, nor might he allow himself the reputation of a borrower. What sleepless nights he spent during these moneyless days, to what shifts he must give himself in order that he get on at all, that minister must himself tell. Yet his case is not singular.

The churches demand that the minister be generous. That is surely well. In the matter of giving he ought to be example to the brotherhood.

The churches demand that the minister be leader and executor. This he must be, yet he may not strive. His function is to harmonize. Nothing is more tasking and nervously exhausting than the solution a minister must find for many a parish problem.

The churches demand that the minister be studious, fresh, interesting, attractive, true to the truth, compelling audience. All this he must be, however anxious and variously distracted may be his own heart, however criticized he may be, however some entirely unintentional slight of his—some failure to call, though no one has ever told him the person was sick, though concerning it he has been entirely left to the chance hear-say of the parish—however some such entirely unintentional slight of his has been bruited abroad and magnified.

But though the churches do thus, and in multitudes of other ways, demand, I am persuaded that no such demands, as a general rule, deter young men from the service of the ministry. All such demands are either needful or bearable, and can be met more or less successfully.

But the main deterrent from the ministry is here: Suppose a man has, in early life, given himself to the service of the ministry; suppose he has wrought well and worthily; suppose he has kept his reputation clean from stain; suppose he has accumulated as a result of an unflagging ministry various treasure of learning, tact, repute, experience—suppose all this, really his best and most valuable days are those he is now living, is now able to live. But here strikes a demand of the churches he is necessarily unable to meet. The demand of the churches is that the minister be young. And this is, speaking generally, almost the universal demand of the churches. And after the lapse of years, though the years have been spent in gathering an enriching maturity, no man can meet it. And the result is, speaking generally, at an age when, in other callings, men are most sought and called for, the minister is cast aside. For a fore-looking young man, for a man who thoughtfully recognizes that youth will pass and maturer years will come, for a young man who, looking ahead, wants to be doing his best work when such time does come, but who sees how almost entirely impossible it is that he do

it in the ministry—for such a thoughtful, estimating young man looking before and after, I am sure this unwise and unreasonable demand of the churches that the minister be a young man, is a chief deterrent from the ministry.—*The Examiner*.

## READING, AND READING.

A mother was very much delighted to know that her young son was so fond of reading, and spoke of his thoughtful and studious habits. It developed, however, that he was reading the most trashy books in the line of exciting and sensational yellow-back literature. He had no taste for what was substantial and instructive, and his taste for reading was, in its way and directed as it was, a very injurious tendency.

Physiologists tell us that we do not drink enough, ordinarily, and urge that two or three pints of water daily should be taken into the system. The one who should drink a great deal of beer and wine and other intoxicating liquor, and delude himself that he is living in accordance with this physiological requirement, would make no more surely a great mistake than the one who, reading flashy and evil books, flatters himself that he is cultivating his literary taste and satisfying his intellectual needs.

There are many good books and papers in the world and, whatever else one reads, he should be sure that he makes himself acquainted with what is of the nature of real food to his heart and soul. He should read the Bible, books of devotional and spiritual forcefulness, and the Church paper, which keeps him informed as to the thought and work and progress of the Church of to-day. Without this he will be apt to be at the mercy of the mere exploiter who seeks to propagate his peculiar fads among those who are not well informed as to the designs of errorists of the present day. The people who mean well, but who do not know, are the peculiar prey of the flattering faddists who trink up their errors to look like truth to those who are ready to buy religious gold bricks from cunning sharpers. That there are such people explains the fact that fresh dupes are continually being found for Mormonism, Christian Science, and similar schemes.

A pastor not long ago was sorrowing over the fact that some of his people had been led astray into an acceptance of the fantasies of Mary Eddy, and that they were lost to the Church and the cause of evangelical religion. On inquiry it developed that these people had not been readers of a religious paper and were not well indoctrinated or very intelligent in matters of Christian faith. So, when they were approached by proselyters and induced to read some little things, they were led away with comparative ease. Pastors would be preserved from loss and chagrin, and would be made to appear in better light as faithful shepherds, if they took proper precautions to keep their people from being stolen from them by the sophistries and seductions of false leaders. The pastors who do not take care as to what their people are reading are especially apt to have some sorrowful surprises.—*Herald and Presbyter*.

## PASSETH UNDERSTANDING.

It is with a wistful feeling one reads or hears of the peace which passeth understanding. The wayfaring Christian can readily imagine such a peace in the New Jerusalem; but it seems so difficult to attain in the journey of life, with its ups and downs, its foes within and fears without! We besiege God with petitions, and desire that God's will and our own should be blended. But the trouble with most of us is that we want to blend God's will with ours! What we should want is that our wills should be blended with God's, which is a very different proposition. Whoever sincerely and persistently desires the latter, is on his way to the peace which passeth understanding.

Speak truly, and each word of thine  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble creed.

ON VISITING MY MOTHER'S GRAVE.

"Sacred to the memory of—Died August 20, 1831, in the 25th year of her age. 'I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live.'"

Yes, that is it, he who believeth. I read it when the western sunbeams filtered through the overhanging branches and softly fell, a benediction on thy resting place. And now I come again, in the hush of midnight, with only the pale stars and Him above to witness, hoping to meet thee.

It is thy child, mother, that cries to thee, only thy little boy you left so long ago—come from many a night of weariness and care to meet you here. Will you not come to me, mother—and I have come so far?

Oh, now I feel thy presence. I knew that you would come. But yet, I cannot see thee, mother.

I am standing just where I stood just 75 years ago when they lowered you down into the deep, dark, silent grave. Older grown by many years, but still thy child, mother. They said that you were dead, mother, but what was dead? Perhaps I understand it better now, dear mother, and yet perhaps not much.

The scene comes back to me, just as it was then. Only the crowded faces round thy grave. They are not here, and yet they seem to be—those who sang that day and those who spoke. All have followed thee; I only still remain.

Yes, I feel thy spirit. Only you do not as you used to. You do not take me in your arms and wipe away my falling tears.

And so often I have grieved thee—or would have if the kind Father had not veiled from thee my wild and wicked ways. The little paper book whereon you wrote, "I hope my little boy will know this catechism by heart before he learns to read this writing." Oh, for that little paper book! what would I not give to have it now. Forgive me, mother. I did learn to read the writing, but I never learned the little book.

For all the wrong I did, for all I have done since—speak to me, mother. Tell me you forgive. You used to do it here, and you have been so long in heaven where the air is fragrant with the perfume of forgiveness, I know that you can do it now.

But I was so little what your child should have been and in later years so unlike what you hoped I should be. Only in my regrets, my penitence, your prayers for me were answered.

Oh, why did you die so young, while I remained to linger to old age? Why were you taken from me when you loved me and I sent out a waif upon life's sea without a rudder or a chart; without a mother's love, a mother's guidance? And yet, and yet—"He doth all things well."

Are you often with me, mother?—strengthening my weaknesses, luring me to ways of right? Was it you who held me back and batted the assassins? And was it you who contrived and brought about the seeming accident and kept me here when the skilled doctors gave me up? Have you been my guardian angel all through those weary years since first I stood upon this sacred spot? Have you been thus with me in my wanderings (save only when the loving Father sank obscuring clouds before your eyes), foregoing all the joy that Heaven delights to give? Have you forsaken all of this for me? Why should I not have gone to thee at one of the several times when, as we say, death threatened? What purpose is there in the dread that we all have of death? Your father and mother having gone, your brothers and sisters having gone, when also I shall go I think that you will seldom come within the zone of Earth. But will you ever forget your birthplace altogether?

My father is to me as one who never was; but still you must have loved him. But I can never love him. At least it seems to me so now. And yet it must be. Heaven's sublimations shall so change me that I can.

And your father, my good grandfather? There must be a pulpit somewhere for a man who was so great a preacher here. And there must be ignorant and uninformed in Heaven.

Seen only in his wondrous works, is the Great Father still almost as much unknown to you as us?

Is the "Only Begotten" always with you, or is he sometimes absent on his deeds of sacrifice and mercy? Do you see the dreadful scars upon his holy hands and feet, the spear mark in his side? Is it the humble that are nearest to Him, the proud the most remote? Does he often talk with you and does he call you daughter? Have you seen the woman that he talked with at the well, and have you met with Mary Magdalena? Do you love him now much more than when you learned to love him here? And does he seem to you in any way as other men who have cast off their robes of flesh—greater only as Heaven is than Earth, and He, than other men?

How much there must be where you are that we cannot imagine! Has Beethoven found new harmonies that we have no conception of? Do you now and then take flights to other worlds and see them in their infancy, their manhood, their greater growth than we have yet attained? What study most engages your attention?

Barring climate and results that flow therefrom, do you not find that other worlds are peopled much as ours?—that toil and strife; that industry, ambitions and affections; that marriage, birth and death obtain, and they, too, are as ignorant of what comes after death as we? Do you not find that ours is but a sample of the planets and their satellites—the greater and the less as we have continents and islands equally inhabited—that float around our Sun?

I feel sure that you can hear from other systems but I am not sure that you can visit them. But what a happiness to know! Is it not that that mostly is the joy of Heaven? And to think,

that that shall never stop, that always there shall be still more to know. And God could not be God were that not so.

I do not ask that you will tell me, of the wonders of what we call Heaven. That which Paul did not attempt to tell and John could not make understandable must need ideas and words beyond our range of thought and language.

What? You say that you must leave me—that you have duties calling? Then adieu, dear mother. To Him and to your work while I go back to mine. I thank you for this meeting. Here at your grave, in the silence and the stillness have I indeed felt your presence. You leave me with the impress of your spirit on my soul. And yet, before you go, dear mother, I would that I could feel the imprint of your lips on mine—at least that I might touch the hem of your celestial garment. But no? You say not now, not yet?

TRAINING THE OBJECT SOUGHT.

The question is again asked: "Why does not a college education fit a young man for immediate business life?" A great many persons are amazed that a college course of four years does not fit the graduate to keep a set of bank books, run a dry goods store, superintend an iron mill, direct the work of a coal or an iron mine, conduct a shoe manufactory, or manage a farm. And why not? Simply because it is not the business of a college to do such things. It was not designed to do them, and it would not be what it ought to be if it did. The college does not make a young man a lawyer, nor a physician, nor a fit preacher of the gospel, nor yet does it fit him to become immediately president of a college or a professional school. If there is any legitimate criticism on the college of the present day it is that it attempts to do too much. It frequently undertakes to do what the professional school should be permitted to do. The college should prepare the graduate for the further acquisition of the technical knowledge needful for the life-work in which he is to engage. It is altogether absurd to suppose that the young man who has spent, say, ten years in preparation for and the pursuit of a college course, has the technical knowledge which is needful for the counting-room or the market. He has gained ability to master the affairs of practical life, and he ought to be able to "turn his hand" to any pursuit and become proficient in it, after a few more years of theory and practice. When the late Senator Ferry, of Connecticut, was appointed to the colonelcy of the Fifth Connecticut V. L., in 1861, he consulted General Terry, of the regular army, a graduate of West Point, as to whether he ought to accept the position. General Terry said: "You can learn, in six weeks, all I know about military tactics." And he was right. Colonel Ferry became a master of the detail of a regiment in six weeks. Why? Because he had the previous discipline—the ability to learn and to make practical what he had learned. So it is, or ought to be, with the college graduate. He should be able to master the theory and the details of a profession or of a pursuit in far less time, and much more effectively, than can the man who has not had the college training. The college brings out, or develops, what is in the man; the professional, or other school, makes his ability valuable to him in all subsequent life.

The writer of this paragraph has often confessed that he was "at sea" when discussing the question of Education, in view of modern thought and practice. He has a high regard for what is practical; for the uses to which education is to be put; for what he conceives to be the purpose of education; and he would have the result of the years spent in acquiring the "higher education" conduce to the usefulness, as well as the self-respect and personal worth of the educated young man, or young woman. He believes in an education which trains a young person to think, to think intensely, consecutively, logically, clearly; to grasp ideas and hold them in their proper relations; to observe, also, and to discern the bearings of great truths, as well as minor truths, the one upon the other. But the question is, How long, or under what conditions, should this preliminary education be carried on? He has an impression that it is taking too long; that our college and higher school curriculums are overloaded; that we are trying to turn out a finished product when we ought to be simply purifying and perfecting the material. We must have the trained mind before we can have the effective observer, thinker, manipulator.—*Journal and Messenger.*

"THE VISION AND FACULTY DIVINE."

There is an old proverb to the effect that "a cat may look at the king," but no wise man has ventured to tell us that the cat can see the king even if he look at him. When the present sovereign of Great Britain was crowned at Westminster two years ago, the city of London was crowded with millions of visitors who had come from the ends of the earth to see the ruler of so mighty an empire; but the horses that drew the state coach did not show half so much interest in the proceedings as they might have manifested had they been nipped to a load of hay.

When a half skeptical age repeats its demand, "Shew us the Father," it is perhaps necessary to remind those who will "accept only what they can see," that every man sees with his mind rather than with his eyes.

The world is still repeating its charge that our God is "a God that hideth himself." But what is needed is not some splendid epiphany outside us, but "the vision and faculty divine" within us. No age has realized Jesus less than that amid whose material scenes he bodily walked. Not one of the twelve more truly realized his greatness

than that Saul of Tarsus who was spiritually "born out of due time."

It would not help the world to believe, were God to walk the earth again a visible presence; but it will help any one to see God, to possess the spiritual faculty that apprehends him though invisible. Those persons who have most profoundly influenced our own lives have seldom been those whom we have met in visible intercourse. It is the spiritual vision, not the physical one, which has made us what we are. It is not the neighbor with whom we ride down town every morning, discussing the latest phase of the Eastern war, who create us, any more than is it the Italian boy who polishes our boots. It is the man whose great thoughts come to us as we read. It is not the physical presences with which we have been most familiar that have made us what we are; it is those who have ruled us and still "rule us from their urns."—Luther and Milton and Shakespeare and Wordsworth, not to say Raphael and Michael Angelo and Turner and Corot and Millet.

"He that hath seen me hath seen the Father," said Jesus to the disciple who wished some physical manifestation of the divine existence. If we go to the World's Fair this year we shall see more of Marconi than as if we had shaken hands with him. There are better ways of apprehending than by the use of the bodily eye. It is by the power of that vision and faculty divine which made the yellow primrose something else to Wordsworth than what it was to the wondering rustic. The man who walks with God in sweet communion every day does not envy those ancient worthies who had rare visits from angelic presences at the door of their tents, for he sees lying upon all life all the while "a light which never was on land or sea." More precious than the glance accorded Moses in the holy mount, is this sight of Jesus in the homes of the poor, walking amid mean environments without complaint, gathering little children in his tender embraces, and speaking words of comfort to earthbroken mourners. This reveals to us more of God than tabernacling with Moses and Elias in shining clouds.

To him who cultivates the power of seeing by the inner light there is no one in this world so present or so potent as God. We see him as we see great inventors, by his handiwork. We see him in the motions of our conscience and in the hopes of our soul. "Blessed are the pure in heart," said our Saviour, "for they shall see God."

And when once this beam in darkness has begun, it will grow. The bodily eye waxes dim with use, the soul's eye more clear and discerning. And the dawn presages the noon, the little light growing stronger and more illuminant until it broadens into the perfect day.

Do not trifle with so precious a possibility. Do nothing to injure this power of spiritual discernment, this walk with God which carries its own sun with it, while a poor sin-sick and sin-weary world goes on its sightless way "stumbling at noonday as though it were night."—*Interior.*

CHRIST'S CLAIM FOR INTELLIGENT HEARING.

R. C. GILLIE.

One of Christ's great aims was to get men to think; one of his difficulties was that His hearers would not think. He insisted on the exercise of the emotions and the will, but demanded also the exercise of the intelligence in the sphere of religious duty.

Yet it would be a mistake to imply that Christ therefore required as a condition of entering His Kingdom learning, knowledge, and culture. He made no such demand. He invited the poor, the unlettered, the men unversed in Rabbinic subtleties, the men unacquainted with literature. Yet of these he demanded the exercise of their mind, the assent of their intelligence.

Not often did Jesus give an express command to men to think. But in certain incidents, and by various methods, He shows plainly the immense importance in His mind of the awakening of His hearer's minds. This is clearly seen when we study the methods of Christ's teaching.

Three kinds of teaching are samples: (1) Strong, unqualified statements; (2) enigmatical sayings; and (3) parables. Dealing with the strong, unqualified statements of the Sermon on the Mount, as for instance, "If a man take thy coat, let him have thy cloak also," how are we to interpret such utterances? Are we to suppose that He meant them to be literally obeyed? Did He lay down a code of regulations for all-time, or did He give a set of principles that were to govern men's actions in their relation to each other? The very dogmatic character of the utterance implies that Christ intended men to ask themselves and each other what precisely He did mean—that is, He wanted men to think.

The enigmatical sayings of Jesus, as for instance, "He that saveth his life shall lose it," have never received their due weight from many of us. "Surely," we say, "it was unfair of Him to talk thus in riddles!" No, it was not. The sayings of Christ are like the gold in the quartz, they must be sifted and washed and separated and examined, in order to find the pure gold. Some who heard Him speak did say, "He is intelligible," but there were others who said, "We cannot understand, but there is something in what He says that is worth understanding." Thus Christ endeavored to awaken their intelligence.

This aim of Christ's is more conspicuously revealed in the parables. He hid His truth under the form of a story, and set men to search for it as men seek for fine gold.

Why did Christ make this claim that men must think? Because His was a spiritual and

inward religion. "There is almost no place in Christianity for rite, formula, incantation, ceremonial. Nothing can be acceptable to Him without love and the exercise of the mind. Any man who followed Him had to accept certain principles of life and confide in Him absolutely. These principles had to be understood, and He had to be known. Thus intelligence had its proper place in Christ's religion.

Because true and false ideas mingled almost inextricably in the thought of His day, and His purpose was to induce men for themselves to sift the evil from the good, the corrupt from the pure. He did not go about saying, "This is right and that is wrong," but He laid down great principles and expected men to apply them for themselves.

Because He would never browbeat men's minds. He did not wish faith to be an inevitable act with no moral content. He valued at an inestimable price the personality of every man, and would do nothing to impair it. He demands willing faith, the faith of reasonable and thoughtful beings. Therefore He strove to make men think concerning Himself and His teaching. Only in that way could their spirit and His meet and mingle and be one.

The need of the day is an appreciation of the spiritual character of religion, and this involved thought and intelligence. Our modern mind ought to be exercised to distinguish between the true and the false, and we are not to expect that all religious truths shall come to us with all the inerrancy of a mathematical demonstration. We must learn to respect God's desire to keep our personality inviolate. Our faith is to be the result of an intelligent appreciation of Divine truth, so that heart and mind, emotion and intelligence, may unite together in searching the deep things of God.

**Literary**

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

*The Self Effacement of Malachi Joseph.* By E. T. Tomlinson. Philadelphia: The Griffith & Rowland Press.

Malachi Joseph is a young preacher, and the story opens with his graduating speech at the end of his course in the Theological Seminary. Malachi Joseph had a great opinion of his own ability, and looked upon preaching as a profession rather than a call. He had planned to make himself a name. In a small country church he learned to be indifferent to the making of a name for himself; to care only for the souls of those around him and to know that in the smallest church and town there is more work to be done for God than a man can do.

A new magazine has been started by Funk & Wagnalls. The name of the firm is a sufficient guarantee that this first number will not be the last, and that it will be of high literary merit. It is called the "Circle." We think it tries to cover too much ground, having too many "circles," but if that proves to be the case, some of them will be dropped by the wise publishers.

There are stories for grown folks and children; there are articles on current subjects which are interesting the world, such as air ships, motor boating and the revolution in music made by the piano and similar instruments. And there are "Circles" galore, business, travellers, church, home, music, mothers, farm, garden, fashions, etc., etc.

The new *Youth's Companion Calendar* for 1907 is both useful and ornamental. The Calendar proper is in bold, clear type, and is given plenty of space. On its decorative side it is exceptionally beautiful. Each of the four panels presents a masterly reproduction of an original painting. On the first leaf will appear "A Venetian Scene," by Thomas Moran; on the second, "A Group of Children," by Maud Humphrey; on the third, "A Study in Bird Life," by Giacomo; on the fourth, "The Blacksmith Shop," by F. Luis Mora. Each is worth separate framing, and for this purpose the panels are loosely tied together, so that each may be exposed in turn, yet all preserved. The panels are 12 inches high by 7 3/4 inches wide.

John Ruskin, in counting up the blessings of his childhood, reckoned these three for first good: Peace, he had been taught the meaning of peace in thought, act and word; had never heard father's or mother's voice once raised in any dispute, nor seen an angry glance in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimated obedience—he obeyed a word or lifted finger of father or mother as a ship her helm, without an idea of resistance. And, lastly, faith—nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted, and nothing ever told him that was not true.—*Hurlburt.*

In matters of conscience, first thoughts are best; in matters of prudence, last thoughts are best.

FROM BRAZIL.

Wishing for some time to write you something of our work in this country as seen by a new beginner, I will now try to do so.

As to the country itself much may be said pro and con as to climate, resources, opportunities; as to the people, many social, national and racial differences are noticeable between them and us: they being of the Latin race and we of the Anglo-Saxon.

Our work is now established in nearly every state of the country—two new states being entered this year. But these are only beginnings. For example, one of these two has 4,000,000 inhabitants and we have only one church organized and six baptized in another part. The country is becoming wonderfully opened to the gospel and more disposed to North Americans all the time. If our people; yes, our Baptist people, were as wise in their religious vision as in their commercial life, it appears that there would soon be a great advance movement among our many well equipped young people of the home-land. Not only would more be offering for the work, but our people of means would be giving to sustain them and even praying that more be called to go.

We are to celebrate a quarter of a century of missions in Brazil next year. Brethren W. B. Bagby and Z. C. Taylor, who came in 1882 to open Baptist work in the empire of Brazil, are still on the firing line. Many changes have occurred in that time. Empire and slavery have gone; a republic of freemen with liberty of worship granted to all has taken their place.

As to what I've seen since coming out in 1904 of this great southern world, it is as if one should be located at Charleston, S. C., a year and a half studying the language. While there make two short trips to the interior of the state, one of sixty miles and the other of a hundred; then drop down the coast to the mouth of the Savannah river and go up it 200 miles and return; then visit New York for a week. So you see such a person would not know, at first hand, very much about the U. S. So it is with me about Brazil at present. I've been in Rio de Janeiro two weeks to-day, but have not seen much of it yet; have enough to do to keep me from seeing the city at all, but must combine pleasure with business to some extent, for there are so many things of rare interest in this New York of the Tropics.

We, as Baptists, occupy a very unenviable position here in Rio in comparison to other denominations and in comparison to the needs of the city and especially in comparison to what we ought to do. Our duty in the matter is the greatest consideration. We have a fine man, a man of ability, education, consecration, but he is in a miserable location. He is wearing himself out battling against difficulties which we as a denomination should help to alleviate. I hope

# Economy

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to write you a letter on that point soon, but for the present can say only this.

On a mission field the needs are always many and urgent, as in the work at home, but we have two great and crying needs in Brazil, for the lack of which our work is greatly suffering. One is a decent house of worship for the First Baptist church of Rio de Janeiro, and the other is a college and seminary. As to the college and seminary, we have schools in several places that we call colleges and seminaries, but they are not such as the terms are understood in the U. S. and to have such, in the true sense of the term, we, as a denomination, have got simply to put down the men and the money.

And yet there is a need more consuming than either of these two: a great army of evangelical preachers to go up and down through the length and the breadth of this great republic, proclaiming with heart on fire the gospel. The religious guides (?) of this people are like the guides of Luther's boyhood days; wrapped up in things unspiritual till this is a nation without Christianity. It has an abundance of religion, even runs to fanaticism, but its ideas of worship have to do with the externals, hence as "an anchor to the soul" they have not that peace which comes from a simple, sincere trust in Christ. Their worship is directed to various saints, chief among them being Mary. With these erroneous ideas all kinds of errors find footing, and as our tendency is ever in accordance with the "downward pull" of our natures, these people have landed at the foot of the spiritual ladder, and are now a nation of idolaters. Not all happily (?), for many of the educated are giving up the question as to religious things and are truly as sheep without shepherds.

As to their being idolaters, I have idols given me by an old lady of intelligence recently. I was at work in a town. She sent to be remembered in prayer, saying she did not know how to pray for herself. I visited her a few times; read, prayed, instructed as best I could. Some native brethren did the same. Finally one morning some four or five of us united in prayer for her on the promise of Christ as to where two or three shall be gathered in his name as agreeing on some one thing. That or the next day one of the brethren visited her and found her at peace with Christ, asking about baptism and what should she do with those images, saying some had already wished to buy them, but she did not wish to sell anything which she now knew to be worthless. One family was for a time sufficiently interested to come to preaching. They had in their home over 100 different idols. I visited this home (?)—can there be a true home without a true knowledge of God? To see these people in their home life the question will arise. This family, for example, had two or four images of a saint who could (?) or would or should cure headache. Then a pair or sometimes two pairs of images of some other saint, the curer of toothache, for example, and so on with quite a list of saints and the number would soon reach 100. Then the family be still lacking in the needed protection against other diseases for which some saint was said by some priest to be a specific. And some times a man buys a costly image, running into hundreds of dollars, even beyond the \$1,000 mark some go. I cite these as examples. They are not examples "few and far be-

tween" either. The country is a country of idolatry, there being houses for the sale of idols. One such house was opened in the city of Bahia about a year ago and on the circular distributed in the streets they called attention to the different Christs (image of him, on a cross) made of bronze, silver, ivory, metal, etc., and it was distinctively said these things were for the propagation of Catholic worship!

Alas, alas, all this passes in the name of what really is earth's greatest good.

R. E. PETTIGREW.  
Rio de Janeiro, Brazil.

DEAR RECORDER:

Rev. J. Theodore Bowden, of Unity, Va., to whom the Immanuel Baptist church some time ago extended a call, has accepted and will become the pastor on the first Sunday in January. Bro. Bowden, although here only one Sunday, has greatly endeared himself to the people of our congregation. He is a graduate of the Louisville Baptist Seminary, having graduated in 1903, and went out from the Seminary and accepted a call at Whitehead Grove and Tucke Swamp churches, near Windsor, Va. Two years ago last June he was united in marriage to Miss Fannie Martin, of near Frankfort, Ky. He has done a great work in the churches where he is now pastor, especially among the men and boys, in whom he is very much interested. We feel that God has wonderfully blessed us in sending Bro. Bowden to us, and we pray that He may continue to bless us in the next year as He has in the past, and that pastor and people may be bound together by ties of love and work in unity for the advancement of His cause and kingdom. We desire to thank the RECORDER for our under-shepherd, as it was our letter in the RECORDER some time since that brought about the correspondence with our brother in the first place. Pray for us.

N. M. NORTHCURT.  
Covington, Ky.

Happy is that minister who can truly say: "My church is not my field; it is my force. I am not required to confine my energies to it; I have the joy to work through it."

## EVANGELIST POWELL REPORTS.

David's Ford is possibly the best country church in Kentucky. The members are fine people and good fellowship prevails. I thoroughly enjoyed my stay of nearly two weeks.

Dr. Felix, the pastor, is one of the ablest ministers in the South. He enjoys the quietness of his country pastorate. I enjoyed every moment of my stay in his magnificent home. We had a good meeting, eight for baptism and three by letter.

MT. OLIVET.  
I hurried to this, the only Baptist church in Robertson county. Bro. Gates, a missionary of our State Board, is pastor. He is doing fine work. I have not seen a better Sunday school in my travels. On the last Sunday we raised \$3,500 for a new house of worship. Eight were received for baptism and one joined by letter. I hope to aid the pastor in a meeting in the new house of worship next August.

LIBERTY COLLEGE.  
I thoroughly enjoyed the week spent in this noble institution. The Burnetts are earnest Christian men. Teachers and students are fine personal workers, and mis-

sionary to the core. One of the finest students will devote her life to mission work. One thousand and thirty-eight dollars was raised for missions. Eight joined the church.

FREDONIA.

I am now in a good meeting with Pastor Miller. I will spend the month of January in Mexico.

W. D. POWELL,  
Fredonia, Ky.

DEAR RECORDER:

On Thanksgiving day I closed a meeting of eighteen days duration at Pleasant Hill church in Taylor county, Kentucky. Bro. J. S. Gattou, of Campbellville, did the preaching. He presented the truths of God's word plainly and forcibly. Near the close of the second week Christians manifested great anxiety for the salvation of sinners. The Spirit came in great power, convicting and converting sinners. In a neighboring school, books were laid aside, the teacher read and explained portions of the Bible and prayed for his pupils and witnessed some professions. Our congregations were very large and attentive. One night the greeting of friends just converted, and the experiences of some converts related, and the power of the Holy Spirit in the congregation, made preaching impossible. God hath done great things for us, whereof we are glad. Alienated brethren were brought together. The church revived. Thirty additions, twenty-six baptized. To God be the glory.

J. W. CRAWLEY, Pastor.  
Maxton, Ky.

DEAR RECORDER:

Sunday, December 2, we had the pleasure of having Rev. J. G. Bow to preach for us. Bro. W. D. Powell was engaged by Liberty College to hold a meeting; he could not come on the above Sunday, so sent Bro. Bow. We had the services on Sunday in the Baptist church, and two great sermons and gracious meetings. Four were received as members, and three souls saved. Monday night, December 3, Bro. Powell came and stayed one week, and a great week it was; many of the pupils gave their hearts to God; the spiritual life of all has been deepened and there have been several additions to the Baptist church; others will follow. There are only four or five unsaved souls in the College Home now. The slogan for the day was \$1,000 for all missions, for the Baptist church here; the entire amount to go through the church. The management, teachers and pupils in the "College Home" gave over \$230 of it; the young ladies alone giving over \$50 for the support of a mountain missionary in Kentucky. We all rejoiced at that. Bro. Powell went to the Sunday school, and Mrs. Low's class of boys led off with \$50, and have since made it \$65. Other classes followed at a lively pace and in about twenty minutes over \$200 was raised there. Bro. Powell preached a most excellent sermon, after which three college students were received for baptism (the Sunday services were all held in the Baptist church), after the three were received Bro. Powell said, "Bro. Loving, there is another little matter we must dispose of before we are dismissed," and announced that we must raise the \$1,000 for missions. You see we had quite a lead, and then came the Woman's Missionary Society with \$150; Ladies' Aid \$50, then followed individuals with \$50 (several of them), and then on down, and in less than half an hour we had gone beyond the mark. Contributions continue to come in,

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and the amount now is \$1,053.55. You may easily imagine how our hearts leaped for joy. The Lord had answered our prayers. There was no excitement, no high pressure, but the Holy Spirit was there and all rejoiced. It was a red letter day for Glasgow Baptists, being more than double what we did last year, which was our banner year.

J. HENRY BURNETT.  
Glasgow, Ky.

DEAR RECORDER:

On Tuesday evening, November 27, Bro. E. J. McKay was ordained to the gospel ministry in the Jackson Baptist church. At the request of Bro. McKay and by instruction from the church, a presbytery was called and organized by electing Eld. J. G. Bow, chairman, and W. H. Setzer, clerk. Bro. Bow conducted the examination of the candidate. He gave a ringing testimony as to his belief in the Scripture and soundness of Baptist doctrine. The ordaining prayer was offered by the clerk. Elders T. T. Eaton, of Louisville, and W. H. Felix, of Lexington, were expected to be present, but were prevented just at the last.

Bro. McKay comes to us from the Presbyterians. He was educated at the Southwestern Presbyterian University at Clarksville, Tenn., and has been connected with the "Soul Winner's Society" as a teacher, at Lambrie, 25 miles further up in the mountains. The writer baptized him last July. He became a Baptist as a result of a close, conscientious study of the Word of God.

Bro. McKay was asked about giving up his present field and taking a more established work, but he preferred to stay where he was. The writer bespeaks a prayer for him in behalf of his work. It is his purpose to establish a school there at Lambrie, and will also preach regularly there in that part of the country. He has a hard field and is about 25 miles from Jackson. Hazard or Hindman, these being the three nearest Missionary Baptist churches to him.

W. H. SETZER.  
Jackson, Ky.

## WHAT'S THE MATTER WITH THAT SHILLING!

The shilling (T. C. Schilling) is always current coin with us Mississippians, but there is something a little uncertain in the ring of the one in the RECORDER of November 15th. It is evident to my mind that this honored brother is somewhat "afield" on what baptism is.

The very caption of his article is a misnomer if all the authorities on baptism known to me are right. There can be but one baptism, hence "re-baptism" is an impossibility. There may be any number of immersions, but every immersion is by no manner of means a baptism. To constitute baptism there must be a proper subject (a believer), a proper design, the proper form (or mode, as we have come to say), and a proper administrator, and the absence of either

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BY HIS WIFE

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factor invalidates the ordinance. A man might be immersed until the "crack of doom" and yet never have been baptized unless he were a believer. He might be a believer and be immersed a thousand times, but if with improper design he has not been baptized. He might be a believer and the design might be correct and immersed once a week for the rest of his life, and yet he would not have been baptized unless there had been a proper administrator. Immersion repeated any number of times to the same individual can bring no "contempt" upon the ordinance of baptism, for the ordinance of baptism can be administered to an individual but once. The only relationship between immersion and the ordinance of baptism is that of form—each is identical in form and there the identity and the relationship ends. A disciple of Jesus ought to receive believer's baptism even though it should take a hundred immersions to give it to him.

Would my honored Brother Schilling deny to a fellow-servant of Jesus Christ believer's baptism simply because he had been previously immersed even though by a proper administrator? Baptists cannot afford to repudiate "believer's baptism," nor can they afford to deny this "solemn yet delightful ordinance" to any believer in Jesus Christ, no matter how many times he may have been previously immersed. My honored brother, usually so accurate and always so loyal—as sound in faith as Paul and gentle and lovable as John, only needs to grasp strongly the distinction between immersion and baptism—that immersion is not necessarily baptism.

N. W. P. BACON.

Oxford, Miss.

DEAR RECORDER: It is remarkable that a Baptist paper should allow space for publication of articles in support of Romish pretensions. Yet such is the case as may be found in (Dec. 1) the Chicago Standard, under the heading "Bible Study Union Lessons on Apostolic Leaders." We read:

"The evidence of the First Epistle of Peter as well as that of tradition makes it probable that Peter came to Rome after Paul's martyrdom and was there beheaded. . . . 1st Peter's was written from 'babylon,' probably meaning the Rome which had begun to persecute the church."

We are not surprised to find such statements from the pen of Prof. Frank K. Sanders, whose name is a support for anything the Higher (?) criticism approves.

As long ago as the thirteenth century Marsilius of Padua in his "Defensor Pacis" denied that Peter was supreme over the other apostles, and challenged the Papacy to prove that Peter ever visited Rome. There was none to meet his challenge.

The single quotation from Eusebius on which Romanists base their claim is known to be a chronological impossibility, and void of authority. Besides, there is no reference made to him in Paul's epistle to the Romans, nor any other credible evidence of his ever journeying further than Antioch. The Hastings' Bible Dictionary, the dictionary of the Higher critics, article "Simon Peter," by Prof. Chase, who while seeming to approve the traditional view, has this to say:

"Moreover the Petroni dates in the Chronicle (of Eusebius) are connected with what appears to be the impossible assumption of a 25

years episcopate at Rome" (page 768).

On page 769 of the same article we have this statement:

"Lipsius argues that when the Acts of Simon and Jude make Simon the Cananean go to Babylon, the obscure Simon has taken the place of his famous namesake, and that therefore these 'acts' supply an argument for Simon Peter's visit to Babylon. It can only be said that such a conclusion rests on an inversion of probability. In short there is no evidence for the theory that St. Peter worked at Babylon."

The mention of the word "Babylon" in I Peter v. 13 has given rise to endless speculation and wild hypotheses, and the gratuitous interpretation that it means Rome is without historical or any other kind of proof.

It is well for Bible students to be guarded against such insidious undermining of Christian truth, and to remember the warnings of Peter, "there shall be false teachers among you, who will bring in destructive heresies, and many will follow their pernicious ways, by reason of which the way of truth shall be evil spoken of." 2 Pet. 2:1, 2. E. BRADDOCK. Chicago, Ill.

### A VISIT TO MY MOTHER CHURCH.

Thursday evening, June 28, 1906, it was my privilege, after an absence of twenty-three years to preach at the Pisgah Baptist church, Glamorganshire, South Wales. This to me is the most sacred spot in Wales, because this is the place where I was converted and baptized July 20, 1859, by the famous Rev. John Roberts (Roberts Pawy), and where I began to preach under the ministry of his successor, the Rev. John Jones (Mattietes), and in the graveyard are buried the mortal remains of my dear father and mother and only brother, and my dear grandparents, David and Lydia Nicholas. Pisgah church was planted by the Ruhamah Baptist church of Bridgend about the year 1835, though it is said that the Rev. David Thomas, of Aberanon, preached here as early as 1810-1815. "The commencement of the Baptist cause in this district dates back to a remote period and it is said that Vanasson Powell preached at Cowbridge in the year 1640.

It is certain that the Baptists were in active work in Bridgend in the year 1700. In 1808 they built their meeting house and called it Ruhamah. Mr. David Richards was their first pastor, who served them ten years. In 1810 Mr. John Roberts, of Neath, came to them, continuing ten years with manifest success. Rev. W. Lewis succeeded him for five years, and then removed to Aberdare. In 1827 the Rev. John James accepted a call. "The membership at this period was 90, but under the ministry of Mr. James the church greatly prospered, and extended its work to other places, among which we find Pyle. In 1835 a mission was founded in Pyle, and a meeting house was erected which they named Pisgah; forty-four are said to have been baptized here during 1835-1836—thus we see that the Rev. John James, pastor of the Ruhamah Baptist church, planted this church. Mr. James was an excellent man and an able preacher. He died in 1848 and was buried in Ruhamah Bridgend.

Thus since the early years of the nineteenth century this dear old church has been holding forth the light in this neighbourhood. With-

### HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

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You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Louisville "Western Recorder." Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

in less than three miles of this church there used to be an old farm house called "The Moor;" this was the home of the immortal Rev. Lewis Thomas, who took charge of the Histon church and really the Baptists of Wales after the departure of John Myles for America in 1663. It is well known that after the restoration of Charles II that the Baptists of Wales could not hold public services for 28 years on account of the bitter persecutions caused by the reign of that cruel tyrant, notwithstanding his promises of liberty at Breda—yet Lewis Thomas cared for the sheep throughout Wales, throughout this entire period, and when the Baptists met in London in 1689 after the passing of the Toleration Act, Lewis Thomas of Moor and Robert Morgan had the honour of being present to represent this district. So the reader may see that this church stands amid historic surroundings. Mr. Thomas died in March, 1704. The present honoured and successful pastor is the Rev. T. M. Williams. The following ministers are children of this church: Rev. Thomas Thomas, Porthcawl, retired; Rev. A. Williams, Nebo Ystrad Rhondda, Wales; W. John, Newcastle, Pa.; John T. Griffith, Edwardsdale, Pa. "Peace be within thy walls and prosperity within thy gates, O Zion"

JOHN T. GRIFFITH, Edwardsdale, Pa.

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## PRAYER.

To Him who bends to hear the weak  
I bring my simple plea;  
In every pain and sore distress  
Turn not away from me!

Although unworthy to enjoy  
Thy presence full and free,  
Deserving but to be cast out,  
Turn not away from me.

When my acquaintance, one by one  
Leave me in misery,  
And friend and comrade stand  
afar,  
Turn not away from me.

For Thy dear cross and precious  
death  
On lonely Calvary,  
And for Thy intercession now—  
Turn not away from me.  
—Evan Evans.

## Our Pulpit

VERY SINGULAR.

C. H. SPURGEON.

"He . . . put his household in order, and hanged himself."—2 Samuel xvii. 23.

Ahithophel was a man of keen perception, and those who consulted him followed his advice with as much confidence as if he had been an oracle from heaven. He was a great master of diplomacy, versed in the arts of cunning,—far-seeing, cautious, deep. He was for years the friend and counsellor of David; but thinking it politic to be on the popular side, he left his old master that he might, like many other courtiers, worship the rising sun, and hold an eminent position under Absalom. This, to use diplomatic language, was not only a crime, but a mistake. Absalom was not the man to follow the warning of sagacity, and Ahithophel found himself supplanted by another counsellor; whereat he was so incensed that he left Absalom, hurried home, arranged his personal affairs, and hanged himself in sheer vexation.

His case teaches us that the greatest worldly wisdom will not preserve a man from the utmost folly. Here was a man worthy to be called the Nester of debate, who yet had not wit enough to keep his neck from the fatal noose. Many a man, supremely wise for a time, fails in the long run. The renowned monarch, sagacious for the hour, has ere long proved his whole system to be a fatal mistake. Instances there are, near to hand, where a brilliant career has ended in shame, a life of wealth closed in poverty, an empire collapsed in ruin. The wisdom which contemplates only this life fails even in its own sphere. Its tricks are too shallow, its devices too temporary, and the whole comes down with a crash when least expected to fall. What sad cases have we seen of men, who have been wise in policy, who have utterly failed from lack of principle! For want of the spirit of honour and truth to establish them, they have built palaces of ice which have melted before they were complete. "The fear of the Lord is the beginning of wisdom." The wisdom which cometh from above is the only wisdom; the secular is folly until the sacred blends its golden stream therewith.

I desire to call your attention to the text on account of its very remarkable character. "He put his house in order, and hanged himself." To put his house in order, showed that he was a prudent

man; to hang himself, proved that he was a fool. Herein is a strange mixture of discretion and desperation, mind and madness. Shall a man have wisdom enough to arrange his worldly affairs with care, and yet shall he be so sapless as to take his own life afterwards? As Bishop Hall pithily says, "Could it be possible that he should be careful to order his house who regarded not to order his impetuous passions? That he should care for his house who cared not for either body or soul?" Strange incongruity, he makes his will, and then, because he cannot have his will, he wills to die. 'Tis another proof that madness is in the hearts of the sons of men. Marvel not at this one display of folly, for I shall have to show you that the case of Ahithophel is, in the spirit of it, almost universal; and as I shall describe sundry similar individuals, many of you will perceive that I speak of you. Thousands set their houses in order, but destroy their souls; they look well to their flocks and their herds, but not to their hearts' best interests. They gather broken shells with continuous industry, but they throw away priceless diamonds. They exercise forethought, prudence, care, everywhere but where they are most required. They save their money, but squander their happiness; they are guardians of their estates, but suicides of their souls. Many forms this folly takes, but it is seen on all hands, and the sight should make the Christian weep over the madness of his fellow-men. May the series of portraits which will now pass before us, while they hold the mirror up to nature, also point us in the way of grace!

See before you, then, the portrait of an attentive servant. He is faithful to his employers, and fulfils well the office to which he is appointed. He is up with the lark, he toils all day, he rests not till his task is done; he neglects nothing which he undertakes. I see him among the throng, I will single him out, and talk with him.

You have been engaged for years in farming. You have ploughed, and sown, and reaped, and gathered into the barn, and no one has done the work better than you, and yet, though you have been so careful in your labour, you have never sown to the Spirit, nor cared to reap life everlasting. You have never asked to have your heart ploughed with the gospel plough, nor sown with the living seed, and the consequence will be that, at the last, you will have no harvest but weeds and thistles, and you will be given over to eternal destruction. What ails you to care for the clover and the turnips, the cows and the sheep, but never for yourself, your trust self, your ever-existing soul? What! all this care about the field, and no care about your heart! All this toil for a harvest which the hungry shall eat up, and no care whatever about the harvest that shall last eternally!

I address a still larger class, probably, if I say there are many here who will go off to the City, in the morning, to fulfil the duties of confidential accountants. You never suffer the books to be inaccurate, they balance to a farthing; it would distress you if, through your inadvertence, the firm lost even a sixpence. You have perhaps been many years with the same employers, and have their unbounded respect; from your boyhood to this day, you have been connected with the house. I have known several admirable men, of high integrity and thorough faith-

fulness, whom their employers could never sufficiently value, for they laid themselves out with intense zeal to promote their commercial interests, and worked far harder than the heads of the house ever did. Had the whole concern been their own, they could not have been more assiduous, and yet these very men gave no heed to their own personal interests for another world: it was grievous to observe that God was not in all their thoughts, nor heaven, nor hell, nor their own precious souls. You good and faithful servants of men, will you perish as unfaithful servants of God? What! will you never look onward to the last great reckoning? Is it nothing to you that the debts due to divine justice are undischarged? Are you willing to be called before the Lord of all, and to hear him say, "Thou wicked and slothful servant, I gave thee a talent, but thou hast wrapped it in a nankin"? God forbid that I should diminish one grain of your diligence in your secular avocations; but, from the very zeal you throw into these, I charge you, if ye reasonable men, see to it that ye destroy not your own souls. Be not like Ahithophel, who set his house in order, and hanged himself. Set not your master's concerns in order, and then destroy your own souls, for how shall you escape if you neglect the great salvation?

Look ye now to another picture,—the prudent merchant. I must briefly sketch him. He knows the ways of trade, studies the state of the market, is quick to perceive the opportunity of gain, has been cautious in his speculations, has secured what he has obtained, and is now in possession of a competence, or on the road to it. He prides himself, in a quiet way, upon the prudence with which he conducts all his worldly transactions; and, my dear friend, I am sure I am glad to see you prudent in business, for much misery would be caused to others as well as to yourself by recklessness and folly. But I want to ask you, if you are thoughtless about religion, how it is that you can be so inconsistent! Do you study how to buy, and buy well, but will you never buy the truth? Do you put all that you get into a safe bank, but will you never lay up treasure in heaven, where neither moth nor rust doth corrupt? You are wary of your speculations, but will you play so deep at hazard as to jeopardize your soul? You have been for years accustomed to rise up early, and sit up late, and eat the bread of carefulness; will you never rise early to seek the Lord? Will you never prevent the night watches to find a Saviour? Is the body everything? Is gold your god? Why, you are a man of intelligence and reading, and you know that there are higher considerations than those of business and the state of trade. You do not believe yourself to be of the same order of beings as the brute that perisheth; you expect to live in another state; you have a Book here, which tells you what that life will be, and how it may be shaped for joy, or left to be drifted into endless sorrow. Am I a fanatic, by dear sir, if I respectfully put my hand on yours, and say, "I beseech you, think not all of the less, and nothing of the greater, lest haply, when you come to die, the same may be said of you as of a rich man of old, who had been as cautious and as careful as you: 'Thou fool, this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided?' I charge you, if you be prudent,

prove it by being prudent about the weightiest of all concerns. If you be not, after all, a mere bragger as to prudence, a mere child enraptured with silly toys, then show your wisdom by following the wisest course." I have heard of one, the stewardess of an American vessel, who, when the ship was sinking, saw heaps of gold coin scattered upon the cabin floor by those who had thrown it there in the confusion of their escape; she gathered up large quantities of it, wrapped it round her waist, and leaped into the water: she sank like a millstone, as though she had studiously prepared herself for destruction. I fear that many of you traders are diligently collecting guarantees for your surer ruin, planning to bury yourselves beneath your glittering hoards. Be wise in time. My voice, nay, my heart, pleads with you, for your soul's sake, and for Christ's sake, be not like Ahithophel, who set his house in order, and hanged himself. Take sure bond for enduring happiness, invest in indisputable securities, have done with infinite risks, and be assured for life everlasting.

A third photograph shall now be exhibited. This will describe a smaller, but a very valuable class of men, and if they were blessed of God, how glad should I be,—the diligent student. He seeks out the best of books to assist him in the pursuit of his branch of knowledge; he burns the midnight oil, he is not afraid of toil, he cares not for throbbing brain and weary eye, but he presses on, he trains his memory, he schools his judgment, and all with the hope that he may be numbered with the learned. The examinations of his university are to him the most important periods in the calendar; his degree is the prize of his high calling. Knowledge is sweet, and the honour of being associated with the learned is coveted. My young friend, I would not for a moment abate your zeal, but I would beg space for one consideration worthy of immediate attention. Ought the best of sciences be left to the last? Should self-

wledge and acquaintance with God be treated as of secondary importance? Should not the Word of God be the chief volume in the wise man's library? Should you not burn midnight oil to peruse the page infallible, written by the divine finger? With all your exertions, should you not get the understanding which cometh from above, and the knowledge which is the gift of God, and which will introduce you, if not among the learned, yet among the gracious; if not into the academy of savants, yet into the general assembly and church of the firstborn, whose names are written in heaven? Should there not be with you the wish to train your complete manhood, and to educate yourself to the fulness of the stature of what a man should be? Should not the noblest part have the chief care? I speak to a wise man; I would have him be truly wise; I would not have him set his study in order, and tutor himself, and then forget the eternal life, and the destiny that awaits him. O student, seek thou first the kingdom of God, and his righteousness, and then shall thy temple of wisdom be built upon a rock!

We will pass to another character, and how much of what I am now to utter may concern myself I pray God to teach me,—the zealous preacher. The character is no imaginary one, it is not suggested by bitterness, or coloured by fanaticism, there have been such, and

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



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

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

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

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

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

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

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will be such to the end; men who study the Scriptures, and are masters of theology, versed in doctrine, conversant with law; men who teach the lessons they have gathered, and teach them eloquently and forcibly, warning their hearers of their sins, pointing out their danger, and pleading with them to lay hold on Christ, and life eternal, and yet,—for all this, they are themselves unconverted! They preach what they never felt, they teach what they never knew by experience. Brother-ministers, I allude not to you any more than to myself, but of all men that live we are most called upon to watch lest our very office should help us to be hypocrites, lest our position as teachers should bring upon us a double curse. Do not let us seek the salvation of others, and lose our own souls. To preach Christ, and not to have him; to tell of the fountain, and not to be washed in it; to speak of hell, and warn men to escape it, and yet go there ourselves;—God grant it may never be so with any of us!

But, mark you, the point of this warning comes to many here who are not altogether ministers. You are not preachers, but you are Sunday school teachers, tract-distributors, Bible-women, or city missionaries. Then hear ye the same warning. Will you go round with those tracts from house to house, and yet have no religion in your own houses? O miserable souls! who hath required it at your hands to teach others of God when you are not reconciled to God yourselves? What can you teach those children in the Sabbath school? I say, what can you teach those children, when you yourselves are in the gall of bitterness and in the bond of iniquity? May not the very words you spoke to your classes to-day rise up against you in the day of judgment, and condemn you? Do not be content to have it so. Do not point out the right way to others, yet run in another road yourself. Do not set others in order, and slay your own selves.

I have another picture to look upon,—it represents a careful parent. Many, who may not have been included under other descriptions, will be mentioned here. You love your children well and wisely; so far as this world is concerned, you are careful and prudent parents. You were very watchful over them in their childhood, you were afraid that those infant sicknesses would take them to the grave. How glad you were, dear mother, when once again you could lift the little one from the bed, and press it to your bosom, and thank God that it was recovering its health and strength! You have denied yourself a great deal for your children. When you were out of work, and struggling with poverty, you did not so much grieve for yourselves as for them, it was so hard to see your children wanting bread. You have been so pleased to clothe them, so glad to notice their opening intellect, and you have many of you selected with great care places where they will receive a good education, and and if you thought that any bad influence would come across their path, you would be on your guard at once. You wish your children to grow up patterns of virtue, and good citizens; and you are right in all this. I wish that all felt as you do about their families, and that none were allowed to run loose in the streets, which are the devil's school. Now, as you have been so very careful about your children, may I ask you, ought not your own soul to have some thought

bestowed on it, some anxiety exercised about it? It is a child, too, to be educated for the skies, to be nurtured for the Father's house above. Look in the babe's face, and think of the care you give to it; and then turn your eyes inwardly upon your soul, and say, "What care have I given to thee, my soul? I have left thee unwashed, unclotted, unhooded. No blood of Christ hath fallen on thee, my soul; no righteousness of Christ hath wrapped thee round. For thee, my soul, my poor, poor soul, there is no heaven when thou must leave this body: for thee there is no hope but a fearful looking for of judgment and of fiery indignation. My soul, forgive me that I have treated thee so ill; I will now think of thee, and bow my knee, and ask the Lord to be gracious to thee." I wish I could call upon you personally and press this matter upon you. Think that I am doing so; when you reach home, think that I am following you there, and saying to you, "If you care for your children, care for your souls." Look at the boys and girls sleeping in their cots to-night, and if you are unconverted, say to yourself, "There they lie, the dear ones, they are little sermons to me; I will remember what the preacher said when I look at them. My God, my Father, I will turn to thee; do thou turn me, and I shall be turned."

What startles me, with some of you is, that you will cheerfully contribute for the support of a gospel in which you have never believed. There are those of you here to whom I am thankful for help in Christ's service; you put your hand into your pocket, and are generous to the Lord's cause; how is it that you do this, and yet refuse to give Jesus your heart? I know you do not think you are purchasing his favour by your money; you know better than that, but what do you do it for? Are you like those builders who helped Noah to build the ark, and then were drowned? Do you help to build a lifeboat, and being yourself shipwrecked, do you refuse the assistance of the lifeboat? You are strangely inconsistent. You keep God's Sabbaths, and yet you will not enter into his rest. You sing Christ's praises, and yet you will not trust him. You bow your heads in prayer, and yet you do not pray. You are anxious, too, sometimes; and yet that which would end all your anxiety, namely, submission to the gospel of Christ, you will not yield. Why is this? Wherefore this strange behaviour? Will you bless others, and curse yourselves?

I speak to the whole of you who as yet have not believed in Jesus, and ask,—what is it with which you are destroying your souls? Every believer is an eternal suicide, he is destroying his soul's hopes. What is your motive? Perhaps some of you are indulging a pleasurable sin, which you cannot give up. I conjure you, cast it from you; though it be dear as the right eye, pluck it out; or useful as the right arm, cut it off, and cast it from you. Suffer no temporary pleasures to lead you into eternal destruction. Escape for your life. Sweet sin will bring bitter death; may God give you grace to cast it away!

Or is it some deadly error with which you are destroying your soul? Have you a notion that it is a small thing to die unsaved? Do you imagine that, by-and-by, it will all be over, and you can bear the temporary punishment? Dream not so! Not thus speaks the infallible Word of God, though men

would thus buoy up your spirits, and make your forehead brazen against the Most High. It is an awful thing to fall into the hands of the living God. God grant that you may not run that risk, and meet that fate!

Or perhaps some self-righteous trust holds you back from Christ. You can destroy yourself with that as well as with sin. To trust to ourselves is deadly; only to trust to Jesus is safe. I will explain that to you, and have done. Inasmuch as we had sinned against God, God must punish us; it is necessary that sin should be punished, or there could be no moral government. Now, in order to meet that case, to have mercy upon men in conformity with justice, Jesus Christ, the Son of God, came into the world, and became man and as man, he took upon himself the sins of all his people, and was punished for them; and whosoever trusts Jesus is one of those for whom Jesus bore the smart, for whom he paid the debt. If thou

### Stomach Sufferers Squander Millions

IN SEARCH OF RELIEF.

The world is full of disordered stomachs and 90 per cent of the money spent upon physicians and drugs goes in an attempt to cure the stomach.

People are made to believe that in order to gain health they must doctor their stomachs and use cathartics. So the doctor gets his fee for the stomach treatment and the druggist for the physics, until the savings of a life time are exhausted and yet no cure.

Let's be reasonable. The sick stomach is in every case the result of over-eating, hurried mastication and improper choice of foods. The mucous lining all the way down the food tract loses its sensitiveness, and when food is forced down the muscles fail to respond. They do not churn the food as they should. The glands no longer give out gastric juice to dissolve the food and render it capable of assimilation. The man has become a dyspeptic.

There is one sure way and only one to bring positive relief. Put into that stomach of yours the very elements that it lacks to get that food into liquid form. It takes pepsin, diastase, golden seal and other ferments to accomplish this. The healthy stomach contains these elements. The dyspeptic stomach lacks part or all of them. Stuart's Dyspepsia Tablet is made up of just what the dyspeptic stomach lacks—nature's digestives.

Stuart's Dyspepsia Tablets are not a medicine, not a drug, not a cathartic. They do not cure anybody of anything but Dyspepsia and Indigestion and such ailments as arise from poorly digested food. While they digest the food the stomach recuperates. The mucous membrane is coming out of its stupor, the gastric juice is coming to the surface, the muscles are regaining their power. Every organ of the body takes on new life, the skin gains color, and the eyes are no longer tinged with yellow. You live.

Why doctor and why drug yourself? Stuart's Dyspepsia Tablets will take care of your food while Nature cures you.

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

## Editorial

The Roman Catholics are shrewd. Now that the struggle between the Republic and the Papacy is at an acute stage in France, with the odds on the side of the Republic, Cardinal Gibbons comes out in the American papers, to which he seems to have free access, in an effort to turn public opinion in this country against the Government of France. It is a shrewd piece of diplomacy. The Pope is unable to send an army into France, nor can he hope to bring the President to Canossa; so his only hope is to influence public sentiment. And since France is more amenable to public opinion in this country than to that in any other, the effort is to arouse public sentiment here against the Republic of France, and in favor of the Papal side in the contest.

The Cardinal calmly begs the question in charging that under the Republic we see "tens of thousands of honest men and noble women robbed of their just income and means of support." That is the Cardinal's way of putting it, while the fact is the French Government is refusing to pay out of the public money the salaries of those bishops, priests and nuns who refuse to obey the laws. The Cardinal believes it is the proper thing to pay priests out of the public treasury.

Cardinal Gibbons also insists that the French officials are opposed to religion. This is only partially true. Some of the public men of France in revolting from Romanism have turned away from all religion, but this is by no means true of them all. As a rule the priests have been opposed to the Republic and in favor of the re-establishment of an empire. Of course this arrayed those who favored the Republic against the priests, until the French nation has risen up against them.

Napoleon I. made an agreement with the Pope, called the *Concordat* which has till lately been the law in France, and by which Romanism was the state religion and was supported by the public money. A good many details were involved, and these details have led to friction between France and the Vatican. The late Pope Leo, was a very able man, and he managed his interest with tact and wisdom. It is probable that the present crisis would have been avoided if he had lived. But the situation is too much for the present Pope.

Roman Catholic organizations in France, like other organizations, are required by law to enroll themselves and to be open to the inspection of public officials. This the Roman Catholics have resisted, and on this the Government has continued to insist, but slowly and mildly, until now the issue is fairly joined, the special representative of the Pope in Paris has been ordered to leave the country and the Government is about to take possession of church property, which, however, was paid for by public taxation.

The large majority of the people of France are against the Vatican in this struggle, and it looks as if the power of Romanism in France is to be thoroughly broken. And in the danger that in breaking away from Romanism the people will drift into irreligion, lie the opportunity and the obligation of evangelical Christians to enter France as never before. The Pope has no temporal power and so he cannot resist the French Govern-

ment, he can only thunder his curses and denunciations, but these have lost their terror in Europe. In this country he can only appeal to public opinion, and that he is now doing through Cardinal Gibbons.

In his paper presented to the Pastors' Conference on "The Baptist Opportunity," which paper he is to expand into a book, Dr. W. O. Carver, among other things, spoke of the opportunity now presented to unite the Baptists and the Disciples. He spoke of recent efforts in this line in Baltimore, concerning which our papers had maintained a strange silence. Indeed the way Dr. Carver said it, suggested that there must have been a conspiracy of silence on the part of the papers, one editor at least having been present and afterward saying nothing. We had heard simply of an exchange of courtesies, to which we attached no importance.

Dr. Carver made several statements, however, that were new to us. The Maryland Baptist Union Association appointed three "fraternal delegates" to the next Disciples Convention in Virginia, to convey "affectionate greetings" and to say that "the time has come for larger co-operation between the two denominations, which are so closely allied in things fundamental."

Dr. Carver also read a statement signed by some Baltimore Baptists and by some Disciples, favoring uniting their pastors' conferences, exchanging pulpits, reception of each other's church letters, invitations to the Lord's Supper, and working toward the union of the two denominations.

There have been several "opportunities" for the union of the Baptists and the Disciples, and ever and anon efforts have been put forth in that direction. Over a generation ago there was held in Richmond, Va., a meeting of representative Baptists and Disciples to formulate a basis of union, but nothing came of it. When Gen. Garfield was elected President, Dr. Whitsett made an effort to bring the two denominations together. His plan was that Senator Brown should be chosen to represent the Baptists, to confer with President Garfield, who would represent the Disciples. They two would meet and take steps toward union. This too came to nothing. And so it has gone. Here we have another "opportunity," and we will see what will come of it. At the Disciples' Congress in Indianapolis, Drs. Mullins and Colby, by invitation, spoke, and in that connection the question of union has again come forward.

It should be borne in mind that the Disciples in Maryland and Virginia, as a rule, are much more evangelical than those farther West. They do not, for example, insist on baptism as a condition of forgiveness. Indeed, Dr. Mullins stated at the Pastors' Conference that when he lived in Baltimore he tried in vain to find any doctrinal difference between the Baptists and the Disciples there.

Christian union is, of course, a legitimate topic for discussion, not only as between Baptists and Disciples, but between all Christians. We would be glad to hear the union of Baptists and Presbyterians discussed. These are the two denominations that are doctrinally nearest together. The Presbyterians hold to infant baptism and to sprinkling, to be sure, but they recognize immersion as baptism and believers as proper subjects.

Hence in becoming Baptists they would not need to accept anything as valid which they believe to be invalid; and therefore they would not need to make any sacrifice of principle. While they hold that infant baptism and sprinkling are proper also, yet they can without sacrifice of conviction let these go, because as Baptists they would not be called on to do or observe anything they hold to be improper or invalid.

The reverse of this is not true. Baptists could not become Presbyterians without accepting infant baptism and sprinkling as valid, and we hold them to be invalid. So in order for us to become Presbyterians they would have to ram things down our throats which we cannot swallow. While in the Presbyterians' becoming Baptists they would not have to swallow anything they do not already take; they would simply have to leave behind them some things we cannot swallow. Now let the question be raised of the union of the Baptists and the Presbyterians. If our Presbyterian brethren would lay aside their infant baptism and their sprinkling, the communion question would settle itself. Is not the way to union clear?

A section of the Educational Committee of the General Association visited Georgetown College last week. We were specially pleased with the work of the new professors. The enrollment so far is 290, the largest number since the abolition of the Normal Department. Of these 155 are young men and 135 young women. In the collegiate department the number is 198, against 175 for the whole of the last scholastic year. A good many new students are expected in January. Thirty-eight are from outside Kentucky, and 63 are of other faiths than Baptist.

The increase in the attendance of young ladies is specially notable; the number requiring extraordinary arrangements for their accommodation. All who come will be accommodated. The number of Baptist young people of Kentucky now pursuing collegiate studies does not exceed 1,000. This out of over 200,000 white Baptists in the state—a mortifying exhibit, and one that ought to arouse us to greater educational endeavor. True there are more than that number in our Baptist schools, and Baptists in other schools, but they are not pursuing collegiate studies. Entirely too few of our people appreciate higher education. There is a far too general feeling that when boys and girls have gone through the public, or other preparatory schools, that is enough and they do not need collegiate training. The denomination needs to wake up, and to wake our people up, is part of the great work before us.

In this day people ought to need no argument of the importance and the value of higher education; but if any of our readers do need such an argument, let them take this: In the book "Who's Who in America," the names of over 16,000 persons of those who have become prominent enough to call for mention, have been gathered. True the list is not complete, but it avails for our argument. Out of these more than 16,000, over 69 per cent have received college training. Add to this the fact that only 2 per cent of the young men and young women of the land are taking college training. Less than 2 per cent of the Baptist young men and women in Kentucky are doing collegiate work. Think of it!

An Episcopalian preacher in Brooklyn objects to the exclusion of Dr. Crapsey from the Episcopalian ministry because he denies the virgin birth and the resurrection of Christ. This preacher says "I repudiate the recent manner of arriving at the truth in the case of Dr. Crapsey." This expresses the crass idea that some people have in regard to such cases. They fancy that when a heretic declares his heresy, it is the business of his denomination to take up the question *de novo*, and to inquire whether or not the heretic is right in his view. According to this notion, the Episcopalian church court should have gone into an investigation of their creed, to determine afresh whether or no the doctrines of the virgin birth and of the resurrection of Christ are true. Instead of this that court simply investigated the belief and the teaching of Dr. Crapsey and finding that he contradicted two of their fundamental articles of faith, they told him he was not of them and so he must either retract his errors or step down and out. With them their articles of faith were not rendered doubtful by the fact that this man denied them. With them those articles were assumed to be true, having been settled long ago as the basis of their denomination. It was not at all a question of "arriving at the truth" in regard to those doctrines, but solely a question of arriving at the position of Dr. Crapsey in regard to those doctrines, and finding that position antagonistic, they did the only thing men of sense could have done, viz.: sunder their relationship with him. Yet there are people foolish enough to fancy that a denomination should stick interrogation points to its articles of faith whenever anybody pops up and denies them.

Gypsy moths have appeared in the forests of Maine and are causing great alarm. The gypsy moth was first introduced into this country by a "scientist" for laboratory experiments. The *Journal and Messenger* is right in saying that scientists ought not to be allowed to introduce pests into this country, but they should pursue their investigations in those countries where the pests already exist. The *Journal and Messenger* says: "The scientist who brought the gypsy moths into this country should have been sent to the penitentiary under a life sentence." "Freedom of investigation" has its limits. When our forests are ruined, it will be poor consolation that they were ruined in the interest of "science."

The Baptist Church of the Epiphany, in New York, have transferred their property, the *Examiner* tells us, to Mr. Louis M. Jones, and they will worship for a while in the Y. M. C. A. hall on 86th street. Dr. Madison M. Peters will give up the pastorate of this church Jan. 1st, and will enter upon evangelistic work. The future of the church seems uncertain. This is the church of which Dr. Howard L. Jones was pastor during his residence in New York. The *Examiner* says: "It is to be hoped that the usefulness of the old church will not cease with this radical move, but that it may remain a unit, continuing to do good work along lines already established, or new ones that may commend themselves to its membership."

The *Examiner* says "there are twenty-three Baptist students in Union Theological Seminary this year." Well, why not go to Union

as well as to Hamilton? Dr. Clarke at Hamilton has gone farther from orthodoxy than has Dr. Briggs.

## Editorial Varieties.

At the Jamestown Exposition—April 26th to November 30th, 1907—there is to be an educational exhibit, which promises to be of special interest. The most unique feature of the Exposition, however, will be the great display of war vessels and of soldiers from various nations. The invitation of President Roosevelt has been accepted by nearly all the world powers, and such a scene will be presented as was never witnessed in all history.

It is a great thing to be able to acquiesce gracefully. President Roosevelt has exhibited this quality in addition to his other gifts and graces. So soon as Congress went on record as opposed to his reformed spelling, he promptly rescinded his order, and gracefully acquiesced. A revised version of Caesar's famous utterance has been suggested. Instead of translating *veni, vidi, vici*—"I came, I saw, I conquered," the proposed revision is: "I came, I saw, I concurred."

There was an interesting educational meeting in the First church, Lexington, on Tuesday night of last week. Drs. Mullins, Taylor, Blake, Hale and the editor of the *WESTERN RECORDER* spoke. Many good things were said, but one of the very best was from Dr. Blake—"Brethren, I am coming around with Dr. Hale to see you, and while he talks to you I will stand by praying God to open your heart to his message." That is the key to the whole educational situation.

We were deeply pained to learn that Dr. W. H. Felix is in ill health, and to such an extent that he may be obliged to give up his work. He is in the very front rank of our great men, and we pray that he may soon be restored to full vigor.

We recently suggested to our readers that a year's subscription to the *WESTERN RECORDER* would be a most appropriate Christmas present to a friend, who is not now getting it. And now the *Examiner* and the *Standard* have come out along the same line in their own behalf. The *Examiner* goes so far as to ask its friends for a Christmas gift by each securing a new subscriber. We accept the amendment, and in addition, dear reader, to your making a Christmas gift of a year's subscription to a friend, we will appreciate your securing for us a new subscriber.

Chicago is boasting of her newly discovered antiquity. It appears that within the limits of Cook county the Jesuits planted a mission in 1696. Thus Chicago claims to be 210 years old. One of the papers puts it, "the city is equal in antiquity to many haughty Eastern cities with only age to be proud of."

There is throughout the South a general movement forward in education. Our readers know what we are doing in Kentucky. Texas, Mississippi, Alabama and Georgia are moving forward vigorously, and now Virginia enters on a strenuous campaign for \$500,000, the General Education Board of New York pledging \$150,000 of this amount on condition the rest is raised.

In this issue is the announcement by the Hon. E. M. Thresher of the next meeting of the General Convention of the Baptists of North America. Invitations were had from Washington, Norfolk and Jamestown, though none from Richmond. It is expected that the Northern Anniversaries will be held in Washington, after this General Convention. The Southern Baptist Convention will be in Richmond just before. This renders it convenient to attend all three meetings.

Mr. John R. Mott is reported as saying that in 1800 only 10 per cent of the students in the colleges of this country were members of evangelical churches, while in 1900 it was over 50 per cent.

Mr. J. B. Martin, of Cincinnati, owns large mining interests on Douglas Island, Alaska. He is an ardent prohibitionist and he proposes to give \$500,000 a year, from the proceeds of his mines, to the cause of prohibition in this country. Heretofore the Prohibition party have had only about \$50,000 a year to use for their cause.

## AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Pastor Eaton: Church's function; Young men to be sober minded. Three by letter since last report. Mrs. Armilda M. Booth died Sunday eve and was buried Tuesday. She had been a Baptist over 50 years, and she was one of this paper's "Old Guard."

Broadway—Pastor Jones: If God be for us who is against us; Before Christ came. One by letter.

Chestnut St.—Pastor Weaver: Needs of our church; Christ praying.

East—Pastor Wilson: Resurrection of Christ; Old Testament evangel. One by letter. Pastor aided in temperance work and in revival work in Elkton.

McFerran Memorial—Pastor Hamlett: Transfiguration; Choice of Moses.

22nd and Walnut—Pastor Hunt: Enrichment of giving. Over \$3,000 raised for organ and improvements. Meetings nightly. Bro. B. H. Dement: Spiritual refreshment. Four baptized.

Calvary—Pastor Gillon: Divine Choice; Test of soaship.

Clifton—Pastor Foster: Pastor's joy and crown; Master's call. Pastor's 8th anniversary. Special meeting Monday night. During the eight years 255 baptized and 295 joined by letter. \$2,701 for missions this year. Over \$5,000 raised in all. County gone dry.

Franklin St.—Pastor Harrington: Hindrances to God's work; Plea for unity. German—Pastor Janzen: Zeal in Lord's work; Greatest inheritance.

Highland—Pastor Dawes: How to live; Turning point.

Immanuel—Bro. J. T. Watts: Teaching function; Glorification in Christ. Pastor T. J. Watts preached at New Liberty.

Parkland—Pastor Vick: Tithing; Prostration. Two by letter.

Third Ave.—Pastor Ransom: Prayer; What next?

26th and Market—Pastor Reed: The first thing; Conversion.

Hazelwood—Pastor Althoff: Baptism; The good news.

Highland Park—Pastor Arvin: The ordinance; Cup of mixture. Two by letter.

East Mead—Pastor Brandenburg: Seeking the kingdom; Sowing sin, reaping its results.

Oakdale—Pastor Mohler: Thy kingdom come; The door and the fold.

Ormsby Ave.—Pastor Williams: Forgiveness; Profanity.

Eighteenth St.—Pastor Bolton: Answer of good conscience. Bro. J. Strange made deacon. Bro. Splinks spoke on missions.

Culbertson Ave. (New Albany)—Pastor Clutton: North America for Christ; Counting cost.

Beechland—Pastor Hill: Walking with God; Judgment seat. Ground cleared for new building.

Bro. W. J. McGlathlin presented an interesting paper on "What must a man believe to be a Baptist?" It cannot be answered by authority nor by history. More confusion is introduced by the effort to project the Baptists back into the dark ages and before. Baptist confessions differ greatly also. There can be no authoritative creed. The name Baptist has never been defined. Baptists have regarded it more important to be one sided than to be well rounded. Then what must a man practice to be a Baptist? Is Dr. Dixon still a Baptist? Are there no limits? Is there any standard? Confessions should be short, every added article limits freedom. Only essentials should be stated. There should never be a Baptist type of man. Defective should be distinguished from erroneous beliefs. More error can be tolerated in a layman than in a preacher. Churches should be slow to apply the knife to wrong beliefs.

A man should profess repentance and faith, and should be baptized. Then he is a Baptist. That is sufficient, and other things can be left free. Converts should be required to say in effect: "I have repented of my sins and believe that God has forgiven them for the sake of Christ whom I am trusting for life and salvation; I desire to be baptized and promise to lead a life devoted to Christ." Dr. McG. thinks this involves all that is essential.

Brethren Eaton, Jones, Ransom, Hunt, Carver, Mullins, Janzen, Arvin and Barnes spoke.

### SEMINARY NOTES.

Chapel services last Monday at the regular hour was conducted by Dr. Dargan; subject, "Christina's joy." Scripture reading, Ps. 97. Many Scripture references were quoted by the faculty

and students which added much interest to the service.

The faculty and students had their weekly prayer meeting last Friday from 12:30 to 12:55, conducted by Pres. Mullins. Every Friday at the time mentioned above, a practical and informal prayer meeting is to be held in Norton Hall. We are sure these brief meetings can be not only interesting but very profitable.

Founder's day is to be celebrated by the Seminary constituency on February 11, 1907.

Dr. J. C. Armstrong, of St. Louis, is to be in the city soon and is expected to lead the devotional meeting at Chapel next Monday at regular time—4:30 to 5. Visitors are invited.

Rev. D. H. Howerton has been called to the Second church at Bowling Green; J. T. Early Elk Creek.

The Y. M. C. A. prayer meeting of the Seminary was conducted in Norton Hall last Tuesday night. It was a splendid meeting. Reports of the Dayton Convention of Theological Seminaries were made by several of the brethren who went as delegates.

Drs. Mullins and Anderson spent the noon hour at New York Hall recently. Dr. Mullins has recently been to Lexington on an important duty.

Last Wednesday Mr. Thomas and Miss Rodgers, of Frankfort, Ky., were solemnly united by the sacred laws of matrimony, Rev. F. O. Falls being the officiator.

Supplies for last Sunday: T. W. Green, Otter Creek, Ind.; J. O. Fullwright, Bohannon Station; Martin A. Wood, New Albany (German Evangelist); C. D. Wood, Butler, Ky.; G. B. F. Stovall, Carrollton, Ky.; C. A. Sigmon, Masonic Home; R. P. Walker, 49th and Duncan.

M. L. Shepherd has recently closed a meeting at Westport. Reports a successful meeting.

Bro. Spinks, returned missionary from Africa, delivered a very interesting address at Eighteenth Street church Thursday evening, greatly enjoyed by all present.

### THE STATE.

Pastor O. L. Weir writes: "We have just closed our revival meeting here (Crofton), which resulted in nine additions to the church. Bro. H. C. Howell, of Sturgis, Ky., was with us and did the preaching through meeting, to the delight of all who heard him."

Pastor J. T. Lewis writes: "On Nov. 25th Dr. T. N. Compton came to us for a meeting with the Cloverport church. The Lord gave us delightful weather in which to hold the meeting and remarkable preaching during the entire time, through His servant Compton. T. N. Compton is a safe man for the churches—the kind of help that helps. There were 25 additions to the church, 17 by baptism and 8 by letter and relation. We are now on our second year with this church. During the time we have had 60 additions. Also just finished repair work on church house amounting to \$450. The outlook is encouraging; the people are kind and co-operative. The Lord is leading. To Him be all the glory."

Pastor W. W. Schwerdtfeger writes: "I send you report of a good meeting of sixteen days at Mt. Liberty church, McLean county, in which Eld. John Denham Hoeker did the preaching. There were 20 or more conversions, 15 additions, 11 by baptism and 1 by letter. Among those baptized were two old men, one 66 and the other 63 years old. Bro. Hoeker is an able and sound preacher, and has greatly endeared himself to pastor and people."

Pastor J. B. Hutcherson writes: "I closed a meeting of eleven days at Mt. Zion church, Hardin county, December 2. Was ably assisted nine days by W. F. Jagers, of Vine Grove, who won the hearts of the people by his plain, practical preaching. The church was revived and four souls saved. My heart was made glad Sunday at the close of the meeting when I went down into the water and buried my own little daughter, Ruth, with three others, in baptism. To God be all the praise."

Pastor D. H. Howerton, after a pleasant and successful pastorate at Milton and Locust churches, has resigned to take effect January 1, 1907, to accept care for all time of Second church, Bowling Green. We congratulate Bowling Green saints in securing him.

Pastor J. S. Wilson writes: "I desire to report a meeting recently held with the Union church, Boone county. For some time the work there has been in a revived and growing condition, and an unusual interest was shown from the beginning and throughout the entire meeting. During and following the meeting 22 have been added to our fellowship.

I have never seen such splendid material added to any church in one meeting. Nearly every member of the Union church is a financial, moral and spiritual force. Bro. Wood, from the First church, Covington, was with us. He is a large-hearted, congenial worker, and his sermons were strong and edifying. All were delighted with his preaching."

The meeting at Cave City, where Pastor Puckett is aided by Evangelist Coakley, grows in interest. At last accounts there were 30 professors of faith and 27 additions.

Pastor S. J. Cannon writes from Elkton: "We have just closed a good meeting of eleven days. Pastor Lloyd T. Wilson was with us and his sound, forceful, gospel preaching was a great power for good in the whole town and community. There were nine additions to the church, seven for baptism and two by letter. There were ten or twelve professions. Bro. Wilson won our hearts and the church is surely fortunate in having him among us. He is a man and a preacher indeed."

Pastor J. R. Johnson resigns at Cox Creek to accept the call to Eminence. We congratulate Eminence and condole with Cox Creek. We are glad Bro. Johnson does not leave the state.

State Evangelist W. H. Smith (Bowling Green) has gotten out a new edition (10 cents a copy) of his terse tract, "Origin and Perpetuity of the Church." He does not propose to leave those to whom he preaches uninstructed on the church question. He argues church perpetuity from the Scriptures.

Pastor W. C. James accepts the call to the First church, Owensboro. He has been pastor at Russellville for a couple of years and he has done a fine work there. The First church has been without a pastor for nearly a year, but Dr. James is worth waiting for.

### OTHER STATES.

The series of sermons on "Soul Winning" by the pastor, H. D. Allen, in the Wooster church, O., has aroused a deep interest in the congregation. Two persons presented themselves for membership at the close of the Sunday morning service and others are hoped for. The close of Pastor Allen's first year presents much that is beautiful to look upon. A thoroughly loyal and united membership, about 25 new members, continued missionary activity, nearly \$2,500 in offerings for all purposes, these are some of the important items which mark the year's work and point with unerring precision to a forward movement.

Pastor J. D. Allen has resigned at Commerce, Texas, and has accepted at Coleman, Texas. We condole with Commerce and congratulate Coleman.

Pastor J. D. Allen writes: "Please change my paper from Commerce, Tex., to Coleman, Tex. I have accepted the call of the church at that place. God bless the Recorder; it is a tower of strength. I do not recall how I stand with the paper, but will see about it; did not think of it while there."

Bro. Frank M. Wells writes: "I have just closed a good meeting with the New Market church, New Market, O. This is a good church and every member wanted the meeting. When this is the case the work is always easy. The good Lord is graciously blessing my work. I go to Amos, W. Va., Dec. 13 to 23; Albermarle, N. C., Dec. 29; Pinfield, N. Y., Jan. 23. That the Lord may bless all the workers in the prayer I often pray. My permanent address is Jackson, Tenn., and not Memphis."

Pastor W. M. Rudolph writes from Oak Ridge, Mo.: "On Jan. 1, 1907, we will dedicate our new, beautiful house of worship. Bro. T. H. Jenkins will preach the sermon. All friends and ex-pastors invited. We have a good house, costing about \$5,000, and all paid for. To God be all the glory."

C. N. James, pastor, writes: "Bro. J. H. Riffe assisted pastor at Columbia, Ala., in a twelve days' meeting. He preached strong and helpful sermons. The church was strengthened and the unsaved were reached. There were twenty additions, sixteen for baptism. Bro. Riffe is giving three-fourths of his time to evangelistic work in our association. The Recorder comes to see us weekly and is the best 'on the market.'"

Pastor S. E. Tull writes: "Please change the address of my paper from Kosciusko, Miss., to Greenwood, Miss. Henceforth until further notice my address will be Greenwood, as pastor of the First church there. I shall continue to need the strong meat of the WESTERN RECORDER."

Pastor C. C. Coleman writes from San Antonio, Tex.: "The First church here has just closed a glorious meeting. That prince of evangelists, T. T. Martin, did the preaching. Bro. Martin ploughed the same deep gospel furrow here as elsewhere. His preaching greatly strengthened and instructed the Christians, and the Lord gave us forty additions, mainly by baptism."

Bro. R. M. Inlow resigns his Field Secretaryship of our Sunday School Board to become pastor of the First church in Joplin, Mo.

An interesting Sunday School Institute has been in progress for eight days, closing Sunday night, in the First church, Nashville. Drs. Sampey, Spillman and Leavell, in addition to local talent, have been the speakers. The attendance was large and enthusiastic.

Pastor J. L. White resigns the First church of Macon, Ga., to become pastor of the First church, Beaumont, Texas. He has been a prominent factor for truth and righteousness in Georgia for years, and he will be even more so in Texas.

The State Board in Alabama have appointed Bro. W. J. Ray evangelist. A good appointment.

Dr. J. M. Frost was in the city Saturday and he paid us a pleasant call. He came to attend the funeral of his kinsman, Mr. W. H. Mundy.

Lebanon Junction is to be congratulated. Bro. C. H. Bailey comes all the way from Kenosha, La., to take charge of the church. We extend a cordial hand of welcome to Bro. Bailey.

In a letter received from Rev. W. J. Williams, of Hazellurst, Miss., we are pleased to learn of the success of Pastor J. H. Tandy, of First church. He is one of our noble Kentuckians who is in voluntary exile. His many friends in his native state will be pleased to learn of his success in the cause of Christ. H.

In St. Petersburg, Fla., on Dec. 4th, Mr. Charles Ellis Culbreath and Miss Marie Mullins, daughter of the Rev. and Mrs. S. G. Mullins, were married in the First Baptist church. We acknowledge receipt of an invitation and extend congratulations.

We are pleased to learn from Pastor A. F. Gordon, of Cave Spring, Ky., that he is pastor of First church at Calhoun. The new house of worship just completed cost \$7,000. We rejoice at this evidence of the zeal and activity of our church at Calhoun. We also congratulate the church on having Brother Gordon as pastor. H.

Under the auspices of the Baptist young people's societies of Louisville, there was a banquet at the Galt House last Friday night. The Highland Quartette, with Chester Solomon, Brethren J. H. Chandler, A. Y. Ford, M. P. Hunt, Theodore Harris, E. Y. Mullins, Joseph Longstreet, P. T. Hale, Carter Helm Jones, R. E. Reed and the editor of the WESTERN RECORDER took part. There were 450 present. It was an occasion of good cheer, and it is proposed to have one every year.

Pastor E. F. Wright, who recently resigned New Liberty and Harrisburg churches to accept care of the First church, Nevada, Mo., called at our office on his way. We desire to say that the longer he was known in Kentucky the better we all loved him. He is a strong and faithful preacher and is qualified to fill any pulpit with credit to himself and the denomination. Missouri Baptists seem to have a spite against us. Nothing less than the continuous picking of some of our best preachers seems to suit them. H.

Rev. W. J. Ray has been elected by State Board of Alabama as State Evangelist. We know Brother Ray well and wish him great success. H.

The Rev. A. J. Howard becomes traveling representative of the WESTERN RECORDER of Kentucky. One of the best papers thus secures one of the best men in the South.—The Baptist Press.

We are told that a Campbellite is telling that a writer in the WESTERN RECORDER said the church was organized on the day of Pentecost. It is possible some writer did, but we do not remember it. We are sure the church was in existence before our Lord's death for he spoke of "telling it to the church," and there must have been a church or his hearers would not have understood him. But we do not refuse to publish other views than ours. Brethren, over their own signatures, say what they think and they alone are responsible. We wonder if the Campbellite in question could have been referring to Dr. Weston's article?

## Buy Books For Christmas.

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This has been a year of enlargement with us. More students, more boarders, more teachers, more building, steam heat, etc., etc.

Home life delightful; religious influence wholesome. Good table, comfortable rooms, reasonable prices. Write us.  
GEO. J. BURNETT, Pres.  
J. HENRY BURNETT, Bus. Mgr

Dr. Weston said the whole book of the Acts was an account of the birth of the church, it is true. But he says it was founded in the Gospels and that the Apostles alone constituted it as first formed. His words will have to be very much twisted to get into or out of them the organization of the church on Pentecost.

We have received a complete set of our Sunday School Board's magazines, viz.: The Superintendent's Quarterly, 60 cents a year, the Bible Class Quarterly, 16 cents a year, the Advanced Quarterly, 8 cents a year, the Intermediate Quarterly, 8 cents a year, the B. Y. P. U. Quarterly, 10 cents a year, the Primary Quarterly, 8 cents a year, and the Teacher (Monthly), 48 cents a year. These publications are models of neatness, and they are furnished at a surprisingly low price.

The North Carolina Baptist Convention had a fine session in Greensboro, with Dr. H. W. Battle and his people as hosts. Dr. Fred D. Hale preached the annual sermon on the business of a church, which made a profound impression. It is published in full in the North Carolina Baptist. W. N. Jones, Esq., was re-elected President, and Bren L. H. Battle, E. P. Holgood and Wm. Lunsford, vice-presidents, with Bren. N. B. Broughton and H. C. Moore secretaries. All the causes were duly considered. The collection for the Students' Fund of the Seminary passed all records being \$1,500. Secretary Livingstone Johnson made a fine mission report. To meet the offer of the General Education Board to give \$37,500 on condition \$112,500 more is raised, the brethren at the Convention pledged \$31,000. Our cause in the Old North State was never more prosperous. The contributions to missions went \$14,338.36 ahead of last year.

NOTICE.  
The book, "Important Views," etc., has been sent out to many subscribers and some have acknowledged reception, but a number have not. If you have not received it please drop me a postal and I will send it. If you have received it please remit. Each amount is small while the aggregate is large.  
J. M. WEAVER.

**\$80** A MONTH and expenses advanced to men and women to travel, introduce our goods and distribute samples. NORTHWESTERN COMPANY Dept. A. S., 338 Wabash Ave., Chicago.

# Family Circle

Stories for the Young and Old

## THE MOTHER'S QUESTION.

I've a darling girl and a precious boy,  
And side by side,  
My joy and my pride,  
They stand. I look at them both, and  
then—  
Ah, how can I choose  
Which of the two  
Shall be more pure!  
I cannot, I'm sure, can you?

My boy and my girl go out in the world;  
I bid my boy shun  
The temptations of rum.  
But my girl, ah, she must be pure  
(The world says so),  
As the falling snow;  
But why purer than he  
Ought my girl to be? Tell me.

The same home nest, the same sweet love,  
The tenderest care,  
Together shared  
While they my helpless babes;  
Now as they grow,  
Should I bestow  
I thought that he  
Be pure as she? Tell me.

Great God! these boys, these precious  
boys—  
We pray thee sanctify  
Their lives to purity  
Their parents—we, help us to ne'er for-  
get—  
That our dear boys  
Should seek to be  
As pure as girls,  
From stain as free.

Why should they not? Tell me—tell me,  
*O. I. Ward, in Baptist Weekly.*

## A LAST LETTER.

BY ANNIE DRUNKLES.

"I have written her such a letter,"  
said Miss Williams with an air of pride.  
"Let me see, you do take cream. Such  
a letter as I expect she has never had  
before—a perfectly fair protest, how-  
ever; I have said—but I'll show it you  
presently. My dear, I never was so  
slighted in my life."

Miss Williams was one of the real old-  
fashioned old maids, of whom it is mis-  
takenly supposed they have ceased to  
exist. She had no hobbies outside her  
own home, and no views beyond the  
range of the parish; she went to church  
twice on Sundays, and never did any-  
thing brilliantly good or outrageously  
bad; she had a neat house, a neat square  
of garden, two neat servants, whom she  
fancied she ruled, besides a canary and  
a cat.

In addition to her domestic appen-  
dages, Miss Williams possessed one qual-  
ity which stood her in good stead as a  
companion, an interest, and an excite-  
ment in the otherwise dull round  
of daily existence. It was the capacity  
for quarrelling. Few people possess this  
capacity in so great a degree as did  
Miss Williams; few people are able to  
extract from it such possibilities of de-  
light, agitation, and emotion as this re-  
sourceful lady. It was her passion—a  
solitary interest to one from whom, either  
by circumstances or natural character,  
the best gifts of life were locked away  
as close secrets.

It would be unfair to Miss Williams  
to put down her popularity as mere ill-  
nature. It was more like a necessity of  
expression which had become distorted,  
for every woman has an emotional side  
to her character, though its manner of  
appearing is often strange and unex-  
pected. Miss Williams' tendency re-  
vealed itself by feeling perpetual slights,  
which she received in a manner varying  
from frigid aside to hysterics and pal-  
pitations of the heart; then came a pe-  
riod of dignity, occasionally followed by  
expressions of her anger, in the most  
insulting terms of which a well brought  
up, middle-aged lady is capable, these  
ebullitions usually ending in her falling  
with floods of tears and violent self-  
accusations on the neck of her victim.  
But there was one particular feature in  
Miss Williams' quarrels. It was the let-  
ter. It was the seed of discord in an  
otherwise peaceful parish, the distress  
of the clergyman, and the terror, if oc-  
casionally the amusement, of every right-  
minded person; for it had wrought more

## INFANT AND ADULT.

For the up-building of the infant and  
sustaining of the adult, milk is essential  
and to be wholesome must be pure.  
Eagle Brand Condensed Milk and Peer-  
less Brand, Evaporated-Cream have no  
equals for Purity, Richness and Flavor.

disensions than all the lawsuits in the  
county, estranged families, created mis-  
understandings, and driven away two  
curates.

The letter shot forth like a rocket in  
its startling effect upon the village, and  
Miss Williams became a sunbeam in her  
triumph, generally inviting a friend to  
tea to talk over her grievance and its  
retaliation. This was what happened on  
the occasion just referred to.

"I never was so slighted in my life,  
Mrs. Mason."

"You haven't told me," suggested  
Mrs. Mason timidly. Being a self-effac-  
ing person, she had always stood in awe  
of Miss Williams' outspoken boldness;  
and as she watched her friend pouring  
out tea with an almost jaunty air, her  
tones swelling with pride, and even her  
black silk dress rustling with the extra  
stiffness of dignity, she felt that temer-  
ity is a proud possession, and one before  
which her own feeble approval paled as  
a mere humble satellite.

"It was the bazaar," said Miss Wil-  
liams, passing the teacup.

"The bazaar," echoed Mrs. Mason,  
nodding her head.

"And the lunch."

"The lunch?"

"Yes, Maria," Miss Williams usually  
burst forth into Christian names when  
emotion became strong. "They  
haven't asked me to the lunch."

"They haven't asked you to the  
lunch!"

"No. I was at the last meeting; it  
was the day before yesterday. All the  
final arrangements were made about the  
stalls; even the names and places at the  
table for the lunch were read out. It  
is to be given by the Rector to enter-  
tain Lady —, who is to open the  
bazaar, you understand. I listened as  
they read the list; I thought they were  
reading it correctly, for, of course, I  
should have come one of the first. I  
listened—I strained for Williams. My  
head began to swim, and I asked some-  
body for a chair. Then the list was put  
down: Maria, Williams wasn't there."

"My dear, did you hear up?"

"Oh, yes, I bore up. I didn't speak  
a word; I felt as though someone had  
laid an icy hand upon me, and was drag-  
ging slowly at the nerves about my  
heart. I became breathless."

"Indeed," remarked Mrs. Mason, sym-  
pathetically, "that would make you."

"But I never spoke. I thought of  
the dreadful uncharitableness, and wick-  
edness, and snobbishness of these people—  
the ingratitude, when I had done so much  
for the parish; but, Maria, I thought in  
silence. I shall never cease to be grate-  
ful that I had strength given me to hear  
it like that. When I felt a little steadier  
I rose and went out quietly. I walked  
home. I cannot tell you how I got  
home—I do not know. We none of us  
know how we can stand suffering till it  
comes; but I did get home safely, and  
had a cup of hot tea and went to bed."

"And whom do you blame for this?"

"Why, that forgetful girl, the Rec-  
tor's newly married wife, of course.  
Let me take your cup; won't you really  
have any more? Then I'll ring, and  
after the girl has taken the things you  
shall see a copy of the letter. Yes, it is  
the wife. He had better have remained  
a bachelor. Not that I believe in the  
celibacy of the clergy; but I do say that  
if a man hasn't the tact to choose a suit-  
able wife, he'd better go without one.  
Remove the tea things, Jane."

"Now," she continued, as Jane dis-  
appeared, "shall I read it aloud?"

Mrs. Mason leaned forward eagerly.

"My friend—I thought that a Chris-  
tian way to begin—in fact, it's my  
usual way."

"Most dignified and striking."

"My FRIEND—If I write to reproach  
you, do not think it is in a spirit of bit-  
terness, but rather as a protest against  
the thoughtless behaviour of a neighbour  
for whom I have felt deep affection—  
may I, at my age (speaking to one  
who is singularly childlike in the ways  
of the world) call it love? It is im-  
possible to disguise from you how I have  
felt your cruel neglect; all the more so  
because on former occasions I have fan-  
cied I held some place in your affection,  
or at least in your esteem. I tell you  
this from no selfish motive, but because  
such fickle conduct in one I was wont to  
regard highly is a ceaseless pain. I  
have done my part towards Christian  
peace, but you have grieved me to de-  
spair. Friendship is now impossible be-  
tween us; let us agree to differ, not in  
bitterness, but as a sad necessity, trust-  
ing to the future to close up wounds  
which time alone can heal. Therefore I  
tell you, plainly, I must wash my  
hands—"

"Do you know, I'm rather afraid I  
spoil the letter there. Don't you think  
it's a somewhat common expression—  
'wash my hands?'"

"Oh, no, my dear, not common. But  
perhaps just a tiny bit colloquial. I  
wish you had said renounce. I like that  
word; there's a peculiar majesty about  
it."

"Wash my hands of your concerns.  
May I suggest that you should learn a  
lesson and refrain from treating your  
next friend as you have treated me?"

"It's short; and, my dear, very mild  
for—"

"Do you think it was enough?"

"Oh, yes, I think so. You might  
have said—but no. These letters must  
be such a strain on you."

"Maria, they are; they make me ill;  
why, I wrote a note at the same time  
as this, asking my doctor to call."

"Oh!"

Mrs. Mason declared afterwards that  
she saw her friend blush; but this idea  
must have sprung up in the light of  
future events. Miss Williams was far  
too old-maidenly.

"He will give me a tonic, though I  
have gone through this better than I  
dared hope; as I said before, you never  
do know your strength till the trial  
comes."

"Why, this is from Miss Williams,"  
exclaimed the Rector's wife one morning  
at breakfast. "What does she want?  
I tell you, Walter, I'm not going to  
stand her letters just because other peo-  
ple do."

The Rector's wife was young, impetu-  
ous, and not a little determined. The  
Rector did not look up, but continued to  
crack his egg with the philosophy born  
of much tribulation.

"We don't ask to put up with them—  
they come. She's been having a row  
lately with Fenton; he's the best work-  
ing curate I've ever had; but I don't  
suppose he'll stand that woman. I can  
hardly expect it."

"I'll cure her," declared the girl,  
opening her letter.

"No, my dear, you won't," replied  
her husband in amusement. "She's past  
hope; however, I'll give half my income  
to anyone who does; it's worth it."

"This is only a note to ask me to  
call to-morrow."

"Then you haven't got your chance."

"You'll see; it will come."

"Look here, Ethel, don't do anything  
rash."

"Mayn't I laugh at her?"

"Oh, if you like, but she'd never  
notice that; she'd only think you fool-  
ish."

The next day Mrs. Hunter called upon  
Miss Williams as requested in the note.

"Come to explain matters, I sup-  
pose," thought the good lady, making  
herself very stiff, and steeling her heart  
against a too hasty repentance. "Well?"  
she said aloud.

The Rector's wife passed over this  
unconventional greeting, and, settling  
herself in an armchair, began to talk in  
the free and easy fashion which always  
rather annoyed the elder woman.

But now, of all times, Miss Williams  
was incensed beyond words; such a cool  
and calm disregard of her anger was  
surely meant as an insult, but it was an  
insult that it was not easy to grasp  
and resent. She sat and gazed at her  
visitor in dumb astonishment, for under  
this strange treatment all her eloquence  
failed her.

"I think you don't know my feel-  
ings," she gasped at last.

The Rector's wife looked up quickly.  
Then Miss Williams was annoyed about  
something; evidently a storm was brew-  
ing.

"No," she said innocently. "But I  
thought you didn't look well."

"It's the heart," said Miss Williams.

"Oh, I am sorry. I hope you've had  
medical advice."

Miss Williams looked at the girl in  
wrath and amazement.

"It's not physical; it's mental," she  
explained.

Mrs. Hunter failed to grasp how a  
heart affection could be mental, but she  
did not think the point worth arguing.

"You are in trouble," she suggested  
sympathetically.

"I am, as you know, in grief and  
anger with you."

"However should I know?"

"By my letter."

"By the letter," exclaimed the be-  
wildered Mrs. Hunter, diving into her  
pocket, "only asked me to come to-day.  
See, here it is:

(Continued next week.)

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## Stories for Little Ones.

### DR. BOBBY AND THE FROGS.

Bobby has a grandmother. Perhaps that is not a remarkable thing in itself. Other little boys have grandmothers, but Bobby is sure that no other boy, big or little, has such a grandmother as his; and the grandmother thinks there isn't another boy quite like her Bobby—a sort of mutual admiration society. But, alas! Bobby and grandmother live a good distance apart, and it is seldom that Bobby enjoys the bliss of spending a week at grandma's.

It was last spring that mamma decided that he was old enough, now he was "going on six," as Bobby called it, to be left with grandma while papa and she went on a long trip. When Bobby knew that he was to be left on the farm, he was quite wild with delight, but he was quieted down a little by being reminded that grandma had been sick in the winter and was not yet strong. Mamma told him he must be very, very good—he must not bother grandma, and must do all he could to please her, or he could not stay.

You may be sure he was ready to promise. He "would be the bestest boy ever was," he declared. He could "do lots and lots of things for grandma—pick up chips to light her fire, and bring in piles and piles of wood." He guessed he could saw it, too, if she would only let him try.

And he did not forget his promise when he was really at the farm. "Bless his dear, loving heart!" said grandma, as she watched him lugging in a grape-basket heaped with chips, or going to the well with his little tin bucket to get her a nice cool drink of water. "What will the darling think of next?" she said to herself. But if she had tried for a week, she would never have guessed the thing that he really would undertake to please her.

She was sitting in her rocking chair on the porch just at dusk. Bobby sat on the lowest step, where his bare feet could feel the cool, soft grass. Pretty soon grandpa came up the path and sat down on a step, too.

"Taking things easy to-night, aren't you?" he said, looking up at grandma. "Seems to me you look pretty comfortable here."

Grandma sighed. "It's real pleasant out to-night," she admitted; "and I'd love to sit out the rest of the evening, only those pesky frogs make me so nervous. I just can't stand them. Seems as if they never sounded so noisy before."

Grandpa stared at that. "Law me! I never heard you complain of the frogs before, and they have 'peeped' away there the whole twenty years we've owned the farm. I never knew you minded them."

"I never did mind them before," said grandma. "I guess they all took cold this late spring," she added with a smile. "For they are the hoarsest lot of frogs I ever heard in my born days."

"Well, well, grandma!" he said,

chuckling at his own joke. "The next thing, you'll be wanting them to have their voices trained, so they can sing better. Guess you'd better come into the house now, so they won't bother you with their hoarseness," and, laughing at her nervousness, he led her in.

Bobby sat on the step a little while longer, watching the fireflies and listening to the frogs. Their voices did sound hoarse, he thought—as hoarse as Charlie Brown's, Charlie, who lived in the house across the way, had a very bad cold. "I wouldn't have you get one like it for the world," grandma had said, as she stirred the kettle of cough syrup she was making to send over to Charlie.

The next day, when Bobby ran into the pantry to get a cookie, he saw the medicine on the broad shelf by the window. Grandma had made a good deal of it, for she liked to have some in the house to use for her own family, and to give to her neighbors when any of them needed it. It was very sweet with loaf sugar, and had licorice in it; but it was bitter with horehound, which Bobby hated. He was glad he would not have to take a dose this time.

There was some medicine to cure cold. Why shouldn't he cure those poor hoarse frogs? Grandma said her medicine always cured a cold, no matter how bad it was. Well, then, he would give some to the frogs.

They would get well, and not bother poor grandma any more.

He picked up the bottle and started for the brook. And how was he to give them their dose? That was a real bother. He tried to catch them, but it was not easy work for a boy who had not lived long in the country, even if he was going on six. In his earnest efforts some of the frogs did get a little sprinkled on their heads, but he soon made up his mind it would do just as well if the medicine was poured in the water, and that way would be much easier. So into the water went the contents of that bottle; and then, running back to the house, he brought the other bottle, and emptied that, too. And wasn't he a happy boy over what he was doing to help grandma!

When grandma tucked him in his little bed that night he drew her down to ask her a question: "How long does it take, grandma, for your medicine to cure sick folks?"

"Oh, I don't know exactly," she answered. "If Charlie takes it good he may be well enough to play with you in a day or two."

"I wasn't thinking about Charlie," said Bobby. "I was talking about the frogs."

"The frogs!" said grandma, puzzled.

"Yes, the frogs. Maybe you won't be bothered with them after to-morrow. I think they will get all the medicine in the bottle—in both bottles."

"You dear little man!" said grandma, giving him an extra hug and a dozen good-night kisses. But Bobby never guessed what the fun was about downstairs, when he heard grandpa and grandma laughing so hard as he fell asleep.—*Amelia H. Botsford, in Farm and Fireside.*

In a life which has a meaning to it, past and future sustain each other.—*Charles H. Parkhurst, D.D.*

Once open the door to trouble and its visits are threefold: first, anticipation; second, in actual presence; third, in living it over again. Therefore, never anticipate trouble, make as little of its presence as possible, forget it as soon as past.

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**WANTED**—The Flat Rock Baptist Church wants to buy some second-hand church pews. Address **J. J. Hackett, Jr.**, Dudley, Ky., Rockcastle County.

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

Stanford, 75 cts.; Glenview, 50 cts. Total \$312.86.

Training Home — Georgetown, \$5; Lexington 1st, \$5 Louisville—Calvary, \$10; Clifton, \$8.75; Highland, \$25; McFerran, \$10; Parkland, \$10; a friend, per Mrs. Geo. B. Eager, \$10; New Castle, \$10; New Haven, \$5; Owensboro 1st, \$5; Pleasant Grove, \$10; Poplar Grove, \$5.30. Total, \$119.05.

Colon—David's Fork, \$17; Lexington 1st, \$5; Louisville—Highland, \$5; Richmond, \$5; Salem (Bethel), \$10.75; South Union, \$5. Total, \$47.75.

Italy—Georgetown, \$5; Greenville, \$5; Lexington 1st, \$5; Louisville—Highland, \$10; 22d and Walnut, \$10; Richmond, \$5; Sharpsburg, \$3. Total, \$43.

Margaret Home—Bowling Green 1st, \$1; Erlanger, \$1; Greenville, \$1.10; Louisville—East, \$1.20; New Haven, \$1; Salem (Bethel), \$1; Smith's Grove, \$1; South Union, \$1. Total, \$9.30.

Sunday School Board — New Haven, \$5.27. Total, \$5.27.

Boxes to the Frontier—Louisville: East, \$100; Bethlehem, \$45.75; Lebanon, \$92; Newport 1st, \$90; Salem (Bethel), \$164. Total, \$491.75.

Boxes to Mountain Schools—Providence (Boone's Creek), \$19; Mt. Sterling, \$8; Winchester, \$51.38; Sharpsburg, \$43.30. Total, \$171.68.

Total for quarter, \$2,415.48. Grand total for quarter, \$2,577.65.

**MISS WILLIE LAMB,**  
Sec'y and Treas. C. C. of Ky.

**A CONSUMING DESIRE.**

BY T. E. RICHEY.

God's anxiety to save the lost was such that John said: "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

Paul's anxiety was such that he cried: "My heart's desire and prayer to God for Israel is that they might be saved." Again he exclaimed: "I have great heaviness and continual desire in my heart for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Mr. Spurgeon, in the closing pages of his rarest gem of a book, "All of Grace," says to the reader: "On my part there was a distinct desire to benefit you and I have done my best to that end. It pains me that I have not been able to do you good, for I have longed to win that privilege. I was thinking of you when I wrote this page and I laid down my pen and solemnly bowed my knee in prayer for every one who should read it."

Again he says: "I now in spirit take you by the hand. I give you a firm grip. Do you feel my brotherly grasp? The tears are in my eyes as I look at you and say, why will you die?"

The Lord God, by the mouth of Ezekiel, proclaims to the sinner: "As I live saith the Lord-God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways for why will ye die, O house of Israel?"

Such are but samples of the heart expressions that would find utterance from every soul impressed with the condition of the lost.

Mr. Spurgeon says: "He who does not pine to lead others to

**WOMAN'S GENTLE NATURE CALLS FOR GENTLE TREATMENT**



Delicately formed and gently reared, women will find, in all the seasons of their lives, as maidens, wives, or mothers, that the one simple, wholesome remedy which acts gently and pleasantly and naturally, and which may be used with truly beneficial effects, under any conditions, when the system needs a laxative, is Syrup of Figs. It is well known to be a simple combination of the laxative and carminative principles of plants with pleasant, aromatic liquids, which are agreeable and refreshing to the taste and acceptable to the system when its gentle cleansing is desired.

Many of the ills from which women suffer are of a transient nature and do not come from any organic trouble and it is pleasant to know that they yield so promptly to the beneficial effects of Syrup of Figs, but when anything more than a laxative is needed it is best to consult the family physician and to avoid the old-time cathartics and loudly advertised nostrums of the present day. When one needs only to remove the strain, the torpor, the congestion, or similar ills, which attend upon a constipated condition of the system, use the true and gentle remedy—Syrup of Figs—and enjoy freedom from the depression, the aches and pains, colds and headaches, which are due to inactivity of the bowels.

Only those who buy the genuine Syrup of Figs can hope to get its beneficial effects and as a guarantee of the excellence of the remedy the full name of the company—California Fig Syrup Co.—is printed on the front of every package and without it any preparation offered as Syrup of Figs is fraudulent and should be declined. To those who know the quality of this excellent laxative, the offer of any substitute, when Syrup of Figs is called for, is always rejected by a transfer of patronage to some first-class drug establishment, where they do not recommend, nor sell false brands, nor imitation remedies. The genuine article may be bought of all reliable druggists everywhere at 50 cents per bottle.

**CALIFORNIA FIG SYRUP CO.**

Jesus has never been under the spell of love himself." Is this indeed true? I think no one will deny it. And yet how few there are who do pine to lead others to Jesus. Think what pining for an object means. Think what a consuming desire is. Then examine your own heart and ask if such desire moves it. Where is the proof of it? What sacrifices have you made and are you making for the lost? What work performed and what performing? What contributions made and are making? O! my brother, have you really a consuming desire for the lost? Do you really pine to lead others to Jesus? If not, may it not be possible you have never been under the spell of love after all. O! my dear fellow creature, can it be that our pretensions to Christianity are unreal? God pity us! God help us!

Princeton, Ky.

**WHAT TO READ FOR CONSOLATION.**

If you have the blues, read the twenty-seventh Psalm.  
If your pocketbook is empty, read the thirty-seventh.  
If you are losing confidence in men, read the thirteenth chapter of 1 Corinthians.  
If people seem unkind, read the fifteenth chapter of John.  
If you are discouraged about your work, read the hundred and twenty-sixth Psalm.  
If you find the world growing small and yourself great, read the nineteenth Psalm.  
If you cannot have your own

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**MEAD'S FLAKED RYE**  
THE GREAT OF ALL CEREAL FOODS. No fat or uncertain mixtures. A Natural Food LAXATIVE. A whole kernel of Rye to each flake. 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.  
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Interest Paid on Time Deposits.  
**P. VIGLINI, PRESIDENT.**

way in everything, keep silent and read the third chapter of James.  
If you are all out of sorts, read the twelfth chapter of Hebrews.—*Christian Work and Evangelist.*

Faith draws the poison from every grief, takes the sting from every loss, and quenches the fire of every pain; and only faith can do it.—*J. G. Holland.*

**S. DRABELLE,**  
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**The Farm  
& Household**

**COOKING GAME.**

With "the law off" and guns banging at all hours in woods where the trees are fast thinning, as the rustling heaps increase upon the leaf-strewn ground, one thinks about game dinners and suppers. The crisp air of November heightens the appetite, and it is a time of year when everything tastes at its best. Surely, it is an appropriate time to give thanks for creature comforts!

QUAIL.—Southern cooks are thought to serve birds in supreme perfection, and this is due to two special causes, one of them easily followed, the other not so easily. The old method of getting a true roast, in the direct heat of the fire, is not yet obsolete in Southern kitchens. The birds are suspended, each on a string, and kept turning before a clear, open fire. There is no doubt that this immediate exposure to the fire develops the best flavor of meat and game. Then the Southern cook knows how to retain the juices of the bird and avoid dryness by the liberal use of an external coat of butter or other fat. The Southern field chicken has this juicy and savory merit largely through the prompt searing with hot fat. Small birds are usually wrapped in a thin slice of fat bacon. When this shrivels and dries, the bird is cooked and the toast upon which it is to be served is then freely flooded with sweet butter. A very toothsome morsel results.

The gridiron is the most available form of direct exposure to the fire that most of us can command, and over clear hard-wood coals there is nothing better. For broiling, the birds must be split lengthwise and turned constantly. The blanket of lard may be used with excellent effect if one is adroit enough in wrestling with the inevitable flame and smoke resulting, as the fat melts and drips upon the coals.

WOODCOCK.—The dark-meated woodcock is thought by many of us to surpass the quail, or indeed any other of our usual game birds, in excellence. Its flesh is both rich and delicate in flavor, and it has a delightful mixture of tenderness with elastic firmness that is the perfection of texture. In cooking woodcock, the main point is to retain all the flavor and sweet juices unimpaired. Here is one way: Line with a light, flaky biscuit crust a pan just large enough to hold four birds laid on their backs. Their heads should be in the center, which will bring the four long bills together, projecting upward. Sprinkle with enough salt to season and a dusting of paprika. Add four tablespoonfuls of old Madeira or fine port wine, and water enough to reach half their depth. Cover with a thick crust of the dough, allowing the bills to pass through it in the center. Bake slowly. When the brown crust of this pie is out, the aroma will be its own recommendation.

It may be added that four woodcocks are said to be the right number—"enough for a hungry man without being too much." *Dorothy, in Country Gentleman.*

When answering advertisements mention this paper.

# CHRISTMAS SUGGESTIONS

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<p><b>JANE CABLE</b> By McCutcheon. \$1.25, postpaid.</p>	<p><b>A WATERMAN IDEAL FOUNTAIN PEN</b> Will Please Anyone. Plain .....\$2.50 to \$6.00 Gold and Silver Mounted ..... 3.50 to 6.00</p>	<p><b>A FINE LINE OF BOOKS</b> FOR BOYS AND GIRLS. By Meade, Healy, Ewing and Harkaway. 30c, postpaid.</p>
<p><b>CONISTON,</b> By Winston Churchill. \$1.25, postpaid.</p>	<p><b>A CHEAPER PEN FOR \$1.00.</b> GOLD MOUNTED SELF-FILLING FOUNTAIN PEN \$3.00 and \$4.00.</p>	<p><b>FOR YOUR PASTOR</b> 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><b>FIGHTING CHANCE,</b> \$1.25, postpaid.</p>	<p><b>COMBINATION GAME BOARDS.</b> \$2.50. By Express Collect.</p>	<p><b>FAITH AND THE FAITH.</b> T. T. Eaton. 50c.</p>
<p><b>THE DOCTOR,</b> By Ralph Connor. \$1.25, postpaid.</p>	<p><b>SCRIPTURE CARD GAME, \$1.00.</b></p>	<p><b>BOOKS BY S. D. GORDON.</b> Quiet Talks—Power .....\$0.75 Quiet Talks—Prayer ..... 75 Quiet Talks—Service ..... 75 Quiet Talks About Jesus..... 75</p>
<p><b>RIBLES AND TESTAMENTS.</b> Special Teacher's Bible, minion type, \$1.45. Regular price \$2.25. Same Book, Burgois type, \$1.75 Regular price \$2.75.</p>	<p><b>YOUNG FOLKS SCRIPTURE CARD GAME, 50c.</b></p>	<p><b>STORY OF THE NAZARENE</b> By Noah K. Davis. \$1.50.</p>
<p><b>TESTAMENTS.</b> 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><b>HOLIDAY GIFT BOXES OF EXCLUSIVE CORRESPONDENCE PAPER.</b></p>	<p><b>BEECHER ILLUSTRATIONS</b> \$3.50.</p>
<p><b>BOARD BACK BOOK.</b> 15c and up.</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><b>PELOUBET'S NOTES</b> For 1906, \$1.00.</p>
<p><b>ENGRAVED VISITING CARDS—SCRIPT.</b> 100 Cards and Plate.....\$1.25 Shaded Old English ..... 2.25 Plain Old English ..... 2.00</p>	<p>640 Royal size square hinged neck box, covered with imported gold marbled paper. Box contains 24 sheets White Persian Mull paper, with Pocket flap envelopes to match, all tied with silk Taffeta Ribbon .....\$1.00</p>	<p><b>TARBELL'S TEACHERS GUIDE.</b> 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><b>CHRISTMAS ENGRAVED CARDS</b> 5c each.</p>	<p>807 Windsor size, flat hinged cover extension bottom box, covered throughout with pebbled Vellum paper, with hand painted water Apple Blossom design on top. Box contains 24 sheets white linen cloth paper, with deep pointed flap envelopes to match, all tied with silk taffeta ribbon...\$1.25</p>	<p><b>THE GIST OF THE LESSON.</b> By Torrey. 25c.</p>
<p><b>CHRISTMAS ENGRAVED POSTAL CARDS</b> Three for 10c.</p>	<p>736 Warwick size hinge cover drawer box, covered with dainty flower design lithograph paper with white trim for cover. Box contains 24 sheets two fold size white linen cloth finished paper, with deep straight cut envelopes to match, all tied with corded edge silk taffeta ribbon.....\$1.50</p>	<p><b>ARNOLD COMMENTARY ON LESSON.</b> 60 cents.</p>
<p><b>SHAKESPEARE.</b> 7 Vol. Leather. Special, \$5.00. By express collect. Regular price \$10.00.</p>	<p>819 Louise size, fancy Heart shape, hand painted Japanese imported work basket, made by hand out of the finest selected fibre. Basket contains 48 sheets oblong size white linen cloth paper, with long narrow faddish shape envelopes to match, all tied with silk corded edge ribbon to match, \$2.00</p>	<p><b>WE CAN SUPPLY ANY BOOK YOU MAY WANT THAT IS NOT LISTED HERE. SEND YOUR ORDER EARLY.</b></p>
<p><b>SUBSCRIPTIONS TAKEN FOR ANY OF THE MAGAZINES.</b></p>	<p>If we are out of any of the above we will substitute with the best that we have. By mail, postpaid.</p>	

## BAPTIST BOOK CONCERN.

INCORPORATED.

642 Fourth Avenue,

LOUISVILLE,

KENTUCKY.

ITEMS OF INTEREST

News the World Over

The Norwegian Parliament gave the Nobel peace prize to President Roosevelt for his work in making peace between Russia and Japan.

The award of the prize to President Roosevelt has met hearty approval in Europe as well as in this country.

Modern progress in architecture again. A hotel in the process of erection at Longbeach, Cal., fell down burying 25 men in the ruins.

It seems that the Japanese children had gone to the school provided for Asiatics peaceably last year.

The Congregationalist of Boston says: "Many of the religious papers are increasing their subscription price for the coming year."

Justice Brewer of the U. S. Supreme Court does not acquiesce in what he believes to be wrong even though told "there is no use in saying anything, the matter is settled."

The British Government has been aroused to the terrible state of affairs in the Transvaal from the introduction of Chinese laborers under the conditions made.

The Non-conformist conscience protested against the Chinese compounds in which the laborers were kept from the beginning.

There was a collision off Port Worden, Wash., between the U. S. gunboat Princeton and the bark James Neumth, a wooden ship of a small size.

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.

BENNETT.

Timothy S. Bennett died in Centertown, Ohio county, Kentucky, December 8, 1906, and would have been eighty years old in February.

TOLLE.

Again it has pleased All-wise Providence to remove from our church and society one of our most worthy and efficient members and co-workers.

GRANTON.

Whereas, God in his infinite wisdom has seen fit to take from our midst our beloved sister, Mrs. Franklina Granton, October 21, 1906.

MRS. J. W. PECK, MRS. O. B. GAYLE, MRS. C. F. CRECHLIUS, Committee.

GRANTON.

Resolved, That our society has lost a valuable sister, our church a worthy member, her family a kind affectionate wife, mother and sister.

MRS. J. W. PECK, MRS. O. B. GAYLE, MRS. C. F. CRECHLIUS, Committee.

Bullittsville, Ky.

HELL

T. E. RICHEY.

Harsh word is that. Yes, and refined (?) ears rebel against it. I saw an elegant lady hold up hands in holy (?) horror in commenting upon the fact that the minister in charge had freely used the word in depicting the destiny of the sinner after death.

But we need to remember that this is naught but an unconscious effort to improve upon Biblical phraseology. The facts are that the Bible uses the word freely.

More than this, as if to give added strength and coloring to the dark and horrid picture embodied in the word's meaning, there are many other equally strong expressions used with the same end in view.

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Cheap Home-seekers Tickets on sale to Texas, Oklahoma, Indian Territory, Arkansas, Kansas and other points in the West, Southwest and Southeast, December 18th, January 1st and 15th, February 5th and 19th and March 5th and 19th

The sinner's destiny and suffering is not only called hell, but it is designated as a place of torment (Luke 16:23), the bottomless pit (Rev. 20:3), a prison (I Pet. 19:3), outer darkness (Matt. 8:12), furnace of fire (Matt. 18:42, 50), the worm that never dies (Mark 9:44, 48), lake which burneth with fire and brimstone (Rev. 2:18), the wrath of God (Rev. 16:19), etc.

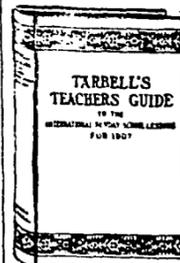
The fact is the Bible exhausts the English vocabulary to depict in the most harrowing phraseology possible, the awful doom of the damned. And still we know that even this is but shadowy and metaphorical and by no means equal to the reality.

The Bible never indulges in extravagance, but gives us in constantly understand that in consequence of the poverty of human speech all the descriptions of the things that lie beyond us in the other world fall far below the tremendous reality.

Add to this the unspeakable meaning of the declaration: "The

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.

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 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.

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smoke of their torment ascendeth up for ever and ever and they have no rest day nor night." (Rev. 14:11.) O, who can understand this! The indescribable agonies endured forever, forever, FOREVER!

Sinner, we stand aghast and shudder to tell you what awaits you, but duty compels us. "Except ye repent ye shall all likewise perish." Princeton, Ky.

Campbellism Exposed.

There have been many calls for the republication of this book, by Dr. A. P. Williams, with an introduction by Dr. J. B. Jeter. Dr. W. H. Felix has written a special introduction and we are now ready to take up the matter of publication.

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.

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A wholesome cream of tartar baking powder. Makes the finest, lightest, best flavored biscuit, hot-breads, cake and pastry.

Alum and alum-phosphate powders are injurious. Do not use them. Examine the label.

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## ITEMS OF INTEREST

News the World Over

The U. S. Government has given a medal of honor to James Murray, a conductor on the Pennsylvania Railroad, for the heroism he showed in risking his own life to save the lives of two children. This is the fourth medal awarded under the act of Congress authorizing this recognition of acts of bravery by train men.

Mr. D. G. Hogarth has been making excavations in the site of the oldest temple of Diana in Ephesus. He has found many things of great value, archaeological and artistic. He found one small rectangular plate filled with personal ornaments, votive offerings to the goddess. More than a thousand of these were made of gold and of electrum; a few were of silver, of bronze and of lead. There are heavy bracelets, chains and earrings. There were hair ornaments in abundance, and repousse gold plates of great artistic beauty which were designed to sew on garments.

"Improvement" and "progress" reach a point where they cease to be real advance. Gen. Crozier, Chief of Ordnance, in his annual report now published tells some unpleasant facts in regard to the great twelve inch guns each one of which costs thousands. He says they are very short-lived. They will last for only sixty rounds! In battle the limit of the life of the gun would be reached in one hour and a half. Similar statements are made in regard to other guns of smaller calibre.

When Chicago opened her drainage canal, which empties her filth and much of Lake Michigan's water into the Mississippi river, other cities on the lake, both in Canada and this country, protested. The two governments appointed an international commission with power to decide the matter. That body has studied the matter and has decided that Chicago must only take from the lake 600,000 cubic feet of water per minute. Even this amount lowers Lake Michigan six inches.

A "Congress" on divorce laws called by the Governor of Pennsylvania, met in Philadelphia and decided to urge its ideas of divorce upon the various State Legislatures. It is to be hoped they will pay no attention to them. Except "incompetability of temper" they allow all the causes the loosest state law does, and one which the vast majority of the legislatures would consider infamous, and that is insanity. Insanity is a disease, not a crime.

The National Bureau at Washington reports the finding of the gypsy moths in Maine, and says: "The finding of this dangerous enemy of forest trees in Maine is full of grave significance. The gypsy moth was introduced into Massachusetts by a scientist who had the eggs imported for experiment. The eggs he left carelessly by a window and they blew out. This has cost Massachusetts hundreds of thousands of dollars and a great amount of labour. But man has been worsted in his contest with the moth, which continues to spread in spite of him.

Is the same old story we have heard so often from the Philippines to be heard from Cuba? It is now said that the last band of insurgents in Cuba has been captured near Cienfuegos and the fight against American control is ended. We were told at first that all parties

welcomed the overthrow of their government and the seizing of the control by Secretary Taft. It seems now there has been fighting against that control. Meanwhile the Filipinos are still fighting for their independence. A fight has taken place in which eleven Filipinos were killed and ten wounded.

DEAR RECORDER: Pastor C. H. Gregston has just closed a fine revival with his Little Union church, Union county, in which he had the able assistance of Eld. W. W. Williams of Corydon. The church was much revived and considerably increased in membership.

Pastor W. E. Hunter has thoroughly ingratiated himself into the hearts of his flock at Princeton. Additions to the membership are being made at almost every service and contributions to mission funds are steadily increasing. We feel that a new era has dawned upon us and we are praying that God may be glorified in large degree as a result. T. E. RICHEY.

DEAR RECORDER: Have just closed a meeting with the New Salem church in Lincoln county, in which we were greatly blessed. There were 29 added to the church, 25 by baptism, 4 who were excluded returned to the church and one by relation. Three made confessions to join elsewhere, and one who made a confession was not baptized on account of objecting parents. Thirteen backsliders were restored.

I have resigned the care of Middleburg and Rocky Ford churches in Casey county to accept a call to the "Forks" church and Preachersville, both in Garrard county, to begin work there the first of the year. A good man with a little assistance from the Board could do a great work in Casey county. New Salem church needs a man had for half time, but they cannot raise more than \$200.

I forgot to say that in our meeting with this church \$37.50 was raised to buy an organ, a back debt of \$9 was paid and \$132 subscribed at one service for the Lord's work for the coming year regardless of who the pastor is to be. The brethren think they could raise the balance of the \$200 for half time for some man of God. H. M. SHOUSE.

Middleburg, Ky.

DEAR RECORDER: Yesterday (Sunday) ended two weeks of our successful meeting, in which we had the very valuable assistance of Evangelist E. W. Coakley, of Campbellsville. Results, 20 professions of faith, 27 additions by letter and approved for baptism and church much revived, and town and country stirred. Have not baptized yet; meeting continues. Bro. Coakley is a good man, good preacher, splendid singer, sociable, good mixer, pure in life and conversation, humble, energetic. He can do the work of two men. He has old-fashioned religion and is safe in his methods of conducting a meeting.

Secretary Bow preached twice before Bro. Coakley came, and there were two conversions. Bro. Wm. Stallings loaned us his valuable presence and encouragement at three services.

My work has all moved forward this year in gifts to missions and additions to membership. I close the year very much encouraged, and will enter the new year determined to do still better. Will continue at Cave City and Hiseville, and will accept call to Lanoka for one-fourth time. W. J. PRCKETT.

Cave City, Ky.

DEAR RECORDER: The Committee on time and place of meeting of the General Convention of Baptists of North America, at a meeting in Dayton, O., Dec. 7th, voted to accept the invitation of the Managers of the Jamestown Exposition and of the Baptists of Norfolk, Va., and vicinity, to hold the meeting in the large Convention Hall of the Exposition, beginning Wednesday afternoon, May 15, 1907, and continuing throughout Thursday, five sessions; and that Thursday, May 16, be designated as "Baptist Day" for a great reunion of Baptists from all parts of the land. It was also voted that in connection therewith there shall be an extensive exhibit, chiefly of the higher institutions of learning under the auspices of the denomination in the United States and Canada. Particulars concerning the programme, which will be of exceptional interest, will be furnished in due time.

For the Committee, E. M. THRESHER, Dayton, O.

### CANCEROL PERMANENTLY CURES CANCER AND TUMOR.

No pain. No scar. No experiment. Convincing book will be sent on request. Address Dr. L. T. Leach, Drawer 88, Indianapolis, Ind.

DEAR RECORDER:

I have just closed a year's work with Zion church, Adair county. I have many things to be thankful for. I found the church in a very cold condition and some trouble. I had the Rev. J. S. Gatton with me in a meeting some time ago, who helped me to instigate plans for the betterment of things in general. I believe I can see better days for this old church, which is over 100 years old. The church was asked to give \$25 for missions, but did herself credit by giving nearly \$37. They gave me an indefinite call. My work is doing nicely at Albany; my congregations are large and the Sunday school has doubled nearly since I have been there. I hope to soon see Albany have half time. This is a great, needy field. Success to your noble paper. J. LESLIE ADKINS.

Burkesville, Ky.

DEAR RECORDER:

The Frankfort church has recently passed through a most gracious revival season, which has brought great blessings to us. The local Young Men's Christian Association had a week of evangelistic work by the Rev. J. T. Watts of Louisville. Our church prevailed on Brother Watts to remain ten days longer in a church meeting. This work with the church resulted in 65 additions, a good majority of them by baptism. These brought into the church were mainly grown persons and persons who had not been in specially close touch with us. During the meeting many happy conversions were witnessed. During 1905 the church was increased in number by 115 and there will be over 100 for this year by the end of this present month.

Brother Watts greatly endeared himself to us by his work and established a reputation for strong and effective preaching. He has great power in presenting such truths as will convict deeply of sin and those which bring out clearly the sacrificial death of Christ for sinners. He is a talented preacher of the Gospel and one whom the Lord honors with the power of his Holy Spirit. M. B. ADAMS.

Frankfort, Ky.

DEAR RECORDER:

On the 11th instant we closed one of the greatest revivals Bellevue church has ever had. Rev. E. B. Farrar was with us four weeks and I believe he did the best work of his life. He is strong, forceful and earnest, and not afraid to declare the whole truth. We had 55 additions, 44 were by baptism, 7 by restoration and 4 by letter. Twenty-eight of the new members are heads of families. Our Sunday school is doubled, a B. Y. P. U. organized, also a Ladies' Missionary Circle. I am now engaged in a meeting at East Bend church. Pray for us. The harvest truly is ripe, but the laborers few. E. H. MADDOX.

Bellevue, Ky.

DEAR RECORDER:

Rev. T. H. Coleman, pastor of the Perryville Baptist church has resigned and we are without a pastor. Please announce in paper. J. M. GUTHRIE, Ch'm Com. Perryville, Ky.

### PEMBROKE, KY.

It was my pleasure to preach for Pastor W. E. Mitchell, of Pembroke, last Sunday. It is a joy to visit such a pastor and church. He is satisfied with his field, his people are even more in love with him than when he first became pastor. In all denominational lines the church has made a steady advance. They have just finished an addition to the church, consisting of pastor's study, ladies' parlor, Sunday school library and class rooms. The addition and commodious audience room heated by steam. The cost of improvement, including furnishing about \$4,000. The average attendance of Sunday school is from 100 to 120. Pastor Mitchell speaks in complimentary terms of Liberty College, where he recently delivered an address. He says the Burnett Brothers have a great school. He also recently preached dedicatory sermon of new meeting house at New Hope, Logan county, four miles from Adairville, that cost over \$3,000, and all money paid before day of dedication.

We learn with regret that J. E. Hutchinson has resigned at Guthrie.

Pastor Kirtley's churches—South Union and Locust Grove—

have all time preaching instead of half time. He preaches twice a month in the morning, and twice a month in evening at each church. Pastor Vaughan, at Fairview, assisted by Evangelist Farrar, had a fine meeting at Caskey, many conversions and additions to the church. Rev. B. F. Hagan supplied last Sunday at Trenton. He is one of our best preachers and pastors. The longer he stays the better he is loved.

Pastor M. A. Jenkins of First church, Hopkinsville, has held a successful meeting; over 50 additions by experience and baptism and 25 by letter.

R. L. Baker, former successful missionary at Jackson and afterwards at Pikeville, has taken vigorous hold at Salem, and in three months he has welcomed several happy converts, and he has succeeded in thoroughly organizing his church into an aggressive and wide-awake body.

Pastor-Evangelist Shepherd, of Richmond, aided Brother Baker recently in a meeting, and made a great impression on the church and community. H.

DEAR DR. EATON:

I suppose that you are right in keeping your readers posted as to the latest discoveries of the "higher critics." I send you two paragraphs from the Watchword and Truth. Says Dr. Cameron, the "editor," "The Quakers Also."

I have just heard from the lips of a godly woman in Philadelphia that the great college of the Friends, near that city, has gone over to the infidelity of the "critics." One of the professors, when speaking of Abraham, said to the class: "Of course, young men, you will understand, when I speak of the patriarchs, I am only speaking of myths—this is not history." What a fool that man is, to try to ruin the students entrusted to his care by such baseless assumptions, which are only the conjecture of one or two unknown, un-scholarly and un-pious upstarts, posing as critics.

"Have we reached the bottom?"

It seems that we are coming to the bottom of the insane and absurd guesses of the destructive critics. It is an old story to read of the "unscientific account of creation in Genesis," of the "myths of the patriarchs," of the "legends of the Old Testament," of the "mistakes of Moses," and all that kind of thing. Now we have another set of unbelievers whose "new thought" has set them guessing. One of these men has explained Jacob's strange experience when an "angel wrestled with him till the break of day." It was not an "angel," but a sudden and severe attack of "sciatica." And that is "final." Thank you, that is good to get a finality.

Another man, after a careful study of the destruction of Sennacherib's army, finds that it was done by "an army of rats infected by the bubonic plague"—they invaded the camp for food, and destroyed the whole army between the setting and rising sun. Strike out "angel of the Lord" and insert "army of rats"—that is the very latest conclusion of the "new thought" growing out of "scientific reasoning," on "the inductive method." Is this the bottom of God-defying unbelief? And yet there may be fools who will believe and teach and preach this stuff.

Solomon evidently didn't know all this, when he wrote: "There is no new thing under the sun." What next?

C. G. SKILLMAN, Burlington, Ky.

## Live Stock Markets.

### CATTLE.

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

### HOGS.

Choice pack. 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

### SHEEP AND LAMBS.

Good to choice fat sheep .....	3 75a 4 00
Fair to good sheep .....	2 00a 2 50
Common sheep .....	2 00a 3 00
Bucks .....	1 75a 2 25
Choice shipping lambs .....	6 50a 7 00
Choice butcher lambs .....	5 00a 6 00
Culls and tail-ends .....	4 00a 5 00

### TOBACCO.

The following are the revised quotations on leaf tobacco as compiled by the Committee on Quotations of the Louisville Leaf Tobacco Exchange: 1905 Crop.

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

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

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

POULTRY.  
Hens 8c per lb.; roosters 4c; spring chickens 7c to 9c; ducks 100c; turkeys 10c to 11c; geese 8c.

EGGS.  
24c, case count; candled 26c.

## TALKS ON GETTING MARRIED

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

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Contentment comes neither by culture nor by wishing; it is reconciliation with our lot, growing out of an inward superiority to our surroundings.

He who ceases to kneel before the divine wisdom soon talks superciliously of the human, and ends with the worship of his own.—F. D. Maurice.