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Faith, Hope and Love, these three.

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The *Baptist Record* is hard on some folks. It says: "One of the readiest methods of disposing of hard-to-meet criticisms is to attribute them to ignorance, envy or jealousy. It is easy enough, but it is neither witty nor wise."

The *Presbyterian Journal* of Philadelphia says of the three great recent conventions of young people, the Y. P. S. C. E., the B. Y. P. U., and the Epworth League: "Negro delegates received equal welcome with others. This was as it should be!"

Mr. T. G. PINCHES, of the British Museum, has translated a tablet which tells of the war waged by Haunurabi of Babylon against Arioch, king of Elasar, Cherdalomer, king of Elam, and Tidal, king of Nations. This is the first time these names of Genesis have been found in the tablets. Verily the spade is busy in overthrowing the critics, and Moses stands unshaken.

The *Independent* tells of the imprisonment, twice repeated, of some young Welsh colonists in Buenos Ayres. They were undergoing the annual military service, and refused to drill on Sunday, the usual day for drills in Buenos Ayres. The imprisonment has roused a general and righteous indignation.

Excusing or extenuating sin is incompatible with genuine repentance, and the bane of the age is the tendency to weaken the sense of guilt by pretenses of helplessness, weakness, irresponsibility, or thoughtlessness. Not to *design* obedience with the whole heart and mind is to sin *designedly*. In the service of God there is no neutrality. Forgetfulness of him is wickedness.—Christian Advocate.

The ritualists in England have about reached Rome. They have introduced various instruments for self-torture. Hair shirts, thongs of knotted cord, and wristlets made of steel wire with sharp steel points are among these things. The ritualistic Episcopal preachers are said to enjoin the use of these in the "confessional."

The *Journal & Messenger*, in speaking of the colleges in foreign fields, says of their students: "The statistics obtained by Mr. Wishard, therefore, teach us that there are, to-day, ten young men who are becoming hardened against Christianity for every one who is increasing his power for battling in its favour." This is the result of these colleges, then, which are run as "missionary work."

AMEN. Pass these wise words of the *Religious Herald* along the lines: "Here is a text which needs to be 'writ large' for the benefit of brethren who imagine that to 'bring down the house' with a ludicrous story is of itself a notable feat: 'Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks' (Eph. 5:4). These, along with 'forbearance and uncleanness,' are not to be 'named' among God's people, 'as becometh saints.'"

## For the Western Recorder. THE DRIFT OF "COMPARATIVE RELIGION" SCIENCE.

BY WILLIAM ASHMORE, D. D.

The University of Chicago has established a Lectureship on Comparative Religion, and Dr. I. H. Barrows has been appointed to the place. It is well to know what the new professor is likely to be aiming at, and whether it is a healthy kind of food that, under the imprimatur of the University, he proposes to give to the young men who enter our ministry. He has written an article for the *Evangelical Review* of India, in which he sets forth his view with abundant clearness.

Dr. Barrows claims that "the Parliament of Religions is promoting a new and humbler interest in foreign missions by making the ethic systems more real and also more definite to millions of minds, by showing Christians that their faiths are far from dead, though they may have little life-giving power over their adherents, by setting before the Christian world the magnitude of the task it has undertaken, and by teaching it that it must make its swifter and wider conquests in the future by a better understanding and a larger sympathy, rather than by contemptuous hostility and bigoted exclusiveness."

Unfounded assumption underlies this whole quotation, as it does a score of other things in the same general article. It assumes that Christians at home—those who are interested in foreign missions, and have been carrying them on for so many years at such an expenditure of toil and treasure—have, after all, been lacking in the "humaner" sort of interest called for by their work; that those same Christians really do not apprehend the magnitude of the task they have undertaken; and that now Dr. Barrows and Mr. Bonney, and men like Dr. Paul Carus, editor of "The Monist," are coming forward to set the missionaries right, and to promote a "sympathetic and mutual understanding of the world's great faiths."

It is in accord with this surpassing assumption that Dr. Barrows winds up the paragraph by practically charging the missionary worker of Christendom with "contemptuous hostility and bigoted exclusiveness" in their attitude toward heathenism. The charge is a slander of no ordinary magnitude. The mind at once runs over the whole missionary roster—the devout, well-balanced, well-educated, large-hearted men and women, counting up from the beginning down till now—the thousands and thousands of them who have spent themselves in the service; are these men and women to be charged with "bigoted exclusiveness" because they do not address Buddhist priests as Rt. Rev., as do Dr. Barrows and Mr. Bonney? Granted that, here and there, now and then, an indiscreet missionary may be found not careful in speech. Yet how many of such are there as compared with the entire missionary body! Dr. Barrow's loose and shaking mode of statement leads people to conclude that "contemptuous hostility and bigoted exclusiveness" is a common characteristic of missionary method and missionary discourse. It is not true of the missionary body at all.

Or does Dr. Barrows refer to people at home as being the offenders? If so, to whom of them does he refer? Does he refer to our missionary boards and our missionary secretaries, or perchance to our missionary pastors, and our mission money-giving people? Where does he find missionary literature, or hear missionary sermons, or attend missionary meetings in which a characteristic is "contemptuous hostility and bigoted exclusiveness." It would seem that it is because of these two stones of stumbling that conquests have

been incommensurate; and that now, if the "Christian world" is to make swifter and wider conquests, that the whole Christian world must attain a better understanding and a larger sympathy, such, we presume, as was exhibited at Chicago, when flings at Christianity were cheered to the echo, and where the untruthful presentations of heathenism were accepted as the final verities in the matter. Now we deny the correctness of what Dr. Barrows says, and we affirm our conviction that the great mass of our real participants in missionary effort, both at home and abroad, will be found ready to challenge the truth of his assumptions, and to deny the soundness of his conclusions.

We have been hearing it put forward for years now, that missionaries are not considerate of the sensibilities of their heathen hearers. The complaint has come chiefly from merchants, or travellers, or ship captains, or officials, or editors, who are totally out of sympathy with all missionary effort, as a rule. Yet we have heard the same thing come from a few—a very few—missionaries who had committed themselves to the World's Parliament of Religions. In a few cases these opinions have got into print on the mission field, and on the mission field we have heard them challenged, and have known the writers to creep out under a statement that they had heard somebody say that they heard somebody say something outlandish. Suppose somebody did say it; but what is that one man of ill-tempered address to the fifty and nine pastors who are never coarse or abusive. It is true, the men who make these charges, and which Dr. Barrows has put forward in such roughness of accusation, should be called to the verification.

One other citation from Dr. Barrows must be made. He says: "As Judaism and Christianity were reconciled in the epistle to the Hebrews, so Buddhism and Christianity, Hinduism and Christianity, Confucianism and Christianity, Islam and Christianity, are yet to be reconciled by some supreme minds who shall show to India, China, Japan, Arabia, that in Christ all that is good and true in these faiths has been embodied and completed by a special revelation."

As one reads with amazement such a sentence as this, and discovers the writer's idea of parallelism, he is tempted to ask: Does Dr. Barrows really know what Hinduism is, and what Buddhism is, and what Confucianism is, and what Islamism is? Is Dr. Barrows forgetful of the chronology of Islamism, and that Mohammed got up his imposture hundreds of years after Christ. How is it possible to talk of Mohammed's work having been completed by a special revelation made beforehand.

And so, then, the correspondence between Hinduism and Christianity, and between Buddhism and Christianity, is of the same nature as that which exists between the Old Testament and the New Testament, the old covenant and the new covenant. "Judaism," whatever Dr. Barrows means by that, was not in the mind of the writer of the Hebrews at all. Having got hold of Dr. Barrows' statement, we at once run over the inter-relations of the two covenants. The old was given by God himself, and by the ministry of angels, and came through holy men who spake as they were borne along by the Holy Ghost. The reference was to Christ—the types, the shadows, the symbols, the rites, the ceremonies, and the observances were all made after patterns shown in the mount. Christ came as the fulfillment of God's promises. The Prophet, the Priest, the King, the Covenant, the Ark, the Altar, the Sacrifice, the Incense—he was the person God had in mind in them all. Now, if Dr. Barrows be correct, then God was in all the institutes, the rites, and the ceremonies of heathenism, just as he was in all the usages of Israel.

While he was showing Moses one set of patterns in one mount, he was showing some Chaldean soothsayer, or some Babylonian astrologer another pattern in some other mount; while the spirit was moving Elijah on one side of the camp, he was moving the priests of Baal on the other; while he was guiding the ark to Bethshemesh in one place, he was moving "them of Ashdod" to get Dagon on its stumps once more in another place; while God was smelling a sweet savor of the sacrifice offered in the wilderness, he was smelling one equally as acceptable from an altar of Moloch in the valley of Hinnom. How is it that Dr. Barrows can propound a theory which involves such absurdities and such incongruities, the bare statement of which seems almost akin to blasphemy?

Let it be said we are doing injustice to the trend of this class of professors of the Science of Comparative Religion, we make another quotation, this time from an article in our own *Missionary Review*, published in India, from the pen of Rev. Timothy Richard, of Shanghai, a member of the English Baptist Mission.

In a long article on "Christian Missions in Asia," and under a section entitled "Classification of Religions," Mr. Richard says: "Here let us say once for all that Christianity does not come to Asia more than it did to Judea to destroy the other religions. Christ came to fulfill the aspirations of the Jewish prophets. Christianity comes in like manner to fulfill the aspirations of the sages of China, India and Arabia. Once it was the custom to speak of religions as either true or false, orthodox or heterodox. . . . But classification of this kind did nothing but create confusion and increase bitterness of feeling. Later on we have juster distinction of ethnic and universal religions, and the recognition that all the great historic religions of the world are not only the products of seekers after God, but as the same sun shines in Asia as in Europe, so it is the same spirit of God which moves Arabs, Hindus and Chinese prophets and sages to write down that with which they believe God's spirit has inspired them, for Jesus Christ lighteth every man that cometh into the world, and in every nation he that feareth God and worketh righteousness is accepted of him. The Jewish idea of monopoly of the Spirit of God, and of the Kingdom of God, was a mistake. And the idea that only the Christians have the Spirit of God, is not a Christian, but a Jewish idea. . . . As in nature there are oats, barley, rye and beans, as well as wheat and tares, so God, in his Providence, has given the world other religions as well as Christianity. . . . Thank God these (other religions) have done much for the world. Our attitude, then, to them ought to be that of friendly gratitude for all their good service to mankind," etc., etc.

The inquiry, then, is most opportune. Is teaching of this kind the proper thing for us to indorse? Yet we are indorsing it right along.

Why was not this way of looking at the subject thought of long ago? ages ago? thousands of years ago? Why did not some "supreme mind" arise to reconcile Baalism and Ashtarkism with the worship of Jehovah? Those were the great ethnic religions of their day. A few attempts were made at the foot of Sinai when Moses was in the mount, at Baal Peor, at Carmel and at Babylon, but they did not end well, owing to the "contemptuous hostility" and "bigoted exclusiveness" of Moses, Elijah and Daniel, no doubt.

Yokohama, Japan.

TO WALK with God is to pray without ceasing; to walk with God is to be absolutely free from care and independent of human judgment.—Dr. Parker.

For the Western Recorder.

## LIBERALITY IN RELIGION.

BY D. G. WHITTINGHILL.

This phrase falls upon our ears with a pleasing cadence, and one is inclined at first to accept it without inquiry as to its full meaning. But ere we proceed, we must notice a distinction between liberality in religion and religious liberty. By religious liberty we mean the privilege of worshipping God when, where and how we please, in so far as we do not interfere with other people's rights. But to become liberal in religious affairs we must adopt the teachings of materialism, and the materialist will call us liberal. If we accept the teachings of Unitarianism, the Unitarian will call us liberal. If we accept the doctrine of universal salvation and deny the existence of hell, the Universalist will call us liberal. If we accept the multitudinous heresies of the Catholic church, and submit to the supreme (!) authority of the old man on the Tiber, the Catholic will call us liberal. Yes, if we throw away our hope of eternal life, and deny the existence of God, the infidel will call us liberal. If we throw away all our beliefs in reference to religion, and accept all the other fellow believes, he will call us liberal. This last seems to me to be the only correct definition of "liberality in religion," as we hear it used in this day. In fact, the writer will patiently wait for a definition that comes nearer the truth.

We have here in New Orleans a kind of soup called gumbo, which has a little of everything and not much of anything as ingredients. So, reasoning by analogy, we could very properly call our liberal friends "gumbo" Christians who believe a little of everything and not much of anything.

In looking at Christ, let us be careful before we call him liberal. In one sense of the word he was liberal; in another he was not. In love Christ was the most liberal being the world ever saw. He loved the whole world. He died for it. He came to save it. He was the most unselfish man who ever lived; in other words, he was liberal in love, good deeds, kindness, etc.

But in doctrine (or teaching) Christ was not liberal at all. He said "I," not Buddha, nor Confucius, nor Brahma, "am the light of the world." "No man can come unto the Father but by me." "I am the resurrection and the life." "All that ever came before me are thieves and robbers," as teachers, and "I am alive forevermore, amen; and have the keys of hell and of death." Does Christ, in the face of these quotations seem inclined to divide honors with other religious teachers? Does he seem to teach there is sufficient good in all religions to save the soul? If one will look squarely into these teachings of Christ, he will be compelled to call him exceedingly "narrow," as our liberal friends say. To sum up what has been said of Christ: He was exceedingly "narrow" in doctrine, but infinitely liberal in love for the world.

This cry for liberality comes from two sources. In the first place, we notice it comes from those without the church. They term themselves "broad" and "abreast of the times." Professors in German universities, and some in our own schools, philosophers who "dabble" in theology, and some of our theological professors, who, like a pendulum, oscillate between orthodoxy and the "higher criticism," belong to this class. They say that Abraham and Moses were myths, and represent different stages in the "evolution" of the Jewish religion. And poor old Isaiah—they have divided and subdivided him until he is not even "the substance of things hoped for." If there is any such thing as a "marked individuality," Isaiah certainly has one. This class of critics possess an infinite amount of knowledge. Yes, this knowledge (!) even transcends the omniscience of Christ, for he declared David to be the author of certain Psalms, but our critics say such was not the case.

The other source from which this cry for liberality comes is the church members. Many people are overly anxious to understand all the perplexities of the Bible. Failing to accomplish their desire, they become sceptical. They set up reason as sole arbiter, and since it cannot remove all mysteries from the Bible, they become rationalists. Rationalism is one of the greatest sins of the church to-day. Oh, that Christians would exercise faith in God, "believing where they cannot see." In fact, faith is

the very foundation of knowledge, and without it we are left without chart or compass in a sea of trouble. I do not at all wish to disparage scholarship, but there are many things in God's word that can be only "spiritually discerned," and that being the case, why should we become sceptical when our own frail intelligences fail to interpret God to us?

There are several ways in which this cry for liberality is manifested. The Bible has been attacked by many who refuse to accept it as an infallible guide in religion. These same assailants are anxious that science and the Bible should harmonize. Well, science is surely an unknown quantity. What is science, any way? Science is not knowledge, as it is usually defined, but it is what people usually think is knowledge. By way of illustration: Ptolemy, the astronomer, said that the earth was the center of the solar system. People in those days called that supposed knowledge "science." But Copernicus demonstrated that Ptolemy was wrong, and that the sun, and not the earth was the center of the solar system. So the "science" of Ptolemy became the non-science (or nosense) of Copernicus' day. Again, Euclid, as Joseph Parker points out, says, "A point is position without magnitude." But position is itself magnitude. Even a point takes up the place of some other point, and anything that excludes any other thing must have magnitude. If you put one point on top of another, it is still not in the same place. So Euclid's definition of a point falls to the ground, and we see what was thought to be science in Euclid's day has turned out in these latter days to be nonsense. As I said before, science is an unknown quantity. And why should sensible people demand a harmony between science and the Bible, when science, chameleon like, changes every year? It is yet in its swaddling clothes. As believers in God's infallible Word, we can well afford to wait till science arrives at some definite conclusions, and then will be time for harmony.

There is yet another class of these liberal folks that must not be overlooked. The so-called mistakes in the Bible give them great concern. They readily admit them before the enemy even points them out. Have not many difficulties in the Bible been removed within this century? Is it not reasonable to suppose that, as learning and discovery contribute more to our store of knowledge, other difficulties will also disappear? If Christ could quote from the Old Testament, which is now so much attacked by the higher critics, and base the argument for his Messiahship thereon, can we not risk it also? As a learned theologian has well said, "If the Bible is wrong in fact, why not in morals?" If we reject one teaching, why not another? If we reject one book, why not two? If we reject a portion of one book, why not the whole of it? If we do not accept the whole Bible as an infallible guide, where shall we find comfort in sorrow? Upon what shall we build our hopes for the future? What advantage have we over the infidel or rationalist, if we have no foundation upon which to stand?

In view of the foregoing facts, and living in such an age of uncertainty, does it not behoove us as a denomination to contend earnestly "for the faith which was once delivered to the saints?"

New Orleans, Aug. 28.  
For the Western Recorder.

## PLEA FOR DISTRICT ASSOCIATIONS.

BY REV. JOHN D. JORDAN.

From my boyhood it has been my pleasure to attend "district associations." I regard them the most important meetings we have outside of the churches, but my judgment is they are greatly abused, and often fail of their purpose. The abuse is often unthought, but it exists just the same.

The first and highest duty of a district association is to consider the needs of its own territory, and how best to meet those needs. Less time is usually given to this than to any other one thing. Why? Good brethren are there to represent various objects. Brother A. has come a long way to represent Sunday-school literature, Bro. B. has given great thought to State Missions, Bro. C. has been on the foreign field, Bro. D. has just returned from an excursion to Cuba, the representative of the State paper is always witty, "legion" of educators are present with their pent-up elocution,

and there are other visiting brethren who have come prepared to speak. With all this array of visiting talent the association feels it will be highly entertained. Most of these visitors have "to catch a train," and it would be a great accommodation to them to make special hours for various discussions so as not to interfere with the train they must catch. The special orders are made, the visitors deliver addresses that are highly entertaining, and catch both the crowd and the train. The time for the session of the body is far spent, many messengers from the churches have gone home, others are leaving, and the first and greatest work of the body has to be crowded through in great haste and confusion to get it through at all. The messengers return home with little or nothing done for District Missions.

Sometimes the reports on Foreign, Home, State and District Missions are read and discussed as a whole. Then the visiting brethren who have come a long way to represent Foreign, Home and State Missions must be heard. They usually require a great deal of time, and by the time they have finished some one calls for the "question," and the report is adopted as a means of relief.

The question of District Missions should have the most prominent time and place in the exercises of the district association. The pastors and laymen from all parts of the association should discuss the question fully and frankly. Questions should be asked and answered, plans should be discussed and recommended to the churches. These things should be done largely by the messengers, who know the destitution and the local difficulties to be met. That is what the churches send them there for primarily, and the church as the unit and pillar of authority should never be forgotten in any of our secondary organizations. I have the impression that the Convention's Representatives monopolize the State meetings too much, and all abuse the privileges of the district association. The Convention will "resolute" for the State, the State for the district and the district for the churches, when the individual Baptist church is head and shoulders above them all. Would it not be well for the churches to begin to "resolute" a little for these bodies? Decatur, Ill.

## RELIGIOUS EDUCATION.

Few questions hold a larger place in the public thought of the present time than that of religious education. The controversies that are waging around the public schools center at the point whether, under a constitution which sharply separates church and state, the civil power should make any provision for the religious instruction of its citizens.

It is well, while these matters are foremost in current discussions, to have our attention called, as directly as it is in the Sunday-school lesson for the present week, to a teaching of the Old Testament upon this matter. After enunciating central truths of the supremacy of God in the universe, and his claims to supremacy in the life of the individual, Moses tells the people how these truths are to be wrought into the national consciousness, and into the life of the rising generation. It is the Old Testament programme of religious education. In this programme the home is central. In other places provision is made for public instruction and worship; but here Moses touches the very heart of the whole problem when he enjoins religious instruction and conversation and association in the home. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the posts of thy house, and on thy gates." In other words, Moses thought of the Jewish home as the fountain of the nation's religious life. Primarily, the love of God is to be promulgated, not along the line of casual association of men with each other, but along the lines of the essential and vital relationships of blood and family ties.

To a very large extent, our present problem of religious education arises from the failure of the family to fulfill its functions. We are casting about for something which shall do what the family ought to do and does not do. We throw upon the Sunday-school, the young people's society, the boy's brigade, the public school, the work which

should be done by parents. These organizations serve good purposes; but the child of a Christian father and mother who has to get his main religious training from them is, through the failure of the family, robbed of his Christian birthright.

The air is thick with reforms, but we doubt whether any reform that can be named is worthy of being compared with the necessity of holding family life up to Bible ideals. The loose doctrines of marriage and divorce, the treatment of marriage as a purely civil contract, the obliteration from the popular conscience of the idea that there is a peculiar sanctity in the relationship of husband and wife and of parent and child lie at the root of many great evils; and the worst of these evils is the notion that the church or the state can take the place of the family as the principal factor in the religious education of children, or that religion can hold its place in the national consciousness if the family shirks its duties and hands them over to be performed by other agencies.—*Watchman*.

## THE RECOGNITION OF GOD.

In our public speech we are becoming more ungodly than the heathen. They recognize a deity in every tower of nature, in all the events of human life, and overruling household, tribal and national deities. They openly, habitually acknowledge their dependence on and obligations to these spiritual beings. In their talk, their writings, they all, masters and servants, parents and children, rulers and subjects, educated and uneducated, declare that supernatural beings have ordered the circumstances and events of their lives. Such a custom we have come to regard as superstitious. We are supposed to believe in one living and true God, but no one would suspect it from listening to our daily speech or reading our daily journals or general literature or public documents. In ordinary intercourse with men the name of God exists in our ordinary talk only in the oaths of the profane. We have a daily speech, a literature, lesson books for our children, newspapers, public documents probably more barren of godliness than the spoken and written words of any people who have lived on the earth. The "we" may be made to mean the people not only of the United States, but of many if not most of the countries of Europe.

Not long ago merchants and shipowners expressly acknowledged dependence upon a divine being in commercial documents. Now, business is business, and religion is a separate matter. Recently the messages of governors and presidents acknowledged the dependence of the people upon the providence of God, and expressed their obligations to him and their gratitude for his mercies. That belongs now to the past; politics and expressed godliness are divorced, separated. Now, so far as official statements are regarded, the people are not dependent on God for the prosperity of the commonwealth, but upon tariffs, statutes, general education, mechanical devices and improved agriculture. Government is one thing, godliness another.

For God's material laws, physical laws have been substituted. The carnal mind has thrust out and destroyed the spiritual mind, destroyed it by giving it nothing to exercise itself upon. Once a year we have a Thanksgiving Day when we recognize the God of the universe and thank him for his mercies to us; for the remainder of the year in our words we ignore him. Physical laws have been enthroned over human life. They and they only produce the effects men desire or experience, and they chiefly or only are to be observed in the conduct of life. We have made the laws of nature our gods. We are idolaters, have returned to paganism, only we call our deities laws of nature, of State, of politics, of health. The results in due time will be just what has come from idolatry in all the history of our race. God lives and rules, whether acknowledged by men or not. His favor is life and his lovingkindness better than life. If we acknowledge him in all our ways he will lead us on the way which leads to the highest intelligence, moral greatness, and to peace, joy and glory.—*Christian Intelligencer*.

RELIGION is not something that is fastened upon the outside of life, but is the awakening of the truth inside of life.—*Phillips Brooks*.

For the Western Recorder.]

A HERESY HUNTER.

"A correspondent inquires whether it is true that Prof. Henry Drummond has become a Unitarian. He is still a member of the Free church (Presbyterian) of Scotland; but we observe that charges of unorthodoxy have been preferred against him, based on the undeniable fact that in his widely read and justly admired book, 'The Greatest Thing in the World,' he says more of the love of God than of his justice. This is a sad case. We fear that the beloved disciple would have fared badly at the hands of some of our modern 'heresy hunters.' ... When I read that in the Examiner, I thought of what the Watchman said in regard to the present management of the paper, to the effect that if Dr. Bright could return to earth we can imagine his feelings and conjecture some of his remarks.

In the first place, the charges were not brought against Prof. Drummond because he said more of the love of God than of his justice, in any of his writings. If I am not mistaken, the charges were not based upon "The Greatest Thing in the World," but upon his later book, "The Ascent of Man." And that contains things contrary to the Confession of Faith which Presbyterian professors are so apt to let pass. But that honour which requires a man to fulfil the engagements he made in taking a position, or to resign that position, is much sneered at in certain ecclesiastical circles in these days.

But the amusing thing in this paragraph is the closing sentence. It was John who said, "If there came any man to give me such bright doctrine, receive him not into your house, neither bid him God-speed. For he that biddeth him God-speed is partaker of his evil deeds." The word translated transgresseth in 2 John 9, is in the Greek "progresseth," a fact to which I heard Dr. Broadus call attention one night in prayer-meeting. ... It is evident also the writer forgot what is considered an authentic story of the fiery-hearted John in his old age. He went into the baths at Ephesus one day. These baths were very large, and John knew many heathen were in the different rooms of the baths. He did not object to their presence, but when he heard that the heretic Cerinthus was in the building, he threw his garment around him and rushed out, saying he would not be under the same roof with that heretic!

That was the Spirit of the beloved apostle in his old age. A heathen he could tolerate; heathen had not been guilty of treachery to the truth. But a heretic he would not tolerate, no, not so much as by staying under the same roof with them were in different parts of the same great building. If fiery John could read that paragraph, and know the position which Drummond occupies and the things which he has written, would he imagine his feelings and conjecture some of his remarks?

FROM CHINA.

SHANGHAI GOSPEL MISSION BOX.

It is not surprising that you have such a contempt for Chinese goods. I have as much for it, but it does not represent the people. The utterly corrupt government is what is the matter. The Mandarin pocket the soldiers' pay, and let them starve--fall to care for the sick and wounded--when no longer needing them, turn them loose thousands of miles from home with no pay and no means of conveyance. Who wouldn't be a coward under such conditions? The soldiers belong to the honest class. The middle, farming class, of Chinese have many notable traits, and with proper leaders, would be as brave as any men in the world. It is very noticeable that in Shanghai (I have not been there) the Chinese women are very much better human beings than the men. This is mainly from the fact that they are taught from infancy to yield their wishes to their brothers and parents. Hence they grow up with less selfishness; while on the other hand, boys are taught that the world was made exclusively for them, and that their life should be spent only in so far as they minister to their comfort. Women would receive the Gospel much more readily if not persecuted by the men. But a depraved woman can go beyond the vilest of the men.

It is yet uncertain what results will be accomplished by the late war. Some of the schemes and the Emperor would like to reform, but the Mandarins who desire this are in a pitiable minority. A general rising in one province to drive out the foreigners followed hard upon the treaty of peace. And it is doubtful whether there can be any adequate redress. I fear that of China only "a remnant shall be saved;" but this remnant is precious.

The Gospel Mission workers are now occupying three stations, with a fourth in sight. These are new fields, and it is difficult for one in a Christian country to understand the work and time requisite to leave such a lump of heathenism. Sowing the seed, little by little, is what is now before us. For it is only thus that the seed can be sown. The soil for eternal life must be prepared by a constant presentation of it, and when the mind is full of surrounding interests, it takes in the unseen very slowly. Still we believe God has a people here, and will use us to bring them to Him. Since the opposition to our coming last summer passed away, and then the war excitement subsided, the people have been more ready to listen to the message that I have not often seen elsewhere in China.

Misses Humphries and Sullivan are now members of our household, and busy learning the language. They are supported, the one by the Bethel Hill church, North Carolina, the other by contributions from churches in South Carolina. One of the other girls, with me, is in visiting among the women, thus learning the

practical side of missionary work. The Booklets have moved to the west suburb into a very friendly neighborhood, where the work opens with promise. Sunday mornings religious services are well attended in Mr. C.'s study in the south suburb, and even more largely at Mr. B.'s in the afternoon. Ours miss Mrs. King! Mr. K. is hard at work. Lives next door to us. M. F. CRAWFORD.

SINNER AND SAVIOUR.

BY NATHAN E. WOOD, D.D.

The fact that man is a sinner holds a central place in the inter-relationship of truths which form the system of Christian doctrines. Man, a sinner, and Christ, a Redeemer, stand as correlated facts in the gracious revelation of the fulfilled redemption of our race. They are the anti-thesis and exact historic realities portrayed in the Holy Scriptures. To touch one of these facts is to touch the other. To impair the reality of the one is to impair the reality of the other. They are strangely and inextricably united. The great light of Christian religion is a light matched by the assurance and weight of Christ's sacrifice. To disturb the equilibrium is to destroy or pervert truth, for the facts are in equilibrium. Hence when one has a vivid and Scriptural view of Jesus Christ, sin, both as an evil nature and as evil deeds, appears a very black and guilty thing, which needs a Divine Redeemer. But if sin is viewed as a misfortune only, and our evil nature is merely a weakness, which is unfortunate, but involving no moral guilt, then Christ appears as only a good man who came to set us a good example, and to commiserate our misfortunes; but he was not a Divine Redeemer, and no Redeemer was needed. If sin is a rooted and radical departure from God, and the sinner is in personal and conscious antagonism to His righteous law; if he hates the law of righteousness and will not be obedient to it as the rule of his life; if the life of man and the life of God become in Divine necessity, Jesus Christ becomes a Divine Redeemer, and a Redeemer gained power to accomplish a reconciliation between God and men. Contrariwise, if Christ is believed to be merely a man, however perfect, our sin will be thought of as an unfortunate fault, but one which can be rectified by our own efforts, without any outside aid. A perfect pattern set before us will be valuable, and such a pattern the man Christ Jesus has given us. All that is needed is a determined effort on our part to attain it, but no Divine aid or supernatural intervention is necessary. We are quite able to work a "new nature" and a "new life" in ourselves, and we only have the perfect pattern set before us to guide us.

These, then, would be the correlates of this line of thinking: man, unfortunate, unhappy, but naturally good, and able to retrieve himself without Divine aid, if he desires to do it; Jesus Christ, a good man only, and a perfect pattern for those who are in Divine need, and who are themselves; man, powerful toward his own salvation, from self-choice and self-impulsion; Jesus Christ, powerless toward this result except through the allotment of his example. Put beside this view the one which we believe corresponds with man's moral history and with God's grace as revealed in Jesus Christ; man, a sinner, his nature corrupt and guilty, his works evil, the trend of his life antagonistic to righteousness; powerless to retrieve himself without Divine aid; Jesus Christ, the God-man, a Divine Redeemer, who has gained power by his self-sacrifice to forgive sin and to redeem the sinner. These related but antithetical terms of the problem have been in perpetual "saw-saw" during all the history of Christian doctrine. If man is a great and guilty sinner, Christ is a mighty and Divine Redeemer. If man is a good but weakly unfortunate being, Christ becomes a good example merely, but with no dynamic living quality in him.

Now plainly, the evil natural nature in us is an inheritance from our first parents. We are born with it. The first dawn of consciousness finds us in possession of it. The tendency of our nature is toward sin. But while the evil nature tends to think and do sinful deeds, the actual thinking and doing of those deeds is distinctly a matter of choice. We do them because we choose to do them; we think them because we choose to think them; we sin by thought and deed because we like such things, and prefer them rather than righteous thoughts and deeds. What, then, can be done with this evil nature in us? Its tendencies are inward. It chooses by preference things that are unrighteous. Its general bent is away from God and his righteous law. Any change which does not reach deep enough to subvert this evil nature is shallow and valueless. Can we work a "new nature" in ourselves? Can we reverse the "Gulf Stream" of moral tendencies in us, so that it shall flow in the opposite direction from its source? History is decisive in regard to the past. No man has ever been able to do it. There is no case on record of any soul, which, struggle as it might, has been able to work a new nature in itself. No one has been able to create a fixed tendency to do loving obedience to righteous law. But is not someone now living able to do it? We make the appeal to our own consciousness for the answer, and there the sense of inability to do it appears absolute. No fact seems clearer. We are conscious that we absolutely cannot do it. If we thought that we could, none of us would pray or seek help from God, for a process of self-regeneration. It then falls to the Holy Scriptures: "There is none that doeth good, no, not one;" "For all have sinned;" "But the Scripture hath concluded all under sin;" "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."--Watchman.

THERE is no holiness if thou, Lord, withdraw thy presence; no wisdom profiteth if thy Spirit cease to direct; no strength availeth without thy support; no chastity is safe without thy protection; no watchfulness effectual when thy holy vigilance is not on guard.--Thomas à Kempis.

LITERARY.

New Books.

(All the books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, post-paid to any address, on receipt of price.)

THE SONG OF SOLOMON AND LAMENTATIONS. Walter F. Adeney. New York: A. C. Armstrong & Son. \$1.50.

This is one of the series of volumes we have so often mentioned of the "Expositor's Bible." The same method is pursued here as in the previous volumes. Instead of a commentary on the whole text, leading thoughts are selected and expounded. Such a method unquestionably has its advantages. Our author regards the Song of Solomon as one document, the fashion is to split every book into two, but he does not regard Solomon as the author, because he does not think Solomon would have written that way. This off-hand method of deciding the authorship of ancient documents is very much in vogue in these days. The greater part of the volume is given to Lamentations, which the author regards as "a collection of five separate poems, very similar in style, and all treating the same subject--the desolation of Jerusalem and the suffering of the Jews after the overthrow of their city by Nebuchadnezzar." The treatment is reverent and suggestive. For sale by C. T. Dearing.

THE ISLANDS OF THE PACIFIC. James M. Alexander. New York: American Tract Society. \$2.00.

This is a most valuable contribution to the literature alike of missions, of geography, of an ethnology, of travel and of comparative religion. And it is well worth reading from either point of view. A full account of the missions in the Pacific is given, with much that is of thrilling interest. A good deal of space is given to Hawaii, and whoever would understand the Hawaiian situation should read this book. A mass of interesting and helpful information is gathered here, which we cannot easily find elsewhere. The illustrations are particularly good. Altogether the book is of exceptional value.

TOPICAL OUTLINES OF BIBLE THEMES. G. S. Bowes. Chicago and New York: Fleming H. Revell Co. \$1.50.

An admirable Scripture reference book. The topics are arranged in alphabetical order through the volume, and the Scripture references are arranged in logical order under each topic, with brief and well chosen words of explanation. It is a great help to busy pastors and Christian workers, who wish to know readily what the Bible has to say on any of the topics mentioned. The author's brief comments state his own views, and often we are compelled to dissent from him. For example, on page 20 he cites Gen. 17:14, and Col. 2:14, adding, "Baptism was foreshadowed by circumcision, and now takes its place, the circumcision made without hands." This teaching is contrary to Scripture, and to the very passages cited. But such places in the book are rare, and the rest is good, very good. It is a work of great care and of great ability. For sale by C. T. Dearing.

In response to a large demand, Rev. Sylvanus Stall, D.D., Associate Editor of the *Lutheran Observer*, has in preparation a second volume of "Five Minute Object Sermons to Children." The first volume, published by the Funk & Wagnalls Company, New York, has run rapidly through several large editions.

Magazines.

AMONG the best things in the *Journal of Hygiene* for October is the protest of Dr. Leffingwell and others against the vivisection of animals in the public schools before the children. Are the people of the U.S. utterly blind that such a thing has been allowed anywhere for twenty-four hours? Are they desirous of raising a general cry to re-enact the French Revolution with its bloody horrors?

The *Treasury* for October has the following contents: The McAll Mission in France, Rev. F. Noble, D.D.; Sermon, Manly Integrity, Rev. J. B. Shaw, D.D.; Outlines of Sermons, God's Faithfulness, Bishop W. F. Mallilleu, Labor and Capital, Rev. J. Strong, D.D.; Leading Thoughts of Sermons, Christ and John the Baptist, Prof. W. D. Mackenzie, A. Consecrated Life, Prof. E. C. Richardson; Beginnings of the Church, Rev. G. H. Small; Impressions of Hawaii, Rev. G. F. Draper; Human Limitation of Divine Grace; Prof. T. W. Hunt; Timely Occasion, Harvest Home; Editorial, Wanted: True Men, Pure Literature; Current Thought; Nathaniel Hawthorne as a Preacher, Rev. R. O. Moore; Christian Education; Home and Family Life; Temperance; Liquor Laws of the Past; Thoughts for Pastoral Work; Prayer-meeting Topics, Rev. G. B. F. Hutlock. E. B. Treat, Publisher, 5 Cooper Union, New York. Yearly in advance, \$2.50; clergymen, \$2.00; single copy, 25c.

JOSEPH HARDY NESIMA. By J. D. Davis. Chicago and New York: Fleming H. Revell Co. \$1.00.

An interesting and inspiring sketch of one of the most remarkable men in the whole world. Nesima was a fugitive Japanese boy, who, after trials and hardships, was assisted by the grace of God, and who became the first president of Doehisha University, Kyoto, Japan. His life was one of noble self-sacrifice and lasting service, and its story is well told by Dr. Davis. His death, when he was the age of 42, was a great loss to the cause of Christian learning in Japan.

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Rev. Z. T. Cody, Pastor Georgetown, Ky., said at Union Association recently:

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**SUNDAY-SCHOOL.**

INTERNATIONAL  
Bible Lessons, 1895.  
FOURTH QUARTER.  
SUNDAY, OCT. 20.

**RUTH'S CHOICE.**

RUTH 1:14-22.

**MOTTO TEXT:**—"Thy people shall be my people, and thy God my God.—Ruth 1:16.

In the midst of the crashing of arms in Judges and in Samuel, comes this beautiful little idyl, showing us the home life of the people during the stormy times. But the stormy times were due entirely to their sins. Whenever they were obedient to God they had peace from their enemies. But alas! their obedience was so short-lived!

There was a great famine in Israel, lasting for years. Elimelech, who lived at Bethlehem, finding it difficult to secure bread for his family, had gone east of the Dead Sea into the land of the Moabites, where they were kindly received. He had a wife, Naomi, and two sons. Mahlon means "the Sickly," and Chilion "the Consumptive," showing that the young men were never robust. Both married maidens of Moab, and both died young.

"And they lifted up their voice and wept again."—Ruth and Orpah had gone part of the way with Naomi as they were returning home, a usual custom in the East. They both, in their love for her, offered to go with her to her home. It speaks much for Naomi's character that her daughters-in-law were willing to leave their kindred and homes, and go with her in her poverty to an alien land.

Naomi dealt faithfully with them. She would not have them look back after putting their hands to the plough. In their love to her the unselfish young women might do what they would afterwards regret. They wept greatly after her words, and Orpah yielded. She loved Naomi, but she cared not for Naomi's God. It is evident that they realized that going to Bethlehem meant worshipping Jehovah instead of Chemosh.

"Orpah kissed her mother-in-law"—in a sad farewell, and turning went back to her people, and also to her gods. "But Ruth clung unto her."—Ruth was the stronger character. And Ruth chose Naomi's God. Naomi again urged her to go back. She would test Ruth's resolution, and be sure that she had counted the cost. "God wrestled with Jacob with a desire to be conquered; so Naomi opposed Ruth, hoping and wishing that she might herself be foiled."—Fuller. Christ bade his disciples count the cost in following him (Luke 14:26-33). God will have worshippers whose hearts are fixed on him, who know what they are doing.

And Ruth said in words which touch all hearts across the centuries: "Entreat me not to leave thee, or return from following after thee."—Her resolution was fixed and would not change. "For whither thou goest I will go; and where thou lodgest I will lodge."—She accepts Naomi's home and her circumstances, no matter how humble. No picture of privation and poverty could change her resolution. The greater Naomi's destitution and loneliness, the more need she had of Ruth, and the more Ruth was determined to go with her.

"Thy people shall be my people." She answers everything Naomi had said or could say. She was giving up her people and her kindred. She knew that, and was ready to take Naomi's people for her own.

She was doing more—she was giving up the gods of her people forever. She had heard of Jehovah from her husband and his family; how much she had learned of him as the only true God may not have appeared to Naomi while they dwelt in the land of Moab. But Ruth makes it plain now. She knows she must give up her gods utterly if she goes on to Bethlehem, and she does. "Thy God shall be my God."—Religion and love are seen in beautiful union in these most beautiful words.

"Where thou diest, I will die, and there will I be buried," shows the entire giving up of her past life and of her country. Naomi may die, in fact, would die before her, being much the older woman; but Naomi's God would be left in that stranger land to which Ruth was going. She unites herself wholly with God's people, not merely with her mother-in-law.

And she closes her impassioned appeal with an oath which would silence her mother-in-law's efforts to induce her to return. "The Lord do so to me and more also, if I ought but death part thee and me." Jehovah is the word she uses, thus showing Naomi that already her God is Ruth's God. Well might the women say to Naomi in after years, "Thy daughter-in-law which loveth thee, which is better to thee than seven sons."

Naomi saw Ruth was not acting thoughtlessly, under an affectionate impulse. She saw that Ruth understood all that her decision involved, and recognized that God was leading her. What joy must have been in her heart as they went on their way to Bethlehem.

"So they two went until they came to Bethlehem."—Naomi's home which she had left ten years before. "All the city was moved about them." Bethlehem was a small place, and Elimelech had been a prominent man. The inhabitants all knew each other, and they were greatly interested in the return of the wanderer.

The Hebrew word is feminine. It was the women who crowded around her, asking: "Is this Naomi?" Where then were Elimelech, and Mahlon, and Chilion? Why does she come weary and wayworn and alone except for the beautiful girl on whom she is leaning? A sense of her loss and her desolation comes over Naomi afresh at the sight of her friends and neighbors. Her name meant pleasant, or sweet, and the contrast between the name and her condition came upon the aged woman with great power.

"Call me Mara, for the Almighty hath dealt very bitterly with me." It is a question in what spirit Naomi spoke these words—whether she meant to charge God foolishly, or to acknowledge that her life was in his hands and all which came to her was from his wisdom. It seems most probable that she spoke devoutly and not in rebellious mood. The word "bitterly" is a play upon Mara, which means bitter.

"I went out full, and the Lord hath brought me home again empty." Rich in her husband and her sons, empty in that she returns without them. "The Lord hath testified against me." She thinks their going away to live among idolaters instead of trusting God in the famine and staying with his people is the sin for which she has been punished. She acknowledges her sin and does not justify it.

Then Naomi and Ruth went to her abandoned home, and their quiet life began. The barley harvest began about the middle of April. God rewarded Ruth in this world: He does not always reward his children here. What matter! Their reward is sure and is as long as eternity.

**SOUND DOCTRINE.**

It seems to me that one thing we very much stand in need of as Baptists, is the preaching and teaching of sound doctrine. I am aware that when one speaks out boldly what he believes the Bible to teach, he is called "an old crank," "a sorehead," "a hard-shell," "an old fogey," "a dogmatist," and a hundred other ugly names, but that ought not to hinder us from preaching and teaching plainly and fearlessly what is contained in the Book of books. I do not believe in denominationalism merely, as such, but I do heartily believe in standing firm and unshaken on "divine truth." There seems to be a growing feeling that the differences between the so-called evangelical denominations are so slight as not to warrant one in recognizing denominational lines. Indeed, it is maintained by not a few that inasmuch as the differences are so slight, the evangelical people of all creeds ought to drop everything excepting the "essentials," and unite. I have had Pedobaptist ministers to make such suggestions to me. That it would be pleasant in many respects for all denominations to unite, none perhaps will deny. But the impossibility of such a union, it seems to me, any clear-headed man can appreciate, be he Baptist or Pedobaptist. There never can be a union effected between us and other Christian people.

1. There cannot be such a union because it would require disloyalty to God's word. They talk about the "non-essentials" in the Bible, but if there is one non-essential there, I cannot find it. Did Christ, the greatest of all teachers, ever command us to do, or not to do, a thing when he did not mean it? Is there anything in God's word over which we may pass lightly without regarding it? When Christ says do a certain thing, may we say no, we will not do it, and substitute something in its stead? In the Bible we have God's will revealed to us, and that which is taught therein is eternal truth, and we have no right to alter, either by adding to or taking from anything taught in the blessed volume.

Now, we "cranky" Baptists actually believe that we have the whole truth delivered to us, and we feel under obligations to guard and defend that truth, or, at least, ought to feel so, and feeling thus, we reject and condemn everything that opposes this truth. There are many things believed and advocated by other people which we as Baptists regard as opposed to the plain teachings of the Bible. For instance, how could we in any way or by any means be made to believe that sprinkling or pouring a little water upon the head answers just as well for baptism as immersion of the whole body in water? All fair-minded men, after having consulted our leading Greek lexicographers, namely, Thayer, Liddell and Scott, Prof. Sophocles, Fradensdorf and others—as to the meaning of the word "baptize" in the original Greek, can but admit that nothing is baptism excepting immersion. The Septuagint also is plain in its teachings on this subject, that immersion originally meant to plunge under, dip, immerse, etc.—The Greek church practices only immersion as the mode of baptism, and surely they ought to know what baptism means in their own language. The real scholarship of the world in all ages is decidedly in favor of immersion only as the scriptural mode of baptism. Now, with these facts before us, can we conscientiously say that baptism as its mode is non-essential, and therefore we shall just drop this question altogether

and go in and unite with Pedobaptists where they claim that one mode is as good as scriptural as any other? No, never. If the truth of God's word amounts to so little as to justify us in passing over or changing any part of it, then the whole thing is worse than useless. If we may rightly change one part, we may with equal propriety change any other part, and so keep on changing, adding to and taking from, until the Bible would be a senseless book. The Baptists have always held, and God help us to continue to hold, that the Bible contains the only rules of faith and practice, and the moment we agree that something else may be substituted by man for that which the Bible teaches, which will have equal authority and answer equally as well all intended purposes, we surrender our claim of loyalty to God and to his revealed truth. Therefore we can never consistently unite with any other Christian denomination.

2. In the second place, we can never unite with other denominations, because to unite means, according to best authority, "agreement and conjunction of mind, spirit, will, affections, or the like; harmony; combination" (Webster). Now, this being the definition of union, how is it possible for a union to be effected between Baptists and other people? It is not possible. Union in outward appearance, without union of "mind, spirit, will, affections," etc., is simply no union at all, and to say that we are united in "mind, spirit, will, affections," when in reality we believe and think differently as to the teachings of the Bible, is merely an empty assertion, and carries not the weight of a feather with it. It is far better to leave it as it now exists, and call ourselves Baptists, Methodists, Presbyterians, etc., than to drop "non-essentials," and play that we are Baptists, Methodists or Presbyterians. It is well that we call a sheep, a sheep; a goat, a goat; a horse, a horse, etc., instead of turning them all into one pen and calling them by one name. Of course, it isn't impossible to turn them all in together and call them by one name, but in nature they would remain the same kind of animals. It might be less expensive to keep them, as only one pen would be necessary, but there would be kicking and butting and scrambling, and satisfaction and peace would be unknown. I had a Methodist minister to say to me once that if the different denominations would unite, it would be much less expensive, since only one church and one parsonage in each of our smaller towns would be necessary, instead of four and five as it now is. Yes, perhaps; but it occurs to me that ere long the so-called union church would become a spiritual slaughter-house, and the devil eventually would take entire possession and control; for "how can two walk together except they be agreed?" They cannot. "A house divided against itself cannot stand." With such a union nothing could be done "decently and in order." Even though it should be less expensive to keep up our churches in case we should unite, I, for one, would not sacrifice the least principle for all the property owned by the different denominations. I am a Baptist because I believe the Baptists teach Bible doctrine, and believing thus, I plainly assert that much of what is taught by other people, is not only erroneous, but highly injurious. May God bless his own everlasting truth to the edification of his chosen people; and may his chosen people be true and faithful to all with which they have been entrusted.

C. C. MARSHALL.

Clinton, Mich.

**DR. HARRIS' INAUGURAL.**

Dr. Harris began with appropriate allusion to the four founders of the Seminary—Williams, Manly, Boyce and Broadus—and as a tribute to the last read some verses comparing him to Bezaleel, written last March by a lady but never published. He then explained his position as relieving Drs. Whitsett, Robertson and Dargan of certain less important work, and so letting them take up Dr. Broadus' responsibilities for the presidency and the chairs of New Testament interpretation and homiletics.

Since his appointment by the trustees to guide the classes in Biblical introduction, the very alpha, and polemics, well on toward the omega, of theological learning, he had naturally given most thought to that in which he felt greatest deficiency; and "out of the abundance of the heart" must speak.

"Polemics" means pertaining to warfare. But ought followers of the Prince of Peace to learn war? Even the nations arbitrate their differences. Cannot Christian scholarship discover a basis of truth clear enough for all to stand on? Is there any longer any need for a school of polemics?

To these and similar questions he replied by citing numerous Scriptures that speak of Christians as soldiers, provide them with armor, describe their warfare, and promise victory. The defense of truth, the overthrow of error, the marshaling of argument and appeal, victory or defeat, in the realm of thought is just as real as in the world of matter, and far more important, for on it hang the destinies of an endless life. We dare not compromise eternal, unchangeable principles.

The theaters of theological warfare are three:

1. The arena of controversy between champions. Such was the contest between Moses and the magicians; between Elijah and the priests of Baal; between Jesus and the doctors of the law; between Paul and Barnabas at Antioch and the Judaizers. But let every one who aspires to be a champion be sure that he is called and equipped. Controversy between champions is little more than a gladiatorial show, a prize fight, an artillery duel, noisy but indecisive. This school is not for the training of theological disputants.

2. Communities in which creeds conflict. Here every man, especially every preacher, must defend the right, oppose the wrong, for between these is an irrepressible conflict. Antagonism is bitter in heathen, Mohammedan and papal lands; seen also wherever any form of religion has been established either by statute or by long tradition, till error has become firmly rooted and intertwined with social life. This was "the Lord's controversy" with the people through



the prophets; this was the burden of Jesus' life—much of his teaching was distinctly controversial; Paul was polemic from his first discourse at Damascus as long as he lived; he distinctly saw and boldly proclaimed unpopular truth. In this war we are all engaged, with no thought of discharge until we fall at the post of duty, or till the truth prevails to the ends of the earth.

3. In every man's own heart. Here rages the fiercest and most deadly conflict, sometimes above, sometimes a little below the plane of distinct consciousness. This struggle he illustrated by our Lord's temptation, with due allowance for the differences between the sinless One and sinful men. As the Son of man was assailed by appeals to his human wants or weaknesses, so we struggle against the limitations of our finite natures and limited sphere. What is life? What is eternity? What is God? The questions float out on an ocean with no farther shore to reach an answer. To say of so many things, "I do not know," and yet not be an agnostic is no easy task. Our Lord was prompted to subject the Word of God to a physical test. The modern demand is for scientific proof, tested with implements of precision. Unable to know all, and oppressed by encompassing ignorance, we come to doubt whether we know anything. Our King was offered "all the kingdoms of the world and the glory of them" if he would worship the prince of this world. Philosophy opens an enchanting vista, leading either southward to pantheism, the dreamy land of the Lotus Eaters, or northward to the cold, severe, Mont Blanc of stoical atheism. Science conducts us to an exceeding high mountain and invites us to behold the progress of material civilization and scan the varied outcome of conserved force, indestructible energy. Shall we bow at her shrine and rule the world?

Such are the three arenas. In each there are two kinds of warfare, defensive and aggressive. To the extension of truth in the world, our work is mainly aggressive; in the life struggles of each heart the warfare is mainly defensive.

The Romans in a new country first of all fortified a camp, as a basis of operations. Vigorous fighting can be expected only of men who have something worth fighting for. Many who declaim against apologetics hold no principles worth any risk or trouble. But we have some principles—a personal God to whom all are responsible; a personal Christ, the only Savior; a personal Spirit, the renewer and sanctifier; individuality in religion, strict obedience to positive law and freedom of conscience. These, to be sure, are fundamental doctrines of all the schools of the Seminary, but taught elsewhere from the Bible standpoint, while we must meet opponents on other ground; or taught historically, while we are concerned with the most recentisms, the latest inventions.

The first part of the course will be devoted to defensive strategy, the protection of ourselves against the missiles of error. The truth, divine truth, will surely stand, but we may be hurt and rendered useless. We must ask what positions are tenable, what should be changed more or less, what must be held at all hazards. Reconnoitering the enemy's line, estimating fairly the location and strength of the batteries of pantheism, materialism, agnosticism, evolution, biology, will be different and dangerous. We shall have to wear "the whole armor of God" and keep in touch with our Strength by means of daily prayer.

The second half-session will be given to the principles of aggressive warfare, the propagation of the faith at home and abroad, the overthrow of the great religions that compete with evangelical Christianity. This may in course of time grow into something of value as preparation for mission work. We need to learn the weak point of an opponent and strike there.

The story of Jesus and his love is the great weapon, defensive and offensive. With it well in hand no one can fail: without, none succeed. But the great masters in Christian warfare handle it differently under different circumstances. Paul spoke with very different arrangement and style in the synagogue at Pisdian Antioch, on the Areopagus at Athens, from the castle stairs at Jerusalem, and amid the regal pomp at Caesarea. Yet everywhere he presented "Christ and him crucified."

**DR. SIMPSON DENIES AND THE WATCHMAN RE-AFFIRMS.**

NEW YORK, Sept. 13, 1895.

To the Editor of the Western Recorder:

My attention has been called to a communication in your journal, criticising the methods of our recent missionary offering at Old Orchard, and stating a number of things which are positively inaccurate, and which I crave the liberty and right of contradicting.

First, the statement that one contributor gave stock worth a thousand dollars, and we put it down at two thousand, and all that were asked to believe that it would bring two thousand raised their hands, and so it was put down at two thousand. This statement I desire to say is entirely inaccurate. The facts are these: A gentleman, whose name I will cheerfully give to any inquirer, offered stock bearing a face value of five thousand dollars, and stating that in six months they would be worth ten thousand, by the testimony of the treasurer of the corporation. Desirous, however, of avoiding all extravagance, I put them down at two thousand five hundred dollars, one-half their face value, and one-quarter of their probable value within a few weeks.

The gentleman called upon me the next day and requested me to increase the estimate so that instead of two thousand five hundred they would probably represent ten thousand dollars. This is but a sample of the other misstatements.

The statement that I myself subscribed fifteen thousand dollars when I had nothing to pay it with is a misleading statement. I stated that a year ago I had guaranteed from outside channels and from sources not directly connected with our Alliance work, \$10,000, and already had been able to pay in nearly twice this sum. I again guaranteed ten thousand dollars at Old Orchard from these outside sources, and already a large part, if not all, has been secured. The amount of my personal subscription at Old Orchard was \$500, and not \$15,000, as stated in your paper.

The whole subscription was honest and bona fide, and the financial secretary of our society publicly stated on that occasion that these sums were honestly paid, and indeed sometimes more than paid.

I regret that such misrepresentations of a genuine and wholehearted missionary work should have reached you, and if you will kindly favor me with your authority for these statements, I will take much pleasure in communicating directly with these parties, and giving them all the evidence they require of the erroneousness of their statements.

Kindly publish the above correc-

tions, and much oblige yours, etc., A. B. SIMPSON.

On receipt of this, we forwarded it to the Watchman, on whose authority our statements rested, and received the following reply. (Since the authority of the Watchman (Boston) was cited by us in the first instance, we are surprised that Dr. Simpson should have overlooked that point. Here is what the Watchman says:

BOSTON, MASS., Sept. 28, 1895.

MY DEAR DR. EATON—I should have answered your inquiry before, but absence from town prevented it, and your letter was not of a character that my clerk could answer.

The Watchman made its statements deliberately and intelligently. To go no further, "P." the trustworthy correspondent of the Evangelist, who was at the Old Orchard meeting, says:

At the close of his sermon Mr. Simpson said that the Spirit had laid it upon him to open the service pledging \$10,000 from unusual and \$5,000 from usual sources. He explained that he does not own any real estate, and that he has no property of his own whatever. Last year a stranger on the streets of a Western city gave him \$1,000 for missions; he did not know the man nor even his name. From such unusual sources he is trusting the Lord for \$10,000 this year, which he pledges to this particular service. In October at New York he expects to pledge as much more from these unusual sources. Then he is trusting the Lord to give him \$5,000 through the people who habitually contribute to the Alliance. And upon faith alone he pledges \$15,000 of the \$75,000. Two workers intimately associated with him pledged \$600 and \$500 respectively. The next man said that he and his wife had invested for the Lord in real estate in Nebraska; they wanted to sell it and give the proceeds to this work of foreign missions; they asked the audience to help them sell it, and to pray that the \$10,000 which were paid for the lands might be returned; they would pledge \$7,500, provided the real estate sells for that sum.—and this is counted in. Another presents a certificate of stock, now worth \$1,000 in the market; it is hoped that in six months it may be worth \$10,000. "Put it down," says Mr. Simpson, "as worth \$2,000."

Another informant tells me that a hand vote was taken on this question. I had intended to be at Old Orchard myself, but I was prevented, and delayed any comment until I could get the facts from the most trustworthy source. In my opinion, "P." is absolutely trustworthy, and I have no doubt that Dr. Field will be glad to give you his name.

Several of Mr. Simpson's henchmen have tried to call me to account for my paragraph. I have quoted to them the statement I have given you as a true account of what took place at the meeting, and asked them to deny it if they could. They have made no reply, and they cannot.

Respectfully yours,  
GEO. E. HORN, JR.,  
Editor Watchman.

OUR life is determined for us; and it makes the mind very free when we give up wishing, and only think of bearing what is laid upon us and doing what is laid us to do.—George Eliot.

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**CREAM**  
**BAKING**  
**POWDER**  
MOST PERFECT MADE.  
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.  
40 YEARS THE STANDARD.

A CHURCH of the Disciples in Cleveland, Ohio, (Cedar-avenue church) has become an open membership body. They receive as members those who have been sprinkled in infancy and do not immerse them. This is the legitimate and logical outcome of open communion. In England there are a good many such churches; but, so far as we know, this is the first one in this country. Let us serve as an object lesson and a warning.

BUT Christ ministered daily while upon the earth. So may we. The comforts of our religion may be made the solace of another's sorrow. In many very practical ways others may enjoy the benefits of our religion. Thus, whether it is for time or eternity, Christ may come to others through us.—Young Men's Era.

**THAT JOYFUL FEELING**

With the exhilarating sense of renewed health and strength and internal cleanliness, which follows the use of Syrup of Figs, is unknown to the few who have not progressed beyond the old time medicines and the cheap substitutes sometimes offered but never accepted by the well informed.

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Baptist brethren and sisters expecting to visit the Cotton States and International Exposition can arrange for first class entertainment through the undersigned, a Baptist preacher. Can provide for you at first-class hotels, boarding houses or private families. Address: REV. J. HARRIS, 100 Irvine St., Atlanta, Ga.

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For the Western Recorder.)  
IN MEMORY OF  
DR. JOHN A. BROADUS.

BY J. W. VALLANDRINGHAM.

Yes, he is dead. The natives weep.  
His noble heart in death is still.  
As he had lived, he sank to sleep  
Obedient to his Maker's will.  
By faith he trod the matchless way.  
And all the praise to Jesus gave.  
Or whom of us could any say  
He is as good, as great, as brave!  
While some have climbed the heights of fame  
By deeds of power and of might,  
Above them all he wrote his name  
By works of love, by abedding light.  
Twas not for self he seemed to live.  
He worked that others might be blessed.  
And all his life he strove to give  
That weary souls might come to rest.  
In halls where oft he spoke on earth  
His voice will never more be heard,  
But thoughts to which his mind gave birth  
Will linger with the preached word.  
The light that his great life has shed  
With passing years will not grow weak.  
Though he be numbered with the dead  
His work will never cease to speak.  
Then gently, sweetly, let him sleep.  
Both tears of joy and sorrow shed,  
As image true in memory keep  
Of him the great, the pure, the dead.  
Upon the brightest page of fame,  
Where all may read in coming years,  
In living letters writ his name.  
Whose dying breath the world in tears  
Southern Baptist Theological Seminary.

OUR PULPIT.

WHO SHALL LAY ANYTHING  
TO THE CHARGE OF GOD'S  
ELECT?

Rom. 8:33.

Sermon preached before the Georgia  
Baptist State Convention in 1885 by  
Rev. H. H. Tucker, D. D.

The holy Scriptures most plainly teach that there is a heaven and a hell; and that a portion of the human race will be received into the one, and that all the rest will be cast into the other; and that this disposition of them will be final, and will last forever. What said Christ? "These shall go away into eternal punishment, but the righteous into eternal life." When the whole human race shall have been disposed of, when every one shall have been assigned his place, from the first parent of the human family down to the last child that shall be born, God will know each individual who is in heaven, and each individual who is in hell. He who counts our very hairs in time will surely keep account of our persons in eternity. As he is an omniscient God, so also he is an unchangeable God; and his knowledge, insusceptible either of increase or of diminution, is always the same. In all eternity to come he will know nothing that he did not know in eternity past. At this moment he knows all of the race who in time past have been saved, and he knows all of those now living who will be saved, and all of those yet to be born who will be saved. At this very moment he knows all who have been lost, all of those now living who will be lost, and all yet to be born who will be lost. At this very moment his eye is on this congregation, and he knows which of us are on the way to eternal punishment. I suppose it is almost certain that there are some of both classes present; that some of these eyes that look on me will behold the King in his beauty, and that some of the eyes now fastened on the speaker will behold the horrors of hell. Solemn and awestruck be our souls in view of this tremendous fact. We who are in this house, with all the rest of the family of man, must stand before the judgment seat of Christ. In that day some will be placed on the right hand and some on the left. When the Judge casts his eyes over the great sea of faces on the right, he will recognize each, and take a single face there will take him by surprise. "The Lord knoweth them that are his."

He knows them now; he always knew them; and he always will know them. Not one will be missing whom he expected there, and the Son can say to the Father then, as he did on earth, "Of them which thou gavest me have I lost none." When he looks to the left and regards those about to be cast into hell, not one will excite his astonishment by being there. The Lord knoweth them that are not his. And of those whom he expected there, not one will be missing, for none can elude his vigilance or escape his vengeance. How is it to be accounted for that some will be saved and some lost? If all were lost, the fact could be accounted for easily enough; for all have sinned and come short of the glory of God, and all are worthy of everlasting destruction from the presence of the Lord and from the glory of his power. If it is easy to see why all should be lost, it is at least as easy to see why some should be, for the whole includes the parts. The only trouble is to see how any should be saved. Is it because these are more worthy? This question is already answered; one is as really unworthy as another. Is it because some are stronger than others, and have fought their way to seats in bliss? No! all are equally helpless. Is it because there has been a kind of lottery, and some have drawn the winning tickets, and is their happy estate the result of what men call luck? We read of the sheep and the goats, of the righteous and the wicked, but never of the lucky and the unlucky. Is there anything in the persons themselves which should make some of them eternally blessed, and others eternally cursed? Nothing. It may be said that those saved are the believers, and the others the unbelievers. This is true. But are they saved because they are believers? No; because if so, then either there is merit in the faith, or there is simply luck. If there is merit, then it would seem that they receive a stupendous reward for a very small performance—eternity of joy and all the pleasures and treasures that are at God's right hand, with infinite and eternal exaltation in payment for a mere act of faith, and thus the account between God and man is settled. Having brought his Maker in debt to him by condescending to believe on Him, the cornucopia of God's treasures is poured out upon him to balance the account. If it is luck, then it would seem hard that the others should go into eternal punishment merely for their misfortunes. No, they are not saved because they are believers; they are believers because they are saved. Does this expression startle you? Then remember the record which says, "As many as were ordained to eternal life believed." Remember, too, that Jesus Christ said, "No man can come to me (that is, no man can believe on me) except it were given unto him of my Father." Remember, too, that our brother Paul in his epistle to the Philippians, says: "Unto you it is given . . . to believe." On what ground is this gift bestowed? Why are any saved? The only answer that can be given is, that salvation is of the Lord. "For he saith unto Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Under natural conditions there is no salvation for any. "Except a man be born again he cannot see the kingdom of God." This new birth must come before faith; an unregenerated man is morally incapable of faith. Nor can there be a birth without a begetting. Who it that has begotten these that they might have faith! The Spirit swears by the pen of our brother

James, "Of his own will begat he by the word of truth." Is this begetting an intentional thing, or is it an accidental thing? There are no accidents with God. Does not the apostle say, "Of his own will begat he us?" It was a thing determined upon in the divine mind, and matured in his intention. What is the date of God's determinations? "Known unto God are all his works from the beginning of the world." All his purposes are from everlasting to everlasting. Not this any more than any other; nor this (surely) any less than any other. On this very point our brother Paul, moved by the Holy Ghost, says, "We are bound to give thanks always to God for you brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." What is the meaning of the expression "from the beginning?" The same as when it is said, "In the beginning was the Word, and the Word was with God, and the Word was God." Varying the expression, but retaining the thought, the same apostle elsewhere says, "According as he hath chosen us in him before the foundation of the world . . . having predestinated us according to the good pleasure of his will." Can there be any doubt about the meaning of that which is so often said, and said in so many different ways, and always with such emphasis? So then out of this lost race, every one of them deserving eternal punishment, God has rescued some, and always intended to rescue them, and never will abandon his purpose. These are they who are spoken of in our text, "Who shall lay anything at the charge of God's elect?" These are described elsewhere in many places by the same name. The epistle to Titus begins with these words, "Paul a servant of God . . . according to the faith of God's elect." Peter begins his first epistle with almost the same words, "Peter, an apostle of Jesus Christ to the strangers scattered . . . elect according to the foreknowledge of God." Lest the word "elect" should be misunderstood, he accompanies it with the words, "according to the foreknowledge of God," so that there can be no mistake as to his meaning. It is worthy of note that the elect are spoken of at the very beginning of these epistles before anything else is mentioned, as if it were a foundation fact, and a thing to be understood from the first. It is remarkable, too, that out of the twenty-one epistles in the New Testament, about half of them by alluding, not in the same words, it is true, but in substance, either directly or by implication, to the fact that God has a chosen people. The epistle to the Ephesians has already been quoted, but attention is called to the fact, that it is in the fourth verse, only a few lines from the beginning, that Paul says, "according as he hath chosen us in him before the foundation of the world," and in the first epistle to the Thessalonians, it is at the fourth verse that he says, "Knowing, brethren, beloved your election of God." As the sacred writers begin so they can continue; and I think it may be safe to say, that every one of the books of the New Testament states or implies with more or less directness, the fact that out of the mass of mankind God has selected some as his own to be his heirs and joint-heirs with Christ. The words "elect" and "election" are certainly used many times in the New Testament. Are these words used to deceive us and lead us astray? Are they not rather used

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so frequently to make conspicuous the fact which they describe, and to keep it constantly before our minds? If these were the only words used, it might be suggested that we misunderstand their meaning. This would be almost impossible, for the context generally makes the meaning unquestionable. But in describing the same fact, other words are used, which make it manifest that the words "elect" and "election" are used in the ordinary sense in which anybody would understand them. Close by to-day's text we find these words, "Whom he did foreknow he also did predestinate . . . and whom he did predestinate he also called, and whom he called them he justified, and whom he justified, them he also glorified." In the next breath the apostle says, "Who shall lay anything to the charge of God's elect?" Is it not manifest that from first to last he is speaking of the same persons? Nor is it only inspired men who use these expressions and speak of the fact which they describe. Our Lord Jesus Christ does the same thing. He says that if it were possible Satan would deceive the very elect. If there are no such persons as the elect, would Christ have spoken of them? Would he deceive his hearers by speaking of a certain class of people when there are no such people? And when he says "even the elect" is not the word "even" used for emphasis and to distinguish the elect by a strong mark from all others? Again he says, "Shall not God avenge his own elect which cry day and night unto him, though he bear long with them?" Would Christ have said this if there are no elect? And we may notice in passing that the words "cry unto him day and night" describe the habits of his elect, and show who they are, and show, too, that they are not of those who say, "If I am to be saved I will be, and therefore both prayer and work are useless."

Again, in still more solemn words, our Lord says, "And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Will God send out his angels to gather up those who do not exist? If God has no elect, what will the errand of the angels be, and whom will they gather together? People have much to say of the doctrine of election. It is more agreeable to me to speak of the fact of election. I have nothing to say of theories which men have framed, but I seize with joy on the fact which Christ and his apostles have enunciated. If one asks me, Do you believe in the doctrine of election? I reply, if by doctrine anything is meant different from the fact and the teaching of it, I do not believe it, for I recognize no such doctrine. The fact that God has a people, a peculiar people, that he chose them in Christ before the foundation of

the world, is distinctly set forth in the Scriptures, and I accept the fact. Christ and the apostles state this fact in times and ways without number, and I take them at their word. In this matter, Christ and the inspired men who wrote the New Testament appear before us not as promulgators of a dogma, but as witnesses to a fact, and I am not disposed to impeach their testimony. In short, the fact is a revelation made known to us through his word by God himself. Let God be his own witness.

Men draw inferences from this fact, and then mistake the inferences for the fact itself; some of these inferences are absurd, and some are blasphemous, and thus the fact is made to suffer in esteem. Men become entangled in these inferences, and they stumble; they become bewildered and blinded, and grope about in darkness, and in their despair declare that they do not believe it. Do not believe what? Do they mean to dispute the word of the witness? It is not the fact that troubles them; it is their own theorizing that has crazed them. Dismiss the theories, and the inferences, and the dogmas, and when God speaks of his elect, believe that he has an elect, and you will find peace in believing, for "through faith we understand." Faith is a great illuminator, and sheds much light on the deep things of God. Believe God's testimony and you will be in good condition to profit by his teachings, and not until then. The fact may be agreeable to us, or it may be disagreeable. It matters not, in a sense, which it is. After all that is said, and whatever we may think, or whatever we may wish, we must take the fact as we find it, there is no way to amend it, or alter it or modify it. There is no way to adjust the fact to ourselves; we must adjust ourselves to it. The fact analysed into its elements has been set forth but the analysis may be briefly repeated: Some of the human race will be saved; all the others will be lost; God will save those who are saved, and not themselves; God will save these by deliberate intention, and not by accident; This intention was not a thing of yesterday, but was formed in eternity; and God will certainly do what he always intended to do. Throwing these piecemeal facts into synthesis, we have one solid fact; which is that God from the beginning has chosen certain persons, and no others, to grace and glory, and that he will carry out his purpose. This is a fact of revelation, and is what men call the doctrine of election.

Why was the fact revealed? Whether we see the uses of it or not, we may be sure that it has its uses. "Truth is never barren." God never does anything without a purpose; and if he has made nothing in vain, neither has he revealed anything in vain. We see innumerable things in the world all around us for which we see no use; nay, many of them seem to be

harmful. Yet when God made the world he pronounced it good. "And God saw everything that he had made and behold it was very good." We should have omitted many things which God has placed in this world; but the world is better as it is. Our wisdom soon reaches the length of its tether; God's wisdom is infinite. It is well for us to say with the Psalmist, "O Lord! how manifold are thy works! in wisdom hast thou made them all." In revealing himself and his plans to us, we may be sure that God knew what to reveal, and what to keep secret. There are those indeed who think, or seem to think, that the fact of election might well have been kept from us—that it does no good—indeed that it does harm; and they say to those who preach it, "Be cautious, speak softly, muffle the facts; if you speak plainly, you will drive people away instead of drawing them; give the people something practical, and do not perplex them with mysteries." But these persons, like all other persons, are incompetent to sit in judgment on the Almighty. He knows what is practical better than they do. No doubt the entire gospel would have been different if they had had the appointing of it. Election is the bottom stone of the whole scheme of Salvation. Without this nobody would, nobody could be saved. The objectors would build for eternity, with no foundation in eternity, nor indeed anywhere else; their superstructure would not even be a house built upon the sand, it would be but a castle in the air. Salvation without God is no salvation; and God without purposes, without eternal purposes, is no God. No revelation would not be improved by leaving out its bottom fact. It is better as it is: it is right as it is; it would be worthless if it were otherwise. It is our duty to preach it as God has revealed it, let the consequences be what they may. For the preaching we are responsible; for the consequences our hearers are responsible.

It is certainly true that men may, and do, abuse this revelation, but if we cease to preach it for that reason, then we must cease for the same reason to preach every thing else which men abuse. Men abuse the mercy of God, but shall we for that reason cease to declare that his mercy endureth forever? We teach the Fatherhood of God, and men abuse it; shall we therefore cease to say, "Our Father who art in heaven"? The doctrine of Christ crucified is abused; shall we on that account cease to preach Christ the power of God, and the wisdom of God? Men may abuse the revealed fact of election; but they do it at their peril. They may make an excuse of it, for their sin in rejecting the gospel; the excuse may be satisfactory to them, but it is not satisfactory to God, and if he is not satisfied, all is lost. I take back a word that I have said. The excuse that they make is not satisfactory to them—no, not even to them. They may talk back at the preacher, they may annoy him with puzzling questions, they may distract their own minds with speculations, but when they withdraw themselves into the secret recess of their own being, they are not satisfied. They have their misgivings. No man can knowingly and understandingly reject the sweet invitations of the gospel, without feeling that there is something wrong about him, nor without a gnawing at his heart, which he will recognize as the beginning of the work of the gnawing of the worm that never dies. Oh, no, unconverted man do not think to frighten me away from declaring the whole counsel of God by saying that it

will do you harm. I know that it may do you harm; but if it does, it will be because you give a harmful direction. The gospel has slain its thousands; or rather, thousands have slain themselves by the words of eternal life. In the Scripture it is written "Behold I lay in Zion a stumbling stone and a rock of offence." In Zion itself, the stumbling stone is laid, and yet it is added "Whosoever believeth on him shall not be ashamed." Whosoever. Believeth. An apostle tells us, that the very gospel which is a savor of life unto life with some, is a savor of death unto death with others. The gospel is a great tester; it brings life to all who accept it, and death to all who do not. You can take your own alternative, and if you choose to commit soul suicide with gospel materials, your blood be upon your own head. There is nothing peculiar about this; men take the good things of this life which God gave us for our comfort and well-being, and kill themselves with them. A man who drowns himself has no right to blame the river. A man may drown his soul in the water of the river of life. The blame is his own, and the river will roll on gloriously forever. So if a man chooses to destroy his soul by a perverted use of eternal truth, let him not curse the instrument of his death which was given for his soul's life, let him blame himself for bringing evil out of good, curse out of blessing. God's truth, which he has appointed as the means of sanctification, we proclaim; if men will so defy their Maker as to use it for self-murder, they commit a double crime, a crime against God, a crime against themselves. Is it not strange that a man should drown himself in the water of life?

But can we not see some reason why we are brought face to face with the stupendous fact, that the whole race is doomed to perdition, with the exception of those whom grace will rescue? Has this revelation no practical bearings and uses, except those which God has hidden from us? In how many ways it may affect us for good I do not know. God only knows how far-reaching are the influences of his truth. But there are some things which we may say with confidence.

[To be continued.]

NO STING, NO HONEY.

BY SENEX SMITH.

Bees are very industrious. They build wonderful storehouses, and fill them with honey. They live amid fragrant flowers. Their humming as they work tells of contentment. But disturb them rudely, upset one of their hives, and they sting. In a moment the swarm of workers becomes an army in battle array. And the wounds they inflict are so painful that I have seen strong men, when attacked by them, fall on the ground and writhe in agony. Why do these insects, ordinarily so gentle, become so fierce and cruel? To protect the results of their toil. They would not be able to lay up honey for us if God had not given them the power to sting. A hive of harmless bees would be the prey and the spoil of beasts, birds and insects. All who love sweetness would come and devour as fast as the bees could gather. I find an interesting paragraph on this subject in Goldsmith's "Animated Nature." He says: "It might at first appear well for mankind if the bee were without its sting; but upon recollection it will be found that the little animal would then have too many rivals in sharing its labors. A hundred other animals, fond of honey and

hating labor, would intrude upon the sweets of the hive, and the treasure would be carried off for want of armed guardians to protect it. And it might at first appear well for mankind if the principle of anger was not a part of our constitution. But then we should be overrun with rogues. The presence of anger, always ready to start forth when an injury is done or intended, has the effect of suppressing much gross impudence and intolerable oppression. The sting of noble anger applied to a dastard, who has bullied the weak or injured or unoffending, has a most salutary influence in restraining him for the future, and in warning his fraternity of like punishment which is all ready for them. But man should control his anger as the bee does her sting. It is not to be perpetually projected on every possible occasion, but to be used only when impertinence, laziness, injustice or fraud requires."

Society is like the hive of the honey bee. God grouped us together in families and communities to work and to enjoy the fruits of our labor. But the world is full of tramps and of thieves. They want to enjoy the good things of this life without working for them. Shall we be amiable and welcome these robbers, or shall we sting them?

Righteous indignation is a duty—no less a duty than charity itself. God is "angry with the wicked every day." Christ looked around upon the scribes and Pharisees "with anger, being grieved for the hardness of their hearts." Paul writes: "Be ye angry, and sin not." The divine spirit, the Christ spirit, compels those who cherish it to hate and war against every form of evil. We must resist and punish the wrongdoer until he repents. Any compromise with him, any reluctance to hunt him down and to inflict upon him the full measure of the penalty which he has incurred, imperils the peace and prosperity of our communities. As long as thieves and robbers prowl around us, as long as they stop stage coaches and railroad trains, we cannot fully enjoy our homes or our journeyings. If we would have the honey, we must use the sting.—Journal and Messenger.

There are pious people who bow down to God three times a day and spend the rest of their time bowing down to their circumstances. They believe that God is powerful, but they are sure that their circumstances are omnipotent. "I could be a better Christian but for my circumstances." "I would do more, but my circumstances are so peculiar." "People don't know my circumstances." If we could only realize that all our circumstances, however peculiar, are not a circumstance when laid alongside of God's almighty arm!—Richmond

LIFE is a building. It rises slowly, day by day, through the years. Every new lesson we learn lays a block on the edifice which is rising silently within us. Every experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we have, every act of our commonest days, adds something to the invisible building.—J. R. Miller.

Do good constantly, patiently and wisely, and you will never have cause to say that life was not worth living.—G. W. Childs.

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T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, OCTOBER 10, 1898.

Our English language is rich and strong, but it has some defects and blemishes. One of its defects is the lack of a verb corresponding to the noun faith. We have believe and belief, but no verb for the noun faith. We venture to suggest faith. Without such a verb, we are obliged to take believe, and stretch it to cover both the act of belief and the act of faith. In the Greek language there is no such lack, nor in the Latin. Had this lack not existed in English, our translation of the New Testament would have avoided an ambiguity that has led to great confusion and much controversy.

For example, the controversy as to whether faith precedes repentance, or vice versa, would never have arisen had this distinction been kept in mind. Belief is the result of evidence, and, in matters beyond our experience, it rests on testimony. Faith, however, is a voluntary heart trust, involving the affections. We have belief with our intellects, we have faith with our hearts. "With the heart man believeth unto righteousness," and here the word believe means to have faith. If we may be allowed to use our new word faith, this passage would read, "with the heart man faiths unto righteousness." Belief is the assent of the mind to the truth of a proposition. Faith is the assent of the heart and the submission of the will. No man can repent until he has first believed the testimony concerning Christ. No man can have faith until he has first repented. "How can they believe on him of whom they have not heard?" The Gospel must first be presented to a man, and he must admit it to be true—this is belief—before he will give heed to it. Then he sees he is a sinner, and turns to the hope set before him in the Gospel—this is repentance. Then he surrenders all to Christ, putting his whole trust in Him—this is faith. Thus we have the order: belief, repentance, faith. A man first believes, then repents, and then exercises faith.

Those who argue that faith comes before repentance, use the word faith in the sense of simple belief, i. e., the effect of testimony on the understanding, and they ignore the existence of the faith which is the channel of salvation. We have a copy of a prominent religious paper before us, which argues for the precedence of faith to repentance, and this paper speaks of "faith founded on testimony." By faith this editor means simple belief. "The devils believe and tremble," but they have no faith. Belief does come before repentance, but faith follows after. In every passage in Scripture where repentance and faith are mentioned, this is the invariable order. Paul told the Ephesian elders (Acts 20:21) that he had taught publicly "testifying both to the Jews and also to the Greeks, repentance toward God and faith toward the Lord Jesus Christ." Simple belief is a no part of salvation, though it is in condition precedent. "The devils believe and tremble," and they are not in the way of salvation at all. Wicked men may believe all that the Bible says, and remain wicked still. When they turn from their sins they repent, and when they put their whole trust in Christ they have faith.

Our Lord preached in Galilee (Mark 1:15), "repent and believe the Gospel." This means repent and have faith. There being no

English verb corresponding to faith, the translators had to use the verb believe. Similarly in such passages as "He that believeth on the Son hath everlasting life," and "he that believeth and is baptized shall be saved." In such passages believe means to have faith, and not simply to have belief. The order is, first belief, then repentance, then faith—first the assent of the mind to the truth, then the turning from sin to God, and then the heart trust in Christ as Lord and Savior—and then the man "hath everlasting life."

DR. HENSON recently preached in his own pulpit in Chicago a sermon on the "Fatherhood of God." He set forth, as was to be expected, the Bible teaching on the subject, that God is not the Father of the unregenerate, but only of them that believe. God is the "creator, preserver, and bountiful benefactor" of all men, but the Father only of those who are born again. To be a child of God is to be a Christian. This plain teaching of the Bible Dr. Henson advocated, and thus brought down upon himself a tide of condemnation from Universalists and semi-Universalists. Two Universalist preachers sharply denounced not only his doctrine, but Dr. Henson himself. Dr. Thomas, the ex-Methodist, joined in the condemnation, as did Dr. John Henry Barrows, who is a Presbyterian, and ought to know better. Sound doctrine does not have free course in Chicago.

Dr. Henson replies to his critics in true Hensonian style. To the charge that he was seeking notoriety, he answers: "I have reason to be profoundly grateful to God and to a generous public that I have not found it necessary hitherto, to resort to artful advertising to recruit a failing congregation." To the charge that he "attacked" the faith of others, he replies: "If preaching the truth, as I endeavor to do, can be construed into an attack upon the creed of the liberal churches, then I propose, with God's help, to continue the assault." Thank God for Dr. Henson.

In reference to another point made by a Universalist pastor near, Dr. H. says: "Referring to the fact that our churches are within a stone's throw of each other, he reminds me somewhat threateningly that my church has more glass windows than his, which is indeed suggestive of greater danger, but also of greater light." Again: "He declares he has never met with doctrinal statements more depressing, discouraging and repulsive than those enumerated in the sermon he criticizes. This declaration does not at all surprise me, for if the doctrines referred to be true, the stronghold of Universalism topples to the ground."

From much that is well worth quoting, the following is too good to omit:

I have impeached no man's motives. I have criticised no man's methods of drawing men to hear his preach, only to say something private a year or two ago to a liberal brother, not much more than a stone's throw away, which I do not now hesitate publicly to repeat. He had said: "My house is as good as yours, and my music is as good as yours, but I understand that your house is always full, and mine is commonly half empty. I do not understand it." Said I, "My dear fellow, I think I do. The trouble is that you do not preach the Gospel. I do not hear you, but I see what sort of subjects you advertise. And the world is not, dying for anything." He said, "And I, if I be lifted up, will draw all men unto me." There is nothing that draws like the uplifted Christ.

The whole sermon is a ringing affirmation of the teaching of the text: "They which are the chil-

dren of the flesh are not the children of God" (Rom. 4:8). Again we thank God for Dr. Henson. Even in Chicago there are "7,000 who have not bent the knee to Baal." That the affirmation of so plain a teaching of Scripture should have stirred up such a hornet's nest in Chicago shows how far the drift has gone in that quarter.

DR. PUTNAM, a Presbyterian minister, wrote an article urging that Dr. Briggs and the Union Seminary cease to resist the decision of the General Assembly, because that decision was reached by due process, and was the deliverance of the highest ecclesiastical court. Dr. Henry Preserved Smith, Dr. Briggs' companion in heresy, resents this in a vigorous article, on the ground that the decision was unjust. According to Dr. Smith, the heretic himself must be the judge of the sentence that condemns him. Unless he sees that he ought to be condemned—in other words, unless he agrees with his prosecutors—he ought not to submit.

This is a fair sample of the reasoning of these "higher critics." A man owes you a debt which he refuses to pay. You sue him and get judgment against him. Unless he approves of that judgment, he is still to do all he can to prevent payment, according to Dr. Smith. The notion that a condemned man must approve his own condemnation before sentence should be carried into effect, is certainly new, and is worthy the brain of a "higher critic." If a criminal thinks his sentence is unjust, it should not be executed—forsooth. This is Dr. Smith's argument. In other words, no judgment is binding on a man except that which he himself renders and all courts should be abolished.

"No thief e'er felt the halter draw With good opinion of the law."

And therefore, according to Dr. S., the law should not be executed in his case. Nonsense! And yet Dr. Smith and others will go on advocating it all the same.

The opening of our Theological Seminary was the finest in its whole history. This is a reason for great joy. Last year there were 180 students present on the first day of the session, while this year the number was 220. The number for the first week is 247. Not only the number but the quality of the students is reason for congratulations. We congratulate President Whitsitt on the auspicious opening of the first session under his administration. The friends of the institution have rallied to its support, and have not allowed the great loss sustained in the death of Dr. Broadus to chill their zeal. Drs. Boyce, Broadus, A. and J. Williams built too wisely for their work to drop when they were called home. Great and noble as was their work, the greatest days of the Seminary are in the future.

We publish elsewhere a report of Dr. Harris' inaugural. It was well received and was greatly enjoyed by the large assembly in Norton Hall, despite the trouble with the electric lights which must have been very annoying to the speaker. This was the first time the Hall had been used for four months, and the electric light arrangement had gotten somewhat out of order.

At the close of the address, President Whitsitt read the articles of faith (and they are iron clad) of the Seminary, and Dr. Harris went forward and signed them, with the solemn pledge that he believed them, that his teaching would always be according to them and never contrary to them. There is no room for a heretical teacher

in our Seminary. If any wild ideas are advanced by students after they leave the institution, the denomination may be assured that they did not get such notions from the faculty.

All the professors are in place and in fine trim, and never was the Seminary better equipped for its great work than it is now. Dr. Harris takes his place as if he had always been there and his classes are large and enthusiastic, just as everybody expected they would be.

President Whitsitt wishes it understood that for all there are so many students present, there is room for more; and that room will be made for all who come.

DR. A. T. PIERSON said at Dr. Gordon's funeral: "The Holy Spirit would preside in every church in Christendom if the church were administered on spiritual lines. I do not believe in institutional churches, because I believe that these are the invention of the nineteenth century to make up for the absence of the administration of the Holy Spirit. We no longer have the Holy Spirit in the churches of Jesus Christ, as in apostolic days; and when we see power declining—comforting power, sanctifying power—we try to bring all the charms of the world into the church to make up for the absence of the Holy Ghost—elaborate music in the choir, worldly men on our board of trustees, costly furniture and garniture for the sake of drawing the people, instead of getting on our faces and mourning on account of the Holy Spirit's absence. Adoniram Judson Gordon, seeing this truth as no man in his generation has seen it before him—now even Charles Haddon Spurgeon, so much like him on the other side of the ocean—sought to build up a spiritual tabernacle to God and maintain a pure preaching of the Gospel and a spiritual administration. This touches the vital point. This running after new things, this desire to "make things attractive," "to draw" and to entertain in our churches grows out of a decay of spirituality. As true religion dies, men seek to devise ways for attracting people to church, by appealing to their aesthetic taste, their fondness for display, their relish for entertainment, etc. Thus are introduced Sunday concerts by the choir, formalism, gorgeous ceremonies, set days, etc. Brethren justify themselves on the ground that their desire is to attract the people to church and to do good. When they are reminded that they are tending toward Romanism, they deny and resent the charge, because, forsooth, they were not thinking of Rome at all, and certainly did not imitate Rome. It is true they were not thinking of Rome at all, and yet it is none the less true that they are tending toward Rome. All the errors of Rome are derived from depraved human nature. Brethren can therefore get those same errors from the same source whence Rome got them, without borrowing them from Rome, and yet they are the same errors after all. Men can tend toward Rome, by going the way Rome has gone, without thinking of Rome at all. We do not think there is much danger that Baptists will borrow errors from Rome, though there is danger that they will get out of depraved human nature the same errors Rome got. Be careful of going the way Rome went.

GOODNESS expands the heart and makes it humble. The larger, the better, the nobler your heart is, the more you will be inclined to make allowance for others, and the more you will say and feel, "God be merciful to me a sinner." —Robertson.

Editorial Varieties.

"A dog won't use tobacco."—N. C. Baptist. Surely our esteemed contemporary (no claim for originality in this designation) does not mean to compare to dogs all who do not use tobacco.

The Chinese word for medicine is "Yoh," while their word for John is "Yohan." This fact has caused a great demand for the Gospel of John, because the people think it is a treatise on medicine. It is a medicine to their souls.

Not long ago a skeleton was dug up in Vermont, which some evolutionists claimed as the long-sought "missing link" between man and ape. But now it turns out to be the skeleton of a pet monkey which belonged to some miners who buried it very carefully. Nicotrian evolution.

The New York World says that the brewers in New York City have lost \$250,000 each week since the saloons have been closed on Sundays. The World's very own who has the \$250,000 now? The families of the drinking men, many of them poor, get this \$250,000 a week now and the men are healthier and fitter for work on Mondays. Amen and amen.

We have been asked whether persons not Baptists could go on our "Baptist Pilgrimage" to Europe and Bible Lands. Certainly they can. One of the latest accessions to the party is the Rev. Dr. Todd, a Methodist divine of Washington City. We said to a Presbyterian minister, who speaks of going with us that if when we got to the river Jordan his conscience began to hurt him, several Baptist preachers would be convenient.

The Episcopal Convention is in session in Minneapolis, and they are wrestling with the question of a change of name. Some favor "The American Church," some, "The Holy Catholic Church." That denomination is not American, and the name Catholic and Holy is not a church. Hence either of these names would be a misnomer. Whatever name is adopted, it will certainly be sonorous and will be sure to claim enough.

There should be an adaptation of ideas to the condition of the mind. This is indispensable to right education. Dr. Dabney says of young preachers running after new ideas, that they often get "ideas so bright and hot that when dropped lighted narrowly-furnished minds, they produce exaggerations, mount them on hotbeds, and the whole result is fatal to thorough scholarship." Our Lord told His disciples: "I have yet many things to say to you, but ye cannot bear them now." We forget this in these days, and in our wild rush for knowledge we fancy that any mind can bear any idea.

Bro. VanNess thinks instead of using initials of the names of various organizations the full name should be used. But think, Bro. V., in this fast age do you expect the man who is "hustling" to "get there to stop and say 'Y-o-u-u-g P-e-o-p-l-e-S-o-c-i-e-t-y-o-f-C-h-r-i-s-t-i-a-n E-n-d-e-a-v-o-r,' when he can rattle out 'Y. P. S. C. E.?' and be fifty yards down the road in the time needed to call the same in full? Bear in mind how far a man in this fast age will get "left behind" by the procession, who stops to speak all names in full.

A high church Episcopalian was asked by a Roman Catholic priest why he did not take the only remaining step (viz. acknowledging the supremacy of the Pope) and become a Catholic. He replied naming the points in Roman Catholic faith and practice to which he objected, and among other things said: "I accept only the five revealed colors, viz.: red, white, yellow, blue and purple—and protest against the use of black, green, brown and other fancy colors in the vestments of the church." There is as much authority for using black, green and brown, as for using red, white, yellow, blue and purple. What small things fill the eye of a ritualist!

The Constitutional Convention of South Carolina decided by a vote of 86 to 49 that no divorce shall be granted in that state for any cause whatever. In these days of lax and loose morals in many states, it is refreshing to see a sturdy stand up so squarely against the slackness of the age in this respect. Many a couple who are now "incompatible" would get along well enough if they knew they could not be divorced. Easy divorce makes family quarrels. And South Carolina will not recognize divorces granted in other states except as far as the divorce in the United States Constitution. However people may differ with the Palmetto state in this regard, and most people recognize that there are valid grounds for divorce, all must admire the courage of South Carolina and respect the honor she puts on marriage.

A Methodist, writing in the Interior, tells of the efforts to get women into the General Conference, and, speaking of those who oppose it, says they "are opposed to the admission of women as members of the church, as accepting as applicable to-day Paul's injunction to women to keep silent in church." This writer favors the admission of women, not believing that Paul's teaching on the subject applies to our times. That is the only ground to take on that side of the question. That the New Testament forbids women's addressing assemblies is as certain as anything can be. It can be avoided by those who believe as an inspiration only by claiming that it is not "applicable to-day." But the same with equal reason can be said of the commands to repent, to believe and to be baptized. It is an easy and cheap way to set aside any command, to claim that it is not "applicable to-day." Amen and amen, at least, there should not be two sides to such a question.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Prof. Harris has made a fine beginning with his Bible class. More than 60 were present Sunday morning.

Broadway.—Pastor Pickard preached. Four received by letter and three under watchcare. Reception Friday night to the Seminary students.

Chestnut-street.—Pastor Weaver preached. One received by relation.

East.—Pastor Christian preached at both hours. Bro. A. G. Selvidge was licensed to preach. Pastor Christian went to Dayton Wednesday to aid Pastor Blake in a protracted meeting.

McFerran Memorial.—Pastor Jones preached morning and night.

Twenty-second and Walnut.—Pastor Hunt preached. Four received by letter and one baptized.

Franklin-street.—Pastor Roberts preached.

German.—Bro. W. A. Liphart, of Buffalo, N. Y., preached.

Highlands.—Pastor Dawes preached. One received for baptism.

Logan.—No report.

Portland-avenue.—Brother Gilbert Schmitz preached in the morning and Pastor Thompson at night. He has resigned to give his whole time to a course in the Seminary.

Southgate-street.—No report.

Third-ave.—Pastor Taylor preached at both hours.

Twenty-sixth and Market.—Brother Inlow preached as usual.

Clifton.—Pastor Roddy preached. One received for baptism. Protracted meeting in progress. Bro. Dillon aiding the pastor.

Point-Pastor Farrar preached. Street work resumed. He reports a wonderful meeting in Dalton, Ga. Not less than 50 additions.

City Mission.—Pastor Ragowsky preached; 133 in the Sunday-school.

Greenview and Eight Mile.—Pastor Martin preached as usual.

Prof. Harris announced that Missionary R. E. Chambers will reach Louisville Friday to remain a few days. He will speak at the Seminary and some of our churches.

Bro. M. P. Hunt has gone to aid in a protracted meeting at Burkville.

SEMINARY NOTES.

Seminary has again opened, and the boys are here in abundance.

Our number has now reached 247, and still they come.

Invitations are out for the marriage of Bro. P. I. Murray.

Even Dr. Whitsett, as hard as it is to fool him, was surprised at the increased attendance.

Two hundred and twenty the first day—40 more than we had at the opening last year.

We noticed J. W. Gillon, J. I. Kendrick, Amos Stout and A. P. Turner, of the boys of former years, present to see how we started off.

Bro. Henry Miller, one of the doctors of '95, was among us two or three days last week, shaking hands with his numerous friends.

Bro. E. M. Wood, one of the graduates of last year, who has been spending his summer in Kentucky, left last week for his home in Texas.

Bro. Forrest Smith, of Tennessee, has been called to the pastorate of the church at Irvington, Ky., and has indicated his purpose to accept.

Bro. W. R. Cullom, the former pastor at Irvington, has given up all his churches to devote his time exclusively to his work in the Seminary. During his two years' pastorate at Irvington he reports 31 additions—20 by baptism and 11 by letter.

Our Th. D. degree seems to be growing in popularity. Four received this degree in '94, five in '95, and now there are seven applicants for '96—W. O. Carver, I. T. Creek, W. R. Cullom, E. Z. Dudley, H. A. Hunt, — Loving and Mentis Sturgeon.

Supplies for Sunday were: Forrest Smith, Bramlette; W. R. Cullom, Borden; Ind.; C. A. Jones, "Cedar Farm." H. B. T.

THE STATE.

Pastor T. J. Duval writes: "Oct. 4, I closed a meeting with my new High-land church. It continued fourteen days. Bro. B. C. Kimble doing the preaching. Both church and pastor were pleased with Bro. K. There were 17 added to the church—16 by baptism, 1 by letter; 1 profession. At the close of the meeting the pastor offered his resignation on account of the great distance he has to travel to get to the church.

Pastor E. N. Dicken writes: "I have not closed a meeting of twelve days with the Baptist church at Woodburn,

Warren county. There was much sickness in our community, and many of the members were busy on their farms. But the Lord blessed us with 6 conversions and 10 additions to the church by baptism. This church badly needs a new house of worship in the village of Woodburn. We earnestly desire that the village will not fall them, and ere long they will arise and build. May the Lord so direct."

Pastor J. S. Gatton writes: "We have recently closed a good meeting with the Simpsonville church. Bro. J. W. Porter, of Powee Valley, was with us twelve days, and tendered very valuable services. His preaching was very instructive and edifying to our people. Six were baptized as the result of the meeting, and many others deeply impressed for good, and we trust ere long will submit to Christ. Simpsonville church has a live Sunday-school, and is a field on the subject of missions and all other religious enterprises."

Pastor Weston Bruner, of Lawrenceburg, has accepted the pastoral care of a church near Charlottesville, Va., and is also pursuing his studies in the University of Virginia. We hope to welcome him back to Kentucky before many years.

Pastor A. Mobley writes: "On Oct. 2 the church at Pleasant Hill, Marion county, closed a meeting of eighteen days. Bro. W. R. Davidson, of McKloney, did most of the preaching. Bro. W. J. Ridge, of Indiana, was with us most of the time and preached seven sermons, beside rendering us much service on the subject of missions. There were 50 professions, 45 baptized, 2 restored, 2 by letter, 3 under watchcare. Some of the others will join. This church is 14 years old, organized with 14 members; it now has 150, with a good new church house dedicated the first of October. It has a live Sunday-school, and has recently begun a weekly prayer meeting. They are hoping for bright days for this church. We feel that the present success is largely due to the pastorate of Bro. J. T. Hall, who preached for them four years, closing his work last December. The people are grateful to the Lord for sending Bro. Davidson among them, and regretted his call home, caused by sickness in his family."

Bro. Cleveland resigned at Springfield and accepted a call to Nashville, Tenn. Bro. Isaacs will supply at Springfield for the rest of the year.

Bro. W. S. Spawn and family are at Crescent Hill, the guests of Bro. Crabb. They are greatly enjoying seeing their old Kentucky friends. Bro. Spawn had been wonderfully blessed in his work at Galveston, Texas. He may go with us on our Baptist pilgrimage.

Bro. H. C. Risner held a meeting recently with the Beechland church which lasted two weeks and which was greatly blessed. There were 15 professions and 11 additions with more to follow. Bro. Risner has only lately been called to the ministry, and he has not yet been ordained. He is pursuing his studies at the Seminary, and he gives bright promise of eminent usefulness.

OTHER STATES.

In two successive issues of the Texas Baptist and Herald, there were reports from 49 meetings in which there was a total of 1,131 additions to the churches. How happy we should be if two issues of our paper had accounted for as many additions in Kentucky.

There were 21 additions to the fellowship of the Hebron church, Virginia, 13 by baptism and 8 by restoration, as the result of a recent meeting.

A meeting in the Howerton church, Virginia, closed with 50 additions to the fellowship of the church.

Elder A. Fleet reports in the Herald a good meeting in the Exol and St. Stephens churches, Virginia. At the former there were twenty additions, 15 by baptism, and at the latter 78 were baptized and others await the ordinance.

A meeting just closed in the Mill Swamp church, Virginia, added 12 to the fellowship of the church, all by experience and baptism.

Thirty have been baptized into the fellowship of the Orange church, Virginia, as the result of a recent meeting.

There were 108 professions of religion in a meeting in the Alberne church, Albemarle county, Va. Number additions to the church not stated in the reports.

We dislike to refuse to comply with any lady's requests, but Sister M. A. Smith must excuse us from doing as she wishes. She wishes us to keep the address of the Gospel Mission missionaries standing in the RECORDER so that those who wish to send them money may do so. We are willing to publish the address, of course, of any Baptist in good standing, but cannot keep such address standing. The address of all the Gospel Mission missionaries is "Gospel Mission Box, Shanghai, China." A New York draft or check sent to

that address will reach those missionaries.

Bro. W. S. Spawn reports 100 baptized at Galveston, Texas, as one result of a three months' meeting. The saloons were closed up and the protractors were baptized. One of the additions was Judge Lindsey, a cousin of Prof. Whitsett.

Bro. G. C. Johnson has taken fine hold in his new field, Macon, Miss. He is being aided in a protracted meeting by Bro. Geo. W. Knight. The outlook is bright.

The meeting in the Itowan church, Memphis, closed with forty professions of religion and 24 additions to the fellowship of the church.

As the result of a recent meeting, there were 22 additions to the fellowship of the Liberty church, Salem county, Tennessee.

A fifteen days' meeting in the Bean's Station church, Marshall county, Tenn., closed with 19 additions by baptism, three by letter and four enrolled, thus more than doubling the membership of the little church which was organized this year.

A church has been constituted at Lexie, Tenn., with 15 constituent members. Three were received at the first meeting.

A meeting in the Mt. Lebanon church, Marshall county, Tenn., closed with 18 professions of religion and 17 baptisms into the fellowship of the church.

A meeting in Bethel church, Vernon county, Mo., which is one of the oldest churches in the state, closed with 26 additions to its fellowship, a majority of whom were fathers and mothers.

A meeting in the Union church, Arkansas, closed with 12 additions, with others to follow.

Orion church, Grant county, Ark., was greatly revived in a meeting in which there were 11 additions by experience and baptism and 3 by restoration.

Elder J. F. Ford held a good meeting in the Wooster church, Arkansas, in which there were 14 additions by baptism and 1 by letter.

A meeting in the Cash Creek church, Ark., closed with 15 additions to its fellowship.

A six days' meeting in the Sardis church, Arkansas, closed with 17 additions to the fellowship of the church. Among those baptized was 1 Campbellite, 3 Methodists and 1 Freewill Baptist.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great number of years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure manufactured by F. J. Cheney & Co., Toledo, Ohio cures the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address: F. J. CHENEY & CO., Toledo, Ohio.

DR. CHRISTIAN'S BOOK ON BAPTISM.

Many years have passed away since I felt a desire to read a book on baptism. I have just finished Dr. Christian's book, which I find very interesting and instructive, containing many things I had never before seen. I would advise the readers of the RECORDER to get the book, and also his work on Communion, of equal interest and value to the denomination.

One blentist in the appeal in the work on baptism is the mistake of ascribing to Clarke the language of Lightfoot in the quotations from Clarke's Commentary on page 48.

In the case of Novatian, I think he concedes too much. He says on page 152, speaking of Novatian's baptism (about A. D. 250): "This is the earliest instance of sprinkling upon record." It doesn't strike me as a case of sprinkling at all; but rather as a case of baptism by perfusion. The word used is periculis—"I pour round about." It was a couch-baptism, administered to the sick Novatian by a layman, as he was lying in bed.

Wm. C. Duncan, in his History of the Baptists, page 133, quotes Cornelius as saying: "Being supposed at the point of death, having been perused periculis—literally, "poured round about"—he bed itself on which he was lying." etc.

These couch-baptisms were esteemed as valid in the case of the sick who failed to recover; but they were considered as a serious obstacle in the way of clerical ordination for two reasons: (1) The ordinance of baptism, not voluntary, but through fear of death, and (2) it was often administered, as in Novatian's case, by an exorcist, or layman.

Thirty or forty years ago, Dr. John T. Walsh, a prominent minister among the people known as Disciples, administered a dipping, or couch-baptism, to his sick son, by placing him in a vessel of

sufficient capacity, and pouring water around him until he was surrounded and covered up in the element. There was no sprinkling in this case, but it was, so far as the act is concerned, a Scriptural baptism by pouring. If I mistake not, the baptism was administered in Hookerton, N. C.

These cases make one think of the baptism of the Holy Spirit on the day of Pentecost. The disciples were in the house, and the Holy Spirit was poured out (figuratively) until the house was filled, and therefore the disciples were surrounded by and covered up in the gracious influences of the Spirit.

Get Dr. Christian's books on Baptism and Communion, and read them carefully. You will be amply repaid for the expenditure of time and money.

JOHN T. ALDRITTON.  
Mt. Olive, N. C.

The venerable Sanford Dearing, father of Bro. C. T. Dearing, died Saturday night a little after midnight at his residence on East Chestnut street. He had been in feeble health for a good while. The funeral was on Tuesday and was largely attended. We tender our condolences to the bereaved.

If half what is said of Freiligh's tonic by eminent physicians is true, it is certainly a wonderful medicine, and we would advise the readers of the WESTERN RECORDER to send to I. O. Woodruff & Co., 106 108 Fulton street, New York, for pamphlet full of testimonials from physicians as to the good results they are secured by the use of this tonic. Remember it is not a quack medicine. Formula on every bottle.

\$5.00 to St. Louis and Return.  
Via B. & O. S. W. Ry.

Tickets on sale Oct. 13.  
Return limit Oct. 16.

1 through Sleeping Chair and Day Cars.

Trains 7:45 a. m. 8:40 p. m.  
Tickets and full particulars  
City Office S. E. Cor. 4th & Main.

THE CHRISTIAN AND LAW.

"The seat of law is in the bosom of God." The law of the universe is simply the will of God. His will, from the two corners of the earth, is righteously and eternally dominate the universe and be the right rule of action for all sentient beings. The very essence of sin and wrong consists in antagonism to, and departure from, the will of God. It cannot be, therefore, that any creature being can be divorced from law, or be out from under law, in the sense of being at liberty to disregard or oppose the law of God. The very essence of holiness is in the fact that the law of God is obeyed from inward impulsion, and not merely outward domination. Holiness is, therefore, the keeping of the law that is a deliverance from the law.

The work of faith is seen in the more complete establishment of the law, rather than in the making of the law void. When, and as far as men do by nature the things contained in the law, they "show the work of the law written in their hearts," rather than that they are freed from the law. The "New Covenant" which the Lord would make with the "house of Israel" was, "I will put my laws into their hearts, and their minds shall be obedient to them." Paul speaks of the "ordinance of the law" as "being fulfilled" in those who "walk after the Spirit." There is such a thing as the "law of the Spirit of life in Christ Jesus." The very highest attainment in the divine life is, therefore, deliverance from the law, rather than the more perfectly deliver us to the law as it exists in the nature of God.

The Ten Commandments have in them a very large element which is of the character of "police regulation." They are positive elements, namely, the will of God touching a being who is so bad that he must be ordered and checked. They are far from intimating the holiness of men, or that they are responsive to the good.

In the entire body of them there are only two positive elements, namely, "Remember the Sabbath day to keep it holy," and "Honor thy father and thy mother." But there are ten restrictions or prohibitions expressed in "Thou shalt not."

It is not merely possible for men to rise above the condition in which those commandments are an outward order, exercised over them, but no man is a good citizen, to say nothing of his being a good Christian, who has not in him a spirit which of itself leads to the keeping of these commandments. That there is the possibility of a spirit of the commandments, which will which shall carry up and carry out the Ten Commandments, is made clearly evident by the words of the apostle when he says, "Love is the fulfilling of the law," or when Jesus summarizes the Ten Commandments in the two, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself,"—Examiner.

Are you sure that your chimney fits your lamp? that the shape is right? See the "Index to Chimneys"—free.

Write Geo A Macbeth Co, Pittsburgh, Pa.

Pearl glass, pearl top, tough glass.

A New Evangelist!

So say devoted pastors who have used the lantern in church work. Its usefulness is proved in the conversion of thousands, and it is confidently predicted that the Stereopticon, in ten years, will be as universally used as the organ. All pastors can buy on instalment plan and hire slides very cheap.

Write for pamphlet, "Stereopticon and the Sunday Evening Problem." Read its history, and the actual experience of pastors who have used the new plan. It is made for the use of Illustrated catalogues no cents.

RILEY BROTHERS,

Branches: 106 Beaman St., New York. Boston, 234 Washington St. Chicago, 106 La Salle St. Kansas City, Mo., 107 East 10th St. Minneapolis, 107 Hennepin Ave. Philadelphia, 208 Market St. San Francisco, 108 Kearny St. Portland, 411 Commercial St.

DEAR READER: Have been very busy since my return home. We had a very long, dry, hot summer. Our water works have failed and many of the wells are dry. If fire should break out in the business part of the city, the whole concern would burn up. There has been and is yet a vast deal of sickness among us. Sickness means poverty and want and suffering to every mill operative. They never get ahead; their wages are ridiculously low. Have had a vast deal of charity work on hand. Have given most of my time to the sick and suffering for weeks. Have raised a fund and started a free school among the child people. We have a day school of 65 or 70 pupils in our Baptist chapel absolutely free. Two good teachers employed; nothing denominational in that work, but I raised by myself a fund sufficient to run the school nine months; it was a necessity. These children would not go to the city school because they were ignorant and poorly clad; they could not go because their parents could not pay the entrance fee, and there was not room to accommodate them in the public school buildings.

I am arranging for a thorough canvass of the city to supply Bibles to all who have not the Scriptures. I have arranged with the colored pastor to canvass the negro population and I the white. I propose to leave a tract and an invitation to every church in every house, to sell Bibles where we can and to give them to such as are unable to buy. We propose to look after such children as are not attending Sunday-school, etc. Our mission is still prospering.

Our District Association (Eufaula) meets 22d prox., and our State Convention November 13th, at Selma.

J. G. Bow.

Eufaula, Ala., Sept. 20, 1895.

REV. S. O. MITCHELL, formerly of Lampasas, Texas, called last week and paid his subscription one year ahead, and says he can't do without the RECORDER. He went to St. Louis to preach in St. Louis, Oct. 6th, for the Lafayette Post Baptist church, on his way out to the Texas State Convention at Belton.

Not a Patent Medicine.

Nervous Prostration.

Mental Depression.

Nervous Dyspepsia.

Mental Failure.

Freiligh's Tonic

(A Phosphoric Cerebro-Spinal)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c, ten days' trial. Regular bottle fit by mail. Small bottle, but 100 doses in each.

Concentrated, Prompt, Powerful.

Formula, descriptive pamphlet, full directions, testimonials, etc., to any address.

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Formula on Every Bottle.

FAMILY CIRCLE.

THE NIGHT EXPRESS.

BY FRANK R. BATCHELDER.

Miss Ethel Marie is a traveled dame; Her journeys are many, but all the same. Over one time and to only one place. When she returns with a bright smiling face And she is so busy the whole day long With matters that really brook no delay. She can't get away in the broad daylight. So all her traveling's done by night.

When the clocks strike seven in Twilightville. And the stars come peeping over the hill. Miss Ethel Marie, with a hoop and a slip. Hurries to pack her trunk and her grip. Clad in her traveling gown of white. She gives us each a kiss for good night. Then, with a traveler's face disadorned. Off she goes for the evening train.

The Grand Crib Line goes winding down From Twilightville into Drowsytown. The station, where all of its trains depart. Is a room that's dear to a mother's heart. The Pullman sleeper, whose lights burn low. Is a little girl's bed as white as snow. And just as soon as "Our Father" is heard The train dispatcher will give the word.

Ethel Marie has her baggage checked through. That's for the trunk man, papa, to do. I am conductor, as you can see. I write the berth check for Ethel Marie. And whom do we have for a porter? Ah. Who tucks up a bed like a dear mamma? And the engineer, as the lights burn low. Whose mercy and love guide the night express. Whose Congregationalist.

For the Western Recorder.)

A CLOSE LOOK AT BAPTISM.

BY E. L. WESSON.

Uncle John and Stephen.

NO. III.

"Uncle John," said Stephen, after dinner, "we have before us a very important subject, subject which we are to look at first strictly in the light of the Scriptures. Shall we confine ourselves to the authorized version?"

"That was my understanding from your statements. You said, first, we will examine the Scriptures which teach where and how baptism was administered; second, examine the three manners of baptizing, by Scripture tests, and, third, if necessary, look at the opinions of men on the subject. It is certain that if we cannot learn the exact thing Christ commanded from our accepted Scriptures, we will do little good wasting time making a translation for ourselves, but it is your conscience that is disturbed, so I leave that with you."

"I suggest, Uncle, that we confine ourselves strictly to the King James Version which is the standard first point, and only refer to the original or other versions, if necessary, under the second head."

Uncle John answered, "With that understanding you may begin to write while I read the Scriptures, for it will be necessary for me to get the different passages together."

"You are right," said Stephen, "so proceed, giving the words exact."

"First, Matt. 3:5, 6, 11, 12, 13, 16. 'Then went out to him (John) Jerusalem, and all Judea, and all the region round about, to be baptized of him in Jordan, confessing their sins. I, indeed, baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with water: whose voice ye heard, and who hath thoroughly purged his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. And Jesus, when he was baptized, went up straightway out of the water: and the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.'

"Second, Mark 1:4, 5, 8, 9, 10. 'John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. I, indeed, have baptized you with water; but he shall baptize you with the Holy Ghost, and with water: which he saith, and it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.'

"Third, Acts 8:36, 38, 39. 'And as they went on their way, they came to a certain water; and the eunuch said, See, here is water; what dost hinder me to be baptized? And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up, the Spirit of the Lord caught away Philip, but the eunuch saw him no more; and he went on his way rejoicing.'

"Fourth, Rom. 6:3, 4, 5. 'Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.'

"Fifth, 1 Cor. 10:1, 2. 'Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea.'

"Sixth, and last under this head, Col. 2:12. 'Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead: that ye also, like unto him, might walk in newness of life. I believe, which bear strictly on the first point, and I want to see just what ideas you get from them about how we should baptize.'

"I can easily do that, Uncle, for the points are as plain as the outlines of a picture," said Stephen. "First, as to the place, I learn that John baptized in the river Jordan. Second, I learn that Jesus was baptized in Jordan, and when baptized came up straightway out of the water. Third, I learn that Philip and the eunuch both went down into the water, and he baptized him, and then both came up out of the water. From the two accounts, I learn that baptism was not only within the banks of a stream, but in the water."

"As to how the baptism was done, I learn, first, that it was by an act that bore the name of baptism, and was plainly, Rom. 6:4. 'We are buried by baptism.' And Col. 2:12 says emphatically, 'Buried in baptism.' Now my idea is if we take these Scriptures as they read, as showing what Christ did, and would have us do, in baptism; we will have to go into the water and in the act of baptism be buried. This is further shown in Romans 6:5, which speaks of our being planted in the likeness of Christ's death. Also the same idea is presented in 1 Cor. 10:2, which speaks of our fathers passing through the water, and being baptized in the cloud and in the sea. You remember the Scripture which tells of the passage of the Israelites through the sea (Ex. 14). It says, 'The children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left.' And the cloud which had gone before them removed and got behind them and was to the Egyptians a cloud of darkness covering the Israelites. Now you have my idea, Uncle, drawn from the plain face of the Scriptures you gave me. Have I missed the plain teaching?"

"No, Stephen, taking the Scriptures as they read, you have given the points presented, but you did not notice the language of John concerning how he baptized. You notice that he said I baptize you with water, and He shall baptize you with the Holy Ghost, you see, and the idea will be, the demands of the words 'with water.'

"I think you are mistaken, Uncle. I know that with presents the idea of an instrument used, but granting, as we must, that the Scriptures say 'they went down into the water and came up out of the water,' and that 'we are buried by baptism, we must, if possible, harmonize the passages, for God is not the author of confusion, neither can he deny himself. I think with water, taking Webster's definition of with, will harmonize with buried by baptism, as along. He defines 'with'—'By, noting cause, instrument, or means.' He says, 'We are elevated with joy.' Of course we understand by means of joy. Also Webster says, 'Fire is extinguished with water.' We know that fire is extinguished by means of water, and that the water is on the fire, or the fire thrown in the water. Now we know that John meant by the expression 'with water' by means of water. Now, take the expression 'Buried in baptism' and couple it with John's words 'with water,' 'Buried in baptism' with 'water,' and what would we understand?"

"Why, buried in baptism by means of water; instead of milk, wine, or dirt, of course. I must say I never looked at it that way before, and can't say that you are right, but will look at it and will give you my conclusion at an early date. We must drop the subject now; let me tell you not to worry over the matter, nor make hasty conclusions. I see that your spirit is obedient, and I hope you will not become a stickler for outward acts."

"I assure you, Uncle, that I appreciate your kindness and patience with

me," said Stephen, "and I promise you that I will not worry over the matter, nor form any definite conclusions, until we have examined the subject more thoroughly."

SAVED BY A THIEF.

BY DAVID KEER.

"Who is that queer old fellow over the way there, Herr Wirth?" (Mr. Landlord.) "He looks as if he would make a good picture, if any one were to paint him."

So spoke an English tourist to the landlord of a tiny Tyrolean inn, in the ivy-clad porch of which they were standing side by side, looking up and down the one long, straggling street of the quaint little mountain village.

"You are quite right, sir. That is just what all the artist gentlemen say who come down from the big towns up north, later on in the summer; and old Gottfried has been painted by many a one of them, sure enough."

But, with all this outward queerness, there was something in his movements, old as he was, which many a younger man might have envied; and his weather-beaten face wore a smile of quiet contentment which lighted it up like sunshine playing over a ruined tower, and fully bore out his fine old German name of "Gottfried" (Peace of God).

"What did you say his name was?" asked the visitor.

"Well, his real name is Gottfried Scheller, but we always call him 'All-for-the-Best.'"

"Rather a curious name for a man," said the tourist, smiling.

"Isn't it? but it's a very good one for him, for, whenever anything goes wrong with him, instead of grumbling and growling as any other man would, he just says, 'Gottfried.' Well, it's all for the best."

"Well, he certainly seems to deserve his name," said the stranger, as well as he could speak for laughing. "He must be a good fellow: I should like to have a talk with him."

"Well, that's easily managed," cried the landlord, "didn't you say you have a letter to send on to Kaiser-shelm? If you have, he will carry it for you as far as Willissau, which is the nearest post-office; for here we have no regular postman at all, and what few letters we have always go by Gottfried. Shall I let him for you? Hey, Father Gottfried!"

"Good evening, neighbor," answered the old man's cheery voice, as he came briskly across the street toward them. "Is there anything that I can do for you?"

"I want this letter taken to Willissau," said the traveller, "and our good friend here tells me that you will be kind enough to do it."

He held it out as he spoke, and a silver florin along with it; but the old man studiously shook his head.

"No plan, no letter to pay before you've got your money's worth. I'll take your letter, and welcome; but as for your money, it will be time enough to pay for the job after I've done it."

The traveller, not a little interested, began to talk with his new acquaintance, whom he found to be just such a brisk, cherry-hearted old fellow as he had expected, with plenty of wit and shrewdness under all his good nature, and he felt quite sorry when old "All-for-the-Best," looking up at the sinking sun, broke off their chat suddenly by saying that it was time for him to go and get ready to start, if he meant to reach Willissau in time to catch the early post next morning.

They might. A little further on they came to a spot where the serious pines stood that bridged a perilous chasm (though the depths of which roared and foaming torrents had fallen in or been swept away; and they were forced to go more than a mile round, ere they could find a place to cross.

All this delayed them so much that the sun had already risen when they came to the most dangerous part of their whole journey—a narrow, gloomy pass, in which so many people had been lost, that it fully deserved its grim name of "Todten-Kluft," or Dead Men's Gully. The path, or rather ledge—barely wide enough for one man at a time—ran along the brink of a frightful precipice; and above it was a steep slope, down which a whirlwind of snow, loosened rocks, up-torn trees, and huge blocks of ice, might come rushing at any moment.

Gladly would they have got through that narrow and most dangerous part, but even if they could have moved quickly along that narrow, slippery ledge, their heavily-laden beast could not, and the time seemed endless ere the widening in the path told them that they were almost at the end of the "Never-mind, Father Gottfried!" which they had seen no living thing, save a gaunt, wolfish-looking dog that was prowling hungrily along the slope above them.

Young Kaspar, thinking himself no in safety, halted to lighten the cords in his hand, and as he stooped down to adjust the loosened fastenings of his heavy mountain shoe. But as he did so, the hound-chief in which he had tied up his scanty stock of provisions fell out of his pocket; and, quick as thought, the half-starved dog overheard which had already scooped (the food) pounced down upon the precious packet, and was off with it like a shot!

Poor Gottfried rushed headlong in pursuit, while Kaspar, laughing till his sides ached, shouted after him: "Never mind, Father Gottfried! It's all for the best, you know!"

Hardly were the words spoken, when a strange rustling, whispering sound, which had begun to make itself heard far up the mountain side above them, descended all at once into a noise like that of a heavy rain, as the dog stooped down to adjust the loosened fastenings of his heavy mountain shoe. But as he did so, the hound-chief in which he had tied up his scanty stock of provisions fell out of his pocket; and, quick as thought, the half-starved dog overheard which had already scooped (the food) pounced down upon the precious packet, and was off with it like a shot!

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"SOUTHEY wrote to Sir Walter Scott, 'Of Baron Munchausen I can tell you something. Some years ago in London I was a little startled at hearing a foreigner ushered under this title into a musical party. As this naturally led to inquiry, on my part, I was referred to the gentleman himself, who very good-humoredly told me he was the nephew of the celebrated Baron Munchausen, who was a minister under Frederick of Prussia."

"It seems the old baron was a humorist, but I never, especially if he happened to have any guests who were likely to be taken in by his marvels, used to amuse himself by inventing or relating such marvelous adventures as are contained in the volumes which bear his name. He added that his uncle was in other respects a sensible, voracious man, and that his adventures were only told by the way of quizzing or amusing society."

"A starving German literatus, whose name I have forgot, who knew the baron and thought he had been neglected by him, compiled the book in revenge, partly from the stories of the baron, partly from his mother wit. It proved a good hit for the bookseller, as the baron's name and humor were well known, and by degrees made its way into other countries in the hood of entertainment.—Familiar Letters of Walter Scott."

HIS NEEDS.

"Aaron's boy would do tip-top if he had a string long enough," said one neighbor.

"I don't see what use he could make of a string," said neighbor number two.

"Well, if he could tie up all the loose ends that he leaves dangling, tie himself down to his work, tie his pocket-book together, and then tie his tongue so it wouldn't wag so busily, he would be as useful a fellow as we have got in town. But he would take considerable string."—Ex.

HABITS, soft and pliant at first, are like some coral stones, which are easily cut when first quarried, but soon become hard as adamant.—Spurgeon.



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A REAL HERO.

"Nonsense, Cedric! you can't go along! You'd be scared to death at sight of the first pair of antlers!"

Cedric's eyes followed it wistfully. How he wanted to go on that hunting trip!

"Dick might have taken me along!" Cedric muttered moodily. "I don't care if he is eighteen and a son of a college!"

Just then the little lad heard his best-displeased name called in sweet tones from up at the camp.

Scrambling to his feet, Cedric ran up the fern-bordered path to the little cabin, which, with its blue and white painted walls and veranda pillars of red, looked patriotic and picturesque against the sombre background of green birches and darker hemlocks.

Many an evening had Cedric upon his bed of hemlock boughs up in the loft of the red, white and blue cabin, heard the swift tapping of deer's hoofs bounding over the clearing in front of the door?

"Why is your lordship's countenance so doleful?" said Aunt Hilton merrily. (She would always make believe that Cedric was a veritable Lord Fauntleroy!)

"Is my boy sorry that he couldn't go with his big brothers?" said mamma in tones of a "never mind, dear!"

"Even old Jacques is gone this afternoon," said mamma. "He went down to the end of the lake for our mail and letters to depend on you to be our knight. Auntie and I would like a little row. We thought we would go over to the island and get a pair of blackberries for tea."

"I'll take Rose and Rena," said Cedric, "and the best way would be soon rowing over the dancing waters. And when the pretty, green island was reached such a quantity of luscious blackberries as were found there!"

"What's that?" Cedric suddenly exclaimed, with ears poised in the air. "It sounds like Rena screaming," said auntie, turning pale. "What can be the matter! How fast, Cedric!"

lordship" this time, and Cedric was too frightened to care if she had. When away from the screen of overhanging boughs, they soon saw what was the matter.

In going for the lilies, mamma's boat had gotten stuck upon a snag—Birch Lake was noted for being full of stumps and fallen trees. There would have been no particular danger had not Rena been so overcome by terror as to start up screaming and jumping up and down in the boat, to the imminent danger of upsetting it.

"Boo-hoo! We shall all be drowned! I don't want any of our names water lilies! I'm sorry I came! Oh—"

"Cedric had a cool head if he was only twelve years old. 'Auntie, let me put you ashore here! Rena,' he called louder, 'Cousin Cedric wants you to stop screaming and sit right down in the boat. Nothing will hurt you! I am going to take you into my boat.'"

"Take Rena, too," said mamma, eagerly watching the boat as it came with wide sweeps toward her. "Take both the children!"

"All right, mamma, and then I'll come back and help you." The twins fell to quietly sobbing when they found themselves safe in Cedric's boat, and when they reached the shore, Aunt Hilton occupied herself in alternately scolding and hugging them.

"Seeing them all safe, Cedric turned his boat toward his mother. Reaching her, he took his oar and carefully pried away at her boat, which, now that it was lightened of the weight of the two chubby children, soon floated clear of the sunken stump.

"There! I'm all right now!" said mamma, with some of the pink tinge coming back to her white cheeks. "Cedric, you are a darling child! What would I have done had you been away on that hunting excursion?"

"I'm all right now!" Cedric replied with an important air. "Tell you what, it's handy to have a man around sometimes, isn't it, mamma?" Christian Work.

GOING PLEASANTLY.

"Mother's always asking me to do something or go somewhere! I did so want to come straight home from school today and write a letter to Charlie. I wish she wouldn't—"

"It won't take me fifteen minutes longer to go to Aunt Kate's, and if I did I could write to Charlie to-morrow; it is a shame for me to be cross when mother is always so kind."

Charlie was Algernon's cousin—his "ohum"—and they wrote to each other every week. His mother, sitting on the other side of the room with her work, had been watching Algernon's face, and as he finally placed the last book in the bag and got to his feet, he noticed the glint of a smile on his lips, she drew a deep sigh, and said to herself: "I am so glad that he is going pleasantly; he will be so much happier."

"Just tell Aunt Kate that you have come for what she wants you to bring home," she said, "and when I get my message; and Algernon laughed at what he called a very funny errand, and asked if "it" would be heavy to carry."

"Aunt Kate won't ask you to do more than you can manage," said his mother, with a funny little smile; and Algernon started off for school. The day had been started so well—it makes a wonderful difference how a day is started—that all went smoothly at school, and Algernon was out in the afternoon among the first.

"Now for Aunt Kate's," he said, as he thumped his book in his breast, or found himself at the pretty parsonage, and standing in the hall, he cried: "Ship ahoy! Aunt Katy! I've come for what you want me to take home."

But it was not Aunt Kate who shouted, "All right, here it is!" from the study door behind him. "I came last night! We asked your mother to get you here without letting you know! I'm what you're to take home! I'm going to stay for ever so long! We kept it secret to surprise you! All this before the astonished Mrs. Leason had got her breakfast, or had done anything but stand gazing at the jubilant Charlie.

And afterward, as they walked home together, and still later when he and Charlie were eating their supper, and after they were in bed together, Algernon said to himself: "I have been so happy and done anything but stand gazing at the jubilant Charlie."

SOME one has aptly said: "Study how to use the Bible so as to 'walk with God' in close communion; also so as to gain a working knowledge of Scripture for leading others to Christ."

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WESTERN RECORDER

**Gleaner Department.**

J. N. HALL, FIELD EDITOR,  
FULTON, KY.

(All matter intended for this department should be sent to Fulton, Ky., as above, while all business letters should be sent to Western Recorder, Louisville, Ky.)

A VERY novel discussion is at this time agitating the ranks of Campbellite exchanges. It is as to whether the Campbellite denomination is a sect. It is conceded by all that other people possibly regard them as a sect, but some of them are inclined to deny it. The *Christian Evangelist*, of St. Louis, puts itself on the side of common sense and truth, and says right out in meeting that they are a sect; but the *Christian Standard*, of Cincinnati, and the *Gospel Advocate*, of Nashville, stoutly resist such a statement. Now, the puzzling question that comes into the mind of those of us who are looking on is to determine how the Campbellites are going to show that they are not the most sectarian of all the sects. If there is anything in the construction of any modern religious society that makes that society a sect, then the Campbellites surely are a sect, for they have everything that any other sect has, so far as appliances, and inventions, and subterfuges, and bitterness, and bigotry, and prejudice etc., are concerned. In fact, the pretense to be better in this respect than any one else is one of the coolest pieces of presumption I ever met with. With a human founder, and a human policy, and a reversal of the doctrines of God's word, and a denominational spirit that is intensified by a sectarian prejudice that cannot be surpassed, such a claim on the part of the Campbellites is so absurd as to be disgusting to sober minded people. As a sect they may have some traits of character that would entitle them to creditable consideration by their neighboring sects, but as a non-sectarian people they are a travesty on common sense and a burlesque on the liberality of modern liberalism. They overdo the matter until its very thinness makes it painful to contemplate. I guess that those Campbellite editors who imagine that they belong to some great something that is above all sectarianism had better look around them so as to see "where they are at."

**SOME WORK I HAVE DONE.**

In July I held a meeting with Concord church, Carroll county, Tenn., resulting in nine baptisms. I was received into this church, and baptized by its pastor, 22 years ago, when in my eighteenth year. I am now its monthly preacher.

In the latter part of August I held a meeting for Republican Grove church, in the same county, which resulted in ten additions to the church.

The first of September I held a meeting with Poplar Grove church, Fulton county, Ky., resulting in nine additions.

The last of September I held a meeting with Greenfield church, in Tennessee, and had 24 additions.

The first of August I had a debate with a Campbellite, near Kenton, Tenn., and was so much pleased with the exercise that I would like to do the same thing again. I have not been idle, as you see.

Our Master's work in these parts is prosperous. The pastors are earnest and faithful men, and are doing fine work.

THE WESTERN RECORDER is a benediction to the cause in all these parts. The more it tells us the better we like to hear it speak. The more we love it the more we have to love. It is not confined to

one State, for its field is the world. It ought to be in every Baptist home in the State.

My work for another year is already fixed, and I pray that God will help us and give us great success in his work.

W. S. RONEY.

Fulton, Ky., October 3rd.

**PRINTING OUTFIT FOR SALE.**

Last May I sold my printing outfit to a party, and he made one payment on it, when he failed in business. That leaves me with the outfit on hand again. I now offer it for sale very cheap, for I have no use for it at all. It consists of one Cottrell Cylinder Press; for eight column paper; one Dexter Folder, with trimmer and paster; one four horse power Gasoline engine; two job presses, over one hundred fonts of fine job type; two large imposing stones several case stands, about one hundred cases; with enough type to set the whole of an eight column paper; and chases, sticks, mallets, leads, slugs, and every thing that goes to make up a first class printing office. I paid over four thousand dollars for it, in cash. But as I am out of the printing business, and I have no use for it at all, I will take fifteen hundred dollars for it. I will accept two hundred dollars as first payment, and will divide the remainder into such payments as to give three years time in which to pay for it. I will send a man to set it up for purchaser, and guarantee the working of all the machinery, if purchaser will pay the travelling expenses of the man. None of the machinery or type has been in use as long as three years, except one of the job presses. If you want this bargain close the trade at once, as I will sell to the first one that accepts the terms. No need of writing about it, for I tell you all in this note. The type and machinery is in good condition, and I guarantee it to work satisfactory. This will appear in the RECORDER but one time. Write at once. Address J. N. HALL, Fulton, Ky.

**CATECHISM FOR CAMPBELLITES.**

The following questions were presented to Eld. A. J. Minton in the Belle, Tenn., debate, and the stammering answers and confusion of ideas that they occasioned on his part showed very plainly that they were nails driven in a sure place. They are published by the request of many persons who heard them read, and if the present readers will present them to some belligerent Campbellite he will quickly discover that "they are loaded."

Are you and your people connected in any religious or doctrinal respect with the movement inaugurated by Alexander Campbell?

Was Campbell inspired of God to do his work?

Did not Campbell originate a movement that afterwards became known as a church?

Is not that the church to which you and your people belong?

If Campbell was not inspired of God to do this work, was not his work of human origin?

Is not your church a human institution?

If it is a divine institution, will you please quote the Scripture that makes mention of it?

Was your church founded by man or God?

Was it founded by Christ or Campbell?

Was Christ ever a member of your church?

Was Campbell ever a member of it?

If Christ was ever a member of

your church, please prove it!

If he never was a member, how dare you claim the name Christian church?

Can you find the name "Christian church" in the Bible?

Have you not sought to proselyte Baptists, Methodists and others to your faith by claiming that you had a Scriptural name?

What is your Scriptural name? Who gave you this name?

Where do you find this name in the Scriptures?

Have your own people agreed on the name you should wear?

Is it the proper thing for a child to repudiate its father's name?

Is not Alexander Campbell your ecclesiastical father?

What makes you ashamed of his name?

If Campbell is not your church-father, who is?

If any inspired man is, please quote the Scripture to prove it!

Was your church organized on Pentecost?

If so, who organized it? Peter!

What authority did he have to organize a church?

Please quote the Scripture that gave him the authority.

Can you give us the Scripture that says he organized it?

Can you show a passage that says a church was organized on Pentecost?

If there was no church before Pentecost, to what were the 3,000 added on that day?

Can you add three thousand to nothing?

To what did the apostles, the seventy and the 120 belong who are mentioned before Pentecost?

When were the apostles set in the church?

Were they the first that were set in?

If they were not set in until on Pentecost, how could they be the first in when 3,000 were put in that day?

If they were set in before Pentecost, then was there not a church before Pentecost?

Is not your claim that the church was set up on Pentecost a piece of pure buncombe any way?

If your church was set up on Pentecost, where has it been from that time till Campbell's day?

Do you believe the church set up on Pentecost was destroyed?

If not, please show us its succession!

If it was destroyed, who rebuilt it?

By what authority did he reorganize it?

Do you agree with Campbell that the church was with the Baptists until he started the Reformation?

Are the Baptists in the church?

Do you regard their churches as valid Gospel churches?

If they are not, can they administer valid baptism?

If not, why do you accept their baptism?

If they are Gospel churches, are not your churches mere factions, since you went out of the Baptists?

If Baptist churches are not Scriptural, how can your churches be Scriptural, since you started from us?

Has your church anything in it that is necessary to salvation that can't be had in Baptist churches?

If so, please name it!

If not, what is the use of your church!

If it has, how is it that persons who get salvation in Baptist churches are accepted just as they are by you?

Is there salvation in no church at all?

If so, is your church a savior?

Then does not your church rival Christ?

Is there any other savior except Christ?

Does a man have to enter your

church to reach Christ?

Can any one be saved through Christ without belonging to your church?

Do you believe all saved people are in your church?

Are any Baptists saved?

Do they belong to your church?

Is salvation possible to any one out of your church?

If so, cannot salvation be had out of your church?

If it can, what is the good of your church?

Do Baptists have a genuine Lord's Supper?

If they do, have they not a genuine church?

If they do not, what makes you so anxious to get some of it?

Does shaking a man into your church save him?

Does baptizing him into a Baptist church save him?

If it does, is not salvation in the Baptist church?

If it does not, why do you accept him as a saved man on that baptism?

Do you baptize a dead man or a live one?

If dead, is he dead to Christ, or dead to sin?

If dead to sin, is he freed from sin?

Do you baptize a child of God, or a child of the devil?

If a child of the devil, does your baptism make him a child of God?

If he is a child of God, does he need baptism to make him such?

Does a man become a child of God by faith or baptism?

Does he look to Christ or to baptism for salvation?

If no baptism, is he not saved by a work?

If to Christ, what need has he for baptism to save him?

Is salvation of grace or of works?

If of grace, how can a saved man be lost?

Is not the saved man free from law of sin and death?

If free, how can he be condemned by it?

Is not the Christian a partaker of the divine nature?

Was he not born into that nature?

Can he any more loose that nature than you can loose the nature of your parents?

If the Christian is lost, won't part of the divine nature be lost?

Then can a child of God be lost?

Does a Christian leave Christ as a voluntary act of his own, or under the influence of the devil?

If as an act of his own, how was it possible for his loving God-nature to conceive a love for sin?

If by the influence of Satan, is not Satan able to overcome him?

And if he is able to overcome one, may he not overcome all?

If he can overcome all, won't he do it?

If he don't do it, then won't that be the grace of the devil?

Won't we have to depend on the devil's grace to get to heaven?

Will any one be in heaven except such as the devil wouldn't have?

Then ought we not to sing a few songs to the devil's praise when we get to heaven?

Does not the Bible refer to sinners as "goats?"

Are not Christians called "sheep?"

Then does not a divine power change a "goat" to a "sheep" when a sinner is saved?

Can one of the Lord's sheep be finally lost?

Will there be any sheep on the left hand when the Lord divides them?

Will any sheep go away into everlasting punishment?

Will any goats go into life eternal?

Can any sheep ever be turned back into goats without the same

divine power that turned them from goats to sheep?

Then how can any sheep be lost?

Does Christ give his sheep eternal life?

Will his sheep ever perish?

Can any one pluck them out of his hand?

Will his sheep follow a stranger?

If not, how can the stranger get them?

Is Christ a hireling or the owner of the sheep?

If he owns them, won't he die for them?

Did the real owner of the sheep ever flee from them?

If the owner stays to defend them, can the wolf get them?

When the one sheep went astray, did the shepherd go to seek it?

Did he find it?

Will one ever go astray that he don't seek after it?

Will he ever seek and not find?

How then, can one of them ever be lost?

Will all things work together for good to them who love God?

Will a temptation from evil be for their good?

If not, all things are not for their good?

If temptations are for their good, can they be hurt by them?

If they cannot, how can they be led from Christ?

If they are not led from Christ, can they be lost?

Do we save ourselves, or does God save us?

If we save ourselves, how is it done?

If God saves us, is he not able to keep us?

If he keeps us, how can we be lost?

You argue that in conversion the Spirit operates through the truth. Will you tell us how this is done?

Does the Spirit himself really operate at all?

If so, does he operate on the Bible, the preacher or the sinner?

If on the Bible, what does he do for it?

If on the preacher, what does he do for him?

If on the sinner, what does he do for him?

Does the Spirit ever touch the sinner's heart?

Does the word touch the sinner's heart?

Is the Spirit in the word?

If so, how can the word enter the sinner's heart, and yet the Spirit not enter it?

If the Spirit is in God's word, is he also in your word?

If so, are you inspired as the apostles were?

If the Spirit is not in your words, and yet your words lead a sinner to conversion, then was the Spirit in that conversion?

If the Spirit has not brought about the conversions under your ministry, are they spiritual conversions?

Do you pray for God to convert men when you preach?

Do you believe God hears such a prayer?

If God don't convert sinners, who does?

If he answers your prayer, how will he do it?

If all the power is in the word, why don't you pray to the word?

Do you want all men to be saved?

Do you pray for what you want?

Is it God's will for all men to be saved?

Do you pray that God's will may be accomplished?

Then do you pray for all men to be saved?

Will all men be saved?

Does the fact that some won't be saved release you from praying for them?

Were all the persecutors of Jesus saved?

Did he not know and say some of them could not come to

place whither he was going?  
 Yet, did he not pray for them?  
 Was his prayer one of unbelief?  
 Were all the Jews saved?  
 Did not Paul know some would  
 not be saved?  
 Yet, did he not pray for them?  
 Was his prayer one of unbelief?  
 Do we have to know any one  
 must be saved before we pray for  
 them?  
 Do we know any one will be  
 saved?  
 If apostasy is true, has any one  
 an assurance of salvation?  
 Then should we pray for any  
 body?  
 Do you think a sinner should  
 pray?  
 Will God hear him pray?  
 Do you instruct your converts to  
 pray before baptism?  
 Did Cornelius pray before bap-  
 tism?  
 Did God hear him pray?  
 Did the publican pray? Was he  
 heard?  
 Was the thief heard in his  
 prayer?  
 Why do you teach men not to  
 pray?  
 If you pray not for yourself be-  
 fore baptism, and for nobody else  
 after baptism, are you not a  
 prayerless church?  
 Does the Spirit actually dwell in  
 the heart of a Christian?  
 If he does, can the Christian  
 know it?  
 If he knows it, won't he have  
 experimental religion?  
 If he has, won't he like the Bap-  
 tists?  
 Then why do you make fun of  
 the Baptists at that point?  
 If a sinner should pray, ought  
 he also to mourn over sin?  
 If he don't mourn, is he not a  
 dry-eyed sinner?  
 If he mourns, would it be wrong  
 for him to sit on a bench?  
 If he sits on a bench, is it not a  
 mourner's bench?  
 Then is not a mourner's bench  
 right?  
 Hadn't you better go to a  
 mourner's bench yourself?

EVIDENCES OF CONVERSION.

The progress made in different religious directions by modern man has been accompanied to an alarming extent by a falling away from his "first love," and as a natural result there comes the sad and plaintive cry "I don't enjoy religion as I used to and sometimes have grave doubts as to my conversion and acceptance with God." If this is the fruit of modern religious progress, so called, away with it! Fling it to the moles and bats. If we are as sheep going astray let us speedily return to the Shepherd and Bishop of our souls. (1 Pet. 2:25.) Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your soul. (Jer. 6:16.) Rest of conscience as to whether the transition from spiritual death to spiritual life has been effected is, unquestionably, what many desire and are earnestly seeking for, and God has not been so ungracious as to leave us without sufficient data by which we are able to fully determine the all-important question. Am I a child of God or am I not? Have I experienced that radical change of heart described in the Bible as the new birth or am I deluded? Sometimes I think it is a wholesome thing for us to have doubts about our conversion for them it is, if not before, we become diligent students of the Word relative to that matter and nothing can be more healthful and strengthening to the soul than a careful study of the word of life. "To the law and to the testimony." If you come up to the measure of that unerring standard you need not have doubts about your conversion any longer.

Love to God is an unmistakable evidence of a new creature in Christ Jesus for "Every one that loveth is born of God, and knoweth God." (1 John 4:7).  
 "We love him, because he first loved us." (1 John 4:19). "Love is of God" and no man is able to exercise love toward God until the principle of love has been created in his heart and no one except God is able to create that principle for he is the author of love, so then, whosoever loveth is necessarily a child of God.  
 "I know," says one "that if I love God my interest in the blood of Christ is secure, but the question that troubles me is, do I really love him. Perhaps after all I am mistaken." That may be so, but there is no reason for remaining in that state of delusion or suspense for God has been at infinite pains to make the way so plain that a wayfaring man though a fool need not err therein.  
 Every one that loveth him that begat loveth him also that is begotten of him. (1 John 5:1).  
 If you love the father you love his son, for we know that we have passed out of the death state into the life state because we love the brethren. (1 John 2:14).  
 The "new commandment" that Christ gave unto his disciples was that they should love one another and in so doing all men should know that they were his disciples. (John 13:34). But whosoever loves not his brother with a Christ like love "abideth in death." (1 John 2:14). So then "If a man say, I love God, and hateth his brother, he is a liar." (1 John 4:20).  
 It makes no difference how zealous you may be for missions or how much you pay on the pastor's salary, or how regularly you attend church or how often you partake of the Lord's supper, if you are at enmity with your brother, the Bible says you are a "liar" yea a "murderer," and ye know that no murderer hath eternal life abiding in him." If a man "loveth not his brother whom he hath seen, how can he love God whom he hath not seen"! (1 John 4:20).  
 Such a one may well question his conversion and love to God for he has none and should be unceremoniously excluded from the fellowship of the church.  
 Love of God in the heart is as destructive of hatred as fire is of dry stubble and melts the hearts of God's people into one common mould. Greater is he that is in you, than he that is in the world. (1 John 4:14). Moreover the love of a converted soul does not stop with the brotherhood but reaches out into the enemy's camp.  
 Paul could wish himself accursed from Christ for his brethren and kinsmen according to the flesh, though they were his bitterest enemies. Moses desired his name blotted out of the book which the Lord had written rather than see his people unforgiven and rejected. (Ex. 32:33) although they were constantly murmuring against him and questioning his divine authority, and how often did David restrain his hand from taking the life of Saul his sworn enemy!  
 "Love thy neighbor as thyself" though he hate you as bitterly as the Jew hated the Gentile. Read the parable of the good Samaritan. Paul exhorts that "supplications, prayers, intercessions, and giving of thanks be made for all men." (1 Tim. 2:1). "All men" certainly includes our enemies if we have any. This is in keeping with the words of Christ on the Mount—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your father which is in

heaven" (Matt. 5:44-45), and "in so doing thou shalt heap coals of fire on his head" (Rom. 12:20). Christ is the christian's example in all things, and if in due time Christ died for us, that too while we were yet sinners and enemies of God surely the true child of God will not refuse to ask the blessing of God upon his enemies. Publicans and sinners love those only who love in return, and salute in return, but the child of God must do more than that, he must be "perfect" even as his Father who is in heaven is perfect. If ye love me keep my commandments. The renewed soul loathes the friendship of the world as he would an infuriated cobra, knowing that the "friendship of the world is enmity with God" and that "whosoever therefore will be a friend of the world is the enemy of God", James 4:4. The regenerated man is endowed with new principles, new aims and new motives. With him old things have passed away and behold all things are new and, realizing that the new is so far superior to the old, he stoutly refused to sacrifice them on the accursed altar of sinful compromise however brilliant and enticing it may appear. His affections are firmly fixed on things above where Christ sitteth on God's right hand and in his daily pursuits, his heart involuntarily runs out after God so that there is no taste or place in his heart for "artificial Saratoga" with its doubly refined sinners, nor for any other place where the law of his God is transgressed or compromised. Thus continually guarding his soul, he is not so frequently overtaken in any faults or entrapped by the glitter of the world.  
 Another effect of the new birth is that it produces a retrospective disposition and if there is any thing in ones life, previous to conversion, that is inimical to his fellowman he will surely if it is in his power make amends. Among the first words of Zachaeus, after he had received the Lord "joyfully," were "If I have taken anything from any man by false accusation, I restore him fourfold." (Luke 19:8). I remember reading a story of two infidels in New York who lived on adjoining farms. One of them had a sheep to get over into his neighbor's flock. He searched for his lost sheep, but in vain, his neighbor had marked it as his own. Twenty years afterward the thief infidel was soundly converted after which he went to his neighbor and told him what had occurred and how truly sorry he was for having stolen his sheep and wanted to make it good by restoring both principal and interest for twenty years, the time which he had it in his possession. The result of the whole matter was that both infidels became devout followers of the meek Galilean. So then when a man is wrought upon by the spirit unto life he is also by the same spirit willing to make restitution. If he has stolen or defrauded any one in any way he seeks to make it good. If he has insulted any one, if he is indebted he hastens to set himself right before them and the world. Of course he will be "reproached for the name of Christ" (1 Pet. 4:14), and listed as an old fogey, "for they that will live godly shall suffer persecution." Persecution and vile epithets are a portion of the christian man's legacy during this life. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. (Phil. 1:29). If you are persecuted for the sake of Christ do not wonder "as though some strange thing happens unto you" for all of the saints have travelled the same road. "Marvel not if the world hate you

(Continued on sixteenth page.)

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The Farm

Hogs are dying of cholera in parts of Bourbon county.

A number of Mercer county farmers have sold their clover seed at \$4.

Ben. Combs, of Clark county, has an apple tree full of ripe fruit and also in second bloom.

In Boyle county, Fox Brothers bought 12 head of harness horses at from \$100 to \$200.

John and Homer Baughman sold to W. H. Shears fifty hogs, average 200 pounds, at 4 to 4 1/2 cents.

In Boyle county James Middleton sold to Farris & Whitley a field of forty acres of corn at \$1 50 per barrel in the shock.

Mrs. W. R. Strother, of Mt. Sterling, has a fig tree four inches high, growing in a tin can, which has produced two perfectly developed figs.

About 2,000 cattle at Mt. Sterling on court day, feeders selling from 3 to 4c, majority selling at 3 1/2c; heifers 1 1/2c to \$2 60, cows 2 to 2 1/2c.

R. G. Evans bought of J. A. Woods 52 7/8, 960 pounds average, at \$2 75, and 17 from Pennington, of Lincoln, 910 pounds, at \$3 25.

Ed. Decerne, of New York, has sold to L. V. Harkness, of Lexington, for \$4,500, the noted trotting stallion Allie Wilkes, 2:15, for which W. C. France paid \$20,000 several years ago.

Robert Powell sold to W. O. Brock 24 shoats, weight 90 pounds, at 4 cents per pound.—Buford Fox sold to Miss Jennie Gatewood, of Mt. Sterling, 20 cattle, weight 1,200 pounds, at 3 1/2 cents per pound.—Winchester Dem.

The acreage of hemp in Boyle county this year was larger than last, and experts say that the quality, with a good rot, will be better than that for many years. They also say that the price at the start is apt to be lower than last year.

In Boyle county, Farris and Whitley bought of Jim Allen 19 1,050-pound feeders at \$3 25 and from John Wood a bunch of 1,200-pound oxen at \$2 75. They also bought of West, from Overland county, Tenn., a mixed bunch of 650-pound cattle at 2 cents.

J. B. Bales shipped ten carloads of cattle Tuesday to Lehman & Bro. at Baltimore for export to London. There were 170 head, and the average weight was 1,500 pounds. The price was 42 cents. A draft for \$12,131 69 was drawn in payment of them.—Winchester Democrat.

A. R. Sphor bought in Madison county 70 head of 2 year-old feeding cattle, averaging about 1,200 pounds, at 4 cents.—Chas. Swift, Jr., bought of J. A. Frazer 33 hogs, average 100 pounds, to be taken in thirty days, \$425.—Kidd & Judy bought of J. G. Gay 35 head of fat cattle at 2 1/2 cents.—W. B. Green bought of Albert Cloy 65 head at 3 1/2 and 3 1/4 cents.—A. Oread bought of T. C. Graves for Joe Turley 50 lambs at 3 1/2 cents.—Winchester Sun.

Corn is selling at 8 cents a bushel at Hutchison, Kansas.

France sells to this country \$50,000 worth of prunes annually, of clover seed \$20,897 and of other seed \$100,708.

A Nebraska farmer says that 120 acres of corn on which no ears formed netted him \$14 an acre for fattening steers.

The largest apple orchard in Missouri having an individual owner covers 700 acres and contains about 50,000 bearing trees. Lewis Erb, the owner, estimates the crop at 20,000 barrels.

For the Western Recorder.

CRIMSON CLOVER.

Crimson clover was introduced in this country several years ago by the late Dr. Haradine. Being a great lover of flowers, he was attracted to this plant by its great beauty, which is hardly excelled by the finest flower that adorns yard or garden. The beautiful deep green which may be seen all through the winter, grows deeper and brighter as spring advances until early in May, when the flowers appear, and the field changes from a green to a brilliant crimson, making a sight to behold and remember.

At first its value as a forage plant was not understood, and as a soil restorer was unknown, and the progress of the plant was rather slow. Every one admired its beauty, and numerous plots were grown for ornamental purposes, but years elapsed before farmers awoke to its value as a regular rotation crop. This plant has now been successfully grown in all parts of the Union. The plant is very hardy—seems to flourish and succeed in all soils, and is the only clover that remains green all winter, and the only clover that furnishes a winter pasture. It is good for hay, will yield 2 or 3 tons per acre of the finest quality, is valuable for seed, which it produces in large quantities, it is a good honey plant, makes the best kind of a bee pasture; but its greatest value lies in its ability to store up plant food, and at the same time send down deep feeding roots far into the subsoil to gather and bring to the surface elements of fertility that would be otherwise lost. Crimson clover is an annual, and should be sown in its proper season; this extends from the first of August to the last of October. About 10 quarts of seed are usually sown to the acre.

L. STAPLES. Grand Rapids, Mich., Sep. 17.

TO CATCH CUT WORMS. The following remedies and preventive measures have been used for cut worms and are advised by F. A. Serrine in 'The Florists' Exchange': 1. Placing around the plants fruit or vegetable cans from which top and bottom have been removed. The top of the can should be three or four inches above the surface of the ground. The ends can be unsoldered by throwing the tins into a fire.

2. Plowing the ground early in September, and not allowing the weeds to grow.

3. Plowing the ground late in the fall or early in spring, keeping the surface free from weeds by cultivation, and not putting a crop on same until the middle of May or first of June. During the first ten days of May fresh cut clover, grass or weeds which have been dipped in water containing Paris green should be strewn over the ground each evening.

4. Collecting the worms in the evening while they are feeding. This requires a good light and sharp eyes.

5. Each morning hunting for the worms around the fresh cut plants.

6. Using "light traps" at intervals during the months of July, August and September. These traps are made by filling a tub or half-cock two-thirds full of water, pouring a little kerosene over the surface, and hanging a lantern over the tub.

The eggs from which the cut worms hatch are laid by moths or "millers" during the months of July, August and September, usually in grass patches and meadows. The worms feed a short time during the fall, then make a cell of earth in which they live over winter.

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Items of Interest.

In the same paper in which it is announced that Gen. Schofield is retired because of reaching his sixtieth birthday we are told that the Russian Admiral, Count Louis Haydn is ninety-eight years old. Suppose Von Moltke had been retired when he was sixty?

The Texas Legislature met in extra session, and in three hours from the time of the introduction of the bill against prize fighting, the bill had passed both houses. One man only voted against it in the Senate, and only five in the House. It is as stringent as a bill could be. Our admiration for Gov. Culberson is all the greater because we did not believe he would stop the fight. They say now they will go to Mexico, but unless Diaz' reputation is much higher than he deserves, they will not fight in any place where he can get troops in two days to stop it.

There has been a fight of some kind—we are not learned in the distinctions in these things—advertised to come off in Louisville. Governor Brown, in a proclamation, has warned the Mayor and police of this city that he will order out the Legion to stop it if the city authorities do not.

There was fighting in Constantinople two days between the Armenians and the police. Several hundred armed Armenians had gathered and refused to disperse. About 150 were killed in the two days' encounter.

There was an unusual loss on the sea last week. The German steamer Uruguay was wrecked off Cape Horn, Brazil, no lives lost; the Spanish cruiser, Cristobal Colon, was wrecked on a reef at the western end of Cuba, seven no lives lost; and in a heavy gale on October 1, 49 ships were wrecked and 24 lives lost on the coast of Britain.

On September 20th, the 25th being Sunday, a monument was erected by the Daughters of the Revolution on the spot where Miles Standish landed on Sept. 25, 1621, in Squantum, Mass. The address was delivered by Charles Francis Adams.

A subscriber writes to the Journal & Messenger of a Baptist church, presumably in Ohio, but the location is not given, which discarded three pious deacons without a question as to their qualification and with no feeling against them, and chose in their stead four women, two being wives, one a widow, and one a young girl. Where do our brethren across the river propose to stop?

King Oscar of Sweden has sent silver lockets and chains to Misses Isabella and Sallie Broadbent in Florida. The lockets are inscribed with the crown and monogram of the King and the words "Pop & Noble Island." The girls aided in reculating the crew of the Norwegian ship Catherine when it was wrecked.

Serge de Savine, a Russian engineer, is attracting much attention and interest by his new balloon invention, by which he hopes to be able to steer balloons in any direction. He connects two balloons, one above the other, and the lower the heating apparatus. Some time this year he will attempt a trip from Paris to New York, and if that is successful, he will endeavour to go over the north pole.

The earthquakes which shook up New York City, while doing no harm—one person being slightly injured—has called attention again to the possible danger of the tall buildings 12 and 16 stories high. If the cities are exposed to earthquakes, another evil is added to them in addition to the injury to health in that they prevent ventilation and sunshine, and to the danger of the iron frames corroding.

Because the Frenchmen are steady drinkers, but not given to rolling in the gutters, France is sometimes held up as an example of the advantages of a wine-raising country. But Dr. Dana, a leading French physician, says of drink: "Its ravages are almost as terrible among us as they are among the English and Irish. One-half of the liver complaints, two-thirds of the diseases of the kidneys, and one-fifth of the various forms of insanity are produced by the use of alcoholic liquors."

Western civilization has been forced upon the Japanese by their government more rapidly than many of the people enjoy, and the consequence has been the formation of an Anti-Foreign League. One of these made an attempt to assassinate Marquis Ito, the Prime Minister. The attempt failed and the man was arrested.

There has been a landfall in the Arabian promontory of Yemen over which the village of Hudeya. So far as is known, 100 were killed.

The Japanese are making headway in Formosa, though the resistance is stubborn, and cholera and fever are fighting for the natives. There are now 50,000 Japanese in the island, but so many are sick and worn down by hardships that re-inforcements have to be sent on.

Joseph Cook has been to Hawaii. He reports that the ruling class mean well by the people—which is the Chief's assertion in regard to himself, but that the members do not represent the consent of the majority of those whom they govern. These are evidently Americans, who care more for making money than they do for the Declaration of Independence, with its assertion that all governments derive their just powers from the consent of the governed.

The cholera is doing deadly work in Russia, as well as in Japan and China. In two weeks there were 7,000 cases and 2,000 deaths in the province of Volhynia. Everywhere the mortality is about 50 per cent.

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Use of our improved assortment of toys... 50 CENTS PREPAID... LEONARD MANUFACTURING CO., 152 & 153 MICHIGAN AVE., H. O., CHICAGO.

BUILD DOORS, SASH, BLINDS AND LUMBER. Are cheaper than they were ever known to be before. We have a large stock and sell at the lowest market prices. W. J. Hughes & Sons Co., 14th & Maple Sts., Louisville, Ky.

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

BOWLAND. Mary E. Howland was born April 3, 1837, and married to James W. Seary Feb. 1, 1855. January 4th he died, and she professed faith in Christ, joined the M. E. church, and lived a consistent member until her death. In March, 1870, she married J. L. Armstrong, he died Sept. 7th, April 3, 1883, she married Thomas Prather with whom she lived until she was called home on the 28th Dec. 1903. Sister Mary leaves a husband, one son and three sisters to mourn for her. The church has lost one of its beloved members, the neighborhood will miss her kind words in their homes. To know her was to love her. Her body sleeps in the Gravel Hill churchyard. The burial services were conducted by the writer, in the presence of a host of warm friends. She has gone home to rest and harvest her reward for her good life. JOHN L. JONES.

HER ADAM'S FALL. It was the custom not many years ago, in certain parts of Scotland, for the minister to make catechetical visitations among his people. An amusing anecdote is related of a worthy Scotch woman, who, intent upon her own trouble, made honest but personal answer to the minister's questions. Her husband, whose name was Adam, had one very serious fault, for which he had been severely reproved by the minister. Seeing the good man approaching one day, Adam, who was just getting over a drinking spell, hid himself under the bed, and told his wife to say that he was off fishing. The minister came in and was politely received by Jenny. He began by asking if she had studied the catechism which he had left at his last visit. "Deed, sir, an' I hae studied it a muckle bit," was her answer. Thinking to test her knowledge a little, the minister asked: "Weel, Jenny, can ye tell me the cause of Adam's fall?" Jenny's mind was too much occupied with the misdeeds of her own Adam to give any thought to the great progenitor of the human race, and she replied with some warmth: "Deed, sir, it was naething else but drink;" and then she turned toward the bed and said: "Adam ye say as weel come

Fast Time to Denver and Western Points. The Union Pacific are now running special fast trains, leaving Kansas City daily at 6 P. M., arriving at Denver at 10 P. M. the following day. St. Louis passengers can leave St. Louis at 9-30 A. M. and arrive at Denver at 1:40 P. M. the next day, only one night en route. The time to San Francisco is reduced ten hours via this route. For full particulars, address Jaa. F. Aglar, General Agent, St. Louis, Mo.



SUMMERING IN THE NORTH. At the resorts reached by THE NEW ORLEANS AND CHICAGO LIMITED. Such is the title of an attractive pamphlet containing a list of resorts in the North, giving hotels, rates, etc., issued by the ILLINOIS CENTRAL R.R. For a free copy, and for time schedule of the Central's Fast Vestibule Train, "The Limited," west train out of the South for reaching the Northern Resorts, ask your local railroad ticket agent, or write and advise us as to your rates and connections. A. E. HANSON, G.P.A. F. R. BROWN, G.P.A. Chicago. New Orleans.

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Arkansas & Texas THE ONLY LINE WITH THROUGH CAR SERVICE FROM Memphis to Texas. NO CHANGE OF CARS TO

Fort Worth, Waco OR INTERMEDIATE POINTS. TWO DAILY TRAINS CARRYING Through Coaches & Pullman Sleepers. Traversing the finest Farming, Grazing and Timber Lands, and reaching the Most Prosperous Towns and Cities in the

Great Southwest. Ask your nearest Ticket Agent for maps, time tables, etc., and write to the following for all information you may desire concerning a trip to the Great Southwest or for a copy of the pamphlets, "Texas Lands," "Home in the Southwest" or "Through Texas." W. A. Mc QUOWN, Travelling Passenger Agent, LOUISVILLE, KY. A. B. DODGE, E. W. LEBEAUME, Gen'l Trade Mgrs. Gen. Pass. & Ticket Agt ST. LOUIS, MO.

Utah Hot Springs. Located nine miles north of Ogden, on the Union Pacific, at the foot of the Wahatch Range, are the Utah Hot Springs. They have an elevation of about 4,500 feet above sea level, and are far superior to the celebrated Hot Springs of Arkansas. The flow is about 156,000 gallons of water per day, which is conducted into the hotel from the springs in pipes, for private bathing and for the great open bath. The bracing air of the Wahatch Range, mingling with the saline breeze of the Great Salt Lake, with the pure water of these thermal, balsamic springs, nowhere excelled for drinking or bath purposes, produce a natural combination of marvellous curative properties, and many cases of rheumatism have been cured here when other remedies have failed. Reached only by the Union Pacific. J. F. Aglar, Gen'l Agent, St. Louis, Mo.

JOHN R. HOLE, ST. JOHN BOYLE, RECEIVERS. C. O. & S. W. R. R. (The Mississippi Valley Route.) LOUISVILLE, EVANSVILLE, CINCINNATI AND ALL POINTS EAST MEMPHIS, Vicksburg, NEW ORLEANS AND ALL POINTS SOUTH ST. LOUIS, CAIRO, CHICAGO AND ALL POINTS NORTH AND WEST Connecting at Memphis with through trains to all points in Arkansas and Texas. Maps, tickets, and all information will be furnished on application to your nearest Union Agent. T. B. LYNCH, General Pass. Agent, LOUISVILLE, KY.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

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### Items of Interest.

Last fall Hon. J. C. Black was elected to Congress from the Tenth District of Georgia. His opponent made an outcry that he was elected by "fraud," and Mr. Black resigned his office. A new election was held on Oct. 2nd, the same candidates running, and Mr. Black was re-elected by 5,000 majority.

Prof. Hjalmar Hjorth Boyesen, of Columbia College, died in New York City on the 4th of rheumatism of the heart, having been sick two days. He was born in Norway in 1818 and came to this country in 1869. He was quite a famous writer of novels, histories, essays, etc.

A smoke consuming ordinance has gone into effect in Pittsburgh, where the diminished supply of natural gas had led to a return of the old grimeless. Meanwhile in Louisville the city fathers are beginning to talk about the subject.

Prof. Louis Pasteur, the distinguished French chemist and biologist, is dead from paralysis. He was born in 1822 at Dole, France, and as a school boy overstepped all his fellows. Investigations made by him into the laws of crystals placed him in the front rank of scientific men. He made valuable practical discoveries in regard to the diseases of the vine and the silkworm. His widest fame came from his treatment of rabies. Prof. Pasteur received his high honors in 1873.

W. W. Story, the American sculptor, died on Monday in Italy. He was the son of Justice Joseph Story, and was born at Salem, Mass., in 1819. He studied law, but gave it up to devote his life to art. Mr. Story went to Italy in 1847, and has resided there since that time. Besides being a sculptor of renown, he was no mean poet and musician.

Among the dead of the week are Patrick Grant, father of the novelist, Robert Grant, who was 86 years old; Admiral Sir James Drummond, 84 years, and Prof. Lorain L. Langstaff, 82 years. The latter was a Unitarian in youth for twenty years and a Presbyterian preacher. He died in the pulpit in Dayton, O., while preaching.

The news from Cuba continues to tell of small bands of insurgents captured in various places. Seven were taken in the province of Beata Clara, and of them negroes it is reported that the insurgents are using dynamite, but this must be a mistake, as they would not thus defy public opinion.

The cholera was carried to Honolulu by a steamer from Japan. And thereupon the oligarchy ordered all the churches closed; Bishop Willis of the Episcopal church has denounced this action as the most intolerant and outrageous abuse of power since papal interdicts.

The heat of summer being over, Campos is beginning to press vigorously the campaign against the Cuban insurgents. These are said to have 12,000 men, mostly negroes. They have ravaged the provinces of the mountains and places in the eastern part of Cuba to carry on a guerrilla warfare. The insurgents have been defeated in several skirmishes, and many killed or captured. Campos has now two lines of steamers patrolling the island to capture filibusters.

The Washington Post reports that Prof. Timmerman discovered on the banks of the Nile, sixteen miles below Najar Djaffar, a row of sixty tombs. On opening these they were discovered to be the tombs of giants, the smallest skeleton measuring seven feet and eight inches, and the largest eleven feet and one inch.

A new Irish Society, called the Irish National Alliance has held a convention in Chicago, in which a mighty torrent of gore was poured forth in speeches. England is to be wiped out and Ireland to be a free nation. The British government will not have the slightest objection to such talk as it will write England against Home Rule more closely than ever.

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Take Hersford's Acid Phosphate.  
It makes a delicious drink, and relieves fatigue and depression. A grateful tonic.

## MUSIC

"Royal Reed Organ Collection."  
57 of the most pleasing and excellent examples of music for the parlor organ, waltzes, marches, operatic selections, etc.

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The choicest variety high-grade piano collection published. Fifty charming pieces. 215 pages. Handsome colored covers.

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50 pages, 50 pieces. Most complete and excellent instrumental guitar collection ever published for anything like the price.

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50 pages, 50 songs. Uniform with the above.

EACH 50 CENTS BOOK 50 POSTPAID.

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### EVIDENCES OF CONVERSION.

(Continued from thirteenth page.)

For ye know that it hated me before it hated you," but "woe unto you when all men shall speak well of you" (Luke 6:26). No earnest christian can possibly please the world and his God at the same time and if the world hate you for the world's sake it is fair evidence that you are a child of God and will by and by wear a crown of eternal life, for "if we suffer with him we shall also reign with him." Whosoever therefore is blessed with these outward evidences of the new birth together with the testimony of the Holy Spirit and approval of his own conscience, need no longer doubt his eternal interest in the crucified one.

J. S. SATCHWILL.  
Campbellsburg, Ky.

### A WORK OF GRACE IN BRAZIL.

Abundant blessings are falling upon our Brazilian field. The work was never so cheering and so fruitful as now. Since the beginning of this year, there have been indications of unusual religious interest and a notable movement toward evangelical truth all over Brazil. Everywhere religion is being discussed, and the Bible is being read as never before. The two Bible Societies at work have a large number of colporters over the country, and they find the people eager to read Gospel tracts and pamphlets, and readily buying Testaments and Bibles.

Travelling recently on the railroads, I found the passengers well disposed to us, and many begged for tracts and Gospels. Everywhere crowds gather to hear the Gospel and delight our hearts by earnest and respectful attention. Workers of all denominations report the same notable religious revival in many places. I believe that we are on the eve of a great work of grace in this land of darkness.

Here in Rio Janeiro, where we've had a long, hard struggle to establish the work on a solid basis, we are now cheered by really crowded houses, close and live interest and frequent conversions. The church is greatly aroused and is earnestly at work. The prospect of soon getting into our own new building is rejoicing the brethren and putting new life into us. I have always believed that the time would come for God's special blessing on the cause in Rio Janeiro, but I knew not if I would live to see it. The season of refreshing is upon us. God be praised!

One thing that is gladdening our souls is the earnest and eloquent preaching of Dr. Ottoni, the recently converted priest and canon of Rome, now a loving, lovable and consecrated servant of Christ. He is filled with consuming love for souls and God is greatly using his testimony to the truth as it is in Jesus.

We have just returned from the second annual meeting of our only Brazilian Baptist Association. It met in the city of Campos, and the meeting was one to fill our souls with thanksgiving and joy. Many topics of interest were discussed with much profit and in a sweet Christian spirit. It was resolved to begin at once to support a native missionary, and one has al-

ready been employed and is at work. A translation of the joint letter sent out from the secretaries of the various Boards at home, urging self-support on the churches, was read to the association, and will be printed in our minutes and read to the various churches composing the association. Our church in this city is now making good headway in this direction (self-support), paying all running expenses and half of Dr. Ottoni's salary. In a short time we expect the congregation to assume the whole support of their pastor.

The Campos field, in which the association was held this year, is being gloriously blessed. Bro. Ginsburg, our efficient missionary there, and his helpers are kept busy going from place to place preaching and baptizing converts. Not less than fifty (possibly more) have been baptized in that region this year, and conversions are now reported almost daily. A short time ago twelve were baptized one day and a church of thirty members organized. This little band is now getting ready to build a church house, ground having already been given for the purpose.

A few weeks ago a blessed scene was witnessed at a town between this city and Juiz de Ford (where Bro. J. J. Taylor is busy at work), when twenty-one believers were baptized in the River Parahyba. A number of us attended the meeting afterward, and these earnest disciples of Jesus were organized into a Baptist church, and chose one who had been preaching the words of life to them as their pastor. He was ordained and is now zealously at work, and has since baptized three other persons.

In North Brazil we hear that a number of converts have recently been baptized, both at Pernambuco and at Bahia, while a widespread interest is reported from the interior of those states and many persons are asking for baptism. Yours rejoicingly,  
W. B. BAGBY.

Rio de Janeiro, Aug. 3, 1896.

**A Chance to Make Money.**  
I cleared last month after paying all expenses \$418.15 selling Dish Washers. They are just lovely to sell. Every family wants a Dish Washer, and it is easy to sell what everyone wants to buy. When people see the Dish Washer they won't be without one. You can wash and dry the family dishes in two minutes without wetting your hands. You can easily make from \$2 to \$10 per day. Any one can get full particulars how to sell by addressing the Mound City Dish Washer Co., St. Louis, Mo. Try it and publish your success for the benefit of others.  
C. A. L.

All the graces of the Spirit are, in prayer, stirred and exercised, and, by exercise, strengthened and increased; faith in applying the Divine promises, which are the very ground that the soul goes upon to God, hope looking out to their performance, and love particularly expressing itself in that sweet converse, and delighting in it, as love doth in the company of the person beloved, thinking all hours too short in speaking with him. O, how the soul is refreshed with freedom of speech with its beloved Lord! And as it delights in that, so it is continually advanced and grows by each meeting and conference, beholding the excellency of God, and relishing the pure and sublime pleasures that are to be found in near communion with him.—Leighton.

The new woman is averse to ornaments, especially the ornament of a meek and quiet spirit.

**Consumption Cured.**  
An old physician, retired from practice, having had placed in his hands by an Essex Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all other lung affections, and having cured many and many a hard and desperate case, he writes and publishes this little book, and sends it free of charge to all who desire it, in this receipt in German, French or English, with full directions, and a list of names of the persons who have cured themselves by using this remedy, and who are now enjoying perfect health, and who are willing to testify to the truth of the above.  
W. A. RAY, 20 FEVER BUILDING, N. Y. C.

## THE MARKETS.

### Report for the Week Ending Saturday, Oct. 5, 1896.

**CATTLE**—Receipts of cattle were light to-day and but little doing. The market closed up steady on all desirable grades of cattle. Prospects fair.

**HOGS**—Receipts light. The market ruled about steady at Friday's prices, the best medium and lights selling at \$4.15-20. Prospects only fair.

CATTLE	
Extra shipping cattle, 1,400 to 1,600 lbs.	\$4 00/24 50
Light shipping, 1,300 to 1,350 lbs.	3 50/24 00
Best butchers, 1,200 to 1,300 lbs.	3 50/24 00
Pair to good butchers.	2 50/23 75
Common to medium butchers.	2 00/23 50
Thin, rough steers, poor cows and scalwags.	1 00/21 50
Good to extra oxen, 1,500 to 1,700 lbs.	3 25/23 00
Common to medium oxen.	1 50/22 50
Feeders, 900 to 1,100 lbs.	2 25/23 75
Stockers.	2 00/23 50
Bulls.	1 75/22 00
Veal calves.	2 50/22 50
Choice milk cows.	3 00/23 00
Pair to good milk cows.	15 00/23 00

  

HOGS	
Choice packing and butchers, 225 to 300 lbs.	\$4 00/24 10
Pair to good packing, 180 to 225 lbs.	4 10/24 15
Good to extra light, 160 to 180 lbs.	4 15/24 20
Fat shoats, 130 to 150 lbs.	4 15/24 20
Fat shoats, 100 to 120 lbs.	4 00/24 10

  

SHEEP AND LAMBS	
Good to extra shipping sheep.	\$2 50/23 00
Pair to good sheep.	2 00/22 50
Common to medium sheep.	1 50/22 00
Wethers.	1 00/22 50
Extra Kentucky lambs.	3 20/23 10
Pair to good lambs.	3 00/23 25
Common to medium lambs.	2 50/23 75
Tail-ends or culls.	1 50/22 00

### LEAF TOBACCO MARKET.

#### Report for the week ending Saturday, Oct. 5, 1896.

BURLY—1894 CROP.	
Trash, green mixed.	\$1 50/2 50
Trash, sound.	2 50/3 50
Common lugs.	3 50/4 50
Medium lugs.	4 50/5 50
Good lugs.	5 50/6 50
Common leaf, short.	6 00/7 00
Common leaf.	7 00/8 00
Medium leaf.	8 00/9 00
Good leaf.	9 00/10 00
Fine and selections.	10 00/12 00

  

DARK—1894 CROP.	
Trash, green mixed.	\$1 00/1 25
Trash, sound.	1 50/2 50
Medium lugs.	2 50/3 50
Good lugs.	3 50/4 50
Common leaf, short.	4 50/5 50
Common leaf.	5 50/6 50
Medium leaf.	6 50/7 50
Good leaf.	7 50/8 50
Fine and selections.	8 50/9 50

Following were the sales for the week and year to Oct. 5, with comparisons:

Year	Week	Year
Year 1894	1,739	118,854
Year 1893	1,628	107,308
Year 1892	1,643	103,218
Total new crop sold to date.	143,329	
Sold to date in 1894.	133,077	
Sold to date in 1893.	106,328	
New crop sold to date, orig. inspec'n.	121,383	
Sold to date in 1893, orig. inspec'n.	106,943	
Sold to date in 1892, orig. inspec'n.	97,719	

REJECTIONS	
Rejections this week.	614
Rejections same time in 1894.	469
Rejections same time in 1893.	556
Rejections since Jan. 1 to date.	31,441
Rejections same date in 1894.	25,723
Rejections same date in 1893.	18,720
Per cent of rejections to such sales, '94.	26
Per cent of rejections to such sales, '93.	23

  

RECEIPTS	
Receipts this week.	768
Receipts same time in 1894.	570
Receipts same time in 1893.	628
Receipts since Jan. 1 to date.	108,457
Receipts same time in 1894.	107,570
Receipts same time in 1893.	95,981

TRUTH only smells sweet forever; and illusions, however innocent, are deadly as the canker worm.

**St. Louis Excursion**  
On October 15th, good returning until the 16th, The St. Louis Air Line (E. & S. L. C. O. R. E.) will sell round trip tickets to St. Louis at \$5.00.  
For further information, apply to City Ticket Office, (Louisville) S. W. Cor. 3rd & Main, or Depot, 4th & Main Streets, N. Y. C. Campbell, G. F. A. St. Louis, Mo.; J. B. Campbell, D. P. A., Louisville, Ky.

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**GOSPEL HYMNS Nos. 1 to 6**  
WORDS AND MUSIC, CLOTH, by mail, 50c. By circular, 25c. Each copy 25c. 100 words only, Small Type, Cloth, 10c. 100 words only, Large Type, Cloth, 15c. Large Type, Boards, 25c.  
The Highest & Main Co. The John Church Co. 75 E. Wash St., N. Y. S. E. Cor. 4th & E. St. Chas. City.



**\$24.50.**

It will grace any dining-room; cannot be duplicated any where for double the money. Can't promise it after this consignments' grove. A figure oak, French plate, elegant in every way.

MANUFACTURERS' AGENTS,  
**S. T. Moore Co.**

**COMPLETELY BROKEN DOWN**

Medicines Did no Good—Advised by Friends to Try the



Followed Directions Strictly and Began to Improve at Once—Acts Like a Charm on Children.

Some two years ago I was completely broken down with nervous prostration, indigestion and diseases peculiar to women. Medicine did me no good, and I was falling rapidly. I was advised by a friend to try the Electropoise, and since beginning its use I have never taken a dose of medicine. I followed directions strictly and began to improve at once, and can now eat and sleep well. My indigestion is better than it ever was. I have a large family, have treated all manner of diseases, among them fevers, colds, the grippé, sore throat, pneumonia, flux, cholera infantum, boils, bruises and a severe case of tetter.

On infant children it acts like a charm. No amount of money could induce me to part with the Electropoise, and since beginning its use I have never taken a dose of medicine. I followed directions strictly and began to improve at once, and can now eat and sleep well. My indigestion is better than it ever was. I have a large family, have treated all manner of diseases, among them fevers, colds, the grippé, sore throat, pneumonia, flux, cholera infantum, boils, bruises and a severe case of tetter.

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Very respectfully,  
MRS. JOE ANDERSON.  
Bridges, Tenn., June 25, 1896.

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By Rev. R. H. GRAVES, D. D.

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Shot Guns, Revolvers, Pistols, Fancy Parlor Clocks, Hanging Lamps, etc. etc. etc. 1000 copies of 100 pages of 100 pieces Decorated Dinner Sets, etc. given away to young men, young women, and girls everywhere who will act as agents and help us in introducing "Great Southern Tea and Spice Blend" Tea. Write us now for particulars. **GREAT SOUTHERN TEA AND SPICE BLEND** Cincinnati, O., U. S. A.

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