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## WESTERN RECORDER.

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The *Richmond Advocate* says truly: "If at the end of affliction we are not richer than we were at the beginning, it is because we have not allowed it to do the work for which it was sent."

NEVER forget that you owe gratitude to God for all his blessings, the least of which you do not deserve. And do not let expressions of that gratitude be absent from any prayer you may offer.

The spade goes on upsetting—the higher critics and not Moses. One of the charges against the Pentateuch has been that "jasper" is a Greek word, and could not have been known to Moses; therefore Moses did not write the description of the high priest's breast-plate. But now jasper is found on the tablets dug up at Tel-el Amarna, and it is proved that the Greeks borrowed it from the East.

The Greek Patriarch, Antioch VII., has answered the pope's encyclical letter in which he invited Christians to "unite" under him. "Let us be one and you be Catholics," was the sum total of the encyclical. The Patriarch says the Greek church remained orthodox and the Catholic went astray, and the only possibility of union is for the Catholics to return to the Greeks. All denominations are ready for union with those who will come to their belief.

We congratulate the Baptists of Nova Scotia. Mr. Payzant, a wealthy man of Windsor, left Acadia College \$100,000 in his will. He also left the Ladies' Seminary \$1,000, the interest of which is to be used in prizes, and various bequests to other bodies. Mr. Payzant was not a member of the church, but attended regularly, and was going home from church on Sunday night when he was stricken with paralysis.

ONCE a preacher was indited in Virginia whose offense was preaching. It was in the days of Episcopal rule when Baptists were imprisoned. Patrick Henry was employed for the defense. When his time came to speak, he read the indictment "for preaching the Gospel of the Son of God." Then whirling it about his head he exclaimed in reverent, fervent tones, "Great God!" It was sufficient. The court was awe-struck, and the case dismissed. They felt the presence and the greatness of God.

The *Standard* says of some Young People's Societies: "In not a few instances the society . . . regards the interests of the church so little that it lacks little of being a positive injury. Take a specific illustration. The young people hold their meeting on Sunday evening just before the regular service. When the meeting closes, the young people make their way home or to other churches, absenting themselves from the service which they are pledged to help maintain, and discouraging the heart of the pastor. This is no work of the imagination. The original of the picture can be found in more than one community. It is much better, if there must be a society, to have it meet on some night in the week."

## A BOOK ABOUT IMMERSION IN THE YEAR 1635. THE TREATISE OF "MASTER ROGERS."

BY REV. W. H. KING, D.D., OF LONDON, ENG.

In Edward Barber's "Small Treatise of Baptism or Dipping: Wherein is Clearly Shown that the Lord Christ Ordained Dipping for those only that profess Repentance and Faith," he makes the following allusion to a previous treatise on the same subject: "As Master Rogers in his Treatise of Baptism showeth that his conscience was never convinced by any Word of God."

It has been my good fortune, as the result of much searching among books written in the seventeenth century, to discover in the Library of the British Museum a copy of this earlier work to which Mr. Barber refers, and to find, after careful reading, that it throws quite a remarkable light on some most important points in the present controversy. It is not in the series known as the King George's pamphlets, because, for one thing, it belongs to an earlier date than any in that collection, and for another, it is by no means a mere pamphlet, but rather a substantial treatise filling a good sized quarto volume. Daniel Rogers, the author, was a clergyman of the Church of England, of good standing and very considerable scholarship, who wrote altogether a good many books. This is an elaborate discussion on the nature of the two sacraments. The statement on the title page is, "A Treatise of the two Sacraments of the Gospel: Baptism and the Lord's Supper." "The Third Edition." "By D(aniel) R(ogers) B. of Divin. Minister of the Gospel."

"London: Printed for Thos. Cotes for John Bellamie, 1635." The fact that this is a third edition shows both, that the book was widely read, and that its first publication must be referred to an earlier date. Its value in the present controversy lies in the fact that though written by a very pronounced and bitter Paedobaptist it contains most clear statements about dipping. The following citation is somewhat long, but as will be seen, its length is more than warranted by its importance. "Touching that I have said of Sacramental Dipping, to explaine myself a little about it." "The nature of the institution is, 'To dippe the Infant in water. And this I so averre, as thinking it exceeding material to the ordinance, yea, which both antiquitie (though with some additions of a three-fold dipping, for the preserving of the doctrine of the impugned Trinity entire) constantly and without exception of countries, hot or cold, witnesseth unto; and especially the constant Word of the Holy Ghost, first and last approveth, as a learned critique upon Matth. chap. 3, verse 11, hath noted that the Greeke tongue wants not words to express any other act as well as dipping, if the institution could bear it. And sure it is if the Lord meant not as (he saith) that the infant should be dived to the bottom, yet He much less meant he should be sprinkled only upon the surface. But rather betwene both extremes, he should be baptized, which word signifieth the true act of the minister, to dip or dop the body, or some part of it, under water. And the essence of Baptism in the very symbolicalness of it urgeth no less. For what resemblance of ingrafting, of putting on of Christ, is there in sprinkling? What typicalness is there of our descending into, and ascending out of the water, both which are expressly spoken of Christ in His Baptisme of Jordan? What resemblance of our buriall or resurrection with Christ is there in it? &c" (page 70).

Here, as anyone may see, is as clear a statement about the meaning and necessity of immersion as any Baptist could pen. The meaning of the Greek word, the example of Christ and the typical significance of the ordinance are all distinctly stated. And this book was printed years before Edward

Barber's treatise. This clear and important testimony places some facts beyond the reach of controversy.

(1) It shows that when Edward Barber expresses his surprise and gratitude "that the Lord should raise up mee, a poor Tradesman, to divulge this glorious Truth to the world's censuring," he is not speaking of immersion. How could he mean dipping when he himself alludes to a book written at least six years before, which insists as clearly and strongly as he could himself, that dipping, and dipping only, is the true form of baptism? It proves conclusively that the truth for which Barber was contending was, as he himself says, that the "Lord Christ ordained dipping for those only that profess repentance and faith." This was the truth that "Master Rogers" denied, but which Edward Barber wrote his treatise to expound.

(2) It shows that Dr. Whitsitt's contention that there was entire ignorance in England about immersion before Barber wrote, is utterly groundless. The statement that the question of immersion "had not previously been discussed by any author in England, at least for a very long period of time" (A Question in Baptist History, page 112), and the further statement that "the annals of English literature will be searched in vain for a volume that precedes it in date, and yet maintains that nothing else is true baptism but immersion" (page 115) are both proved to be contrary to the facts. And as this is the chief corner-stone of Dr. Whitsitt's theory, that theory falls to the ground.

(3) It shows that there must have been a widespread interest and knowledge in England in the year 1635 in regard to the importance and necessity of immersion as the true form of baptism. The mere publication of a book is proof only of the opinions held by its author. But when the book is widely read and circulated, it is an evidence of general interest in the subject of which it treats, and it may be safely assumed that the knowledge of its contents is widely diffused. The copy of Mr. Rogers' book in the British Museum, printed in 1635, is the third edition, and that fact sufficiently proves that the attention of a large number of people must have been directed to the subject of dipping before the year 1635. If the Baptists of that time were in ignorance of the truth that immersion is the only true form of baptism, they were, of all the Christian people in England, the most unenlightened in regard to the very ordinance for which they were the most earnest witnesses, and which gave them their greatest denominational distinction.

Mr. Rogers was no friend to the Baptists; on the contrary, as a minister of the established church, and a strong believer in sacramental efficacy, he has no good word to say for them. He could not blame them on account of their practice of dipping, for he himself maintained that dipping was the only valid and Scriptural form of baptism, so on that point he has nothing to say against them, but he denounces them for their rejection of infant baptism. He says, "But the truth is, the exercise of the churches baptism is upon infants. Here the Anabaptists rise up, pleading the corruption of such baptism and urging the first baptism of catechised ones, and confessors of sinne, and cravers of the seale upon the work of the ministry foregoing in knowledge and faith, which can be incident only to *adultes*, or grownne ones: they allege that we seale to a blank, to no covenant, and therefore it is a nullitie" (p. 71). He is, however, candid enough to confess that some of the arguments brought against them are very weak. "Pitiful," he says, "are the shifts of the . . . that have no other way to stop the anabaptist's mouth save by an error that an infant may have faith" (p. 72). Obviously, therefore, the questions at

issue between the Baptists and other churches, were keenly discussed before the year 1635. It is noteworthy that the argument and position of Mr. Praise-God Barebon, in the pamphlet which has been so strangely garbled and mis-interpreted by Dr. Dexter, about the validity or nullity of infant baptism as coming through the Romish church was anticipated by Mr. Rogers. He says: "And therefore the rebaptizing of Anabaptists is a cursed abomination, not only in respect of their condemning infant baptisur in general but of repeating baptism administered, although by or in a false heretical church, for even such baptism must not be double" (p. 21). The very phrase, "new baptism," which by Dr. Dexter and those who follow him has been made to do so much service in the attempt to prove that immersion was unknown in England before the year 1641, is found on the lips of Mr. Rogers in 1635. To the man who is troubled about the matter he says, "Look back to the Ark and Ship of Baptisme whence thou art fallen: no New Baptisme shall need; the old (if ever thou wert baptized truly) shall serve." (Note that the capital N and the capital B emphasizing the phrase New Baptisme are both put by Mr. Rogers).—(page 91).

The main significance of these citations lies in the fact that they are made from a book which was printed in the year 1635. The contention that the discussion concerning the various points in which Baptists differ from other churches was initiated by the pamphlet of Mr. Praise-God Barebon, that "with that volume the age-long controversy about the mode of baptism was first opened," is utterly groundless. The above citations from Mr. Rogers' book show beyond the possibility of reasonable doubt that all the chief points of the controversy about baptism—the question whether the right mode is by sprinkling or dipping; whether a baptism received through an heretical church is valid or null; whether there is any need for "rebaptisation"; whether there is any necessity for a new baptism—all these questions were as really present in the minds of thoughtful Christian men before 1635 as they were after 1641. It is quite true that the latter date does mark an epoch in the controversy, that it then assumed a force and intensity in England that had not marked it before. But what is the explanation of that change? The answer is clear and incontrovertible. Then for the first time in English history Baptists were free to expound their principles in the press, and to practice them openly. The abolition of the Court of High Commission and the Star Chamber worked a marvellous revolution by securing the freedom of discussion. Men who before had been compelled to hold their convictions in secret, or to speak of them with bated breath were, after the year 1641—the year of Jubilee—at full liberty to preach, print and practice according to their conscience, and it would seem that the whole Christian population of England was astonished and startled by the number of those who avowed Baptist principles. It was not that they had changed their principles or their practice—of any such change on the part of Baptists there is not a particle of reliable evidence. But those principles won a wider acceptance than ever before. They "increased their numbers," as Robert Baillie says, "much above all other sects of the land," and of course this means that a great many people became Baptists, and that new Baptist churches were planted. Their enemies flung at them the taunt that they were new and upstart, but it is a significant fact that no one of their opponents, though he may stigmatize immersion as a new thing, states distinctly that he had ever known a Baptist, as such, to practice any other form of baptism than dipping.

QUESTIONS ANSWERED.

BY SENEX.

A brother asks several questions as to Sunday-schools and wishes answers as soon as practicable. "Is the church the Sunday-school at work?" No, the church is not the Sunday-school in any sense, either at work or at play. The church and Sunday-school are distinct and wholly different organizations.

"Is the Sunday-school the church at work?" No. The Sunday-school is not the church in any attitude. That form of expression has sometimes been used because it sounded well, and because indirectly it was supposed to emphasize the importance of all the members of the church engaging in Sunday-school work. In a limited sense it may be said: It is the church at work so far as the church members engage in the work, which usually is to a very limited extent. Just as mission work or work among the poor, or the sick, or intemperate, might be called the church at work, so far as the church did engage in such work, and in no other sense. Such taking phrases confuse and misinform the mind of those who do not fully realize their purpose.

"What is the relation between the Sunday-school and the church?" That is exceedingly varied and depends on circumstances. It would be easier to say what the relation ought to be than what it is. In many cases, probably in most cases, the Sunday-school is an entirely independent body, managing its own affairs, the church, as a church, having nothing to do with it, except allowing it to meet in its house of worship, and its members to teach in its classes—so many as can be induced to do so. Possibly some of its members may feel inclined to contribute funds for its support. Generally speaking the school manages its own affairs without reference to the church, and the church feels little or no responsibility for it, and does not interfere with it. Each goes its own way.

"Is it customary and Scriptural for a church to elect a standing committee whose business it is to examine teachers to be elected by the church?" It is not customary. It may sometimes be done, and could very properly be done should the church be disposed to do it. Cases may sometimes be found, but very rarely, where the church elects the teachers by a vote. It would however be a very proper thing for them to do. And yet the school might think it an interference with its prerogatives should the church insist on doing it.

"Or is it the duty of the superintendent to appoint teachers for his school?" In most cases probably, though customs vary, the superintendent is elected by the teachers, and then new teachers are elected by the teachers on recommendation of the superintendent. In some cases the entire school votes for superintendent and teachers alike. In a few cases the church assumes the control and elects superintendent and teachers, making these a committee to manage the school without further interference, unless appealed to, but having a veto power over its actions in cases of emergency. The superintendent makes an annual report to the church of the Sunday-school's condition and progress. As a rule the Sunday-school does not like to be interfered with by the church, though frequently it needs to be for its own good. The church has the right to control the Sunday-school which meets in its house of worship and is called by its name. And it is the solemn duty of the church to do it if ever false doctrine or practices contrary to the Scripture are allowed in the Sunday-school.

A brother cites Romans 6:17—"Ye have obeyed from the heart that form of doctrine which was delivered unto you," and asks if by "form of doctrine" we are to understand that baptism is included. And further asks if the gospel is fully obeyed until baptism is received? Strictly speaking, no; it is not fully obeyed if baptism be omitted. Comprehensively speaking, yes, that form, type, or rule of doctrine does include baptism. And yet do not suppose the apostle when he wrote those words had any reference to that ordinance or thought of it. Those to whom he wrote had been serving the law and under the dominion of sin. But now Christ had been presented to them with the offer of pardon and salvation through faith in him and not by the deeds of the law. This was a new form, type, or rule of doc-

trine or teaching, and they had accepted and obeyed it heartily, from the heart. And now being made free from sin, they became servants of righteousness. The Gospel, understood as "glad tidings," a proclamation of peace and pardon through faith in Christ, would not necessarily include baptism, since faith in Christ secures salvation without the ordinances. But the gospel understood as a system of doctrine or teaching includes all that a disciple of Christ ought to do and to be. This indicates baptism as a matter of course.

An inquirer proposes the following case. In the social relations of life (not in church fellowship) two friends have differences, become alienated and possibly become enemies. Is it the duty of each one to practice forgiveness of the other and seek reconciliation? Most certainly. But is this forgiveness and reconciliation necessary before such an one can go to God and with assurance ask that he may be forgiven? We will not dare to assert that God will not forgive us till we have forgiven our fellow creatures. We do not know how great the mercy of God may be. But we have no right to expect forgiveness unless we exercise it. The promise is "forgive and you shall be forgiven," both by God and your fellows. And we are taught to pray forgive us our trespasses as we forgive those who trespass against us. As we forgive: only as we forgive, can we ask to be forgiven. But in the case of alienation supposed, one party may forgive and strive to be reconciled, while the other approaches and willfully reject all overtures. This though unpleasant need not interrupt the fellowship of the one forgiving and seeking reconciliation with his Heavenly Father, however his friend may still stand aloof from him. He has done the best he can to be right and may rest satisfied.

DIOTREPHES.

BY D. G. WHITTINGHILL, D.D.

The Apostle John in his third epistle tells us of a remarkable man, whose name was Diotrophes. According to John's description of him, that ancient character has many near relatives in our Baptist churches to-day, if I mistake not. The apostle characterizes him as one who "loveth to have the pre-eminence among them." Surely John was writing with a prophetic insight. Diotrophes, in the language of an eminent man, has had "an unbroken line of successors" ever since the apostolic days. Here is a chain our Baptist brethren can ring back to the earliest Christian times. A chain without a broken link, burnished and brazen. There exists no stronger proof of Baptist succession and continuity than through this man.

Let the future historian who wishes to make out an unmistaken case of Baptist succession, use the "pre-eminence" genealogical tables. Indeed, he may say, approaching the climax, and "lastly but not least," the clinching argument favoring Baptist continuity is unmistakably brought out by the presence of many successors of Diotrophes.

But certain kinds of pre-eminence are all right. Some man or set of men must, of necessity, be pre-eminent in every church. There ought to be a leader among the laity in every congregation, and without a leader a church will be inefficient. But the man or woman who loves pre-eminence for pre-eminence's sake is an obstacle in any church, as well as a thorn in the pastor's flesh. Such a one seeks his own glory and honor oftentimes to the detriment of the church. In fact, he has not the Spirit of Christ, and, if we may go as far as the Scripture does, we may say that he is none of His. I say in reference to this man what Shakespeare says in reference to the man who had no music in his soul, "Let no such man be trusted."

Yet there are men who are pre-eminent in our churches that are a great blessing to the cause of Christ. They love pre-eminence, and many of them seek it, but not for its sake alone. Such men use their position and their influence for God's glory and for the advancement of His kingdom. May God greatly increase and bless that class of men. Such pre-eminence is commendable in the sight of God.

John also says in reference to Diotrophes that he rejected the apostolic authority. From the epistle we learn that John had

commended some missionaries to the church in question, and asked that they be received as such. The missionaries were, in all probability, converts from Judaism (v. 7), and Diotrophes, being a Greek, as his name indicates, would by nature hate the Jews, unless his love for the brethren could overcome this feeling. We learn from the Scripture that the rejection of apostolic authority will be punished in due season. John himself will administer the necessary rebuke when he comes, since he seems to have had a kind of superintendency over the churches in Asia Minor.

This same spirit, the love of pre-eminence, the besetting sin of this man, will account for all his wicked deeds. It even led to backbiting, and almost to blasphemy, "prating against us with wicked words" (v. 10).

There is another characteristic of this man that must not be overlooked, for I wish to bring out enough of his characteristics in order that his descendants may recognize their famous ancestor. "Neither doth he himself receive the brethren, and them that would be forbidden, and casteth them out of the church" (v. 10), is another masterstroke of the character-sketcher, John, in reference to Diotrophes. This famous character was not content with his own mischief, but he wished to compel others to imitate his ignoble example. By his wicked influence, which must have been great, he kept some of the church-members from entertaining the strangers, who were missionaries, and others, who were inclined to do right, were ejected from the church.

Diotrophes was an anti-missionary Baptist (?) He did not believe in missions. No doubt he thought the Lord would convert sinners when he got ready for them; or it may be that he did not like some of the missionary plans. Probably he was opposed to the Corresponding Secretary of the Mission Board; or it may be that the missionary money was not appropriated according to his ideas. In brief, such a man is Diotrophes. Rule or ruin was his motto. And it oftentimes ends in ruin.

I wonder if he was a rich man, and by his money he could influence the poor members to do and vote as he saw fit? Who knows? He may have paid most of the pastor's salary. Or he may have had mortgages on the property of the poor members. Or he may have been a "foundation member," and, by right of "squat of Sovereignty," he may have thought that he was the inventor and sole proprietor of pre-eminence, having procured from his own fertile imagination an unlimited patent. Or, still better, his wife may have been one of "the chief women" whom the Jews were accustomed to stir up against the Apostle Paul to make him "move on" to the next station. Or, venturing another supposition, his daughter may have been the prima donna of the choir, who sang way up in G.

O, Diotrophes, how numerous is thy progeny! Yes, "as thick as autumnal leaves that strew the brooks of Vallombrosa." Thou hast a living memorial in many churches on earth to perpetuate thy name. Verily, thy name is more lasting than brass and more enduring than marble.

New Orleans, La.

Many people think that a good life must be a sad and gloomy life. They suppose that Christians have no joy. They have to deny themselves many pleasures; they have to live strictly and soberly; they have to keep the Sabbath and follow conscience. Life must be dreary and joyless to Christians. So the people talk who boast of being free from the restraints of the Bible. But, as a matter of fact, the happiest people in this world are those who are keeping God's commandments. Who ever heard of sin "rejoicing the heart"? Disobedience never made any one happy, but obedience always gives peace. There are fresh water springs in the sea that continually pour out sweet water beneath all the brackish tides. So in the obedient heart, under all self-denials, there is a spring of joy ever flowing. It is the peace of God which nothing can disturb, a holy fountain whose flow nothing can ever check.—J. R. Miller.

SUFFER, if you must; do not quarrel with the dear Lord's appointments for you. Only try, if you are to suffer, to do it splendidly. That's the only way to take up a pleasure or a pain!—Phillips Brooks.

LOVE, THE SECRET OF OBEDIENCE.

BY THE REV. A. VENNEMA.

We believe the time has come when we should emphasize obedience to God as an all important Christian duty. It has been put in the back-ground. There is a growing disposition to consult convenience, ease, pleasure and profit first, God last. With many, sacrifice and self-denial are almost eliminated from the Christian life, and that in the face of the Saviour's words, "If any man will come after me, let him take up his cross and follow me." This tendency to live an easy-going, careless Christian life, that knows little of complete surrender to God's will, makes the precept timely and imperative: "If ye love me, keep my commandments."

Love prompts to an observance of all God's requirements, even of those that may seem of trivial importance. Some of the severest punishments visited instantly by God upon the transgressor are for what may seem to many to have been minor offences. The speedy expulsion of Adam from the garden and the curse entailed upon his progeny, the instant death of Ussah for laying his hands upon the ark of God, steady it in violation of the express provisions of the Divine law, and the startling fate that befell Ananias and Sapphira are appalling, and may seem out of proportion to their guilt. But every requirement of God involves the principle of obedience. Its disregard, whether the consequences be trifling or tremendous, is a sin, and no sin is trivial in the sight of God.

Love will prompt us to obey even in reference to matters that are not according to our liking. While taste, may very properly govern us in many things, we should not suffer it to select certain of God's requirements to be done, to the exclusion of others which we feel at liberty to leave undone. Yet who is not tempted to neglect those duties that are distasteful? And when attention is called to the omission, we point to the commands we keep, as though the keeping of these could atone for our disregard of all others. Thus by averaging our conduct we hope still to commend ourselves to the favor of God. As well might the thief hope to escape the penalty of his crime, because forsooth, he has not made himself guilty of arson or murder. Our love to God is best shown when, denying our own pleasure, we act out His. To do the things we do not like to do, simply because God requires them, is strong proof of affection.

Love for God will prompt us to obey His precepts pertaining to faith as well as those that pertain to works. The Bible is our rule of faith and practice, and contains direction relating to both. Who plants himself on the platform of the Ten Commandments may live a life approved of men, but cannot be pleasing to God, unless the discovery of his inability to keep the commandments perfectly leads him to believe on Jesus Christ as his atoning sacrifice. "The law is our schoolmaster to bring us unto Christ that we may be justified by faith." When Christ said to the lawyer who in conversation had alluded to the summary of the law, "This do, and thou shalt live," He desired this self-righteous man to demonstrate to himself the impracticability under present conditions of "doing this" as it should be done, that he might feel his need of believing in the Saviour. The command, "Believe on the Lord Jesus Christ" is of equal authority, and quite as needful to be observed as any other commandment of God. Who loves God will believe on His Son, and in appreciation of the blessing of His salvation will give heed to His precepts and endeavor to conform to His life.

If we find upon reflection that our obedience is imperfect or wanting, our love must be at fault. The remedy will be found in applying ourselves to the cultivation of a more ardent love for God by meditating upon His wondrous love for us. That we have any love for Him at all is because He condescended to love us first. A spark of His divine affection has lodged in our hearts, and if we desire to have it fanned to a bright flame and a warmer glow, we must "keep ourselves in the love of God."—Christian Intelligencer.

THE tallest and the smallest among us are so alike diminutive and pitifully base, it is needless to calculate the difference.—W. M. Thackeray.

WHAT ONE DOESN'T KNOW IS AN IMMENSE FIELD FOR PROSPECTING.

The above caption is a sentence found in a lecture on the "Epistle to the Hebrews," by Jno. A. Broadus. Some one had interrupted him by asking a question, and Dr. Broadus replied by saying: "In the first place, I don't know; in the second place, you don't know, and in the third place, I don't know of anybody who does know."

How many things there are of which we know little or nothing? Who knows anything much about the matter of universes? Who can tell the stars? Who understands the thing science calls "gravity"? Who knows anything about the infinite systems of planets and suns, of various distances and signs? What the greatest astronomer knows is infinitely small compared with what he does not know.

As I sit writing I look out my window and see the street brilliantly lighted with something, I know not what. They call it electricity. But what is that? They use it to light our houses and streets, and it runs our streetcars; but where is the man who understands? They have learned some things it will do, but no man knows its dangers or possibilities.

We do not understand ourselves. Our bodies, minds and souls are all great mysteries. "We are fearfully and wonderfully made." The anatomist thinks he has learned the body only to be astonished with another discovery. We do not understand the grass at our feet or the flowers which beautify the universe. The botanist may classify, and the student may dissect, but why this color? why this shade? why this shape? why this great variety when all are growing under exactly the same condition? No man can be found who knows why.

We speak and write of the atonement made by our Lord Jesus Christ. We sometimes debate the subject. Dr. J. M. Fortuna was tried by a council at Paris, Texas, and pronounced a heretic on the subject, but not a man in that wise council could, if his life depended on it, give a clear statement of the doctrine which would not contradict some plain passage of Scripture. I have read Boyce, Dagg and Strong and parts of other works on theology, and nowhere has the doctrine been made plain. I am not in sympathy with Dr. Fortuna, but I call attention to it to illustrate how little we know. Truly we can repeat with emphasis with the Apostle Paul, "What we know in part." Again: "The wisdom of this world is foolishness with God."

The present heated discussion of Baptist history, begun by Dr. Whitsett, illustrates forcibly how little we know of matters which ought to be well known. The only man who could not contradict some plain passage of Scripture. I have read Boyce, Dagg and Strong and parts of other works on theology, and nowhere has the doctrine been made plain. I am not in sympathy with Dr. Fortuna, but I call attention to it to illustrate how little we know. Truly we can repeat with emphasis with the Apostle Paul, "What we know in part." Again: "The wisdom of this world is foolishness with God."

BEN M. BOGARD.

ANENT THE WHITSETT CONTROVERSY.

BY W. A. MONTGOMERY, D.D.

I have not written a line touching the so-called discovery of Dr. Whitsett, not because his position is wrong, I do not feel competent to correct it; and second, I did not attach much importance to it if he should be proved to be right. It seemed to me Baptist foundations were laid in the Scriptures of truth, and could not be moved by any amount of historic facts, be they what they may. From my little knowledge of history, and I have read carefully about all our history, until Dr. Whitsett gives us a new one, I do not believe Dr. Whitsett is right, and fully believe he will be shown to be wrong, but except as a curious fact of history, I do not care whether he is right or wrong. I am sure our Baptist churches are immovably and impregably fortified by the Word of God in doing so, and that is enough for me; and even if they did otherwise at any former period, that cannot impeach present orthodoxy, and they are far to be preferred to those so-called churches, who persist in their abandoned error, and whose object of organization was Dr. Whitsett's exploited his so-called discovery. But for this he has asked the pardon of the

denomination, and should be forgiven. Whether or not it is possible making such blunders should be at the head of our Seminary is another question. However, I hope the trustees of the Seminary will not remove him, because such a course would be misconstrued as opposition to having the light turned on our denominational affairs - a thing to which no Baptist objects. But I am equally clear that, under the circumstances, the interests of the Seminary and of the denomination require his resignation, and I hope he will voluntarily retire. This seems to me to be the self-respecting, manly course for him to do. This he can do, followed by the love and respect of all the denomination whose good will he values.

But while I think Dr. Whitsett's unfortunate course has been of incalculable injury to Baptists, the intemperate way in which his course has been discussed has been still more hurtful. It has been very painful to me to see the criminality and reprobation on all sides. It has exhibited far less of the spirit of a Christ than I had hoped possessed our leaders. Brethren, accusing each other of acting from wrong motives will settle nothing - except the bad spirit of those who bring the charges. A man strong in his convictions and brave in their defense, always manly and true, should be honored, and not those who differ with him. Fair play is a jewel, as well as consistency. Notably, I think, fair play has not been conspicuous in this discussion. It seems to me Dr. Whitsett has not received it in the effort to fix charges of heresy on him about teaching which he explicitly disclaims. I know so-called "Landmarkers" have not received it. They have been lugged into this controversy, and charged with holding to "church succession," which seems to be, in the eyes of some of our brethren, "the sum of all villainies" - a scolding of course. Now, if we have a great many Landmarkers, perhaps the majority, believed in "church succession," it is equally true that many of them did not believe it could be proved, and so constantly affirmed; and it is equally true that no man, who knew what Landmarkism was, ever supposed that belief of a person to be admitted, is a sufficient injustice to many good brethren to lug into the present discussion a question that has ceased to be discussed years ago, whatever be the motive for so doing? As a Landmarker, and one who took an active part in that discussion when it was in progress, and who always and everywhere disclaimed the "church succession" theory, I protest against being thus misrepresented to accomplish any purpose our brethren may have in view for the defense of Dr. Whitsett.

In conclusion I want to say, I do not think Dr. Eaton is getting fair play in the hands of his brethren. I don't think I have failed to read every line Dr. Eaton has written on this subject, and I think his course has been candid, fair and manly throughout. He has seemed to me to be Dr. Whitsett's best friend. He has not impugned his motives, impeached his orthodoxy or questioned his ability or usefulness. He has simply disagreed with his view of history, and had the manliness to come squarely out and say so, in straightforward, candid, and unmistakable terms, although he was a trustee, and his public position ought to have made him more of the Seminary. What do the friends of Dr. Eaton want? Do they want to thrust him into the attitude of saying, "I am Sir Oracle, and when I open my mouth, let no dog bark?" I think I never saw an occasion when a man had more reason to pray to be delivered from his friends than has Dr. Eaton. Leadville, Tenn.

COLLEGES AND MISSIONS.

It has been my firm conviction for a long time that only successful pastors should be placed at the head of theological schools. If the heart-way of salvation is never learned, the man who is at the head-way never get set aside any part of the Bible as not trustworthy, and at the same time claim high respect for the old Book. On the contrary, where "with the heart man believeth unto righteousness," to that man God's Book is all inviolable. If the Old Testament was good enough and true enough for our fathers, why should we be any the same yet to his true disciples. When leading instructors sow the seeds of error over wide fields, human nature makes it certain that the harvest will be worse than the planting. And each successive sowing and harvest will give still worse results. To feed an institution whose leaders discredit the Bible and make it over at the demand of learning (so-called), is to buy poison for the reservoir from which the whole city is to be supplied with water.

It would appear a striking and ominous testimony to both our unworthiness and unfaithfulness to the grandest tradition in America should be by a man who openly declares the stories in Genesis to be mere fables. Are we to infer that as even the friends of truth are never quite at their best with nothing striking to controvert, that the All-wise would furnish them a stimulus, and the presence of a great university led in the interest of ruinous error. If this be the solution of the providence, the chair of Prof. H. H. Harris at Louisville is one of vast importance. And at the same time, the strictest practical care should be exercised in encouraging young men to enter our ministry. The really converted men of our country, like Louisville, the unregenerate of them will better harmonize with Chicago. To a real child of God the Bible is not only a sacred book, but his spiritual food also. To any other it is not sacred, and if used, it is as any book in one's profession is used.

MISSION MONEY WANTED.

Debt, like a great dark cloud, hangs over our mission work, and the heads of our Boards are calling for help as a parent cries for aid to house-bells before a storm bursts around him. Before our eyes, the unregenerate Baptist churches are the way Dr. Whitsett exploited his so-called discovery. But for this he has asked the pardon of the

is not made, each year seems to intensify that agony. Must this state of things go on? For what is to be done? Who has the wisdom to tell us?

For the most part, requests for aid by the Boards sent out are either unread or unheeded, and inattention to them would seem to be on the increase. Because of the general scarcity of money, large sums are seldom to be obtained in mass-meeting efforts. Comparatively few churches can be reached by the few agents in the field, while the ones most needing the agents are often missed entirely.

We are told it will never do to contract our mission work. But is it not already contracted when these debts hang over it? Besides we are sure the present methods of gathering mission money are the acceptable ones to our Master. The question is ventured, would it not be best to give up begging entirely, let the people know the extent, needs, duty and blessings to them as well as to others of the how - how it glorifies God above all, and there let the matter rest.

Another question: Adopting this plan, would it not be entirely consistent to call home every missionary for whose support voluntary provision was not annually made, and to have the Board? And lastly, will not mission work be enlarged as well as made permanent by promoting more and more the support of individual missionaries by individual associations, churches, local societies, or even single individuals? The writer has been contributing to or through the Board, White Plains, Ga. W. M. D.

CURIOUS FACTS ABOUT THE BIBLE.

The Bible contains 66 books, 1,189 chapters, 33,173 verses, 773,692 words, and 3,586,419 letters. The word "and" occurs 96,277 times, and the word "Lord" 1,855 times; "reverend" but once; "girl" but once, in third chapter and verse of Joel; the words "everlasting fire" but twice, and "everlasting punishment" but once; the middle verse is the eighth verse of the 11th Psalm; the 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet except the letter "j"; the finest chapter to read is the 26th chapter of Acts; the 19th chapter of Second Kings and the 47th chapter of Isaiah are alike; the longest verse is the 9th verse of the 18th chapter of Esther; the shortest is the 6th verse of the 11th chapter of St. John, viz., "Jesus went;" the 7th, 15th, 21st and 31st verse of the 107th Psalm are alike; each verse of the 130th Psalm ends alike; there are no words of more than six syllables. J. F. BRYAN.

LITERARY.

New Books.

(All the books noticed in this column will be sent at publisher's prices by the Western Recorder, concern, post-paid to any address, on receipt of price.)

A VANISHED HAND. By Sarah Donnelly. Boston: A. I. Bradley & Co., 234 Congress St.

This is a story which, without much plot and with no stirring incidents holds the attention and interests the reader. Miss Elsie Killmer in lodgings in London finds a diary of a young lady in the drawer of an old bureau. The young lady was near to death, and while rejoicing to go to heaven, was distressed as to the future fate of her little nephew Jamie, who was dependent upon her.

Miss Killmer was impressed with the feeling that she should search for Jamie and care for him. The search, the finding, and the consequences which followed are told in a pleasing way.

THE LITTLE PILGRIM LIBRARY. New York: American Tract Society, 10 East 23rd Street. Price \$1.50.

We have seen a large number of the publications of the American Tract Society, and we always welcome them with pleasure. For invariably we have found them evangelical, well-written and worth reading.

This Library contains six little books in a box. They are prettily bound in red, blue and brown, and ornamented with silver. Two are by Annette L. Noble, two by Eleanor A. Hunter, and two by Mrs. S. J. Brigham. The Library is profusely illustrated, and will be greatly enjoyed by little folks.

THE YOUNG ARTISTS. From the German of Ernestine Hinckley. Translated by Mary E. Ireland. Cincinnati: Curtis & Jennings. New York: Eaton & Mains.

This book is the story of three young Germans, Rudolph and his sisters, whose parents had died, leaving them alone, but in easy circumstances. Paula had a great desire to make a career for herself as a new woman. Benita wished to be happy in the good old way as wife of a good man. An eclectic cousin came to keep house for them, and her character is both interesting and amusing.

How Paula was converted from her theory by love, and how both sisters became happy wives, is told in the story. But to the end the self-forgetful Benita is the most interesting and lovable.

MARRIED IN THE MAKING. By H. W. Shrewsbury. Boston: A. I. Bradley & Co.

No doubt the author means well; but this is not a story to our liking, and the time spent in reading it was wasted. It begins with the christening of a baby, and this is followed by some feeble sneers at parents who believe implicitly their religion and teach their children to do so without letting them know that can be said against it. The author seems to start out, with the intention of attributing the ruin of the boy to his being trained to believe unquestioningly. But

at the end, he makes the boy attribute his ruin to not being made to obey his mother.

PLANTS AND THEIR CHILDREN. By Mrs. Wm. Starr Dana, author of "How to Know the Wild Flowers." Illustrated by Alice Josephine Smith. Cloth, 265 pages. Price, 65 cts. American Book Company, New York, Cincinnati and Chicago.

In every way, this is a most interesting and attractive book for children, and one which will place no American both in garden and at home. It consists of a series of easy lessons or readings on the wonders of plant life, written in such a charming manner as to make them as entertaining for children as stories, and their study a delight and a pleasure instead of a task. In these lessons the various forms and curious features of familiar plants and trees, including their roots and stems, buds and leaves, fruits, seeds and flowers are all described in simple language easily comprehensible by young readers; and older readers will find pleasure as well as profit in reading about them.

Magazines.

The Ladies Home Journal has the following contents for October: The Mother's Song, Virginia Woodward Clouet; The Most Luxurious City in the World, John Gilmer Speed; The Minister of St. Bede's, Jan MacLaren; Women's Chorus, Mrs. Garret Webster; The Most Mysterious People Now Alive, Mrs. G. L. Garland; The Experiment in the Cloister, Jane C. Austin; The "Now" and the "Then," Lillian M. Cherry; Mr. Woolf's Little Comedies, M. Woolf; Menout Moderne, Ignace Paderewski; This Country of Ours, Hon. Benjamin Harrison; The Secretary of the Navy and the Secretary of the Interior; From a Girl's Standpoint, Lillian Hell; How Men Fall as Lovers.

The *Bibliotheca Sacra* for the current quarter is a valuable number. Dr. B. B. Warfield discusses the Archeology of the mode of Baptism. Dr. Henry Hayman has an admirable and satisfactory article, The Great Antiquatorial Difficulty Solved. We have also: Scholermacher and the Christian Conscience; E. S. Carr; The Final Chapters of Deuteronomy, W. Scott Watson; A Question of Interpretation, J. M. Stuffer; Silver Money, W. E. C. Wright; What Government Cannot Do, Z. S. Holbrook; The Question of the Free Coinage of Silver, E. W. Bemis; Critical Notes; Semitic and Oriental Note; Sociological Notes and Reviews, and Notices of Recent Publications. We regard the *Bibliotheca Sacra* as indispensable to every scholarly preacher. \$3.00 a year. Write a copy, Oshlin, Ohio.

The *Atlantic Monthly* presents the following valuable articles: Agricultural Unrest; Cheerful Yesterdays, T. W. Higginson; The Jugger, Charles Egbert Cramdock; Utah as an Industrial Object Lesson; Marrow Lisa, XI-XVI; Dust; Song; A Night and Day in Spain; The German and the German American; Stony-Lonesome; A Story of the practice of Early Resolutions of Brut Hart; A History of the Gift of Painless Surgery; Trade Unions in the United Kingdom; Out of the Book of Humanity; The Young Shakespeare; A Study of Homer; Comment on New Books, and The Contributor's Club. \$4.00 a year, 35 cts. a copy. Houghton, Mifflin & Co., Boston.

The *Century Magazine* offers the following tempting bill of fare: Election Day in New York; Campaigning with Grant; Why the Confederacy Failed; The Olympic Games of 1896; Hugh Wynne; An Object Lesson in Municipal Government (an account of Birmingham, England); The Gardens of Ephraim; After Brer in the Blue Grass; The Chinese of New York Contrasted with their Foreign Neighbors; A Special Providence; The National Hero of France - Joan of Arc; The White Spider; A Rose of Yesterday, I. H. by F. Marion Crawford; America and England; Topics of the Time; Open Letters, and In Lighter vein, \$4.00 a year, 35 cts. a copy. The Century Co., New York.

The *Review of Reviews* is largely devoted to current political issues. The unique features of the presidential campaign are described. Dr. Abbott gives a summing up of the vital issues of 1896. Both sides of the Free Silver question are discussed. In the Leading Articles of the Month, free silver has a liberal share, while other topics are duly considered. An elaborate and appreciative sketch of George du Maurier is given. No man can fail to be posted on current questions if he reads the *Review of Reviews*. \$3.00 a year, 13 Astor Place, New York.

In nearly every church there may be some members who like old "preaching ships" in navy yards - every dry-rotted with love of the world. They lie moored at the dock of formalism, and present an orthodox appearance. If sent to sea, and struck by a gale, they smash into utter wreck. There is a certain sense in which Christianity is a "preaching ship" in the world as Christ did when he died to save them, or as Paul did when he consecrated himself to bring the world to Christ. But in trying to draw the world up toward God we must beware lest it drag us down into sinful conformities with its world, its passions and its practices. It is not love for sinners' souls, but love for sins that endangers a Christian's character. Christians were put into the atmosphere of this world to purify it, and not to be poisoned by it. "Ye are the salt of the earth," says Jesus to his followers. But if Christians do not salt the world, the world will soon rot them through and through. - Theodore L. Cuyler.

Good luck is the willing handmaid of upright, energetic character and conscientious observance of duty. - James Russell Lowell.

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1896. FOURTH QUARTER. SUNDAY, NOV. 15.

GOD'S BLESSING UPON SOLOMON.

1 Kings 9:1-9

MOTTO TEXT:—The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.—Prov. 10:22.

"When Solomon had finished the building of the house of the Lord, and the king's house.—The temple was finished in the eighth month of the eleventh year of Solomon's reign, and he was thirteen years in building his own palace after the temple was completed. He had been reigning twenty-four years and was about forty-four years old. Besides the temple which was his greatest work, and the palace for himself, Solomon builded other great houses. It is thought that these were built during this twenty years.

"All Solomon's desire which he was pleased to do."—He enumerates many of the things which he did in the second chapter of Ecclesiastes, and sums up by saying: "And whatever mine eyes desired I kept not from them, I withheld not my heart from any joy." He had had unbroken prosperity. There was nothing which a human being could have in this world which had not been given to him, and given abundantly. High station, great power, wisdom, knowledge, fame, wealth, all that men desire, all that he desired, he had from his God—without stint. All, but that greatest of all blessings to our fallen natures, adversity. Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. It is good for a man that he bear the yoke in his youth. Then shall he have glory and not shame with his hoar hairs.

"Then the Lord appeared to Solomon a second time, as he had appeared to him in Gibeon."—Not sending him a message through a prophet, but speaking unto him in a vision in the night. Unbroken prosperity is a great peril to fallen men, and wise as he was Solomon was in the greatest danger. God comes to him with warning.

Thirteen years had passed since that great day when Solomon had prayed at the dedication of the temple. He received an answer then by the fire which came down from heaven and consumed the sacrifices. Now God answers directly. "I have heard thy prayer, and thy supplication which thou hast made before me."—He had granted the requests which Solomon made. "I have hallowed this house which thou hast built to put my name there forever."—This temple of Solomon was a type of the eternal temple which the great Son of David is building to His Father's glory, of which his saints are the lively stones. And in that temple in the heaven God shall dwell forever. His promise to Solomon's temple was always conditioned upon the obedience of his people to his law.

"Mine eyes and my heart shall be there perpetually."—God knew, even if Solomon did not at this time, suspect himself of being capable of such sin that he king was going into idolatry. He tells Solomon that his eye is upon the temple at all times. He will see any defection. It is a great safeguard to hold us back from sin to feel that God's eye rests on us. We should pray for a sense of his constant presence. "And if thou wilt walk before

me.—God's eye is on us at all times. We are walking always in his presence as truly as if each was the only creature in all the universe. "As David thy father walked in integrity of heart."—David sinned grievously, but never once did he sin by idolatry. He was ever loyal to his God. And the national covenant with Israel was conditioned upon the worship of God and the utter abandonment of idols. The possibility of worshipping an idol never occurred to David any more than it would to one of us to erect an altar to Jupiter.

"Then will I establish the throne of thy kingdom upon Israel forever."—One of the greatest desires of kings is to leave their nations great, and to establish a dynasty which will endure for generations. No enemy should ever conquer Israel, and Solomon's descendants should occupy the throne. God would be their rock and their shield. Only their own disobedience could work them harm. Such is the great promise to Solomon from the Lord God of Hosts whose word never returns unto him void.

"But."—The promise was a conditional one. God warns Solomon most solemnly. And warns him against that very sin which destroyed the covenant between God and Israel, a sin which Solomon may have been meditating even then—the sin of idolatry.

"Then will I cut off Israel out of the land which I have given them."—The penalty of disobedience was put with great distinctness before this wise man who understood all that the stern words implied. "And this house which I have hallowed for my name will I cast out of my sight."—Solomon could not then hope God would spare them for the sake of the temple. "And Israel shall be a proverb and a byword among all people."—How true is that to this day.

"And at this house, which is high, every one that passeth by it shall be astonished and shall hiss."—The temple which he had built, exceeding magnificent, was the pride and glory of Solomon. It should be destroyed and become a derision, and strangers should wonder at the punishment of the land and the desolation of the house. The greatness of the blessings which had been heaped upon Israel would make the depth of her fall the more astonishing. No matter what nation and what king did the work of destruction, men would understand that it was the wrath of God which had used human hands.

"Because they forsook the Lord God who brought their fathers out of the land of Egypt."—That deliverance from Egypt should have made Israel forever grateful. It showed also the great sovereignty of God and their folly in leaving his worship for that of idols which could not deliver.

It seems to us the very insanity of folly, that with so great a reward set before him for obedience, and so terrible a punishment for disobedience, Solomon should afterwards worship idols. But his folly is not equal to that of sinners. Heaven and holiness are the reward offered to repentance and faith in Christ, and hell the awful penalty for going on in sin. Yet they refuse the reward and go on in their sins when they know death is so near and that hell is as unending as eternity.

MONEY FOR INVALIDS. Mr. Editor.—I wish to say to others of my race. Was an invalid many years, but cured myself with the Vapor Bath Cabinet. I then took a agency. First day I sold a profit of \$10. In four weeks I profit \$10. Every body sick or well buy. They furnish Turkish or Medicated Vapor Baths right at home. renovate the system, beautify the skin, and absolutely cure Colds, Rheumatism, La Grippe, Neuritis, Headache, Catarrh and all Blood, Nerve and Kidney Diseases. A person could see I was, by writing E. World Mfg. Co., Boston, U. S. A. I have by sick of over 20 such cases open? AN INVALID.

JUDGE BROWN SPEAKS.

It has been a long time since I have contributed anything for the public prints, but under the circumstances I feel justified in giving expression publicly to some things that I have observed within the past few months.

As deserving special mention is the position of the WESTERN RECORDER in this Whitsitt controversy. True, protest has been made against its being any longer called "the Whitsitt controversy," but in no other light can I see it. Dr. Whitsitt raised the issue by his newspaper and encyclopedia articles; and while he has apologized for the manner of his putting out his "discovery," he not only has not apologized for the attacks that he makes on the Baptists in those articles, but on the other hand he has written a book to strengthen his position in those articles, and thus to vindicate himself in those attacks.

For the very able and dignified manner in which the discussion has been conducted by the RECORDER, avoiding all personalities of an objectionable character, the editor has the thanks of thousands of loyal hearts. In putting within easy reach so much valuable historic matter, you have done a service for the cause of truth that has rarely been done, if ever, by a religious newspaper before. And you may be sure that such service is gratefully remembered by hundreds of your readers.

I congratulate you on being sustained in this discussion by such able scholars as Drs. Lorimer and Angus. No less gratifying is the position of Dr. B. H. Carroll in the recent Baptist Convention of Texas. The resolutions introduced by him, and which were unanimously adopted by the convention, requesting the Trustees of the Seminary to speak out in no uncertain sound at their next meeting, is just what the Seminary needs to restore lost confidence.

There are thousands of Baptists who have said nothing, but who are nevertheless watching with great interest the trend of this discussion, and many of these are thoroughly convinced that Dr. Whitsitt's teaching both in his articles and book, regarding the English Baptists prior to 1641, has been clearly shown to be erroneous. Nor can either the Faculty or the Trustees of the Seminary afford to put even a seeming endorsement on such teaching.

The attempt has been made to show that this discussion is but a tempest in a tea-pot; that it amounts to nothing after all. To this I have to say: If church history is worth nothing, why continue the chair in our seminaries? If it is worth teaching, it is worth being correctly taught. Thinking men are not to be thrown off by any such twaddle.

The Christian Index, as you see, has employed Dr. Jarrell, of Arkansas, to review Dr. Whitsitt's book, and he is doing it well. But the editors seem to take special pains to keep constantly and prominently before their readers the fact that Dr. A. H. Newman will review both the book and the reviews of the book.

As I understand it, Dr. Newman is the only one of our Baptist church historians that agrees with Dr. Whitsitt's position as to 1641. And the question arises: Did the editors of the Index select Dr. Newman to review Dr. Whitsitt's book because he was the only one of our church historians who agreed with Dr. W. as to 1641? Why was Dr. Newman chosen rather than Dr. Thomas, Dr. Maynard, Dr. True, Dr. Vedder, or Dr. Hulbert? In my opinion when this dis-

cussion is fairly closed, the editor of the RECORDER will be fully vindicated in the position that he has taken respecting it; and the WESTERN RECORDER, was never so popular as then it will be. For its manly defense of their principles, by whomsoever assailed, the Baptists will regard it with special favor, and support it, as it so richly deserves to be supported.

May God bless the paper, and its scholarly, faithful and fearless editor.

Fraternally, JAMES R. BROWN.

Canton, Ga.

HOPKINSVILLE NEWS.

We are all greatly encouraged at the opening and work of our Bethel Female college. President Edmund Harrison and his son, vice-President W. H. Harrison, came among us as strangers. The times were especially hard. The difficulties were great. But in spite of all obstacles they have on their rolls 63 pupils, 24 of whom are boarding pupils. This is better than we dared to hope for under existing circumstances, the attendance of day pupils being larger than it has been for several years. The success of their first session is remarkable and a cause of rejoicing to all friends of the college. The faculty was never stronger. The building has new and handsome furniture throughout, and the fare and discipline are those of a most refined and cultivated Christian home. The gentlemen in charge and other members of the faculty have made an excellent impression wherever they are known, and larger success in the future is assured. The standard is high, the teaching thorough and faithful, and the moral influences the very best. We have an institution of which we are justly proud, and which we feel sure will be highly appreciated more widely as it becomes better known. The business management of the college is thoroughly Christian, all of the patrons being treated justly and fairly without discrimination in "cut rates." The patrons are given advantage of all discounts secured for the girls in their uniforms and other purchases and all unjust "extras" are excluded. This is a matter of economy which is a considerable saving to patrons which they will do well to consider. Mrs. Edmund Harrison, the wife of the President, who is Lady Principal, is one of the noblest of the old Virginia matrons and as a loving mother watches over the welfare of the girls in all things.

Our church work moves on encouragingly. Our congregations are uniformly good, and our prayer-meetings are well attended, indeed our lecture room is generally about three-fourths full on Wednesday nights. I never knew better prayer-meetings.

Maj. J. O. Ferrell's high-school for boys and young men is full, as usual, in spite of "hard times" and the strict exclusion of "cut rates." I know of no better school of its kind. In the home where the boys board, Mrs. J. O. Ferrell cares for them as a faithful mother. Maj. Ferrell is a strict disciplinarian and a most conscientious teacher. In a quiet way he has generously aided many boys in their efforts to secure an education. He is the faithful Superintendent of our Sunday-School, and is a man of faith and prayer, with untiring industry.

A mission interest was started some months ago about a mile east of town. Dr. R. W. Ware of our church gave the lot, and a neat house of worship has been built. A useful Sunday-School is conducted every Sunday afternoon and some of our most zealous teachers take part. Bro. W. J.

Couch under the auspices of our District Mission Board has held two protracted meetings in connection with the work, and to his zeal and ability the success attained is largely due, under God. Bro. Wallace W. Ware and Mrs. S. G. Buckner, by their energy and zeal, as well as others, have rendered most valuable assistance, while Bro. Bailey Waller as leader of the singing and as teacher has nobly done his part. I cannot mention other names lest I should be too long and help to fill your waste-basket. Altogether we all have cause for much gratitude. After being pastor here nearly seven years I still hold that we have one of the best churches in the world in many respects. We might do more, and hope to do more, and must do more for the Master, by His grace, but now 'we thank God and take courage.' There is most encouraging growth in grace on the part of not a few, which greatly delights the pastor's heart. We do not use high pressure methods. Our women "keep silent in the churches," but most earnestly, work in their own way. Our "Young Christians' Prayer and Praise meeting" is quite useful, but not connected organically with any outside body. We are no broader than the New Testament seems to teach, but our aim is fidelity to God and his Word.

Sincerely, CHARLES HARRIS NASH. FROM CHINA.

There is so much that is interesting to us here, that I fear would not be so to your readers, that we hardly know what to write. At Ng Chan in the Kwang Sai province we have secured the lots, and had the deed stamped, to a small place where we hope to build a chapel and a temporary residence for Bro. and Mrs. Chambers. They hope to settle there next winter. Preparations are being made for opening Ng Chan as the principal point on the West river.

Further up the river about 100 miles at Shek Tong we have recently had thirteen baptisms. And I am expecting to hear of other baptisms up the Kwai Lam river in the Ping Lak district soon. We have now in Kwang Sai 126 members. And with missionaries settled at Ng Chan where they can look after the works properly, we may expect a real advance in the work in that long neglected and God forsaken province.

At my Hak Ka station near the North river we have recently had twelve baptisms. This is a promising field. The dialect is quite distinct from the Canton dialect. The Hak Ka dialect is probably not so handy as the Canton dialect. I wish some of our Kentucky churches would send two young missionaries for this Hak Ka field. They should be strong in faith, strong physically, and of great perseverance. Willing to live alone, as far as companionship with foreigners is concerned. And my advice would be to come out unmarried. The field promises large results to earnest consecrated workers. I start to this field tomorrow for a five weeks' trip and hope to give you some notes of the trip when I return.

We had five baptisms here yesterday and there are signs of interest in nearly all parts of our field. Our needs are more workers and a greater measure of the Spirit's power. If any churches are disposed to send their money direct to the missionaries let them get a check on any bank in America and send it to us. We can have them cashed here, at the present rate of exchange, for one gold dollar we get one dollar and ninety-

five cents in silver. Any thing sent to us will lessen the Board's obligation to us. Any way to please all and get all to help in this work. The thing is not, how we are to do this work, but to do it. O! for a season of earnest effort for the salvation of the world and of less wrangling as to methods of doing it. Pray for us and our work. I am

Yours fraternally,  
E. Z. SIMMONS.  
Canton China Sept. 28th, 1896.

**OUR NEW PASTOR.**

Please allow me to announce through the columns of your most estimable paper that the First Baptist church, Owensboro at its regular business meeting the first Wednesday night in this month extended a unanimous call to Rev. G. L. Morrill. Bro. Morrill accepted the call and entered regularly upon his duties yesterday. He and his family (wife and two boys) arrived from Chicago last Friday. Bro. Morrill was born in Newark, N. J., is about 38 years of age. His father D. D. Morrill, D.D. was a Baptist minister. He was educated in the St. Louis high school and Shurtleff college, Alton Ill. He studied the piano and organ under Profs. Lawitzky, Bowman and Goodson, but feeling called to the ministry went to Chicago and entered the Baptist Theological Seminary from which he received a degree and took a post graduate course in Hebrew and Philosophy under Drs. Harper and Northrop. His first pastorate was at Anamosa, Iowa, where he served the First Baptist church two years. His second pastorate was at Minneapolis, Minn., where he remained ten years with the Calvary Baptist church; during which time he saw his membership increase from 49 to 529 and the value of the church property rise from \$4,000 to an appraised value of \$35,000. His third pastorate was in Denver, Col., where he remained a year. Articles from his pen have appeared in the *Examiner* and *Standard*, and he has been heard on the lecture platform from California to Florida. Though a young man Bro. Morrill has won for himself a great reputation as a pulpit orator. The *Chicago Standard* in speaking of his coming to Owensboro says: "Mr. Morrill has made a reputation as a pulpit orator of no mean ability. He is aggressive, energetic, wide awake and will surely do a good work in his new field." Strong letters of recommendation have come to us from Minneapolis and Denver. He presents the pure Gospel in a very unique and attractive manner. He sticks to the Bible and is therefore orthodox. He does not go off after strange Gods but preaches Jesus Christ and him crucified. We are very proud of him and feel that the Lord sent him to us. We are united and happy and in the name and by the help of the Lord we hope to accomplish a great work. We commend our new pastor to the ministry and brethren throughout the state, and feel that we hazard nothing in saying that he will meet with a cordial reception.

GEORGE H. COX.  
Owensboro, Ky., Oct. 26th, 1896.

"TELL me what you believe," as Goethe said, is the inarticulate cry rising from the hearts of thousands of men and women in our churches. And they do not care to have the expression of conviction toned down and shaded off until it loses its clear and absolute character. There is power in fixed conviction. The temporizing compromising spirit which sees so much good in everything, that it never settles on what is best and stands for that against the world, is not the genius of a victorious faith.—*Watchman*.

**A NEWS LETTER FROM WEST VIRGINIA.**

This section of country mainly lies upon the Flat Top Mountain, now known as the Flat Top Mountain Coal Field. A few years ago it was almost a barren waste, a howling wilderness. Now thousands of people live, move and have their being in these parts. We have classes and masses, and these from the four points of the compass. Various kinds and forms of religion. Here we see the fruits of early training. Hundreds of Hungarians, as we call them Hunks; some were brought up in the Greek Catholic faith and others in the Latin Catholic faith. Can the leopard change his spots or the Ethiopian his color? These are so imbued in the Catholic faith that they are impervious. I have been on this field four years and baptized but one Catholic. If our Home Board could send a Hungarian missionary into this field, he might be able to break the chain by which Rome binds these votaries to her shrine. Again we touch elbows with Italians just from Rome who have walked the streets in the eternal city and bowed at altars in her cathedrals.

The priest takes these into his fold as brethren and sisters in good faith and standing, while we must deal with them as sinners. Hence the change is both radical and revolutionary. Revolutionary in revolting against the Pope, the priest, and their early training, and radical by being born or regenerated by the Spirit of God. Another reason why it is hard to reach this influx of people from other shores, so many of our people are but weaklings in the faith, live such imperfect lives that we seem but pigmies in the eyes of our foreign brethren whom we seek to convert. If our people would faithfully teach the Bible and vigorously contend for the same, put into practice and daily life our religion as a living issue, the very contrast would convince and convert. This is really a mission field. We will for a moment, turn from the almost hopeless to the hopeful. We see another illustration which sets forth the importance of early training. The colored people. In ante-bellum times slaves were sold from Virginia, South Carolina, North Carolina, Tennessee and other southern states to Catholic masters in Florida. Until set free these slaves were instructed in the Catholic faith. But when they were liberated, they revolted against the faith and dominion of their Catholic masters.

To day we find the colored people in Baptist and Methodist churches. In this section they are almost all Baptist. One of the most hopeful signs of this coal field is the conversion and training of the black race. Another hopeful sign is the conversion of our home people and organizing them into aggressive and progressive churches. This is being done. Our native and colored people are well cared for and organized. But the hopeless feature is, we cannot reach the foreign element that comes to us from distant as well as strange shores.

Fraternally,  
D. A. RAMEY.

Freeman, W. Va.

**AN IMPORTANT DIFFERENCE**

To make it apparent to thousands, who think themselves ill, that they are not afflicted with any disease, but that the system simply needs cleansing, is to bring comfort home to their hearts, as a coactive condition is easily cured by using Syrup of Figs. Manufactured by the California Fig Syrup Company only, and sold by all druggists.

**THE GENERAL ASSOCIATION OF MISSOURI.**

This body met in its sixty-second annual session Oct. 20th, with the First Baptist church of Cape Girardeau. The place of the meeting was remote and not easily accessible and attendance was not large.

Dr. W. Pope Yeaman was chosen for the twentieth time as moderator. Under his firm yet kindly administration the association has become a model among deliberative bodies. The machinery moves along without friction and points of order and appeals from the decision of the chair almost unknown. The loving and beloved T. M. James was elected assistant moderator. Rev. Sam Frank Taylor, well known in Kentucky, declined reelection as secretary, owing to his official duties as president of the Stephens College. A. W. Payne, of the *Central Baptist* was chosen in his stead, and J. L. Applegate was chosen auditor.

Among visiting brethren recognized during the meetings were Dr. W. P. Harvey of the Baptist Book Concern and WESTERN RECORDER; Dr. C. E. Hewitt, of the Divinity School of the University of Chicago; Dr. A. T. Robertson, of the Southern Baptist Theological Seminary; Dr. S. P. Merrill, of Rochester Theological Seminary; Dr. R. J. Willingham, of the Foreign Mission Board; Dr. J. M. Frost of the Sunday school Board and others.

The report of the Board of Ministerial Education recounted the increase in the general attendance upon William Jewell College in the last decade has been 260 per cent. The attendance of ministerial students has increased 350 per cent in the same time. The increase is the more wonderful as due not to any letting down of the bars but to the blessing of God.

Last year there were 127 students for the ministry matriculated at the college. About 60 of them were aided by the Board as necessity required to the amount of \$3,099.54. Dr. J. P. Greene, president of the college took a collection of \$1,000. Dr. J. M. Frost presented briefly and happily the work of his board, and discussed the place of the country Sunday-school in our denominational life.

On Tuesday evening the annual sermon before the association was preached by Rev. S. M. Brown, of Kansas City, from (Acts 1:8: "But ye shall receive power after that the Holy Spirit is come upon you.") The success of Bro. Brown in his work in Kansas City and the high esteem in which he is held, made the brethren glad to hear him on this particular theme. The sermon was a strong one and greatly enjoyed. He discussed.

1. The need of power, to convince infidels, to encourage God's people in home work and in mission enterprises.

2. The conditions of its reception. The power is not to be had apart from the presence of the Spirit, who works through consecrated men, men having religion.

Submission to God's plans of work revealed in the Bible. In many things the preacher thought the churches had departed from God's plans. In the matter of Baptism and the Lord's Supper there has been no departure. Faithfulness in other things would have added greatly to the power of the churches. The Sunday-school would be a teaching service of the church instead of a mere appendage to it. Methods and men for collecting and expending church finances, authority for associations and boards etc., are found in the Bible. Departure

from these has crippled the work and is responsible largely for the present crisis in denominational affairs.

God uses men who pray, and men who rest, but after struggle and wrestling.

During the last year the Orphanage has suffered the loss of its president, Mrs. J. S. Dunham. Her husband has contributed since her death \$5,000 in her memory as the beginning of an endowment to which other additions have already been added. The cyclone in St. Louis injured the Orphanage, which \$3,400 has been expended in repairing. One hundred and eight children have been cared for during the year and there are now 54 in the institution.

The report on the Orphanage was discussed by Rev. A. R. Pittman, T. C. Carleton, Prof. Yancy of Hardin College. A collection was taken amounting to \$59.25.

The report on State missions was ably discussed by Secretary W. L. Campbell, Ernest Cook and others and a collection of \$1,200 to liquidate a debt reported of some \$2,400. Work done unusually blessed.

Missionaries employed 2,694  
Days of labor 11,888  
Sermons preached 18,860  
Conversions reported 2,000  
Baptisms 1,150  
Churches organized 22  
Spent in building and repairing churches 51,000  
The Seventy-sixth district in the state expended in their benevolence 2,000  
Collected for Home Missions 7,700  
Collected for Foreign Missions 9,114  
A total for Missions last year of 37,950

A very profitable centennial program was executed under the auspices of the Historical Society. Baptists one hundred years ago. Progress of Baptists in the last hundred years. Baptist laymen of mark in Missouri of this period. Baptists of the 20th century. Were topics discussed by Drs. R. L. Daneau, J. C. Armstrong, Prof. Millian and Dr. Yeaman.

Wednesday night was given to Foreign missions and to a programme under auspices of the B. Y. P. Union.

Dr. Willingham surpassed himself in effective discourse on his theme and in answering questions. Dr. R. P. Johnston, known well in Kentucky, was among those who made great addresses on Christian cult are before the young people.

Time fails to tell of the Sanitarium, the Minister's Aid Society, the Board of Education etc.

Dr. A. T. Robertson, appealed in behalf of the Seminary boys, at Louisville, and in a very captivating address surprised the most ardent friends of the Seminary even, by the spontaneity and liberality of the collection which followed. Some brethren had feared that owing to the many collections already taken and to the absence of many liberal contributors, the collection would in the main fail. But in a few minutes he secured nearly \$700. A hundred more than the amount asked for.

The next meeting will be at Mexico, Mo., Monday after the 4th Sunday in October 1897. Dr. W. R. L. Smith to preach the annual sermon.

J. M. McMANAWAY.

**RESIGNATION.**

I have resigned my work here on account of the continued sickness of my wife. She has scarcely seen a well day, this year, and is just able to sit up. This very high and trying attitude is more than she can stand and I will be obliged to take her elsewhere, so she can have some health.

I am grieved to leave this important field, where so much work is needed, and where the work is doing so well. The members tell

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Cures of Salt Rheum, with its intense itching and burning, scald head, tetter, etc.  
Cures of Boils, Pimples and all other eruptions due to impure blood.  
Cures of Dyspepsia and other troubles where a good stomach tonic was needed.  
Cures of Rheumatism where patients were unable to walk or walk for weeks.  
Cures of Catarrh by expelling the impurities which cause and sustain the disease.  
Cures of Nervousness by properly toning and feeding the nerves upon pure blood.  
Cures of that tired feeling by restoring strength. Send for book of cures by

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me that the work was never in such a flourishing state as the present time, and for the last year. We have had about 100 additions during the year last, and the church, never in its history, so I am told, did one third as much for missions as in the last year, only three churches in the state did more, so I am informed. But my labors are obliged to close here, and my resignation will take effect the last Sunday in November, 1896.

Whoever shall succeed me, will have a delightful people to work with, for the Lord has some good people here as He has on earth; may His blessings ever be with them.

Our associational year is about closed, and though the reports show a lack of funds to meet all the needs, yet the people have done nobly in "preaching the Gospel to every creature" in our destitute state. The reports show that the Baptists are growing everywhere the Gospel is preached in its purity. The *WESTERN RECORDER* is no stranger in Colorado, many a home eagerly watching for its weekly visits. Success to it.

Fraternally,  
D. Y. BAGBY.  
Leadville, Col., Oct. 26th, 1896.

**MARRIED.**

In the Baptist church at Glasgow, Ky., October 25th, by Elder W. H. Williams, E. Dickey, E-q., of Cave City, Ky., to Miss Lutha M. Terry, youngest daughter of Rev. N. G. Terry. Mr. Dickey is a prosperous merchant of Cave City, and Miss Lutha is an accomplished and charming young lady.

In the Baptist church at Cecilia, on October 22d, by Elder W. H. Williams, Mr. Harvey Gardner to Miss Sadie Peairpoint, a lovely Christian lady, daughter of F. C. Peairpoint, E-q.

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**DR.**

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MOST PERFECT MADE.  
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.  
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THE CRUCIFIXION.

There stood Jerusalem. How fair she looked!  
The silver sun on all her palaces,  
And her fair daughters 'mid the golden spires  
Tending their terrace flowers, and Kedron's  
stream.

Lazing the meadows with its silver band,  
And wreathing its mist mantle on the sky  
With the morn's exhalations. There she stood,  
Jerusalem, the city of his love.

Chosen from all the earth: Jerusalem.  
That knew him not, and had rejected him:  
Jerusalem for whom he came to die!

The shouts redoubled, from a thousand lips  
At the far right; the children leaped and sang  
Loudly hosannas; the clear air was filled  
With odor from the transparent olive leaves;  
But Jesus wept.

He thought not of the death that he should die;  
He thought not of the thorns he knew must  
 pierce

His forehead; of the buffet on the cheek,  
The scourge, the mocking homage, the foul  
sweat;

Gethsemane stood out beneath his eye  
Clear in the morning sun, and there he knew,  
While they who "could not watch with him one  
hour"

Were sleeping, he should sweat great drops of  
blood.

Praying the cup might pass. And Gethsemane  
Stood bare and desert by the city wall,  
And in its midst, to his prophetic eye,  
Rose the rough cross, and its keen agonies  
Were numbered all: the nails were in his feet,  
The insulting sponge was pressing on his lips,  
The blood and water gushing from his side,  
The dizzy faintness swimming in his brain;  
And, while his own disciples fled in fear,  
A world's death agonies all mixed in his:  
Aye, he forgot all this. He only saw  
Jerusalem, the chosen, she loved, the lost:  
He only felt for her sake his life  
Was vainly given, and others  
The suffering that would clothe the heavens in  
black

Were quite forgotten. Was there ever love,  
In earth or heaven, equal unto this?

OUR PULPIT.

THE OBEDIENCE OF HOPE.

BY ALEXANDER MACLAREN, D.D.

As obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as he which has called you holy.—1 Peter 1:14, 15.

These words immediately follow, and are to be taken in closest connection with, the exhortation to "hope perfectly for the grace that is to be brought at the revelation of Jesus Christ." Hope, then, is to be nurtured, not only by a believing contemplation of future glories and felicities, but by exercising ourselves to godliness and practical obedience. So strongly does Peter feel this necessity that he precedes as well as follows his exhortation to hope perfectly with subsidiary exhortations as to conduct, setting it in the midst of these like a diamond in a bracelet of gold. "Gird up the loins of your mind, be sober" go before "hope perfectly," and "as obedient children" comes after it.

Two points as to the words of this text must be noticed before dealing with the thoughts. As the Revised Version shows, the literal rendering is "as children of obedience." That is a well-known Hebrew idiom, of which we have many instances in the New Testament, such, for example, as Paul's "children of wrath," "children of disobedience," and the like. The essential or permanent characteristic of a person or thing is in it regarded as his or its parent. So obedience is represented as the inalienable mark of a Christian. But the immediately following reference to God as our Father seems to suggest that the Hebrew idiom here is blended with the Christian thought of sonship, and that the full meaning of the pregnant words is to represent Christians as God's children, whose essential and distinguishing mark is filial obedience. One other expository remark is necessary. The Revised Version reads in the margin, "but like the Holy One which called you." If we adopt that rendering, and connect the words closely with the preceding, God's own holiness is pro-

posed as the pattern by which Christians are to fashion themselves. So if we take these explanations, and remember the context to which I have already referred, three thoughts emerge, about each of which I will say a word.

1. The first is that Christian hope and Christian obedience are inseparable companions.

The mark of a son is to obey. And obedience means not merely doing what we are bid, but being glad to be bidden to do it; and it means not merely the active submission of will to the loving command of that Father, but also the quiet acceptance of and bowing of the will to the wise appointments of that Father. So it is the exact opposite of that temper and attitude which are characteristic of the godless world, which makes self and its own will its law. There are two courses of life, obedience and rebellion; and there is no middle point. So, dear friends, here is the touchstone by which to test our profession of being Christ's. The question is, Is your will flexible in His hands, like a bit of leather in the hands of the tanner, which has lain long enough among the bark to be made pliable? Does our obedience cover the whole ground—of action and of surrender and submission? Such obedience can never be parted from the great Christian hope. Hope, if it is anything else than the fumes of an inebriated fancy rising into the brain and making it whirl, will be the ally of absolute submission. Hope will produce obedience.

Now, many professing Christians are a great deal stronger in the department of devout emotion than in that of practical righteousness. I should like all these people who find it so good to feed their souls on the meditation and on anticipation of future blessedness to notice how, as in one volume, Peter binds up the two things that they keep so distinctly apart, and how emphatically he affirms that, if we have any genuine Christian hope, it will have its effect in helping us, as children of obedience, to do and to accept all our father's will. There we come down to a very plain practical test; not select emotions, not yearning aspirations after a future, not even the enjoyment of spiritual consolations in the present which are prophetic of greater ones to come—but are we doing what God bids us, and are we not doing anything that he forbids us? and are we taking his will as supreme and supremely loving, and therefore for us supremely good? If so, all right! We dare to hope on! If not, the best thing we can do is to despair until that cheerless darkness drives us to Christ, who is our light and our hope.

But then, on the other hand, these two things which the Apostle thus pairs off together, and couples by an iron band, have a reciprocal action. They work upon each other; in fact, they are the outside and the inside of the same thing; but we may look at them as being different. Just as strong hope will produce obedience, so true obedience will nourish and strengthen hope. For a little sin will go much further towards obscuring and sheltering a Christian man's hope than a great sorrow will. It is comparatively easy to keep up the temper of joyous anticipation of the future in the midst of the darkness of a present experience; but it is absolutely impossible for a man, at one and the same time, to be rebelling in heart and act against the will of God and to be entertaining and recreating his soul by the bright hope of a future heaven. That

flower shuts up as soon as the barometer begins to fall and the clouds to gather. The rainbow, which is the emblem of hope, is often seen standing steadfast above the tortured waters of a cataract. Sorrow does not dim it. But let the mists arise from the undrained swamps of our own wills, and hide the sun, and what has become of the rainbow? No Christian man's hope will last through a sin. Therefore obedience and hope must co-exist and feed one another, and help each other to burn brightly; just as the two wicks in a duplex lamp assist each other's combustion. Thus hope and obedience are joined together; do not try to put them asunder, either by aiming at a slavish obedience, or by endeavoring to secure a non-obedient hope.

11. That hope, fed by and feeding obedience, should change us from the likeness of our former selves.

"Not fashioning yourselves according to the former lusts in your ignorance"—that may be said to all people who have been brought out of the darkness into the light. For, whether this epistle were addressed to Jews or Gentiles matters very little in this respect. No man knows God who does not know him and trust him in the face of Jesus Christ. And no man who does not know God so, knows anything about himself or his duty, as he might know and as he ought to know. It is but an uncertain light, or twilight mainly, at the best, that shines upon the mysteries of human life and duty, until the sunshine of God, manifested in Jesus Christ, rises and is welcomed by our hearts. So, then, non-Christian living is, in a profound sense, ignorance; and in the ignorance, just as the wild beasts of the forests go forth in the dark and are nocturnal in their habits if they are predatory, so the lusts that war against our souls expatriate and hunt and find their prey in the darkness.

But, says Peter if, hoping, you are obedient, and obedient you hope, then there will be a process of transformation going on in you. The word that he uses is only employed in one other place in the New Testament, in the passage where the Apostle Paul beseeches the Romans that they "be not conformed to this world." Peter begins with "a negative precept," and then becomes to a positive one. "Do not" by itself is a very impotent thing. And although it is set here first in order of injunction, it is by no means first in the order of practice. But in a world like this, and with creatures like us, unless a man has learnt not to do wrong, there is little chance of his doing right. The evil that we have to fight against is in possession, and we have to turn it out.

There are temptations around us far more numerous, and in their appeals to sense, far more potent, than are the inducements to do the right and noble thing. So we have to obey the prohibitions, in order that we may really keep the positive commandments. Only let us remember that we shall never be able to resist, unless in the strength of a previous surrender to Jesus, in grateful requital of his work for us. A large part of all practical morality, Christian or not, consists in negative precepts; and the very heart and center, in one aspect, of Christian duty lies here; self-denial, self-suppression, self-crucifixion. You have to put off the old self as a part of the process of putting on the new. I have to say a word or two more about that presently, but I desire here to insist upon this, that no progress in positive holiness is possible for us unless we are willing day by day, hour by hour, to

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cast off the sin that has wrapped itself around us, and lodged itself within us. There is much moral teaching in the world, and there is not a little of it in the Church, that says a great deal—and we cannot say too much—about cultivating the positive virtues and excellences of the Christian character. But it fails, just because it does not give equal prominence to the other necessity of turning out of doors without mercy all those evil things that have crept into our hearts. "So did not I because of the fear of the Lord," needs to be taken side by side with "So do I because of the love of the Lord."

Now, dear brethren, it is vain for me to talk about these general principles unless we can bring them to a point and apply them to ourselves. I have no doubt that there are good people in my audience who have found their efforts to grow in the likeness of Jesus Christ, and in the joys of the Christian life, foiled over and over again, just because they have forgotten that there is something to be got rid of as well as something to be acquired, and that if the house is full there is no room for Christ except in the stable. We have to forsake ourselves before we can possess him.

I press this upon you, "not fashioning yourselves according to the former lusts, in your ignorance." And that will be a lifelong task. For nobody knows how, like a cuttlefish, holding on to its prey by the suckers upon its arms, his evil habits cling to him, until he has tried to fling away the loathing thing that prevents him from freely using his limbs. "Hope!" Yes! "Obey!" Yes! and that you may crucify the old man with his deeds, and put off the garments spotted by the flesh, that you may put on the "fine linen, clean and white, which is the righteousness of saints."

111. Lastly, this obedience and hope should change us into the likeness of the Father.

If we are children we have the Father's life in us; and we ought to have the Father's likeness. This is the great aim that we have to set before ourselves. And, oh! what an aim it is. Nothing less august than absolute perfection is worthy to be the goal of a soul. And partial approximation to that goal will only be reached, as I believe, when the goal itself is felt to be unreachable, and yet capable of being definitely approached nearer and nearer.

How different it is to say, "Try to be like God as you have learned to know Him in Jesus Christ," from what it is to say, "Try to be up to the ideal of humanity;" "try to cultivate a pure morality;" "be true to yourselves;" and all those other sayings, noble in their way and to a certain extent, which people who turn away from Christianity try to set up as substitutes for its morality. They are all hard and icy; and no kind of inspiration comes out of them. They are like the statue of the goddess which some of us have doubtless seen, standing fair, pure, white, but marble, and with no arms to stretch out to help and lift. But when we hear, "Be ye perfect as your Father in heaven is perfect,"

the ideal lives; the ideal loves. Yes! and more; the ideal is our Father, and so He will make His child like Himself, if His child will let Him. "Like the Holy One which called you," in him is our pattern, and if we are his children, we shall continually strive to mould ourselves after his likeness, narrow as is the canvas on which, and poor as are the colors in which, and feeble as is the hand with which we paint.

And that fashioning ourselves like our Father, if it does not precede obedience to the negative precept, must, at all events, be carried on simultaneously with it. It is a fatal mistake to try simply to obey the negative precept unless we aim along with it at obedience to the positive one. The more we get the image of God into us the more we get the image of the devil out of us. The more we come close to Him the further we withdraw from earth and evil.

But notice how hope animates the effort at becoming like God. He is "the Holy One which called you." Well, then, if He has called us to be holy, it will not be in vain that we shall try to be so. And, unless we have this "hope of his calling," sure I am that we shall never earnestly and successfully aim at being like Him. Hope leads to obedience; obedience leads to hope; hope assures us that it is not in vain that we try the apparently impossible task of pressing ever nearer and nearer to the likeness of the Father. In the spirit of that hope, brethren, "let us perfect holiness in the fear of the Lord," never doubting that He which hath called will perform, and that if we will do our parts He will certainly do His; and that, "as we have borne the image of the earthly, we shall also bear the image of the heavenly."—Watchman.

LIVING AT OUR BEST.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ.

To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to content to be a fountain in the midst of a wild valley of stones, nourishing a few lilies and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer.

FROM MEXICO.

The Mexican Mission has just adjourned the fifth annual meeting. Six male and four female members present. The reports showed 100 baptisms during the past year. We have been handsomely entertained by Bro. and Sister Chastain.

Elder D. A. Wilson was elected chairman of our meetings and Miss Ida Hayes, of Madero Institute, was secretary. Bro. Watkins goes from Parras, Coahuila, to Toneon and Bro. Rudd removes from Madero Institute to a private residence in Saltillo. Some changes were also made in the location of native workers. Bro. Watkins was given four paid native helpers, Bro. Wilson one, Bro. Rudd two, Bro. Chastain one and Bro. Powell one.

Bro. Wilson does not feel that he can continue to edit our Sunday School paper longer than next December. It is possible that its publication may be continued by Miss Hale. The attendance on Madero Institute last session was not so large owing to the establishment of a fine State Normal School.

We find that we have some fifty-thousand dollars invested in school and church properties in Mexico.

W. D. P.

Doctor Arroyo, Mexico, Sept. 25th.

Editor New York Independent:

DEAR SIR:—A friend has kindly sent me a clipping from an editorial paragraph contained in one of your recent issues. In this you say: "An extraordinary practice of the Home Mission Board of the Southern Baptist Convention is that of soliciting and sending to their missionaries on the frontier boxes of clothing and other supplies, which have a money value placed upon them, and are entered in their column of cash receipts, thus largely swelling the total contributions for missions, and which are then charged as a part of the salary paid to the missionaries."

Allow me to say that the Home Mission Board through its auxiliary the Women's Mission Union, does indeed solicit and send to their missionaries on the frontier boxes of clothing and other supplies. It does place upon them a money value as furnished by those sending such boxes, and which usually is about half the value of the supplies contained in them. It does thus give to the ladies of the Women's Missionary Societies scattered throughout the South, credit for their sacrifices and labors of love in behalf of these frontier missionaries. But it does not charge these boxes of supplies to the missionaries as any part of their salaries. They are furnished always and to every missionary as a gratuity over and above the amount of salary promised by the Board.

Two letters chanced to come to our office in the same mail with the clipping from your editorial. One is from an Indian missionary on the frontier. Speaking of these supplies furnished to his own family and others, he says: "I can see that the gifts of the societies of your Women's Missionary Union are not in vain, and that the societies who are helping by these gifts in this territory ought to be greatly encouraged."

The other letter is from one of our Cuban missionaries who some months ago was driven from Havana. He says: "I am in receipt of the box of clothing sent to us by the Raleigh Woman's Mission Society. It has surpassed our expectations, as the supply is so vast and good that it will serve my family and myself for a year or more."

I am sorry the Independent did

not have a better knowledge of facts before writing this editorial. "The old clothes" sent to our missionaries on the frontier are highly appreciated by those who receive them, and serve as a strong bond between the missionaries and the women of our churches.

Yours truly,  
I. T. TICHEBOR, Cor. Sec.  
Atlanta, Ga. Sept. 25th, 1896.

JUDGING from expressions found in the last issue of the Christian Index, to say nothing of what it has before said in reference to the WESTERN RECORDER, those who do not read that sterling paper, would not be likely to form a correct idea of its spirit or matter.

In an editorial of this week the Index says: "Only one of our papers, the WESTERN RECORDER, shows a disposition to continue the personal war on Dr. Whitsitt." Again the editors characterize the "RECORDER's" method of discussion "as hasty and frivolous." In another editorial they "commend the wise words of the Texas Baptist and Herald," concerning Dr. Whitsitt's book, yet they do not give all the editor of that paper said on the subject.

I may be a "partisan" but when I read the Index, after having read "Dr. Whitsitt's Defense," and the RECORDER's able and conclusive reply, together with your leading editorial, I could not help wishing that all the Index readers, could see these arguments for themselves. For then they would be in position to judge whose "method of discussion" was "hasty and frivolous." Many Georgia Baptists, preachers and laymen do read the RECORDER, and they know.

If the editor of the RECORDER was a man of less information and courage, he might be more popular with some people; and if the RECORDER were less attractive, and not so strong, it would be spared some criticisms, no doubt.

I do not know how many readers you have in this state, but I know some who read your paper and it will be difficult to make those I know believe that the RECORDER has ever begun any "personal war on Dr. Whitsitt," unless clearly showing that Dr. Whitsitt has made a historical blunder is war. It may be that you ought not to have shown that he quotes authors as saying what they did not say (albeit the Index seems not to see that such writing of history is "hasty and frivolous"), but thousands will yet thank God that you are editor of so influential a paper as the WESTERN RECORDER. May God bless and direct you.

GEORGIA BAPTIST.

Which would you rather trust? An old, true friend of twenty years, or a stranger? You may have little health left. Will you risk it with a stranger? If you have a cough, are losing flesh, if weak and pale, if consumption stares you in the face, lean on Scott's Emulsion. It has been a friend to thousands for more than twenty years. They trust it and you can trust it.

Let us send you a book telling you all about it. Free for the asking.

Scott & Bown, Chemists, New York.

CANCER and Tumors... (Small text advertisement)

BACON'S

Special Attention to Mail Orders.

Samples Sent On Application.

Colored Dress Goods.

9C For the newest patterns in Flannelottes, Persian, fancy stripes, blacks and whites, worth 12 1/2c per yard.

25C For all-wool, heavy quality, solid color Ladies' Cloth, in all colors, worth 35c.

25C For All-wool, Italian Serge, the quality that usually sells for 40c.

45C For All-wool Plaid Check Mixtures, in stylish Boucle effects, worth 60c.

50C For heavy quality Mixed Colored Diagonal Suitings, 46 in. wide, special for coat suits, worth 65c.

Men's Underwear.

Men's heavy White Merino Underwear, with knit neck, 25c per garment.

Men's Heavy Camel's Hair Mixed Underwear, per gar. 45c

Men's Ribbed Wool Extra Heavy Underwear, per garment 75c

Men's Medicated Scarlet Underwear, all wool, the regular \$1.00 quality 75c

Ladies' Underwear.

Ladies' Non-shrinking Union Suits, with satin ribbon at 50c the neck, in natural or ecru

Ladies' Non-shrinking Gray Wool Underwear, heavy-fleeced, silk-trimmed, per garment 75c at.

Misses' Yeager Mix, Heavy Fleece and Silk-taped Underwear, 20c 25c 30c

According to size

Infants' Wool Vests, buttoned down the front and finished in silk, each at 25c 30c

Ladies' Capes.

Ladies' Black Beaver Cloth Double Capes, tailor finish and collar of black velvet... \$3.75

Ladies' Black Beaver Cloth Circular Cape, full sweep, trimmed with fine braid, straps of cloth and smoked pearl buttons... \$5.00

Ladies' Plush Collarettes, very full sweep, edged with gray chin-chilla and fur, lined with silk... \$4.50

Ladies' Fine Black Velour Cape, elaborately braided and trimmed with small silk buttons and edged with fur... \$12.00

Ladies' Jackets.

Ladies' Black Beaver Cloth Box Coats, new style sleeves, full plaited back, finished with large black buttons... \$4.50

Ladies' Navy Blue or Black Fine Beaver Cloth Box Coats, new style sleeves and full plaited back... \$6.00

Ladies' fine quality Black Beaver Cloth Box Coats, braided down the front and side seams, velvet rolling collar... \$8.00

Ladies' Black Boucle Cloth Jackets, silk finish, box front, the new style sleeve full back and lined with fur... \$10.00

Misses' Jackets.

12 to 18 Years.

Misses' good quality English Cheviot, blue or brown, new-shaped collar and sleeves with shield front... \$3.90

Misses' Navy Blue, Black or Brown Beaver Cloth, with velvet collar, shield front and new-shaped sleeves... \$4.90

Misses' Heavy and Soft finish Beaver Cloth, velvet collar, with velvet straps, shield, 3-button front, in navy brown and black... \$6.00

Misses' elegant Two-toned Brown Boucle, collar, shield front and sleeve, tailor-made and edged with braid, very stylish... \$7.00

Black Dress Goods.

40C For All-wool Black Cheviot Serge, 36 inches wide, a quality that is worth 60c.

65C For Black Figured Novelty Serges, 46 inches wide, in large patterns, worth 75c.

70C For the popular Black Clay Worsteds Serge, 48 inches wide, the regular \$1 quality.

75C For Black Figured Armure Cloth, 40 inches wide, worth 90c per yard.

90C For heavy quality Black English Bourette Suitings that others ask \$1.15 for.

Children's Jackets.

6 to 12 Years.

Children's Navy or Brown Diagonal Cloth Reefers, double-breasted front, collar and sleeves trimmed with two rows of braid... \$2.40

Children's Novelty Brown Check Wool Cloth Reefers, fancy sailor collar, trimmed with brown cloth combination and braid... \$3.00

Children's Navy, Brown or Green Boucle Cloth Reefers, with fancy velvet collar, trimmed with small buttons, double-breasted shaped front, new sleeves with velvet tabs... \$5.00

Children's Green and Brown Novelty Cloth Empire Jackets, full bishop sleeves, all piped with green velvet and fancy buttons... \$7.00

Stamped Linens.

Stamped Linen Washstand Scarfs, worth 50c, each... 25c

Dresser Scarfs, 72 in. long, with colored stripe through the center, worth 60c, at the low price 38c

Hemstitched Linen Table Covers, 36 inches square, worth \$1. at... 68c

Tracing Wheels, each... 3c

Fine Imported German Steel Scissors, with our name on each pair, all sizes... 50c

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Louisville, Evansville & St. Louis Consolidated Railroad.

Trains arrive and depart from Fourteenth & Main Street Station. City Ticket Office, S. W. corner Third and Main streets. Schedule in effect Oct. 1st, 1896.

Table with columns for Louisville to St. Louis and St. Louis to Louisville, listing train numbers, times, and destinations.

EVANSVILLE TO LOUISVILLE.

EVANSVILLE TO LOUISVILLE.

EVANSVILLE TO LOUISVILLE.

EVANSVILLE TO LOUISVILLE.

FRANKLIN INFIRMARY OF OSTEOPATHY.

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The science of osteopathy was originated by Dr. A. T. Still, of Kirksville, Mo. This science depends upon the principles of Anatomy and Physiology for its results. It is a system of treating diseases without the use of knife or drugs, by the correct adjustment of the bones and their attachments and through them, other parts of the body, in order that all parts may perform their functions in harmony.

The object of Osteopathic Treatment is to establish the freedom of action of all fluids, forces or substances pertaining to life. Osteopathy reaches most all chronic diseases, Female Diseases a specialty. Address, Good Board \$3.50 to \$5.00 per week.

W. AMMERMAN, D.O., FRANKLIN, KY.

REMEMBER OUR MATTHEW HENRY COMMENTARY

(ORIGINAL EDITION)

ONLY \$6.00.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, NOVEMBER 5, 1896.

BEFORE this reaches our readers the Presidential election will be over, and it will be known who is the choice of the people for the highest office on the earth. The campaign has been marked with unusual interest and even rancor. Both sides have freely indulged in denunciation, and each side have charged the other with trying to ruin the country. Whoever is chosen, there certainly must be a great many sorely disappointed people. Those who supported Palmer, Levering and Bently cannot be disappointed, since they had no hope of the election of either of these gentlemen. That is one comfort in supporting a man who cannot be elected—you are not liable to disappointment in regard to the result.

But whoever is elected, we would remind our readers that the country is not ruined, nor is it likely to be. We have too large and too great a country for it to be ruined by an election. If a mistake be made, the people will be apt to find it out, and there will be another election in four years. If no mistake be made, those who opposed the successful candidate will be likely to find it out in due time. That was a shrewd remark of Abraham Lincoln, "You can fool all of the people some of the time, and you can fool some of the people all of the time, but you cannot fool all of the people all of the time."

It is a great safety-valve of popular government that mistakes can be corrected. This is especially true where the people are intelligent and patriotic. If you doubt the patriotism of our people, let there be a war with some other nation, and the result would convince the most skeptical. One result of the agitations and discussions of the campaign just closed, is that the people have learned much in regard to the issues involved. And now that the election is over, they can have opportunity to quietly digest the information they have received. At the next election they will have the benefit of this information more than they have had it in the election just held.

In ignorance of the result, for we write on Monday, we would say a word to both sides. And first to the successful party: Do not exult in unseemly fashion. You have gained a victory, and you can afford to be conciliatory. The other side are apt to be somewhat sore, and they are your neighbors and friends, and nothing is to be gained by your acting in a way that will be offensive to them. Do not triumph over them. Act in a way to convince them that you were right and they were wrong in the contest just ended. Perhaps you and they will stand side by side next time. Show them that your victory does not mean any injury to the country. You believed you were right before, and now you have the opportunity to prove you were right. The other side have not such an opportunity, and cannot have until they are successful.

To the defeated ones we would say: Do not feel sore or despondent. You have made a brave fight, and one of which you have no need to be ashamed. The country remains, and it needs your good citizenship. During four years you may be able to convince the other side that you were right, and whatever mistake you think is now made, may be corrected four years hence. The successful side claimed that you mis-

understood them, and that they never intended to do what you charged. You can now call on them to prove that claim. Being defeated, you have not the opportunity to make good your claims, as have the other party; but you can hold them on their good behavior. A man can serve his country in the opposition party as faithfully as in the party in power. Let us all remember that we are Americans first, and then we are Democrats, or Republicans, or Prohibitionists, or Populists.

THE Baptist Witness has found a man who feels bitterly toward Dr. Whitsitt, and who reads the WESTERN RECORDER. Our esteemed contemporary treats this as proof that the RECORDER has said bitter things concerning Dr. W. Indeed! Why will you undertake to find a man who reads the RECORDER and who feels bitterly towards the editor. Does this prove that the RECORDER has said bitter things about its editor?

But if we have said any bitter things about Dr. Whitsitt, we ought to retract them and apologize for them. And that others have said bitter things about us, which they are not willing to retract and apologize for, should not deter us. The misbehavior of others is no excuse for us. We are not aware of having said any such things, and we, in perfect good faith, ask any who think we have, to point out to us the language used. If, by a fair interpretation, it can be construed as personally offensive, we will gladly retract and apologize.

Two brethren have essayed to produce such offensive utterances on our part; but instead of citing our language, they simply each broke out into a tirade of denunciation. That is not what we ask. We desire to have the language cited that is supposed to be unkind or unfair. When that is done we are ready to make an explanation, or, if needed, an apology, which will, we think, be satisfactory to all concerned. We claim to be able to differ with a man without attacking his motives, even though our own motives are assailed because of the differing.

We will add that we have noticed that those who are so concerned at supposed unkind things said by us in this controversy, do not manifest the least concern in regard to the many bitter things partisans of Dr. W. have said about us. Still we wish to do right whatever others may do. In the settlement of this whole matter, not only ought the right things to be done in regard to the merits of the questions at issue, but all the ugly things said and written should be retracted and apologized for. We desire that nothing from us shall be in the way of the complete and speedy settlement of the whole matter.

At the recent session of the Baptist General Association of Illinois at Urbana, there was a two hours' debate over the question of supporting the University of Chicago. The opposition was led by the Rev. J. J. Porter, of Jerseyville, who objected to some of the teaching of the University. The endorsement was finally given in spite of the opposition. A second resolution was passed, however, disclaiming an endorsement of the teaching at the University. We would like to have heard the discussion. We are sure that the present influence of the University of Chicago is not favorable to Baptist views. Witness their devotional meetings being led by a rationalistic Jew; and the address of Dr. Starr in the University chapel at a Sunday "Vesper serv-

ice," against foreign mission work. What the future will be only the future will determine. But the way to bring things round right is not to shut our eyes to what is wrong now. We have seen no disposition on the part of the "powers that be" in charge of the University to object to these things, and there is no sort of assurance that they will not occur often in future. The Standard, our Chicago Baptist paper, "cares for none of these things," at least it makes no objection to them.

THE Christian Observer only partially answers our question. It says:

We are thankful to our Baptist neighbor, the WESTERN RECORDER, for copying from our columns, and thus calling the attention of its readers to the fact (which we presented some weeks since) that the arguments of Dr. Whitsitt's book deny the churchliness. Because, for instance, the Baptist church lacks the sacrament which symbolizes the cleansing work of the Holy Spirit. And yet, though it rejects the spirit of true baptism, its membership gives it the work of the Spirit in the hearts, and therefore we recognize it as a very precious part of the Church of Christ.

This, of course, is a step in the maintenance of the unity of the whole church as embracing all evangelical denominations.

But the RECORDER, in its reply, asks, "Does the Observer believe or not that there can be any church without any baptism at all?" Not a regularly organized church; but we must be careful about utterly denying its churchliness. Because, for instance, the Baptist church lacks the sacrament which symbolizes the cleansing work of the Holy Spirit. And yet, though it rejects the spirit of true baptism, its membership gives it the work of the Spirit in the hearts, and therefore we recognize it as a very precious part of the Church of Christ.

A church without baptism is not regularly organized, because the sacraments are the seals of the Covenant of Grace, and a church without a sacrament would be like a deed without the seal of him who makes it.

But let us ask the RECORDER a question: Who is it that defines the limits of the membership of the church spiritual, is it not our duty and privilege to recognize it also as a part of the church on earth? May we unchurch those whom Christ has recognized?

Our neighbor persists in understanding Dr. Whitsitt's book as teaching the "branch church theory." On that point we refer the Observer to Drs. Robertson, Sampney, Pickard, Jones and Provenço with the question, why limit the "whole church" to "all evangelical denominations?" Are there no truly regenerated people in the unevangelical denominations?

Our question was not as to the regularity of a church without baptism, but as to whether such a body could be properly regarded as a church at all. Suppose a body of regenerated people are organized with pastor, elders, deacons and what not, and they meet regularly for worship, claiming to be a church, but having no baptism—is such a body really a church? That is the question.

Of course we are bound to recognize what Christ has recognized. But where has He recognized such a body as a church? Suppose a lodge of some benevolent order, composed of professing Christians, should claim to be a church—a most unlikely thing, but still supposable—would the Observer recognize it as a church?

In response to our call for facts in regard to the work of Mormon preachers in Kentucky, the Rev. J. I. Wills writes from Harrodsburg: "In answer to your query concerning the Mormon preachers in Eastern Kentucky, I will say that I have seen and heard of no less than a dozen in this section of country. I preached at Bruner's chapel last night, five miles from town, and there were four of them at my services. They are holding a meeting at a school house near by. Some of the Baptist churches are actually letting them preach in their houses. I understand they are to hold a meeting here in the court house soon." It is an astonishing piece of

news that any Baptist churches in Kentucky should grant the use of their houses of worship to the Mormons. It is wonderful that they can succeed in duping any of the people of our great state. Why should they select Kentucky as their special field for gaining proselytes? It is no compliment to our state that its people should be supposed to be easily proselyted to the Mormon faith. Whatever influence these Mormon elders are exerting should be vigorously opposed, and our churches should give them no sort of countenance. No Baptist should so far forget himself as to help the propagation of Mormonism by consenting to its being proclaimed in his church. The Bible is very plain on this point: "If there come any unto you, and bring not this 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."—2 John 10:11.

"CHARITY begins at home," is a common saying, which is usually given as a reason for declining to contribute to benevolent objects. One naturally feels suspicious of a saying that is constantly used as an excuse for refusing to give. When a certain sort of man is asked to give to missions, for example, he immediately tells how he must support his family, and adds, "charity begins at home."

There are people who think this language is in the Bible. Of course it is not there, since everything in the Bible is true, and it is not true that "charity begins at home." A man's taking care of his family is not charity. A man insults his family whenever he says, "Charity begins at home." It shows that he regards his family as objects of charity. Even if they were so, they would not be the objects of his charity, since what he does for them cannot be charity. If they are objects of charity, it is the charity of their neighbors or of the public to which they must look.

THE Christian Observer has a correspondent, whose name and address are not given, who writes: "Please explain John 9:31. I have heard three or four Baptist preachers quote it as proof that sinners have no right to pray." We would like to have the names of those preachers. We think the correspondent has got the Baptists and the Disciples mixed. We never heard of a Baptist preacher contending that sinners ought not to pray, though we have heard of such contention on the part of Disciple preachers.

PROF. PATTISON, of Rochester, N. Y., writing to the Freeman, says: "Just now one looks in vain for a church with a religious service in it. When the topic of discourse is not conventions, Sunday-school rallies or the like, it is all too certainly politics." How can souls be saved when no worship is in the churches?

"A LADY seventy-eight years old was at the altar seeking sanctification. She had been a consistent Christian for sixty years." Thus reads an account of a sanctificationist meeting in Arkansas. Think of a lady who had been "a consistent Christian for sixty years," going to "the altar seeking sanctification!"

SOME who assert when criticized, "I have a right to do as I please," forget that opinion and speech are free as well as action. We have a right to do as we please, but you have a right to your opinion of our action, and to the expression of that opinion.

Editorial Varieties.

Dr. W. D. Powell, of Mexico, is in this country for a season, and will soon visit Louisville. He receives an enthusiastic welcome wherever he goes.

The Baptist Record has come out with a new dress, and now has eight pages instead of four. We congratulate the Record, and hope for its increased power and usefulness.

The printer undertook to correct what he thought was the editor's oversight in a name in the Varieties last week, and proceeded to make a blamist of Dr. E. N. Dicken. It was Bro. E. Dickey who was married to Miss Terry.

Dr. E. H. Johnson, of Crezer Seminary, writes of the WESTERN RECORDER: "I relish very much its conservatism and courage for the truth, even when it is more conservative than I am. It is a virtue that needs fostering nowadays."

The Rev. S. G. Anderson, D. D., of Irbemier, Mich., might be induced to come South. He is an all around, through and through Baptist, and a man of marked ability. We would be glad to welcome him to the South. Some good church that wants a first-class pastor would do well to correspond with him.

We acknowledge receipt of an invitation to the marriage of Miss Mary Harrison, daughter of Justice and Mrs. Jonathan Harrison, to Mr. George Howard Dent, Jr., in the First Church of Montgomery, Ala., on Nov. 11th. We extend congratulations.

We are glad of the good news from Howard College. Bro. Ansley writes that 131 had been enrolled, the number is increasing every day, and everything points to one of the most successful sessions that the college has ever had. A President who is winning good opinions.

We hope every Baptist Sunday-school teacher and superintendent will send for a copy of the Convention Teacher for December. Our Sunday-school hour, like the good and true Baptists they are, decline to follow the International Lessons into the keeping the days of the Catholic church. The Southern Convention has given a lesson on the "Church" for the third Sunday in December. The Teacher will have in it valuable instruction on this subject which will be of interest to all Baptists.

At a recent meeting of the pastors in Richmond, Va., the question discussed was: "How to make the next meeting of the General Association (in this city) a great and profitable meeting." We learn that Dr. Wright said: "Something ought to be done. Of late years the General Association meetings have not been all they ought to have been. The preliminary meetings hurt." Dr. Hatcher said he regarded the meeting of the General Association at Lynchburg as "a great mistake and a great blunder."

The Southern Methodists seem badly divided on the subject of sanctification. "B. B. T." in the Methodist says: "It is with feelings of sadness that we conclude that the church must ere long (in this city) make an official declaration, or the question will regard the church in train." The mystery to us is how anybody can take a square look at those who profess "entire sanctification" and feel any desire to be affected in like manner. The more we see of the "second blessing," the less we want it. So far as our observation has gone, the "second blessing" has damaged everybody it has touched.

We had we failed to give the Independent proper credit, when we said it had not published Dr. Tichenor's correction. While the reply of Dr. T. was not published, which we regret, yet an extract of seven and a half lines from it was published in the Independent of Oct. 24th, which publication we overtook. This extract corrects the Independent's statement that the boxes sent the missionaries are charged to their salaries. While the editorial comments on this extract do not indicate any enthusiasm on the part of the Independent in regard to the work of our Home Mission Board, it is fair for us to state that the extract was published, and that we are glad to see it.

Dr. John Clifford writes to the Examiner that at a recent meeting of English Catholics the opinion was general that the time had come for Catholics to try to proselyte the Non-conformists. The Episcopal church is so thoroughly leavened with Romanism, work with that is no longer necessary. Now efforts will be turned toward Baptist and Congregationalists. Well, some of these already keep Easter, have responsive readings, put pictures in their houses of worship and do other things the Catholics have always done and their own forefathers abhorred. So the Catholic missionaries will find the work somewhat prepared for them by the present original converts.

We extend our heartiest congratulations to Dr. and Mrs. J. M. Phillips, who have just celebrated their silver wedding at Mossy Creek, Tenn., after twenty-five years of happy married life. The occasion was a brilliant one and it blossomed forth into poetry. Mrs. Sallie Rochester Ford, Mrs. W. W. Kannon and Mrs. Phillips have all presented original poems. And there was plenty of eloquence as well as poetry. President Henderson, the Rev. S. S. Hale and Dr. Phillips took part. They say the address of Dr. Phillips, the happy bridegroom, was one of the best of his life. The presents were so abundant we overstepped what they will live to celebrate their golden wedding. Dr. Phillips is doing a fine work at Mossy Creek and his wife—well, she is Mrs. Lucy Dayton Phillips, well known by her pen, by her being a daughter of Dr. A. C. Dayton, author of Theodosis, and by being the efficient helpmeet for her distinguished husband.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Two received by letter. A protracted meeting will begin next Sunday. Bro. D. I. Purser, of New Orleans, will aid the pastor.

Broadway—Pastor Pickard preached. Four received by letter, four under watchcare and one baptized.

Chestnut-street.—Pastor Weaver preached. One baptized.

East—Pastor Christian preached. One received by letter.

McFerran Memorial—Pastor Jones preached. Two received by letter, one for baptism and one baptized.

Twenty-second and Walnut—Pastor Hunt preached. Three received for baptism, including the daughter of the pastor.

Franklin-street—Pastor Edwards preached. Three requests for prayer.

German—Pastor Ritzman preached as usual.

Highlands—Pastor Dawes preached. One received for baptism.

Logan-street—Pastor Ewing preached as usual.

Parkland—Pastor Nowlin preached at both hours. Congregations increasing.

Portland-avenue—Brother Rinser preached in the morning and Bro. Cox at night.

Southgate-street—Pastor McFarland preached. One received for baptism.

Third-ave.—Pastor Taylor preached. Balance raised for church expenses for the year.

Twenty-sixth and Market—Pastor Thompson preached.

Twenty-sixth and Bismark-avenue—Pastor Sads preached as usual.

Clifton—Pastor Masters preached. Three received by letter and one for baptism.

Oakdale—Pastor Leger preached. Three professions.

Glenview—Pastor Franklin preached as usual.

SEMINARY NOTES.

Dr. Harris will attend the Baptist Congress at Nashville.

Dr. Whitsett has gone to the State Conventions of Alabama and Virginia.

Geo. W. Townsend of last year is quite ill at his home in Montgomery, Ala.

"China: the Country and People," was the subject at the Mission Band Monday night, discussed very ably by Bro. Cheavens, of Missouri.

Bro. Roddy, the popular young pastor of Midway, was among his many friends at the Seminary this week.

Bro. Bradley, Pendleton and Harrison held a very interesting meeting at the jail Sunday.

Visitors for the past week were Drs. Worrell, Weaver, Pickard and Prof. Trimble of the University of Chicago.

The prayer-meeting Thursday night was the most interesting of this year. It was led by Bro. Masters, who in our Master's hands awakened so much spiritual interest at Clifton.

A match game of tennis was played last Saturday between our Seminary and the Presbyterian Seminary. Our men came out victorious.

About twenty-five or thirty different ministers have visited the students during the past month, all of whom have made speeches in the dining-room, but only two have referred to the Holy Spirit, and only one has spoken of Christ. Why is this?

The Missionary Meeting on Monday was one of the best that has ever been in the history of the Seminary. Much interest was manifested. Stirring speeches were made by members of the faculty and several of the students. Dr. Frost was present and made a splendid speech. Dr. Harris, as he always does, discussed the question, "How to do things on churches" very ably. There are about twenty men in the Seminary preparing for the foreign field.

Supplies for Sunday: City Mission, C. J. F. Anderson, night; Portland, R. T. Marsh, morning; Ben S. Cox, night; Bethel Mission, Geo. E. Burlingame, night; Aime House, Chas. C. Hutton, night; and C. E. LaRue, Point Mission, C. J. Casey, night, will begin a meeting soon; Hopewell, Clark Fountain, morning and night, baptized one; South Elkhorn, W. W. Lee raised \$61 for association missions; Ballardville, Bro. Reddish, Weaver and Mosely held a missionary rally with good results. J. B. S.

THE STATE.

Pastor A. B. Gardner writes from Townsville: "I have just closed a meeting of 15 days with my church at Dunmore, Muhlenburg county, which was said, by the members, to be the best in the history of the church. We witnessed 13 baptisms, among which were several heads of families.

Eleven were added to the church by experience and baptism; two of which were from the followers of John Wesley, and one from the disciples of Alexander Campbell. The church was much revived. I had the able assistance of Bro. J. R. Jenkins of Spa, Ky. To God be all the glory."

Bro. A. N. Whittinghill writes from Owensboro: "I am now engaged in a meeting in this city. This is the 14th day of the meeting. We have had 25 additions up to date and the meeting goes on with increased interest. We had an overflow at the two last night-services. Many anxious inquirers at the altar last night. I have accepted the missionary work for Daviess county Association and will be located at Owensboro."

Bro. T. J. Dural writes from Vine Grove: "Valley creek church closed Sunday night, a protracted meeting of six days. Bro. J. C. Willette was with us and did most of the preaching, to the satisfaction of all who heard him. This was the fifth meeting Bro. Willette has held at this church though never before. We had a revival by letters. Political excitement was the opponent hindering cause. I will assist pastor Hagan here beginning Monday following the second Sunday in November."

Pastor G. L. Ellis writes: "I commenced a meeting with the Woodland Mills church, the first Sunday in October. On Tuesday, Bro. W. J. Couch, of Pembroke, Ky., came in and preached to the close of the meeting, which lasted two weeks. We had about twenty-five professions and nineteen baptisms with four standing approved for baptism. Bro. Couch also assisted me one week at Owensboro, Ky., came in and preached and seven baptisms. Both churches were greatly revived and made more efficient for the Master's work. Bro. Couch preaches the plain, simple Gospel with no 'clap trap' methods. I can heartily commend him to all desiring success. He is a man of God."

Pastor A. N. White writes: "You may say in the news items of the Recorder that we closed a meeting Sunday night, Oct. 25th, of mor. than two weeks' continuance at Locust Grove, Nicholas county. Five were received into the fellowship of the church on profession of faith. Christ by baptism—four restored and two received on relation of experience, having been baptized. Bro. H. L. McMurry of Berea was with us and did efficient work."

Bro. B. T. Taylor writes: "I preached 18 sermons in Eld. G. M. Brock's church at Oberlinville, closed 19th inst. Three were baptized. Forty or fifty asked prayers. No conversion became known. No sanctuary in the place. The schoolhouse only half large enough and in use. We use a room house, open and out for the weather. Had to do. No Recorder taken in the church. I was invited over to raise money to build a Baptist chapel. Succeeded. A small membership, but it gave to missions about \$60 to the member. Bro. Green a good missioner. Seventy-seven years old, but in fine health."

Pastor B. F. Taylor writes from Mt. Freedom, Jessamine county: "I have just closed a meeting of 13 days with this church, resulting in a genuine revival, and 20 professions of faith. Thirteen baptized, and 7 others await the ordinance. One member and one restored. We had the assistance of Bro. J. E. Woolford, of Louisville, who did the preaching and did it well. Bro. Woolford is a zealous and consecrated young man."

Pastor B. F. Hagan writes: "We have just closed one of the most interesting meetings in the history of this church has ever experienced. This church had not had an accession of Baptism for four or five years. The church became very much revived and we had good congregations in the midst of the many political speakings. There was 31 additions to the church, 20 of them by baptism. Rev. W. H. Williams did most of the preaching and did it in his best and simplest style. This was the home of his youth and he rejoiced with us in leading souls to the Lamb. Many are hoping for more activity in the Lord's cause."

Pastor F. M. Morris writes: "We have been enjoying a most strengthening series of meetings at our church, Banklick-Nicholson county, with Bro. J. A. Lee, pastor of Third church, Covington, conducting the meetings. The whole church is hoping to be aroused by his spiritual addresses, especially at our day meetings. The people were in harmony in regard to a feeling of devotion to the work. Souls were faithfully worked for. Brother Lee awakened the interest of the whole congregation as was manifested by the attention and attendance from the first. Many souls were deeply awakened, and nine came into the church by baptism, and four others by letter and otherwise. The only unfortunate thing about our meeting was that Brother Lee had the contrary engagement which called him off from us just as we needed him most, and we had to close the meeting. We

pray the Father's blessing upon those whom He has made Lambs of his fold, and especially the young and tender ones."

Bro. J. W. Porter writes: "The brethren of Todd's Point have just completed a beautiful and roomy house of worship, and notwithstanding the hard times are without debt. The house was formally dedicated last Sunday by their former pastor, A. L. Johnston, of Louisiana, whose sermon is said to have been an exceedingly strong exposition of Matt. 16:18. Brother Johnston is one of Louisiana's strongest men, and is at all times ready to contend for the old faith. He is now holding a meeting for the church and we confidently expect to hear of splendid results."

Pastor J. W. Campbell writes: "I closed a good meeting on the 23d inst., with my Deep Creek church in Mercer county, which resulted in 8 baptisms. I was aided by Bro. J. I. Wills, of Harrodsburg, Ky. Bro. Wills is an earnest preacher."

Bro. W. O. Millican writes from Somerset: "Brothers Sid Williams and Brown are in good meeting with us. Our court-house won't hold the people. They are called to hold a meeting in Austin, Texas, where they will go next unless the Lord should direct otherwise. They ask for the Recorder readers for a good meeting here."

Pastor I. W. Martin writes: "A few months since my River View church started a mission Sunday-school, which was conducted by two of our members, Bro. Judge Cassell, superintendent, and Bro. A. H. Gardner, teacher. The superintendent followed the Sunday-school work with a series of eight sermons, and the Lord blessed us with 24 additions to our River View Baptist church as follows: 1 for restoration, 2 by relation, 3 under our watchcare until they were restored and 18 baptisms. We give God all the glory. The Lord has done great things for us, whosoever we are glad. We thank him and take courage."

Bro. John J. Evans writes from Lily: "A meeting of ten days has just closed at this place. We have had, thank the Lord, a great revival in this church. Fifteen have confessed Christ unto the remission of their sins and have been united to the church through baptism. Nine have placed themselves under the watchcare of the church and three were restored. On last Sunday we organized a Sunday-school with Bro. L. L. Parks as superintendent, J. J. Evans assistant, Wm. Hodges secretary, Woodson Gregory treasurer, and B. J. MacGill librarian. We will hold prayer-meetings on Wednesday nights. This is the first revival this church has had in twenty-five years, the time of its existence. Deacon Hodges and Pastor Brock were in deep distress, and these two grand pillars of this little church of twenty members are now greatly encouraged and revived. Bro. Robt. Lye, of Whitley county, preached, and at each meeting the house could not hold the people, and it is manifest to every one that a larger building is needed and must be had. It will be built in Lily, as the old one is about three-quarters of a mile from the town and was built before the railroad. The church is called New Prospect. I ask the prayers of the brethren through the columns of your paper that God may continue to shower his blessings upon this portion of his vineyard."

Pastor A. A. Bennett writes from Fairview: "We closed a delightful meeting with the Pleasant Grove church, Daviess county, on Friday last. The preaching was done by Bro. B. E. Swindler, of Covington, Ky. It was most excellently done. This is the fourth meeting with that church in which Bro. Swindler has assisted, and the opinion seemed unanimous that he is a much stronger preacher than even they knew. There were 10 received for baptism, 3 placed themselves under watchcare of the church who will bring letters soon. We expect other excitements and much good in many ways in the future."

Pastor E. W. Coakley writes from Masonville: "We closed to-day a very pleasant and profitable meeting at Chapman church, Daviess county. Seven were baptized, and the church greatly revived. Bro. A. J. Ashburn, of Louisville, was with us the last week of the meeting and did good work for his Master. Our people heard him gladly. His plan, forcible way of presenting the Gospel suited us exactly. May God use him more and more in this sort of work."

Eld. H. C. Hudnall writes: "Just closed a meeting of ten days with my church (Rock Spring) assisted by Bro. J. E. Gayles, of W. M. Milan. The church was much revived. The earnest labors of the saints of God added strength to the cause. There were 32 additions, 11 conversions and 19 baptized. Brethren Gardner and Milan also held a six days' meeting at the school-house, which resulted in 10 conversions and added strength to the Rock Spring church. May the Lord bless the cause."

Pastor P. V. Bomar writes: "Rejoice with us! We have just closed a good meeting in which the church has been greatly built up, and there are now six candidates awaiting baptism. Bro. T. T. Martin, of Beattyville, did the preaching, and his word was with power. Bro. Martin is beginning what I believe will be a great work at Beattyville and Jackson, and the pastors and churches in the adjoining sections ought to stand ready to help. My own church made a liberal contribution towards paying off the debt at Beattyville."

Pastor R. L. Pardon writes from Texas, Ky.: "Closed a good meeting with my church at Bethlehem. I was aided by Bro. J. H. Dew, of Keene, Ky., who by his earnest presentation of the truth won the hearts of all who heard him. The Holy Spirit was present in the meeting in great power. Results: 14 baptisms, 1 under watchcare, church greatly helped. We praise God for his mercy."

OTHER STATES.

The Lewisville church, Texas, was gone through in a meeting in which there were 39 professions of religion and 26 additions to the fellowship of the church.

Nineteen have been added to the fellowship of the Richland Spring church, San Saba county, Texas, and others were converted who will be received later.

Seventy-eight have been added to the fellowship of the McGregor church, Texas, and there are others yet to be received.

The Canton church, Mo., has set apart its new house for the worship of God. A meeting of eleven days' duration in the Monteur church, Johnson county, Mo., closed with 16 additions to its fellowship. Two had been Methodists for many years. One of the men converted was 63 years old.

White Oak church, near Greenville, South Carolina, closed a meeting with 10 additions to the fellowship of the church. The church is preparing to build a house of worship.

In a meeting in the Black Creek church, South Carolina, 9 were baptized and 4 restored to the fellowship of the church.

A meeting in the Parksville church, South Carolina, closed with 15 additions, 10 by experience and baptism.

A meeting in the Sardis church, Georgia, closed with 16 additions to the fellowship of the church.

A week's meeting in the Winterboro' church, Alabama, closed with 14 additions to its fellowship with more to follow.

A meeting in the Poplar Springs church, Alabama, closed with 10 additions to the fellowship of the church.

A six days' meeting in the Piney Grove church, Geneva county, Ala., closed with 9 additions by baptism, 2 by letter and 1 by restoration.

The Milltown church, Alabama, has been greatly blessed in a meeting which closed with 17 additions to its fellowship.

Eld. P. M. Woods held a meeting in the Maple Spring church, Chilton Co., which closed with 19 received by baptism and 6 by letter.

Elder J. J. Mathis held a meeting in the Pleasant Home church, Pike county, Ark., which resulted in 25 professions of religion and 11 baptisms.

Sixty-one have been added to the fellowship of the Hickory Grove church, Jackson county, Ala., in a meeting which continued for 16 days, and was remarkable for its widespread influence.

A meeting in the Antioch church, Covington county, Miss., closed with 12 additions to the fellowship of the church, 11 by restoration and 1 by experience and baptism.

The Mt. Zion church, near Brookhaven, Miss., held a meeting which resulted in 10 additions to the fellowship of the church.

Pastor W. S. Culppeper held a meeting in his Mt. Gilead church, Mississippi, without any assistance except from the members. Fourteen were baptized and 2 received by letter.

Twenty-six have been added to the fellowship of the Pine Apple church, Ala., as the result of a meeting in which Pastor Ramsey was assisted by Bro. John Bass Shelton.

A meeting in the Mt. Pleasant church, Ala., closed with 29 additions to its fellowship, nearly all by baptism.

Elder W. M. Itabb held a meeting in the Starlington church, Alabama, in which 24 were added, and new hope and life infused into the church.

A meeting held with Pleasant Valley church, near Collinsville, Ala., closed with 13 additions to the fellowship of the church.

Eleven have been added to the fellowship of the Enterprise church, Coffee county, Alabama, as the result of a meeting held by its pastor, Elder P. L. Mosely.



A Little Child With a Little Cold. That's all! What of it? Little colds when neglected grow to large diseases and Ayer's Cherry Pectoral CURES COUGS.

But however general custom may hurry us away in the stream of a common error, there is no evil, no crime, so great as that of being cold in matters which relate to the common good. This is in nothing more conspicuous than in a certain willingness to receive anything that tends to the diminution of such as have been conspicuous instruments in our service. Such inclinations proceed from the most low and vile corruption of which the soul of man is capable. This effaces not only the practice, but the very approbation of honor and virtue; and has had such an effect that, to speak freely, the very sense of public good has no longer a part even of our conversations. Sir R. Steele.

Nor to enjoy life but to employ life ought to be our aim and aspiration.—J. R. Macduff.

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HOW MANY BONES?

How many bones in the human face? Fourteen when they are all in place. How many bones in the human head? Eight, my child, as I've often said. How many bones in a human ear? Three in each, and he p to hear. How many bones in the human spine? Twenty-six, like a climbing vine. How many bones in the human chest? Twenty-four ribs, and two of the rest. How many bones in the shoulder bird? Two in each—one before and behind. How many bones in the human arm? In each one, two in each forearm. How many bones in the human wrist? Eight in each, if none are missed. How many bones in the palm of the hand? Five in each, with many a band. How many bones in the fingers ten? Twenty-eight, and by joints they bend. How many bones in the human hip? One in each, like a dish they dip. How many bones in the human thigh? One in each, and deep they lie. How many bones in the human knee? One in each, the knee pan, please. How many bones in the ankle strong? Seven in each, but none are long. How many bones in the ball of the foot? Five in each as the palms were put. How many bones in the toes half a score? Twenty-eight, and there are no more. And altogether, these many bones six. And then count in the body two hundred and six. And then we have the human mouth, Of upper and under thirty-two teeth. And now and then have a bone, I should think. That was in a joint, or to fill up a chink. A seam-bone, or a worm-bone, we call. And now we may rest, for we've told them all. —Medical Recorder.

HUMANE REASONS FOR SUPPRESSING THE LIQUOR TRAFFIC.

BY J. BELL.

During the war between the Persians and Abdenians, the latter destroyed the city of Sardius. The Persian king determined on revenge, and bade his servant to say three times at dinner:—"Master, remember the Abdenians." And though you have been often told of the wrecked homes and blighted lives occasioned by the drink traffic, yet we must continue to urge you to remember the destroyer. I believe you have hearts that can feel for the weak and helpless, and to your hearts I want to speak. I know of nothing which generates so much poverty, suffering and death as the liquor traffic does. William Penn made no mistake when he wrote: "The tavern is the fountain of sin, the school of the devil, and works wonders fitting the place." Of all the ways leading to ruin, the saloon is the widest, steepest, shortest, and, sad to say, the most frequented. Only God, who numbers the hairs on our heads, can know the blasted homes, deranged minds, and broken hearts that the traffic has made. "I have made over \$1,000 during the last three months," said a saloon-keeper to a crowd of his townsmen. "You have made more than that," replied a listener. "What do you say?" asked the drink vendor. "I say you have made more than a thousand dollars. You have made many homes scant of comfort and furnished with broken hearts, and men into drunkards. You have made widows and children poor and weary of life. You have made my sons inebriated, and you have made the younger of them so intoxicated that he has fallen and injured himself for life. You have made their mother a broken-hearted woman, and brought grief to my own soul. You have made more than can now be reckoned up, but the full amount you will know some time." Let me remind you what a source of widespread suffering the traffic is. I plead for the suppression of the liquor traffic on behalf of the thousands of innocent children who suffer therefrom. The great Bear was stabbed to death by one who had been regarded a friend; but hundreds of thousands of children are receiving moral death stabs from the hand of a besotted father or drunken mother—the hand that should succor. In many cases children die horribly at the hands of their parents. Near where I once resided a man returned home from the saloon with passions inflamed, and found his child of two

years old crying, and because it did not instantly cease at his bidding, he took it up and threw it on the fire. May God Almighty pity the drunkard's child. And think of the thousands of children who from their parents inherit strong alcoholic talents. What a fearful birthright numbers are receiving! The evidences of alcoholic taint are as unmistakable as physical signs are the evidences of consumption or any other disease. And may not the transmitted desire for alcohol account for the fact that so many must drink to excess if they drink at all, and also for the frightful amount of juvenile intemperance, child criminality, in our large centers of population are thousands of boys and girls who visit the saloons.

Think also of the deprivations endured by the drunkard's children. One of the most common is the neglecting, either to protect from the cold, or to enable them to attend Sunday-school respectably. They receive no education such as other children usually get; nor do they have home comforts such as others enjoy. If housed and badly fed, and if miserably educated, exposed to filthy and immoral influences, all for no fault of theirs. "Do you hear the children weeping, O my brothers, Ere the sorrow comes with years? They are raising their young heads against their mothers, And that cannot stop their tears. The young lambs are bleating in the meadows, The young birds are chirping in the nest, The young fawns are playing with their dams, The young flowers are blowing toward the west— But the young, young children, O my brothers, They are weeping bitterly. They are weeping in the playtime of the others. In the contentment of the free."

I plead for the suppression of the liquor traffic on account of the suffering it occasions to many wives and mothers. While the husband is at the saloon, forgetful of home and everything save the cup and revelry, how often it happens that a woman, already weakened with care, has to sustain the burden of home alone.

Some time ago, on the bank of a river, I observed a well-laden orchard. Desiring to purchase fruit, I proceeded up the garden path to the owner's house which, to my surprise, was a saloon. While I was looking at the sign board, a woman approached. At a glance I read in her face a story of sorrow. Entering the doorway, she fixed her eyes on a man who sat in the room drinking beer; and in words of scathing eloquence—words that burned themselves into my brain so that I cannot forget them—she said: "You are here, are you? You have done no work for months, except during the last few days, and though we have only just buried our youngest child, yet the money you have now earned you have brought to spend here in drink, and left me and the children to starve at home."

That woman represents thousands in this country to-day. Had you sat in a certain bar room, you would have witnessed a heart-rending scene. A woman, presenting a picture of agony, with shabby clothes and tearful eyes, walked up to the bar and pleaded: "Landlord, don't sell my husband any more beer. You know that before he came to your house he was a sober man, and as kind a husband as woman ever had. You sold him beer until his money was gone, then got a mortgage on my house, and he turned up on me. My husband beats me and the child, and threatens to murder us. Don't let him have any more of your beer." Tears streamed from her eyes, and the landlord stood speechless. A man with weat-stained and unsteady gait entered the room. Instantly the woman threw herself between the man and the bar, shrieking: "Oh, don't drink, my dear; you will break my heart." Then, turning to the landlord, she pleaded: "Don't sell my husband any more of that beer."

The landlord walked from behind the counter, and, pushing the woman out, said: "This is no place for you." Such a scene as that might take place in any saloon. Moreover, for the sale of every glass of beer which reduced that man to a brute and destroyed the mercies of his poor keeper, are exacted. They know full well the results of their trade. They are aware that their success involves the ruin of many of their customers. If men did not drink to excess, half the saloon keepers could not get on. We want you to determine that this traffic which breaks up homes and hearts shall cease. Is it not time, and more than time, that the traffic which works such disaster were swept away? If burning-hot tears and heart-breaks could be turned into light, it would long ago have ceased to exist.

I plead for the suppression of the liquor traffic on behalf of the drunkards themselves. Of the two million and a half drunkards in this country, many no doubt wish to be delivered from the thralldom into which they have sunk, but the license laws make it easy for them to go wrong. Temptations surround them. Often the first house and the last house in the street is a saloon, and the drunkard can neither leave nor approach his own door without meeting with temptation. Vows to have done with the drink are overcome by the numerous enticements put in his way. Within half a mile of Castle Garden, New York, are 400 saloons.

Remember that every drunkard is a man, your brother. Remember that every drunkard has a soul, a God-created, Christ-redeemed soul, capable of becoming the temple of the Divine Spirit. Reach out to him the helping hand. Swear death to the traffic which brutalizes men, breaks women's hearts and ruins children. Seminary, Louisville, Ky.

PATTY IN THE CANDY COUNTRY.

BY ANNA O'N. HOLDEN

Little Patty Parker dearly loved sweet things. Every penny she got went for peppermint sticks, marshmallows or "choc'lets." She was a good girl, and she would have liked to drink maple syrup. She had headache and stomach-ache a good deal, and her mamma said, "Patty will ruin her teeth if she don't stop eating sweets," but Patty was so fond of them that she would eat them up and eat and ate, and pouted when mamma said at last she could have no more. Her head ached that night after she went to bed, and it was a long time before she could get to sleep, and she thought how nice it would be if she could do just as she pleased, and eat everything she liked, and nothing she didn't; she knew she'd never eat brown bread, nor tuff. She remembered a little song she had heard about "the Sugar Plum Tree, that blooms on the shore of the Lollipop Sea," and she wished she might go there and eat all the candy she wanted; she would just like to have enough for one time; and as she was thinking that, she heard a voice say, "You are the little girl who wants to go to the Candy Country?" Patty sat right up in bed; she was so surprised she forgot to be frightened, for there on the foot-rail of her little brass bed sat the queerest little man she had ever seen. His head was so large that it seemed to have more than reached to Patty's knees; he had rather dull blue eyes and yellowish skin, and he was dressed all in red and white striped stuff; the stripes went round and round, and he looked for all the world like a stick of peppermint candy. Patty held her breath and stared, and the funny little man said again, "Are you the little girl who wants to go to the Candy Country?" He looked so surprised, she felt afraid of him, so she said, "Yes, sir, I'd love to go."

"Well," he said, "I live there, and I've come to take you home with me, and we'll start now if you're ready." Patty said she must put on her clothes first, and she jumped out of bed and into her clothes in a twinkling. Her dress fastened behind, and she could only button the top button; but she was so excited she thought it wouldn't matter, and she followed the little man down stairs. They passed through the library where Patty's papa and mamma were sitting, reading, just as they had been when she went to bed. Neither looked at Patty or noticed her queer guide; and when Patty stopped at her mamma's chair and slipped her arm round her neck, and whispered, "Mamma, I'm going to the Candy Country. Isn't it lovely?" Mrs. Parker did not raise her eyes from her book. Patty felt rather hurt, but the peppermint man was at the hall door, and he called to her, "Come if you're going," and she ran after him.

It was so dark outside that Patty almost wished she was in bed again; but the little man's bright suit could be seen quite plain, even in the gloom; he kept hold on her dress to lead her, and she walked on for a while, until she reached a marvellous Candy Country to which he was taking her, till Patty forgot everything else. It was wonderful how easily and rapidly they went through the darkness; they seemed to fly rather than walk, and the little man said they would be on their journey's end by the break of day. They had passed out of the town and were on a country road, Patty thought, for the ground seemed soft and grassy to her feet. She wasn't a bit tired, and by and by it began to grow light, and lighter, until she could see distinctly. Everything was very strange; the ground was all white and yet it hadn't been snowing. The little man said they were in the Candy Country now, and very near his home. And then it was broad daylight, and they were in the one street of a tiny village, where the houses were very, very small, and yet much too big for such little people as her new friend, Patty. And several times called him "Mr. Peppermint," and he had replied as though it was his name. As far as Patty could see the ground was white with that strange something that couldn't be snow; for though it had been cold last night when Patty was at bed, and she had cuddled under the blankets, it was warm and summery here. "Do you have snow in your country in summer," Mr. Peppermint? she asked; and the little man laughed a small laugh and said, "Some children in my snow, I've heard," and then Patty stopped and put some of the whiteness in her mouth, and if you'll believe it, it was powdered sugar. There were many trees pretty and green as trees were at home in the spring, but bearing the oddest fruit that Patty knew that she saw in the "Sugar Plum Tree," but she couldn't see any water that could be the "Lollipop Sea." There were some berry bushes near, and Patty stepped aside to gather a great basket of raspberries; that in her mouth was a chocolate cream. She had fancied the people in this strange land would all be very small, like Mr. Peppermint, but the children they met, talking quietly, "Patty wondered that they didn't run and play with their friends, were all near her own size; and she saw so big folks at all, no more or less. The children were rather heavy-eyed and dull looking, but they spoke kindly to Patty, and some offered her the sweetmeats with which they were so plentiful. The little man said he had some work to do; he was going to gather some fruit from the trees, and he supposed she could make a breakfast of fruit. Then he laughed and went away, and Patty, feeling hungry after that, went to the raspberry and ate, as well, a very great many. Then she followed some children to a wonderful cherry tree, and the cherries they gathered and ate were like the delicious candied ones Patty had seen in confectioners' shops. She had been so fond of the little boy whom she thought she knew. He was sitting quite alone, away from the others. It was surely Freddy Mason. Only this boy looked cross and sick and unhappy, but the Freddy who lived in their street was the jolliest boy in town. She went to him where he sat on a big stone that looked exactly like a great lump of Rocky Candy; and it was, too, for Patty slipped her tongue to it, pretending to stoop to tie her shoe.

"Why, Freddy Mason," she said, for it was Freddy sure enough, "do you live here?" "No, I don't," he replied crossly. "I'm a visitin', and I want to go home." The idea! Wanted to go away from this delightful place. Patty thought him very silly. "Don't you want some cherries?" she said, offering him some. But he pushed her hand away and snapped out: "Don't give me anything sweet; it makes me sick. Ugh!" Patty thought he must be crazy, and left him in disgust. She wandered about for several hours. Everywhere she turned she found something surprising and delightful. Even the paths and the path were candy. And yet, after a time, though Patty wouldn't have believed it possible an hour before, she was really beginning to think she had enough for a while, anyway, and she was very thirsty. She told one of the girls that she wanted a drink, and asked her if it wasn't dinner time. The girl said they didn't have any real meal, like breakfast, dinner and supper; at least she had never seen anything to eat but candy and cake; but then she said she could show Patty where there was a spring if she wanted a drink. Patty remembered the clear, cold water that came from the spring on her grandpa's farm, and she ran after the girl to a pretty nook, where the spring bubbled out among some rocks. But such water! It was thick and the color of amber, and Patty found when she had scooped some in her hands, for she had no cup, that it was maple syrup. She was dreadfully disappointed; she began to get sick, and she was very thirsty. "May I have a drink of milk?" she asked, and the girl said there was no such thing in the Candy Country. Patty turned away; she felt that she must have a drink of cold water if she walked all the way home for it, and she walked all the way home for it, and she sat down by Freddy on the rock-candy stone. He leaned his head on his hand and looked green about his mouth.

"Do you want to go home," she said, and she was so glad to get home, that she didn't know what to say. She was so tired and so thirsty, and she was so glad to get home, that she didn't know what to say. She was so tired and so thirsty, and she was so glad to get home, that she didn't know what to say. She was so tired and so thirsty, and she was so glad to get home, that she didn't know what to say.

[Continued on eleventh page.]

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said Patty; "why don't you go?"

"Cause old Peppermint won't let me. I told him I'd had enough, and he only laughed and said I couldn't go for he hadn't seen near enough of me yet. Hateful old dwarf. I'd like to punch his head."

Patty began to feel alarmed. What if Mr. Peppermint wouldn't let her go back to her own home when she had all she wanted. When! Oh dear me! Patty felt she had more than enough now. The very sight of the candied fruits made her ill, and the sugar snow made her eyes ache. A little girl coming up just then offered her a slice of rich fruit cake, and Patty turned her head away, looking quite pale, and said, "Go away. Do please go away."

"I'll tell you what," said Freddy, "I'm going to run off home. Old Peppermint thinks I don't know the way, but I'll find it," and he looked so bold that poor sick little Patty said,

"O Freddy, let me go too, won't you?"

Freddy said, well, he didn't care, she might go if she liked. He said it didn't get dark here and they would have to slip away when "Old Pepper" wasn't around.

So there they sat, two forlorn candy-sickened little folks, keeping four watchful eyes on Mr. Peppermint. After what seemed a dreadfully long time, they saw him go into a cottage with a basket of cherries, and Freddy said, "Now's our time," and hand in hand they sped away, running with all their might till, panting and tired, they stopped for a moment and looked back to find that they had left the tiny cottages far behind. They went more slowly then, for as the white-covered ground disappeared it grew darker, and they had to go along. The road was rough and Patty every now and then stumbled, and once almost fell into a great hole; and then she sobbed:

"O, Freddy, it wasn't like this when I came to your house. I know my way." But Freddy pulled her along and wouldn't let her rest, and she kept on until finally she could not take another step; her breath was coming in little gasps, and everything grew quite black before her and she fell forward sobbing, "O mamma, mamma!"

And then she felt a cool hand on her forehead and heard her mother's voice saying, "Why, Patience Parker. What is the matter with you? You must be having a bad dream."

Patty was in her own cozy bed, her mamma bending down to brush the rumpled hair off her hot face, and smooth the bed clothes about her.

Freddy drew a long, long breath of relief. It was only a dream, but she never cared very much for sweet things after that night.—Interior.

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Miss Hollingsworth insists upon thriftfulness; and here her work has required the greatest forbearance. There is no corporal punishment, but each new-comer finds that a falsehood must be straightened out, even if it takes weeks of reflection in Miss Hollingsworth's room. There is always a change for the better, and the habit of speaking the truth becomes a fixed principle in the life.

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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 Catholic priest gives to the New York Independent a piece of his mind about the work done by Satolli while acting as the Pope's delegate to this country, but like another noted correspondent to the Independent the priest withholds his name. The correspondent says:

We regret to have to say that delegate Satolli will depart from our shores after an official residence of several years, without leaving behind any deep and permanent traces of his presence.

A more striking concession of the real weakness of Catholic noise and bluster could hardly be put down. Mr. Satolli was dined, and welcomed, and advertised all over the land; the people turned out en masse to get a glimpse of his "Highness," the daily papers gave columns of space to his honor, and, after all of that, he leaves our shores without any deep or permanent traces of his presence. The regal splendor of Leo's court may count something amongst the hero worshippers of idolatrous Italy, and there may be a faint echo of their slavish devotion to royalty in the hearts of the foreigners of this country, but with our native born people the free air of liberty has too long been wafting its song of emancipation from tyrant's chains and dungeons, for such a man as Satolli to make any deep impressions for his Catholicism upon them. And this is as it should be.

DEAR BRO. HALL:—One of our good Baptist preachers and myself disagree on the following questions, which you will please answer through the WESTERN RECORDER.

1. Has a Baptist church the right, without the assistance of preachers or others outside of said church, to prefer charges, try, and if found guilty, to withdraw fellowship from a Baptist preacher for persistently preaching and teaching heresy?

2. What difference is there in dealing with a preacher and dealing with a lay, or common member, both being guilty of the same offense?

O. C. DOTSON.

Answer: 1. Yes, a Baptist church is so absolutely independent, and so constitutionally complete, that she is competent to do all the work the Lord ever appointed to a church without calling on anybody on the outside for anything. If she ever calls a council in cases of discipline it is purely for the purpose of having the advice of brethren, and not because it is a necessity. Baptist churches are competent to try any one from Apostles down.—Rev. 22.

2. There is no difference at all in dealing with offending church members. Preachers have no immunities not allowed to the humblest members. Under Christ as their Master all the members are on an absolute equality in duties, obligations, privileges and standing in every way. Preachers are not entitled to extra attention because they are preachers. Such a theory may do for Romanists and Methodists, but not for Baptists.

A QUEER spectacle was presented in a Texas town the other day. A Methodist preacher was engaged in a debate, proving that immersion was not the scriptural baptism, while just out of the town another Methodist preacher was down in a pool immersing eight converts into the Methodist church. Every convert he made in his meeting demanded scriptural baptism. Methodist preachers ought to quit preaching against the Lord's baptism or ought to quit practicing it.—Gospel Advocate.

Garrison, Texas. This incident illustrates a common occurrence in spirit, if not in fact, in the inconsistencies of Methodism. Every Methodist

preacher is under the obligations of a solemn vow to make manifest inconsistency in his ministry. He preaches vehemently against immersion. He grows rabid, and his reflections become invective by the degrading comparisons he makes. But in the next hour he finds that some coveted citizen has not been convinced by his rantings that immersion is indecent and unscriptural, and demands immersion at his hands, threatening to go to the Baptists if he don't get it, and without further hesitation the bitter arguments against immersion are all answered by the performances of the man who made them. Like Bro. Burnett I would say, Methodist preaching against the Lord's baptism, ought to stop, or the Methodists ought to stop imitating it by their immersions.

"Is the eldership in our churches the same as the New Testament Eldership?"—Inquirer. "The eldership in our congregations is not the same as the New Testament eldership."—Christian Evangelist.

As the Evangelist is one of the leading organs in the Campbellite ranks this concession means much. The eldership in the Campbellite church was copied from the Presbyterians, and not from the New Testament. There is no such a person as a Campbellite elder mentioned in the New Testament. I am glad to see that the leading organs in the ecclesiastical fold of Mr. Campbell are beginning to concede some points of error in their church organization; and if all their kinks could be straightened out they have some men and women who could do good on Baptist lines.

ALL things do not run as smoothly in Catholic ranks as most people are wont to think. Most of us suppose that the priests are all as meek as lambs in their obedience to their superiors, the bishops. But such is not the case. I have it from the printed authority of a Catholic priest, in the Independent of Oct 15th, that before Delegate Satolli had been here in this country two years, five hundred appeals were made to him from priests who were displeased with the rulings of their bishops. Five hundred of these willing slaves to their ecclesiastical superiors were knocking against the bars that bound them, and seeking redress from a man who stood next to their lord, the pope. If we could know the inside history of the monasteries, nunneries and convents we would no doubt be astounded at the roaring of mingling wails of oppressed and outraged men, women and children that these lordly bishops and cardinals of Rome hold in complete serfdom. Ecclesiastical royalty has always been an unmitigated curse to this earth. It is more coercive, abusive and intolerant than any other form of tyranny the world ever saw, and it is a religious duty, and, with me, a profound pleasure to hold in absolute contempt the assumptions of all men who presume to lord it over those who claim to be any part of the divine heritage. From the priest to the pope, I hold all of them in derision.

BRO. J. J. PORTER is giving some very caustic attention to Prof. Harper of the Chicago University, in the columns of the Baptist News. I am glad to know that no Baptist is exempt from criticism on all his points of crankiness, merely because he occupies a high rank or station. Promotions amongst the Baptists do not secure immunity for heretical views. The humblest man in Baptist ranks weighs as much in Baptist government as the most prominent, and the liberty of speech and criticism is free alike to all.

THE Ohio Valley Association held its last session with Sturgis church, beginning Oct. 20th. All the churches except two were represented, and a large attendance was the result. The usual routine of work received the enthusiastic attention of the body. The specially absorbing theme before the body was the matter of providing for the debt of \$5,000 due on the Baptist Institute, of Sturgis. A public subscription on the ground amounted to nearly \$3,000 and the trustees were authorized to prosecute the good work through an agent they are to appoint. This school property is very fine, and the outlook for a splendid school is flattering. Strong resolutions on the Whitsett controversy were introduced by a committee of three, two of whom had been students in the Seminary. But they rang out with no uncertain sound on this subject. Bro. J. C. Hopewell preached a magnificent sermon on the last night of the meeting. One very noticeable fact that is worthy of all commendation was in the general interest everybody took in the meetings and business. The laymen talked right out in their inimitable common sense way, and added great interest to the meeting. Bro. J. H. Spurlin was moderator, and Bro. Cinnamon clerk. Father Spurlin was present, and offered some good suggestions.

DR. STEEL, editor of the Epworth Era, the Young people's paper for Southern Methodism, has a very pitiful letter in last issue of Tennessee Methodist, in which he concedes that he was obliged to surrender his manhood to meet the demands of the "constituted authorities" of the Methodist church. His mouth is padlocked, and he dares not to say what his own conscience dictates lest the bishops take his case in hand again and hurl him from his position. What despotism! What slavery! I would like to see the Methodist bishop that could dictate to me, or to any other man who appreciates the freedom of an American and a Christian, in such a way. Dr. Steele's serfdom is pitiable and the presumption of his masters is despicable.

DEAR BRO. HALL:—Will you give us a clear statement of the relation baptism sustains to church membership? Does not such expressions as "baptized into the privileges of the church," "door into the church," etc. argue that all whom John baptized were by that act admitted to church membership? Is not baptism just as much a prerequisite to church membership now, as it was in the beginning of the church? Answer through the RECORDER.

Kindly,  
J. M. MIZZELL.  
Appleby, Texas.

Answer: Baptism is a ceremony to be performed as preparatory to church relationship. We use the term in an accommodating sense when we say of a person "he was baptized into the privileges of the church." We mean by it that baptism prepared him for the enjoyment of these privileges. Our baptism has the same relation to church membership that John's baptism had. His was preparatory. So is ours. Baptism is not a door into the church, strictly speaking, and yet it is prerequisite to the privilege of church membership. The real door to the church is the extending of the fellowship of the church. The door into the church is the giving of fellowship, and the door out of the church is the withdrawal of fellowship. Conversion and baptism are both necessary and preparatory to the bestowment of church fellowship. John's ministry prepared the people for the Lord's kingdom by conversion and baptism, and our ministry is intended to do the same. As matter of convenience simply we usually

vote on the question of giving church fellowship when we vote on the question of conversion, but no church fellowship can be really granted to an unbaptized person. Baptism comes before church membership.

PROGRAMME.

The following is the programme of the Ministers' and Members' Meeting of West Kentucky Association which meets with Obion church on Thursday night before the fifth Sunday in November, 1896.

- 1. Sermon for criticism.—E. M. Sharp; alternate, Bro. Sledge.
2. Office work of the Holy Spirit.—J. W. Mount, T. H. Pease.
3. Origin of Baptists.—Bro. Sledge and Bro. J. N. Hall.
4. Church discipline.—R. W. Mahan, J. M. Burgess.
5. Action of baptism.—W. J. Bolin, Bro. McMurray.
6. Scriptural church government contrasted with the unscriptural.—A. S. Pettie, W. T. Lowdermilt.
7. Preservation of the saints.—D. N. Rozzell, T. A. Cole.

- 8. Baptist accession.—W. H. Williams, Leland Atwood.
9. Unscripturalness of infant baptism.—W. S. Roney, W. B. Garland.
10. The Lord's Supper. Where found? What for?—L. Y. Brown, J. H. Milburn.
11. Christian giving.—T. C. Mahan, J. J. Byassee.
12. How to conduct a Sunday-school.—M. P. G. Baird, J. E. Martin.
13. Missions.—J. H. Harper, C. E. Holt.

H. F. ROBERTS, D. A. MILLS, O. J. COLE, Com.

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OHIO VALLEY ASSOCIATION.

RESOLUTIONS ON WHITSITT MATTER.

Whereas, The Rev. W. H. Whitsitt of our Southern Baptist Theological Seminary of Louisville, Ky., has written articles for some of the leading religious papers of our country that are detrimental to the great cause of Baptists, and has placed the same in permanent form in one of the leading encyclopedias of our land; and,

Whereas, The said Rev. W. H. Whitsitt having been granted a fair trial in order to give him an opportunity to substantiate his statements, and as we believe has utterly failed in his book entitled, "A Question in Baptist History," to sustain his views; and,

Whereas, It being our opinion that the Rev. Dr. Whitsitt should have resigned his position as President of the Seminary as soon as he saw that his ideas were not in harmony with the great body of Baptists whose cause the Seminary espouses, and,

Whereas, We believe the WESTERN RECORDER has been very conservative and just in its discussion of the Whitsitt matter; therefore, be it

Resolved, 1st, That we do not believe that Baptists have ever accepted sprinkling or pouring as baptism prior to 1641, or since that time.

2d, That we do not believe immersion to have been "a new invention," as stated by Dr. Whitsitt, but was given birth to in the days of John the Baptist and confirmed by the Lord Jesus Christ, and has continued to this day.

3d, That we heartily endorse the action of the WESTERN RECORDER for its conservative but firm and truthful stand in this matter.

4th, That we feel that Dr. Whitsitt should have consulted with other Baptist scholars and the trustees of the Seminary before placing his views in permanent form before the public.

5th, That we as a body request the Board of Trustees to remove Dr. Whitsitt from the chair as President, and that they should not wait until their session next May to do so.

Be it furthermore resolved that a copy of the action of this body in regard to the Whitsitt matter be sent to the WESTERN RECORDER for publication.

Respectfully,  
WILLIS L. WATTS,  
R. W. AGNEW, Com.  
W. J. FOX,  
A. T. CINNAMOND,  
Clerk.

A COMMENT.

We notice in this week's issue of the WESTERN RECORDER an extract from the Christian Observer. He says: "The book is therefore a valuable contribution to the maintenance of the unity of the whole church of Christ as embracing all evangelical denominations."

Now, if that be true, it matters but little what church a man joins, or what kind of baptism he receives, because it all belongs to the church of Christ. But, as a lay member, I don't believe a word of it, because the church that Christ organized and endured with power on the day of Pentecost existed at least fourteen hundred years before, and independent of the latter day reformers. Besides, the church that Christ organized was a sovereign body with no higher ecclesiastical authority than its membership. But for it to take all the churches and religious societies that now exist, or even the evangelical part of them, to constitute the church, no business pertaining to the centralized body

could be legally transacted without a representative from each. Hence, such an organization would be a twin sister to Roman Catholicism itself, if it didn't overbalance it. A branch of a thing is evidence that the thing itself exists. And every branch has a fountain head; hence, to recognize the branch church theory is virtually recognizing Roman Catholicism as being the church of Christ, because all of the religious societies of the day branched off of Catholicism, except the Baptists, and some argue that they also came out of Rome, but the evidence of it has not yet been produced. But for the Baptists to recognize the universal or branch church theory is to yield up the truth and compromise with error. Because, when they do it, they recognize sprinkling or pouring for baptism with all the other heresies introduced by men at the expense of the Word of God.

B. E. MASTERS.

Lane, Texas, Oct. 24

NEWS FROM ATLANTA, GA.

Atlanta Baptists have recently made quite a number of changes in their pastoral relations. A few weeks ago there were five churches without pastors and the various committees were kept busy hunting up suitable men to present before the church. Now all are supplied with good men who have zealously taken hold of their respective fields of labor.

Dr. W. W. Landrum, of the First Church, is rapidly winning his way into the hearts of all who come in contact with him. The Central Church, has called Rev. Mr. Matley of Tennessee and invitations are out for the Installation and Dedicatory services to be held November 8th.

The Fifth Church, has called Mr. Alexander Bealer who has just entered the Ministry. Bro. Bealer has for years past been connected with newspaper work, but has always found time to do a large amount of church work. His gifts have been long recognized by his brethren. Long ago Bro. Bealer expressed his impressions of his call of God, to preach, but not until recently could he get full consent. He enters upon his new work with the hearty sympathy and prayerful co-operation of his fellow laborers in Atlanta. Jackson Hill Church, has re-called Rev. A. A. Marshall. A little more than a year ago Bro. Marshall was compelled, on account of declining health, to give up preaching. His health being restored he is again installed as pastor. This church contemplates building a house of worship in the near future. Glenn Street Church, has called Rev. Virgil C. Norcross and he has accepted. Bro. Norcross was for twenty years pastor of the Fifth Church. If reports are true he is already doing a good work at Glenn Street.

The Church Extension Society started last Friday night at the Second Church developed the fact that during the past ten or fifteen years, the Second Baptist Church, has done a remarkably fine work in the very line proposed. It has easily led all other churches in Atlanta in the fostering of Mission stations and the establishing of new churches.

Now a word about Dr. Whitsitt and the fire he has kindled. Reserving my judgment until I have finished reading his book I am constrained to say that the question constantly asked "who will show us any good?" is rapidly being answered. The startling statements made by the doctor have set nearly every Baptist to studying history. I venture the assertion that during the past three months the Baptists of America have

devoured more "Church History," than in any other like period of time. Added to this study, we have many valuable articles which have been written. Of course I am aware that much that has been written on the subject was not worth the ink it was written with. And this can truthfully be said of articles which have appeared upon both sides of the question. Yet after all the smoke of battle is cleared away there will be much of good reading matter that will be gathered up for future use.

For myself, I believe the whole discussion pro and con, has had the effect of drawing me closer to the New Testament Authority for, and description of, the original article. Of this much I am convinced; that either the New Testament writers took their model for a church from Baptists, or else the Baptists of to-day have taken their model from the New Testament. If the people of England prior to 1641 lost the pattern, I am sorry for them and thank God it was discovered again before I came into this world.

MARRIED.

In Walnut-street church, Louisville, October 28th, at high noon, by the pastor, Mr. C. L. Major to Miss Hallie Montgomery, both of this city. Mr. Major is a rising young business man, a grandson of Dr. A. D. Sears, of Clarksville, Tenn. Miss Montgomery is the beautiful and accomplished daughter of Mr. and Mrs. W. H. Montgomery, of Louisville. It was a brilliant occasion.

EXAGGERATED.

In your last issue you quote some brother as saying that there are one thousand Mormon elders at work in this region. I think this statement is somewhat exaggerated though the facts are enough to arouse attention. It may not be generally known that Chattanooga is headquarters for the Mormon propaganda in the South. I enclose you a secret circular letter to their "presidents of conferences and traveling elders" issued by the Superintendent of the Southern States mission. It is curious reading and from it you may gather something of their methods of work. I understand that nearly four hundred are at work in the South and report to the superintendent here. They come here every few weeks from Utah in bands of from ten to twenty-five, and are sent out to work in pairs. They are compelled by their church to serve without salary, anywhere they may be sent and to pay their own expenses. In addition to this each man has to furnish seven thousand pages of tracts setting forth their peculiar doctrines which are effectually sugar coated with real scripture texts. These tracts are printed here and you can find them everywhere you go in this region. I found a copy of their voice of

warning in the country Baptist church when our association met this summer.

The men who come here to do this work are not, as many suppose, ignorant and rough. On the contrary, they are well-dressed, polite and intelligent men. They are well trained as you see by these directions, and are far too wise to parade the objectionable features of their religion to the people they try to proselyte.

They have changed their policy in regard to emigration. Utah is now a state and they do not need to build up the population. From now on, their policy is to build up churches all over the country, and they will probably succeed. Their elders go into every community and into every home, which will admit them, sowing the seed which will certainly bear some fruit.

This but emphasizes the need of

Baptists to meet error with truth and to sow good seed before the tares are already grown.

Yours, R. B. GARRETT.

Have You Read

"Sights and scenes in Colorado"  
"Sights and scenes in Idaho and Montana"  
"Sights and scenes in Utah"  
"Sights and scenes in California"  
"Sights and scenes in Oregon and Washington"  
"Sights and scenes in Alaska"  
This is a set of six books, beautifully illustrated, full of story and legend as well as valuable information for the tourist, published by the Passenger Department of the Union Pacific System. Send free application and the receipt of 2c for each book to cover postage.  
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- SCRIPTURAL SANCTIFICATION VS. ENTIRE SANCTIFICATION.—An able work on the sanctification subject, and is meeting with a large sale. J. M. Weaver, D.D. . . . . 5c each
- THE FIRST AND SEVENTH DAY CONTROVERSY.—Defending the Christian Sabbath. Ably written by A. S. Worrell, D.D. . . . . 5c each
- BAPTISME OR DIPPING.—A small treatise on the subject, written by EDWARD BARBER in 1641. Just from the press . . . . . 10c each
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- SHALL WOMEN SPEAK IN MIXED PUBLIC ASSEMBLIES. By John A. Broadus, D.D., LL.D. . . . . 5c each
- MODERN DANCING. By W. W. Gardner, D.D. . . . . 25c each
- HOW TO BEHAVE AS A CHURCH MEMBER. By T. T. Eaton, D.D., LL.D. . . . . 5c each

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Grow Worse under Treatment of Best Physicians. Tried

CUTICURA REMEDIES

Great Change in Five Days and To-day is Entirely Cured.

My baby had Eczema in its worst form. One of the best physicians in the city attended her, but she continued to get worse all the time. He finally admitted he was at his wits' end. I then got CUTICURA REMEDIES, and in a few days noticed a great change in her condition. She continued to improve and today is entirely cured, has nice hair, and is lively and hearty. I spent considerable money for drugs and doctor's bills, which was useless. J. B. JACOBS, 201 Wilkins Ave., Balt., Md.

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

# Royal Baking Powder

ABSOLUTELY PURE

### Items of Interest.

Chicago is happy. No matter how the election goes, Chicago is too happy to be ruffled. For while New York City in her re-election shows only 57,000, Chicago shows 77,000. There is no one hereafter to deny her claim to being the largest city in the United States, and let London look to her laurels.

Lima, Peru, has had two severe earthquake shocks. There was quite a panic for awhile, but the damage was found to be but little to what was feared, and no loss of life is reported.

Greater uneasiness is felt in Europe than ever. The Sultan has levied a war poll-tax on the Mohammedans alone. This indicates his purpose to declare a "holy" war. All alore what has given the Sultan the power which has made Europe and especially England hesitate, is the fact that he is the head of the Mohammedan religion. The Ambassadors protested against the tax, but were met with evasive answers.

Among the dead of the week are Gen. William Cavaye, the oldest officer in the English army at the age of 94; M. Jules Garcon, a distinguished musician of the Paris Conservatory; Mrs. Margaret Hayes, the oldest inhabitant of New York State, aged 104, who possessed her faculties and mind to the last.

Rev. Frederick Temple, Bishop of London, has been appointed Archbishop of Canterbury, Primate of the Church of England. He is 75 years old, and graduated from Oxford as a double first in 1842. He was formerly a broad churchman, but is now said to be "high."

Bismark has thrown a bombshell into the diplomatic circles of Europe by declaring that Germany had a secret treaty with Russia while he was Chancellor up to the year 1880. This looks like treachery to the Triple Alliance, and has caused intense excitement. How many more bombs has the old man in reserve?

The thirty-eighth report of the Commission in Lunsey for Scotland has been published. This shows that in the thirty-eight years the number of insane has increased at the starting rate of 1.8 per cent., while the general rate of increase of the population has been only .35 per cent. There are 14,003 in the asylums.

There is a law in Indiana that he who receives a bribe for voting or for refraining from voting may recover at law \$500 from the briber. The first case under it has come up before the court, and the decision is that the law is right. The court said it was unfortunate that in order to suppress that crime it was necessary to reward one of the criminals, but in no other way could the necessary information be obtained.

Dr. G. F. Becker, a geologist of the United States Geological Survey, has returned to Washington City from the Transvaal gold region where he has been at work for some time conducting mining investigations. He says that "within fifteen miles of Johannesburg on what is called the main reef, there is an amount of gold, practically in sight, estimated to be worth three and one-half billions." This gold is now being mined at the rate of \$100,000,000 per year.

The Russian government is showing its hand more plainly than ever in Turkish affairs. In Sultan, Gen. Tikhatchoff, has been examining and strengthening the fortifications, and on his advice the Dardanelles will be defended by torpedo boats.

The United States Government has selected a gun for the defense of the harbors. It is a twelve-inch gun which uses 450 pounds of powder for a charge and shoots a projectile which weighs 1,600 pounds. At a distance of seven miles this projectile will pierce eleven inches of steel armor.

On Oct. 20th a heavy snow storm prevailed in Michigan and parts of Wisconsin. At two o'clock four inches had fallen with every indication of a continuance and danger that the snow would be so deep as to interfere with traffic. Wisner is upon us early this year, but summer began two months before its time.

The Legislature of Vermont, by practically a unanimous vote, has re-elected Senator Justin S. Morrill for his sixth consecutive term in the United States Senate. Senator Morrill is 65 years old and advised the choice of a younger man, but Vermont would have him. He was in the House twelve years, thus making a longer service in Congress than any other man.

### Food for the Tired Brain.

HORSFORD'S ACID PHOSPHATE. It furnishes building material for brain and nerves (the phosphates) and imparts renewed strength.

### National Platforms.

Twenty-five page pamphlet containing all the national platforms, also statistics in relation to the gold and silver production of gold and silver, mailed free on application by mail enclosing 1-cent stamp to agent Union Pacific Railway, St. Louis.

### ITEMS FROM DAVIESS COUNTY ASSOCIATION.

The District Mission Board of Daviess County Association has purchased a new "gospel tent" and Rev. A. N. Whittinghill has been employed for all his time as missionary. He is now engaged in the work of the first meeting in the tent in the Western part of the city. He is an earnest and faithful minister, whose labor is being blessed of the Lord.

There has been up to the writing about 31 additions to the Walnut-street church of whom 20 stand approved for baptism, as part of the results of the meeting. The tent will be moved in a few days to the country, for another meeting before cold weather, and when it is too cold to use the tent, the missionary will not stop work but occupy more substantial and warmer enclosures. We bespeak for him the hearty cooperation of all our brethren and sisters, both in way of labor and contributions to the mission cause.

The Sunday-school work of our association is receiving special attention, with prospect of increased efficiency. It was decided at a convention held with the church at Zion, on the 17th, of this month to hold two Sunday-school convocations semi-annually, at such time and place as may be best suited to meet the needs and convenience of our large associational field; notice of these meetings will be given later.

Many of our churches and pastors are engaged in meetings this month, with good results. If all our Christian people would be as zealous for the prosperity of Christ's cause as the average politician for the success of his party, what a mighty awakening, growth and good would follow.

The writer on the 11th, of this month was with Adaburg church and preached the dedicatory sermon, and after raising a sufficient amount to meet the indebtedness, with earnest prayer, a large congregation bowing before God and lifting up their hearts in praise and supplication, the neat frame house was dedicated to His service. The pastor Rev. J. T. Taylor, and his flock are united, hopeful and happy.

The First church Owensboro are fully expressing their pleasure in the hopeful outlook under the labors of their new pastor, Rev. G. L. Morrill, who is taking hold with a will. May the Lord direct and bless their work.

The Third church is forging forward in the erection of a commodious and well-appointed church house, and otherwise prospering under the aggressive and tireless leadership of Pastor F. D. Hale. The membership of Walnut-street is growing and her services are well attended. Macedonia, Panther Creek and Pleasant Grove churches, have just closed successful meetings.

J. T. BARROW.  
Owensboro, Ky., Oct. 30th, 1896.

### A TOBACCO POISONED HEART

is a frequent consumer's verdict on sudden death. To overcome the desire for Tobacco, take SURE QUIT, an antidote chewing gum. Use a box, nearly all drug stores. Booklet free. It is the honest remedy highly recommended. Try it today. Eureka Chemical Co., Detroit, Mich.

### \$1.00 Fountain Gold Pens.

These pens are equal to any \$1.00 or \$2.00 fountain pen made at any factory. G. P. Barnes, Louisville, Ky., are the oldest gold pen makers in the South having commenced making pens in 1836. Gold pens repaired for 50 cents each.

### THE MARKETS.

Report for the Week Ending Saturday, Oct. 31, 1896.

Cattle—The supply of cattle to-day was very light and of inferior quality. The market was quiet and prices unchanged from Friday. Calves—Prices were firm at quotations.

Hogs—The receipts were 2,084 head and of good quality. The trading was active as in advance upon Friday's prices. All offerings of good quality sold freely at \$3.20, except light weights under 150 pounds, which are quoted at \$3.20-30.

Sheep and Lambs—The market for sheep and lambs was inactive. There is an undersupply of uncertainty to the market, which does not promise well under liberal receipts.

### CATTLE.

Extra shipping cattle, 1,400 to 1,800 lbs.	\$3 50-65 15
Light shipping, 1,200 to 1,400 lbs.	3 40-50 20
Best butchers	3 20-30 25
Fair to good butchers	3 00-35 15
Common to medium butchers	1 50-25 20
Thin, rough steers, poor cows and scalwags	1 00-1 50 20
Good to extra oxen, 1,500 to 1,700 lbs.	3 00-35 20
Common to medium oxen	1 50-25 25
Feeders, 900 to 1,200 lbs.	2 50-35 40
Stockers	2 00-25 00
Bulls	1 75-25 25
Veal calves	2 00-35 50
Choice milk cows	30 00-35 00 20
Fair to good milk cows	15 00-25 00 20

### HOGS.

Choice packing and butchers, 225 to 300 lbs, strictly corn-fed	\$3 30
Fair to good packing, 150 to 200 lbs.	3 20
Good to extra light, 100 to 150 lbs.	3 10
Fat shoats, 120 to 150 lbs.	3 00-30
Fat shoats, 100 to 120 lbs.	2 75-30 30
Roughs, 150 to 400 lbs.	2 50-35 15
Stockers	2 00-25 00 20

### SHEEP AND LAMBS.

Good to extra shipping sheep	\$2 50-35 35
Fair to good sheep	1 75-25 20
Common to medium sheep	1 00-1 50 20
Bucks	1 00-1 75 25
Extra spring lambs	2 25-35 50
Fair to good spring lambs	2 00-25 20
Common to medium lambs	1 50-25 20
Tail-ends or culls	1 00-1 20 20

### LEAF TOBACCO MARKET.

Report for the week ending Saturday, Oct. 31, 1896.

BERLEY-1896 CROP.	
Reef	Color.
Trash, green mixed	\$1 50-25 25 \$2 25-30 00
Trash, sound	2 25-30 00 3 00-35 00
Common lugs	3 00-4 00 5 00-6 00
Medium lugs	4 00-5 10 7 00-8 00
Good lugs	5 00-6 00 8 00-10 00
Common leaf, short	6 00-7 00 8 00-9 00
Common leaf	6 00-7 00 8 00-11 00
Medium leaf	7 50-10 00 11 00-15 00
Good leaf	10 00-15 00 15 00-20 00
Fine and selections	15 00-20 00 18 00-25 00

### DARK-1896 CROP.

Trash, green mixed	\$1 00-1 25
Trash, sound	1 25-1 75
Common lugs	1 50-2 00
Medium lugs	2 00-3 00
Good lugs	3 00-4 00
Common leaf	3 50-5 50
Medium leaf	4 50-6 00
Good leaf	6 00-10 00
Fine and selections	10 00-15 00

### SALES, WITH COMPARISONS.

Following were the sales for the week and year to Oct. 31, with comparisons:		
Week.	Year.	
Year 1895	1,695	187,879
Year 1894	1,412	143,220
Year 1893	2,283	118,741
Total new crop sold to date		129,391
Sold to date in 1896		157,942
Sold to date in 1895, orig. inspec'n.		141,250
New crop sold to date, orig. inspec'n.		107,785
Sold to date in 1895, orig. inspec'n.		126,850
Sold to date in 1894, orig. inspec'n.		117,029

### REJECTIONS.

Rejections this week	820
Rejections same time in 1895	499
Rejections same time in 1894	220
Percentage of rejections to sale's sales, '96	22
Percentage of rejections to sale's sales, '95	24
Percentage of rejections since Jan. 1 to date	35,927
Rejections same time in 1895	35,300
Rejections same time in 1894	27,150

### RECEIPTS.

Receipts this week	1,018
Receipts same time in 1895	485
Receipts same time in 1894	463
Receipts since Jan. 1 to date	103,911
Receipts same time in 1895	111,540
Receipts same time in 1894	100,532

### \$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars to any person who can cure a case of Catarrh by the use of this medicine. It falls so cure. Send for Free Trial of Testimonials.

Sold by Dr. J. C. HENRY & Co., Toledo, O.  
Hall's Family Pills are the best.

### Absolutely Pure-Delicious-Nutritious.



The Breakfast Cocoa  
MADE BY  
**WALTER BAKER & CO. LIMITED**  
DORCHESTER, MASS.  
COSTS LESS THAN ONE CENT A CUP.  
NO CHEMICALS.  
ALWAYS ASK YOUR GROCER FOR  
WALTER BAKER & CO'S. BREAKFAST COCOA  
MADE AT DORCHESTER, MASS. IT BEARS  
THEIR TRADE MARK LA BELLE CHOCOLATIERE  
ON EVERY CAN.  
\*AVOID IMITATIONS.\*

# All-Wool Suits

At \$3 and \$3.50 For Boys 4 to 15 Yrs. Old.



We've been congratulating ourselves all season on our good luck and good judgment in supplying ourselves with the lines of Boys' Suits which we have to sell at \$3 and \$3.50. We are able to say in good conscience that we never had such goods at these prices before. We are well aware, from observations and current report that no other clothing house in Louisville is selling this class of Suits for less money than \$4 and \$4.50. And a dollar's difference is a good deal on a boy's suit. These goods are the regular double-breasted suits; sizes 4 to 15, in solid blue or black Chevots and all sorts of plain and mixed SCOTCHES and CASHMERS. They are made extra well; the seams all double-sewn with flax thread; the pants all having double seats, double buttoned and patent flexible-waist-bands.

It's a rare thing that we miss a sale on them—many ladies decide to buy them after having come in expecting to get the higher-priced suits which they have been accustomed to buying. We'll take particular care in filling MAIL ORDERS for these—they make a great advantage for us out of town, one generally selling several more in the neighborhood to which it is sent. With Boys' Suits or Overcoats we give free a fine knife or foot ball. We have a line of All wool Chinchilla Reeler Overcoats, in sizes from 3 to 15 and ranging in price from \$2.50 to \$6.

Kleinbans & Simonson,  
**Mammoth**  
**Shoe & Clothing Co.,**  
424 to 434 West Market.

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