

WESTERN RECORDER

Faith, Hope and Love, these three.

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The people in Nehemiah's time had a "mind to work." But it was quiet, unostentatious work, and not a running-round and talking, which seems the modern idea of work.

LONDON's leading astrologer predicts that in 1898 Turkey will smash up, Spain will be wiped out by earthquake, and Philadelphia is to be "the scene of exciting disturbances." This climax gives the New York papers an opportunity for jokes at the expense of Philadelphia.

PROF. SMALL is a believer in the inspiration of Solomon. In a recent discussion on corporal punishment in public schools he said: "The idea that the child's skin is too sacred to smart for offences, or that correction and compulsion do him deeper wrong than his unbridled lawlessness inflict both on himself and society, is an unsocial creed, than which I know none more insidiously immoral."

JUDGE SHELTON, of the Suffolk Supreme Court rendered a decision in Boston that theosophy is not a religion. Mr. Foulke, a leader among them declares the Judge is right, because "religion is a fixed position, theosophy is not. It is a study; a search." Some folks' religion is not a fixed position, but a "research."

On Sunday, July 4th, the "Christian Endeavourers" from the East were in Salt Lake City, and attended the Mormon worship that night, joining in with the Mormons in a fraternal way, according to the papers. Dr. W. T. Ellis says this was much to the chagrin of the missionaries in Utah, as well it may have been.

A CORRESPONDENT of the *Watchman* tells of one Baptist church in Vermont to which an excellent pastor who had been greatly blessed in his work in previous fields went. But here "some enthusiastic young people, fired with the zeal of a convention, or thinking of the eclat of the work in some thrifty locality, regarded their pastor as a failure, and made no secret of their sentiments." The older members lamented, but the pastor left.

ONE of the many excellencies of the *Watchman* is its entire freedom from sentimental gush over reprobates. These words are timely: "The duty of setting a good example has often been presented in a way that practically leaves the impression that one is absolved from doing his duty, unless some one else sets him a good example. You hardly hear a temperance lecture in which the responsibility of a young man's drunkenness is not laid upon some one who set him a bad example. Of course it is a heinous thing to set a bad example, but no one is obliged to follow a bad example; and it will be a poor excuse for our sins at the Judgment Seat that our friends or acquaintances set us a bad example. You cannot shift the responsibility for your own acts over upon the example of others."

CARE FOR THE INDIVIDUAL!

BY J. H. SPENCER, D.D.

"Take care of the pennies, and the pounds will take care of themselves." He was a wise economist who formulated this proverb. It has stood the test of centuries perhaps, and is still held to express a fundamental truth in the realm of domestic economy. It is still the safe method of building up and conserving a material fortune. The man who, in his eager haste to become rich, despises the pennies, and seeks to manipulate only large sums, may make a fair show for the time; but he is likely to meet with disaster and disgrace in the end. But the principle involved in the proverb is not confined in its application to the accumulating and conserving of fortunes. It may be applied to men, and aggregations of men, as fitly as to pennies and pounds. The principle is intended to be applied here to the building up of Christ's churches, and the cause of Christ in general, especially the former.

That a church of Christ should be composed exclusively of regenerated men and women, is a doctrine of the New Testament, undisputed among Baptists, at least. Indeed, Baptists do not believe that any organization, which does not hold and endeavor to enforce this doctrine, can lawfully be called a church of Christ at all. This is a vital doctrine. When a religious body consents to receive into its membership, wilfully and knowingly, any unconverted persons, whether infants or adults, it ceases to be a Church of Christ, if it has ever been such. Or, if such an organization becomes indifferent as to whether persons received into its membership have been regenerated, it ceases to be a true church of Christ. We cannot properly speak of a regenerated church; for aggregations of men are not born of God, but only individual souls. But an ideal New Testament church is one whose every individual member has been born from above. Such an ideal may not be generally attainable (though oftener, perhaps than is generally supposed); but such an attainment should be earnestly, constantly, prayerfully sought by every church builder, wherever there is an attempt made to gather a Christian church.

It is the first duty of every church to endeavor to build herself up in holiness, efficiency and numbers; but never at the expense of truth, principle or integrity. It is laudable for every church to covet, and labor to procure, the largest practicable number of additions to her membership, provided that such additions shall have acquired the Scriptural qualifications for church fellowship. This, indeed, is her especial mission. But this work requires skill, care, energy and wisdom. A wise master builder is needed to oversee and lead the laborers. A church cannot be built up of aggregations any more than sinners can be converted in masses. In each case the individual must be dealt with. If three thousand unite with the church in one day, they come in, not as a single mass, but one by one, as distinct individuals. The temple of God was not built by heaving great masses of materials on the foundation. But each separate stone was examined, tested and approved by the builders before it was admitted to a place in the wall. With even more care should the temple of the Holy Ghost, the church of the living God, be built of tried and approved materials. Perhaps it is one of the sorest evils of the day that church builders have become hasty and impatient, and are eager to accomplish a year's task within a few feverish days. They have no taste nor aptitude for details, and are content with nothing less than the building of Rome in a day.

Not the professed evangelists alone, on whom so much blame is laid (justly per-

haps), are moved with ambition to accomplish, or appear to accomplish, a life's work in a single year; but the churches and their pastors are infected with the same spirit of haste and unrest. They are so eager to see their fraternities grow in number, like Jack's beanstalk grew in height, that they become almost reckless as to what kind of materials enter into their edifices. They contemplate with pride and self-congratulation the aggregated ninety and nine, and are eager to double and quadruple the number; but they have neither time nor inclination to look after the lone wanderer. The time has come when we can scarcely pause to recognize the individual Christian or sinner. The reclaiming or edifying of a single church member, or the laboring to lead an individual sinner to Christ, appears to us too trivial a work for the spirit of this progressive age. We aspire to lead the unconverted to the cross in masses, and build up the church with great aggregations. Less than this appears unworthy of our efforts.

We are as averse to laboring as individuals as to laboring with individuals. We have become too weak, or indolent, or timid to stand and act alone. Our favorite motto is, "In union there is strength." We form combinations, and our individuality is lost in numberless societies. In harmony with the progress of the age, new methods, division of labor, and improved machinery are employed in the performance of Christian work. The results of our labors correspond with our methods and appliances, and already a very large proportion of our younger church members are machine-made, and will not be able to stand the test of individual Christian responsibility. We shall either have a great multitude of apocrites from our churches, or a general lowering of the New Testament standard of true Christianity. Conformity to the world in the methods of making church-members, will inevitably produce conformity to the world in the church-members themselves. So, we shall either have worldly churches, or be forced to cut off a large proportion of our members. Or is it even now too late to purge our churches from card-playing, dancing, horse racing and other types of worldly conformity?

The want of the time is analysis rather than synthesis. If we would have good fruit, we must have, not so much good orchards, as good trees. Make the tree good. We want strong, efficient churches; but, in order to have such, we must first have good, strong, efficient men and women of which to compose churches. We can have no strong, safe, fireproof edifice, if it is built, even in part, of wood, hay and stubble. Every fit temple [church] for the indwelling of the Holy Ghost must be tried by fire. Every stone of which it is built, therefore, should be subjected to the critical examination and approval of the architect before it is placed in the wall. It is the unit, not the mass of the materials that gives character to the building. But when the best church is organized and equipped for labor, her external work must be performed, her commission executed, by her individual members.

One by one she gathers them in.
And one by one she sends them forth.

She cannot go to the foreign mission field, or to the destitute within her bounds or in her vicinity, in aggregations. Anciently a single servant was sent to call those who had been invited to the feast; a lone messenger was sent to the outcasts in the streets and lanes of the city, and an individual servant was sent into the hedges and highways to constrain the wanderers to come in. So must it ever be in the New Testament economy.

A church may send large aggregations of men and women (or boys and girls) to society meetings, to join in shouts, speech-

makings, waving of banners, giving in testimonies and going on pleasure excursions; and for these purposes her weak, thoughtless and worldly members may suffice as well as others. But when real church work is to be done, and Christian triumphs to be achieved, strong, brave, consecrated individuals are required. Neither this world nor the church of Christ contains anything else so grand, so necessary to its highest good, as an earnest, courageous, self-reliant, or rather Christ-reliant Christian man, who fears God and nothing else, and who loves the souls of his race, and devotes his powers to their eternal welfare. If each church could mold only a tithe of its membership into such men, they would not only constitute the salt of the earth and the light of the world, but they would soon, through the grace of God, turn the world upside down, and create it anew.

Eminence, Ky., July, 1897.

THE VICTORY.

"This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God," writes the beloved Apostle John in his first Epistle. We quote from him because he is constantly quoted as declaring love to be the "greatest thing in the world." But he is true to the Scriptures and to the Holy Spirit within him, and affirms the dependence of Christian life and power on faith in God and the Son of God.

The letters of St. John have been used to obscure faith, to push it aside, to displace it from the position it occupies in the Scriptures, and to substitute love. But love rests on faith; the process of salvation, of the new and conquering life, is through faith to love. Love is the fulfillment of the law, and the triumph of grace, but it rests upon faith. Faith abides as well as love—"now abideth these three, faith, hope, love; but the greatest of these is love." Faith and hope may be modified by the fruition they anticipate, but perfect and undoubting confidence in God will continue for evermore. In the dark hours when the disciples were looking forward to a separation from their Lord, he encouraged them in the very first sentence of his farewell address by the words: "Let not your heart be troubled; ye believe in God, believe also in me." They would be sustained, preserved, fitted for their work and cheered with success, through faith.

Consider also the disasters, discomfitures, the destructions which have accompanied unbelief. Israel perished in the wilderness through unbelief. The evil heart of unbelief is a departure from God, an insult to God, often a defiance of God. From the beginning to the end of Holy Scripture men are warned against unbelief as the cause of humiliation, degradation and spiritual weakness and death in this life and the life to come. It is the source of disobedience, cuts a soul off from the wisdom that cometh from above, separates a man from the only Deliverer and Savior, and is the fatal defect in the life of the world.

Faith always has been and always will be tried as gold is tried in the fire. It is tried by the wonderful patience of God. Time to him is as though it were not—one day as a thousand years, and a thousand years as one day. We desire, as we ought, achievement. Man wishes the answer to his requests to-day, or in a few years. He may have to wait through a generation, while his God plies men with afflictive or merciful providences, with words of warning, entreaty or invitation; while his God continues to exhibit his amazing regard for the right of choice on which moral responsibility rests.—Exchange.

The missionaries have been the world's greatest benefactors.

THE DEVIL'S MODE OF TEMPTATION

Satan's mode of temptation is first to question, second to deny a thing is sin, and third to affirm to the contrary that it is a good. In his approach to Eve he raised the question, "Hath God said ye shall not eat of every tree of the garden?" Hath God made so unreasonable a demand? Surely it cannot be so. Eve began to explain to Satan, "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." By raising this question, he drew her into a parley about God's commands, and here she made a fatal mistake. What God has commanded is man's duty to obey, not to question, nor to imagine the reason. "But did you never hear a Christian asking is it right to play cards for fun, to dance, to do this, that, or the other?" It is only Satan's question over again, "Hath God said ye shall not eat of every tree," not dance, not play cards, etc. Do not stop to parley, but say "get thee hence, Satan."

Would that Eve had done this! But no, she entered into a parley and wavered in her first argument. God had said of the tree, the "day thou eatest thereof thou shalt surely die." But, as if already in doubt, she quoted it "lest ye die." Satan saw at once the doubt, and that his question had not failed of its aim, and so brings all his strength to bear where she has wavered. He now makes a bold thrust and flatly denies what God has said, "Ye shall not surely die," said he. When one has stopped to parley with the devil about God's commands, before he knows it he stands with Eve to deny the penalty of disobedience. Surely God will not punish for so small a thing as this. What will it hurt to do this little sin? What could it hurt to touch the tree, to eat some of its fruit? Surely I shall not die, she thought.

Satan's subject is making splendid progress; one more step and his work is accomplished. He begins now to slander God and to avow to Eve that instead of dying she "should be as gods." "For God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Hearing this slanderous speech, she thinks it selfishness on the part of God to deny them so great a good instead of death, to be a god! Her feelings had undergone a wonderful transformation. Many thanks, worshipful Satan! and turning to the tree took and eat. So when you have come to so regard God's commands, sin lieth at the door. It is safest never to stop to parley. You will be worsted in the end, however sweet the sin may appear before hand. "Resist the devil and he will flee from you."

MODERN JONAH'S.

We do not think that the typical character and exemplary significance of the story of Jonah are fully apprehended and appreciated. Destructive criticism makes free with the narrative and seems to think it quite a joke. But Christ did not so consider it, and His acceptance and corroboration of it are satisfactory. And then, too, it is analogous in some respects to what comes under the range of ordinary experience and observation. Jonah is a type on more than one line. His representatives are ubiquitous.

He was ordered to Nineveh, but in opposition to the direct command, he forthwith packs up and takes the first vessel he can find for Tarshish. His trip was not in any sense a success. He did not prove to be a good passenger. The captain little imagined the disturbance that quiet, respectable, clerical looking traveller was to occasion on board. He upset all their calculations, baffled all their seamanship, and if they had not gotten rid of him, he would have steered them all to the bottom of the sea. His fare and patronage were no compensation for the trouble and anxiety he gave them, and we can readily imagine that the captain looked sharp before he shipped another prophet on board his vessel. Perhaps it is owing to Jonah that sailors have always cherished and still retain the superstition of ill luck with any representative of "the cloth" on board.

Jonah stands in sharp contrast with Paul. His presence was deliverance from the perils of shipwreck to the entire crew and

company; while Jonah's disobedience conjured the storm which threatened all with destruction. Association with those who are running away from duty is dangerous. They are not safe companions. They are not good business partners. They can confer no real benefit at any point of contact. This Jonah illustrates.

The subject is susceptible of quite general application. It applies very pertinently to the direction of our course, whether we are pursuing the path of duty or merely of inclination. There is oftentimes a strong temptation to shirk what is disagreeable, and substitute some other service for that which we do not care to render; just as Jonah proposed to substitute Tarshish for Nineveh. But our lines of duty are definitely marked out. The activities of energy outside the prescribed course are not only busy idleness, but positive disobedience and danger. He that gathereth not with me scattereth.

To obey is better than sacrifice. There may be services which we inventory with complacency, for which instead of the commendation, Well done, we shall receive the disapprobation, Ye did it not to me. Keep out of that maelstrom of disappointment and danger. The true attitude of work and worship is on the line and in the spirit of the great Exemplar. Lo, I come to do thy will, O God.

The church-member who absents himself habitually from prayer-meeting, but never from the oyster supper; or the one who gives twenty-five cents for missions and spends several times that amount at the strawberry festival for himself and family, and says it is for the church, are getting a little confused between Nineveh and Tarshish. We fear in one way or another there are a good many modern Jonahs. They are not opening their ears to the call of the Spirit, or hearkening for the voice of God.

No doubt many church-members, like Jonah, are in the wrong ship. They make their church selection, not from duty, but desire, not from conscience, but from convenience. They pass by the one, where their support and service would be helpful and encouraging, to identify themselves with some more wealthy and fashionable congregation, where their membership brings them less opportunity of usefulness, but more eclat and fosters less their piety than their pride. We think we have known church-members who went to Tarshish when God said Nineveh.

Then there are those who, at the instigation of some pique or resentment, demand a transfer ticket and march for the gangway to board some other craft. They pack up their hymn books and pew cushions, and their letters of dismission, and off they go to take their revenge for supposed injury by patronizing some other Zion. They treat the Church of Christ as they would their butcher or grocer. No great loss when they leave, or gain where they go. They may not create such a storm as Jonah did when he was on the wrong vessel. But they are not contributors to the welfare of Zion, or peace of Jerusalem. Nor do they escape the storms of disappointment and soul unrest.

Let all these modern Jonahs follow out his analogy. If they have imitated him in his willfulness and disregard of duty, like him let them arise and call upon their God, and by any route revealed to them, retrace their way to service prescribed by Him whose prerogative it is to assign, and who acknowledges no service but that which comes in answer to the prayer, Thy will be done.—Intelligencer.

A poor man, being on his death-bed, asked that the fifty-fifth chapter of Isaiah should be read to him. Though weak and faint, and full of pain, yet when he heard the words, "Incline your ear and come unto me; hear, and your soul shall live," he gathered up his strength to say, "What a mercy, sir, that it is not 'Read, and your soul shall live,' for if it had been I could not have been saved, for you know I am no scholar. But, blessed be God, it is 'Hear, and your soul shall live.' I have heard and believed, and trust I shall be saved."

He is commonly the wisest, and is always the happiest, who receives simply and without cavious question whatever good is offered him with thanks to the immediate giver.—Buskin.

THE DOCTRINE OF DOCTRINELESSNESS.

BY REV. W. A. CANDLER, D.D.

There is prevalent an insane prejudice against doctrine—a prejudice which could not be at all if it were not insane. Dogma is denounced as if it were a crime to have and express a definite conviction. Every species of utterance not absolutely useless by reason of vagueness is accounted intolerance by the champions of this doctrine of doctrinelessness.

A close observation of their tone and teachings, however, will discover that they are not so much opposed to doctrine as they are to the doctrines held by evangelical churches and expounded by orthodox teachers. Their cry is a clamor of Ishmaelites demanding the right to war upon all well-accepted truth without the danger of being warred upon. They violate the truce for which they call, and play the theologic quaker in order to repeat the treachery of Joab. They are quite willing for a Unitarian to say Jesus is not God, but feel aggrieved if an orthodox teacher affirms that he is divine. With them it is well for one to put forth a theory of bleached atonement with all manner of energy and emphasis; but it is highly offensive for one who rests for salvation on the sacrifice of a crucified Redeemer to teach that the blood of Jesus Christ cleanseth from all sin.

It is time these mongers of pseudo-charity and intolerant toleration were withstood to their face. It is disloyalty to the truth and treason to our Lord to give place to them for one hour. Charity does not require it. Nothing of value in religion or morals can be secured without definiteness of creed, and it is incredible that orthodox Christianity is a huge bulk of error while the little squads of liberals are the real and only defenders of the faith. Jesus was not a liberal. At Caesarea Philippi, in response to his question, the disciples passed before him all the liberalistic theories of his person then prevalent, saying: "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." He rejected all these patronizing views (anyone of which is as good as Unitarianism), and warmly approved the orthodox confession of Simon Barjona, who declared: "Thou art the Christ, the Son of the living God." In the interest of the doctrine of doctrinelessness we are often exhorted by the liberals: "Let us go back to Christ. Let us stand on the Sermon on the Mount." They know not what they say. That great discourse is dogmatic to the last degree. It was not the product of dialectics. "He opened his mouth and taught them." It was a revelation of truth pouring forth as from a fountain spontaneously. "He taught them as one having authority." The scribes taught otherwise after the manner of the liberals of to-day. The people were astonished at his doctrine. They were not moved by the talk of the scribes. He makes himself the judge of the heart, and points to "that day" when he, the Judge of all men, will profess unto those dialoyal to him, "I never knew you: depart from me, ye that work iniquity." The wisdom or folly of life, issuing in the destiny of the wise or foolish builders, turns on whether men keep his sayings. Could he assert more strongly the dogma of his divinity?

His tenderest appeals, which even the liberals cling to, pulsate with the same majestic self-assertion. "Come unto me all ye that labor and are heavy laden, and I will give you rest." Who but God may speak such words to men? "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Are these words the boldest blasphemy, or the tenderest utterance ever spoken in the ears of men?

The apostles who carry on his work, under the leadership of the Holy Spirit, after he is gone away, continue to assert most definitely the dogmatic instructions of their Master. Peter's sermon on the day of Pentecost exalts him to the highest place in the heavens, and Paul places him "far above all principality and power and might and dominion and every name that is named not only in this world, but also in that which is to come." John, after claiming for him the same preeminence, says: "Whoever transgresseth, and abideth not in the

doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds."

In all subsequent ages the men who have wrought righteousness and subdued kingdoms for God have been men of definite doctrine. Luther, Calvin, Knox, Wesley, and Edwards were not liberals. The hope of the world to-day is in men of like mind. Liberalism has nothing to offer for the world's woe. The times are propitious for making an end of the doctrine of doctrinelessness. It is a time in which to earnestly contend for the faith which was once delivered to the saints. The burdens of men cannot be lifted in this day by invertebrate declamations. Molluscan theology cannot heal the running sores of Christendom, nor carry life and light to the her then world.—Nashville Advocate.

PAUL AND THE GREAT COLLECTION.

One thing especially enjoined on Paul by the apostles in Jerusalem after the council touching the relation of the Gentile converts to the Jewish law was a remembrance of the poor saints in Jerusalem and Judea. Several reasons have combined to bring about this impoverishment, such as the disturbed political condition of the country, frequent failure of crops and consequent famines, Jewish intolerance which naturally placed the Christians at disadvantage in procuring employment, and, perhaps chiefly, the effects of the early enthusiasm which sought to realize itself in an ideal but impracticable communism. Whatever the cause, the fact is indisputable that the Jewish believers in and around Jerusalem fell into a distressing economic condition that invited help from the richer Gentile churches and made it most welcome. Paul's eagerness to comply with the request of the council was due in part, therefore, to a sympathetic desire to relieve, as far as possible, the sufferings of the Jewish Christians from the abundance of their Gentile brethren. But a still deeper reason urged him to engage in the scheme of beneficence. His long and heroic efforts to avoid a rupture between the Jewish and the Gentile branches of the church are well known. This collection, which represented the good will of all the Gentile churches founded by him, he seems to have regarded as the crowning work of his life in allaying the prejudices of the older branch of the church toward the younger.

Christianity does not exhaust itself in holy raptures, in ecstatic emotions, in generous feelings, in hallelujahs, in exhortations, or in hymns of praise. So far from being a sentimental affair, it is the most practical concern of life. It does not ignore the blessedness of receiving, but it lays emphasis on the superior blessedness of giving. Giving is the only word in the English language that rhymes with living. Giving is a test of living. Pre-eminently so in the Christian life, where the cheerful surrender of whatever is due to us of material goods is an evidence of the supreme surrender of ourselves to Christ.

The work of stimulating the beneficence of the churches requires men of the highest ability. Paul engaged in it with all the ardor and enthusiasm of his great soul, and joined with himself in this noble work Titus, his ablest fellow-worker, and another unmarried brother so distinguished that his praise was in all the churches. What a pitiable conception of his high ministry that church-collector had who, in the writer's hearing, once spoke of it as "a dirty work." At the same time how little those who are asked to give appreciate the immense service rendered them by him who appeals for contributions for Christian enterprises. Those who solicit are really helping to complete the work of Christ in those from whom they solicit; that is the effacement of selfishness and the enthronement of love. No ministry deserves to be encouraged with a grater feeling of gratitude.

Christian giving, we are also taught, implies the exercise of wisdom. Not every appeal is deserving. Not every appeal that is deserving can in every instance be granted without jeopardizing other interests still more deserving. No one is required to impoverish himself that another may be made rich.—Zion's Advocate.

MOTIVES TO MISSIONS.

BY THE REV. W. W. HAMILTON.

Some one has said, "If the anti-mission spirit would intensify, we would all be drunk and some would be dead."

Some years ago a young man in college was to deliver an address on a public occasion, and chose as his subject "The Hope of Reward."

2. Bettering our own condition. There is something a subtle, enriching influence, which always comes in upon the soul of the man who accedes to the condition of the heathen.

3. Gratitude for God's goodness. The world's vocabulary is deficient in adjectives to describe the ingrate.

4. Obligation to obey God's commands. We say that we must be buried with Christ by baptism because he has so commanded.

of infidelity on this subject, and will ask what defense such an one can have before God for willful disobedience, or why it is he fails to see as plain a command? You stand upon firm ground here.

5. The salvation of the lost. There are now eight hundred million souls who have never heard the Gospel, and there are not counting thirty-three years. Since you have been reading this, say twenty minutes, one thousand and four hundred have died who never heard of a Saviour from sin, for of such seventy each minute are passing into eternity.

6. The glory of God. Money is sometimes given such a prominent place in this matter that some one has said we are defying dollars, dignifying dimes and immortalizing nickles.

A YOUNG man who had been seeking the Lord's direction in regard to a particular movement in his life, remarked the other day in his quandary, "The Lord does not make our way plain enough."

"I NEVER felt the power of this position more than when standing in a leafless wood. It was a clear day in early spring. The trees were perfectly naked, their branches like arms stretched out in prayer.

BAPTIST CONFESSIONS OF FAITH.

BY R. B. MCDANEL.

There are creeds and creeds: private creeds and public creeds; creeds of individuals and creeds formulated by religious councils, and enforced at peril of anathema or the danger of a trial for heresy.

The so-called Apostles' Creed is traced back to the sixth century. Then there are the Nicene, the Chalcedonian, the Athanasian and the various Greek and Roman creeds. Orthodox Protestantism has formulated the Augsburg and Westminster Confessions and the Thirty-nine Articles.

Even if Baptists have no authorized creed and claim the New Testament as their ground of faith and rule of action, they have realized the value of some statement as to what they believe the New Testament teaches.

There is a disposition now among some newly organized churches to adopt a confession of their own. There is nothing wrong about this provided it is a full statement, for there is danger that in an effort to be brief some important truth may be either very much snuffed down or else entirely omitted.

The road may be rough, but it cannot be long. So we'll cheer it with hope. And we'll cheer it with song."

In the days of his management of his theatre in New York, Edwin Booth received a letter from a clergyman saying that he wished to see Booth in "Hamlet," but desired, if possible to be admitted into the theatre by a side door, as he did not care to run any risk of being seen by his parishioners entering from the front.

THE CHRISTIAN'S FOOT-GEAR.

BY THE REV. THEODORE L. CUYLER, D.D.

When the Apostle Paul describes the panoply of the Christian, he does not omit the foot-gear. He exhorts them to have "their feet shod" with the preparation of the gospel of peace.

That word "readiness" conveys the idea of a God alacrity. We should be swift-footed to run in the path of Christ's commandments, and open-eyed to wait for His opening to his service.

One evening in a wayside inn among the Alps, a gentleman who had long been an inveterate mountain-climber, pointed to his boots and said to me, "These boots know the road."

It is a cheering truth that the foot-gear which Christ provides for us never wears out. The more those shoes are used, the longer they are worn, the more serviceable they become.

"The road may be rough, but it cannot be long. So we'll cheer it with hope. And we'll cheer it with song."

LITERARY Magazines.

The Fiction number of Scribner's Magazine has had a wonderful record for a decade. It has made the reputations of many new writers and increased the esteem in which the old ones are held.

THE AUTHORSHIP OF THE "W. N. M." ARTICLE EXPOSED.

We the undersigned, met in the office of Mr. J. T. O'Neal on Saturday, July 24, 1897, at 9 o'clock A. M., Mr. J. H. Eaton having been sent for to hold a conference with us in regard to the evidence in our hands as to the authorship and circulation of an article which appeared in four Methodist papers, which was copied and commented upon in the WESTERN RECORDER. Mr. Eaton was asked whether he had any knowledge of the origin of the article, and replied that he had first seen it in a Baptist paper, credited to a Methodist paper in Arkansas, and that he had heard that the article originated in Arkansas. He was asked if he had ever seen the manuscript in the original, and he declined to answer. He was then shown one of the original manuscripts, with a note written at the bottom, and asked if he had ever seen that. He replied by asking: "How did you get this paper? It is very strange to me that a paper would give up such a document." He was told we had no difficulty in getting it. He then said: "I will do it again, as my father has been lied about and scandalized in the way he has." He said: "I have done worse than that. I have written and said a great deal. I am not only opposed to Dr. Whitsett, but to theological seminaries, and would like to see them destroyed." He was told there was no necessity for his losing his temper or saying anything which he might afterward regret, as our purpose was to deal with the very ugly situation in a manner which would do the least harm to those concerned, as well as to the denomination at large. He then undertook to discuss Dr. Whitsett's position and the editorials which he contributed to the *Independent*, and asked that he might have time to get a copy of those editorials. He left the room for the purpose of securing the copies, and was absent some ten or fifteen minutes. Upon his return his whole manner was changed, and he said: "You do not think that I wrote the article?" and was told: "No, we do not think you wrote it." "You do not think that my father wrote the article?" "No, we do not think that he wrote the article." He says: "I have the ability to write such an article and could have done it," which was not denied. He then asked us what proposition we had to make, and was told that we didn't have any, and had not considered a proposition believing that a proposition should come from him in the face of the evidence. He then said: "You surely didn't send for me to make threats or a bluff. What do you propose to do in case I decline to do anything? What do you want me to do?" He was told that our purpose was to stop the discussion of what is known as the "Whitsett matter;" to stop unnecessary warfare upon Dr. Whitsett; to avoid, if possible, the publication of the evidence which we had, believing, as we do, that the persistent assaults upon Dr. Whitsett would render it necessary for Dr. Whitsett's friends to expose the methods used by the opposition to him, all of which would, in our judgment, necessarily produce harm if made public. He was told to take what time was necessary to think about it. His attention was kindly called to the position that he would occupy as having deliberately gone to the *Pedo-Baptist* papers with an anonymous article purporting to emanate from the pen of a Methodist, signed by a fictitious name, accompanied with a request that even this name should be

suppressed and the initials only be used, and that we would meet him again at his convenience. (Note—Upon Mr. Eaton's attention being called to the fact that the caption of the manuscript which was handed him had been changed, and that the change was believed to be in the handwriting of Dr. J. T. Christian, Mr. Eaton said that he did not know how Dr. Christian could possibly have had access to the copy. We, of course, had no more knowledge of the manner of its coming into his hands than did Mr. Eaton.)

[It is fair to Dr. Christian to say that he positive denies having had anything whatever to do with that article. Ed.]

Mr. Eaton made an appointment to meet with us at Mr. O'Neal's office on Tuesday morning, the 27th, at 6 o'clock, Monday morning, the 26th, having been previously suggested, but Mr. Eaton stated he might not be able to see Dr. Harvey in time to come on Monday. At 9 o'clock Tuesday morning the note herewith was received from Mr. Eaton, and replied to as per copy of our answer.

J. T. O'NEAL,
M. C. PETER,
JOHN S. LONG,
C. C. EARLY.

Louisville, Ky., July 27, 1897.—Messrs. M. Cary Peter, C. C. Early, J. T. O'Neal and John S. Long, Louisville, Ky.—Gentlemen: In regard to the proposition which you made me last Saturday by which you agreed to suppress all evidence in your possession of my authorship of a certain article which has appeared in the Methodist papers, on condition that my father, the WESTERN RECORDER and I myself cease all opposition to Dr. Whitsett, I have only this to say, I cannot accept your proposition. Yours, etc.,
JOSEPH H. EATON.

Louisville, Ky., July 27, 1897.—Mr. J. H. Eaton, Louisville Trust Building, City—Dear Sir: We are quite surprised at your note of this date; first we made no proposition, nor did we charge you with the authorship of the article to the newspaper in question for publication; second, our appointment was for a conference as to the best manner of handling an ugly situation. We would be glad to have you meet us now. If you will do so, we wait you at Mr. O'Neal's office, where reply to this will reach us. Respectfully,

M. C. PETER,
JOHN S. LONG,
C. C. EARLY,
TREVOR H. WHATNE,
J. T. O'NEAL.

Louisville, Ky., July 27, 1897.—Messrs. M. Cary Peter, C. C. Early, J. T. O'Neal and John S. Long, Louisville, Ky.—Gentlemen: I was not in my office when your note in reply to mine of this date was delivered, and I found it upon my desk when I returned. In reply, I wish merely to state that my former communication fully sets forth my position. Yours, etc.,
JOSEPH H. EATON.

The following letter was sent to Dr. Eaton's office by messenger at noon:

Louisville, Ky., July 27, 1897.—Dr. T. T. Eaton, City—Dear Brother: We desire to call your attention to some facts as they now appear in the controversy growing out of what is known as "The Whitsett Matter." Some weeks ago there appeared about the same time in four or five Methodist newspapers an article similar in all respects, except as to the title, which reflected in the highest degree on Dr. Whitsett as a teacher in the Baptist Theological Seminary and as a member of the Bap-

tist church. This article was copied by the WESTERN RECORDER and commented on by that paper. No intimation was given by the RECORDER as to the source of that article, and to its readers it appeared as having been written in good faith by one "W. N. M.," and the WESTERN RECORDER treated said article as though the same originated as appears on the face of it without any regard to the true origin thereof.

In this article a studied effort is shown to ridicule the Baptist church and its claims and bring the Baptist Seminary into disrepute among the Baptists of the South. It now appears from very conclusive evidence in our possession that these articles were prepared in this city or county and were sent to these different papers by your son, J. H. Eaton, who signed with a fictitious name and requested the editors of the several papers to withhold even the fictitious name and sign only the initials thereof, for fear that the publication of the full name might injure the author with some of his Baptist friends. The effort was clearly made to impress these newspapers with the belief that the name signed to the article was bona fide, and that this was the name of the true author of the article, and we are informed that this effort was successful and the newspapers in question did publish these articles under the honest belief that they were written by one W. N. Miller in good faith and published the article without any intimation of the real motive which influenced the writer of the article. When this evidence came into our possession we sent for your son with no purpose of upbraiding him, but with the sole purpose as Christians of holding a conference that would lead to a reconciliation and settlement of the unfortunate controversy that has arisen, and in that spirit we invited him to a conference at the office of Mr. O'Neal, and he came to that conference and we laid before him the facts.

We told him that our only purpose was to do the best thing for the cause of Christianity and the Baptist church, and we had no desire to take advantage of this ugly condition of things to injure him or any one else, as we were actuated alone by a desire to do what is best for all parties concerned. Your son told us that the first he had heard of these articles was through some paper in Arkansas, but subsequently during the conference, while not in terms admitting that he had sent the articles, did in fact substantially admit it, and declared that he would do so again. We asked him to consider the whole matter, to have a full talk with you, as his father and as minister in the Baptist church, and after deliberation and consultation that he would meet us again on this day at the same place, and that we would further consider what was best to be done in this unfortunate matter, and we presume that he has since that time freely consulted with you about the matter. We asked him to do so, and understood that the conference was postponed until he would be able to do so. We told him that we would be glad in any conference, not only to have him present, but would be pleased to have him bring you with him. We were, therefore, surprised that instead of meeting us again, as it was understood, for a continuation of the conference, he wrote a short note declining to do anything in the matter, or to take any steps toward rectifying what we conceive to be a very great wrong both against the church and a most excellent minister of the church.

Our purpose in addressing you

this communication is the same as that which moved us in asking for a conference with your son. We have no desire to injure any one, but we feel, as members of the Baptist church, and as friends of its faithful teachers and ministers, that this mode of attack cannot be quietly allowed or submitted to, and we write to ask if you have advised or concurred with your son in his refusal to unite with us in promoting the ends of peace, harmony and good will in the church, and if, in refusing to discontinue these methods of injuring the church and one of its honored members, his conduct meets with your approval.

We will be glad, if you believe with us, that peace and harmony in this matter are desirable, to meet with you and any Christian friend you may suggest and consider the whole matter in the spirit which should characterize a conference between Christians. Kindly let us hear from you as soon as convenient after receiving this letter. A letter addressed to either of the undersigned will be communicated by him to the others.

Respectfully,

M. C. PETER,
JOHN S. LONG,
C. C. EARLY,
J. T. O'NEAL.

I was not present at the above conference with J. H. Eaton, but concur in the spirit of this letter.
TREVOR H. WHATNE.

Bashaw's Station, Ky., July 28, 1897.—Messrs. M. C. Peter, J. S. Long, C. C. Early, J. T. O'Neal and T. H. Whatne, Louisville, Ky.—Dear Brothers: Not going into town either yesterday or today, I did not get your letter until nearly 6 p. m. to-day. Up to that time I was in absolute ignorance of the fact that my son had any connection with the article in question, nor did he tell me, until then, that he had an interview with you. The whole thing was a complete surprise to me. But since he has now publicly avowed the authorship of the article, I need not now discuss that element in the case.

Permit me, however, to correct a mistake your brethren would not have made had you read the RECORDER closely. That article was copied into various Baptist papers and commented on, but I kept it out of the RECORDER until after the other papers had discussed it freely. One of the most prominent divines in the South, who is a friend of Dr. Whitsett, wrote a reply to the article, quoting freely from it, and asked that I publish it. To this I consented, but there have been no editorial comments whatever. It was not commented on by the RECORDER. Permit me brethren, to express my surprise that if you wished to see me you should not have sent for me when you sent for my son. Most gladly will I meet with you and other brethren at any time and place that may be convenient to confer about whatever will make for the peace of our Zion. I suggest that you meet in the pastor's office at Walnut-street church, a central and convenient place, at a previously agreed upon time.

Fraternally, etc.,

T. T. EATON.

The above letter was received July 29, in the morning.

Louisville, Ky., July 29, 1897.—Dr. T. T. Eaton, City—Dear Brother: We would be glad to have you meet us at the office of J. T. O'Neal, No. 317 Fifth street. We will await your answer.

Very truly yours,
M. C. PETER,
For Committee.

A Minister's Son

Face was a Mass of Sores—Advice of an Old Physician Followed with Perfect Success.

"Our eldest child had scrofula trouble ever since he was two years old and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." Rev. R. A. GAMP, Valley, Iowa. Remember

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Insist upon Hood's; take no substitute.

Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c.

Louisville, Ky., July 29, 1897. M. C. Peter and Others.—Dear Brethren: Your note requesting an immediate interview at hand. I am engaged in getting my daughter and her aunt off on a trip, and I cannot conveniently meet with you now. I suggest 10 a. m. to-morrow at my office, in rear of the church. Please let me know if that time and place suit you. Fraternally, etc.,
T. T. EATON.

We met with Dr. Eaton as per above agreement, and requested him to publish this statement in the RECORDER, which he promised to do.

M. C. PETER,
JOHN S. LONG,
C. C. EARLY,
T. H. WHATNE,
J. T. O'NEAL.

The following is a copy of the letter sent from the *Central Methodist* publisher, and copy of the article sent to the four Methodist papers:

Catlettsburg, Ky., June 28, 1897.—Rev. J. P. McFerrin.—Dear Sir: Your letter just to hand. In order that you may look the matter up and satisfy yourself as to the authorship of the letter referred to, I enclose you the MS.

Dr. Eaton, on the appearance of this letter, ordered twenty-five copies of the *Central Methodist*, and a few days later Harvey ordered fifty copies. I thought this rather unusual. Could not place W. N. Miller, and an examination of my subscription list fails to reveal his name. I leave the matter in your hands to do what you think proper under the circumstances; When you find out who Miller is kindly inform me. Truly,
ZEPHANIAH MEEK.

Following is the anonymous letter:

THE TRUTH TRIUMPHANT.

All Methodists who have had to listen to Baptist brag about their church having been founded by John the Baptist, etc., have occasion to rejoice at the action of their convention, which takes the place with them of our general conference.

Dr. Whitsett, the president of their Southern Baptist Theological Seminary, published a series of editorials in the *Independent*, the leading congregational paper, in which he said that "Up to the year 1641 all Baptists practiced sprinkling and pouring as the mode of baptism," and that immersion was invented by Edward Barber in the year 1641. This made a stir among the Baptists who believe that the Apostolic churches were Baptist churches.

But now their great convention and the trustees of the seminary have spoken and indorsed Dr. Whitsett's views by retaining him without the slightest rebuke or objection to what he has said. He read a statement in which he said:

"That in regard to the articles written as editorials in the *Inde pendent*, I have long felt that it was a mistake, and the generous action of the board of trustees makes it easy for me to make this statement. What I wrote was from a Pedobaptist standpoint." And he went on to "reaffirm his convictions on the historical questions involved."

It will be observed he does not say that the articles were wrong, but that it was a mistake to have written them. That is the only meaning which can be attached to his statement in view of the singular pronoun "it" being used and in view of his reaffirming what he had said on the historical question involved.

The trustees sustained Dr. Whitsitt, according to the telegraphic reports, by a vote of 24 to 7, and the Convention gave him an ovation, the Baptists who believe in the John the Baptist theory of the church not daring to stand up to be counted. This action was just after he had reaffirmed his historical views.

He is thus triumphantly retained in his position as professor of church history to teach to all their young preachers not the old Baptist brag, but the truth that all Baptists sprinkled and poured up to the year 1641, and that Edward Barber, having invented immersion, was the founder of the dipping Baptists.

If the Convention and the trustees had not been convinced he was right, they would not have allowed him to continue to teach to all their young preachers. Hence Methodists have a right to insist to any ignorant Baptist who still talks in the old way that it has been settled by their leaders in convention assembled that all Baptists sprinkled or poured up to the year 1641.

The first time any Baptist throws it up to a Methodist that John Wesley founded our church, the Methodist can now retort that Edward Barber founded the Baptist church. And the world acknowledges that John Wesley was one of the greatest men who ever lived. Whoever heard of Edward Barber, the inventor of immersion, till Dr. Whitsitt dug him out of the rubbish in the British museum?

Have some dear Baptist friends, but I am glad the brag and bumpiousness have been taken out of them by the president of their seminary. W. N. M. Louisville, Ky.

Please withhold my name and sign my initials only, as I don't wish my Baptist friends to know I wrote the article.

Yours truly,
W. N. MILLER.
Louisville, Ky.

MR. EATON'S REPLY.

In the *Louisville Dispatch* of July 31 there is published a lengthy communication from the solemn committee which has been laboriously investigating the authorship of the "W. N. M." article. The committee state that this communication will be published in the *WESTERN RECORDER*; and, taking for granted that it will appear this week, I desire, as supplementary to my card of last week, to make a few remarks upon it.

In view of the fact that I have already, in the *WESTERN RECORDER* and other papers, given a full account of my authorship of this now celebrated article, the elaborate "exposure" of the "committee" is somewhat out of date. In fact, they are only carrying out the threat which I told about last week.

Their statement that they sent for me "to stop the discussion of what is known as the Whitsitt matter" is most remarkable. Consid-

er for a moment the issues involved, and then look at the means by which these men hoped to settle them. The "Whitsitt matter" has been discussed for the past fifteen months, with constantly increasing bitterness and intensity, in all parts of this country, and even in England. Association after Association, State Convention after State Convention, have taken action on the subject and demanded Dr. Whitsitt's resignation. Undoubtedly four-fifths of the Baptists of the South are opposed to him. Vol untes have been written upon the questions involved. The tide is running strongly against the President of the Seminary. In this desperate situation of affairs Dr. Whitsitt's friends, as a last resort, gather secretly together and take counsel if it be not possible to find some means to put an end to the controversy, dissipate the clouds which are hanging over the President of the Seminary, and rescue their hero from the disaster which seems to be rapidly approaching him. They feel that the wisest and best of their number are alone equal to the emergency; and they therefore entrust the gigantic task to a committee composed of one of the most prominent lawyers in the State, the president of a great bank, the head of the real estate department of a powerful trust company, a prominent insurance man and a noted capitalist—men who, with a single exception, have grown gray with age, and that single exception would be gray if his hair had not all fallen out. This committee holds numerous meetings, anxious to cast about for the best method of approaching the enormous task which had been committed to them. Finally—as they themselves say—they send for me—who have reached the advanced age of twenty-three years—and call upon me "to stop the discussion of the Whitsitt matter" or they will "expose" my having followed in the footsteps of the President of the Seminary in writing "from a Pedobaptist standpoint." They tell me that unless I—a twenty-three year old boy—settle the whole thing and rescue the man whose champions they are, then they will disclose that awful fact that I have, in a single particular, imitated his example. Unless I do their will they will say to me "you are another." I told them that it would be impossible for me to accommodate them; and I proceeded immediately to do my own exposing, thus doing a little sooner than I had anticipated what I had all along intended to do at the proper time.

This committee were the chosen five of Dr. Whitsitt's partisans. The chairman was the chosen man of the chosen five. Yet this picked man, Dr. Whitsitt's chosen representative, told me, in the conference which I had with the committee, that he did not believe that immersion is essential to baptism!

Again, this same chairman said to me in this same conference, and repeated the remark at a subsequent conference with my father, at which I was present, that he would just as soon read the *Police Gazette* as the religious papers (which, of course, is wholly a matter of taste).

If this be the chosen man of the chosen five, what sort of Baptists must the rest be!!

In regard to a remark which these gentlemen attribute to me about being opposed to theological seminaries, I wish to say that in the excitement of the moment I probably failed to express myself fully. I am in favor of theological seminaries which are thoroughly under the control of the denominations whose names they bear, but I am heartily opposed to those which are in a position to set the

denominational will at defiance. Those that are amenable to their denomination I favor; but not those—of which there are several conspicuous examples in this country—who boldly defy the will of the denominations who have founded and fostered them.

And now, in conclusion, there are several points I wish to insist upon. I am not upon trial. If these men could succeed in proving that I had committed murder, they would not help Dr. Whitsitt's case. They are simply endeavoring to create a diversion. They are playing the old trick of throwing something into the discussion that will draw off attention from the main question. But they will not succeed.

The only way for them to destroy the effect of that article is to show that it does not correctly express what a Methodist would have a right to believe. I challenge them to deny its facts or to answer its arguments. These men cannot help their case by merely finding out who wrote that article and then crying, "He did it." Let them show that it does not express what a Pedobaptist would naturally think, and they will do Dr. Whitsitt some good. But my actions, intentions and opinions may be what they will, yet truth is nevertheless truth, and reason nevertheless reason, although I speak it.

Therefore, I beg that the reader will regard not the person who writes, but what is written; not who speaks, but what is spoken; and if he believes that article gives a correct expression to what a Methodist would naturally think about the Baptists, let him ask himself—what shall done about the man who has placed us in such a position? As for me, I hold but one official position in connection with the Baptist denomination. I am the teacher of a Sunday-school class of boys; and if my constituency wish me to resign, they have only to express themselves and I will hasten to retire.

I have accomplished my purpose if I have demonstrated the impropriety of Baptists' writing "from a Pedobaptist standpoint," and brought into a clear light what the Pedobaptists have a right now to think of us.

JOSEPH H. EATON.

THE LANDMARK BAPTISTS TO BLAME.

Editor of the Western Recorder:
Since some of the advocates of Dr. Whitsitt's side of the controversy are saying that the Landmarkers are responsible for the opposition to Dr. Whitsitt, it occurred to me to remind the brethren of what happened eighteen years ago. When Dr. Toy left the Seminary I was a student and was quite familiar with the whole case. There was much feeling manifested and things were pretty hot. Many said then that it was the Landmark Baptists who

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Highest Honors—World's Fair,
Gold Medal, Midwinter Fair.

DR.
PRICE'S
CREAM
BAKING
POWDER

A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

GAIL BORDEN
EAGLE BRAND
CONDENSED MILK.



TAKE NO SUBSTITUTE FOR THE "EAGLE BRAND"
THOUSANDS OF WOMEN TESTIFY TO ITS SUPERIORITY.
"INFANT HEALTH" SENT FREE. NEW YORK CONDENSED MILK CO. N. Y.

were responsible for the opposition to Dr. Toy. A great many said that the removal of Dr. Toy would ruin the Seminary, that nobody could take his place. They said that the Landmark Baptists were to blame then, just as they say they are to blame now.
S. F. THOMPSON.

ORDINATION.

An ecclesiastical council convened at the Buck Run Baptist church at 10:45 A. M. July 24, 1897, to consider the propriety of ordaining to the Gospel ministry Bro C. H. Braden.

After brief devotional exercises, conducted by pastor F. L. Norton, at Falmouth, the council was organized by electing Dr. A. C. Davidson, moderator, and F. L. Norton, clerk. Representatives were present from several churches of the State, as follows:

Dr. A. C. Davidson, Georgetown; W. C. Taylor, pastor at Frankfort; T. Warn, Beagle pastor at Stamping Ground; Dr. Z. T. Cody, pastor at Georgetown; Wm. Ritzmann, pastor at Louisville; E. F. Wright, pastor at Providence church, J. A. Taylor, pastor at Longlick church; F. L. Norton, pastor at Falmouth; Thos W. Jones, from Providence church; Stephen Black, from Providence church; Thos H. Duvall, from Switzer.

Bro. Braden's statement of his Christian experience and call to the ministry was unusually full and satisfactory. The council passed to examination on Christian doctrine. Dr. Davidson was appointed to conduct the examination. Several of the brethren took part, asking Bro. Braden many questions upon the fundamental doctrines of the Bible, which were answered very promptly and in almost every case by giving Scripture to explain the question asked. At the close of the examination, Bro. Braden retired from the room. The council after brief consultation, all being fully satisfied with the result of the examination, decided to proceed with the ordination. Programme for ordination services was announced as follows:

Ordaining prayer by Pastor Beagle, charge to candidate by pastor Cody, Ordination sermon by Dr. Davidson. At the close of this programme the benediction was pronounced by Pastor Wright.

Brother Braden is a young man, a native of West Virginia. He came to this State three years ago, from the Ninth-street Baptist church, of Cincinnati. He is a student of Georgetown college, and has a high standing in that institution. He is a good preacher and impresses all who hear him by his earnest thoughtful sermons. The Buck Run church is to be congratulated upon having him for their pastor. F. L. M. Falmouth, Ky.

The Gospel assures us that love is stronger than hatred, peace than war, holiness than evil, truth than error. It is the marriage of the goodness of motive and the goodness of attainment; heaven hereafter and heaven here. James Freeman Clarke.

A REVIVAL IN MONTEREY, MEXICO.

The second session of the Mexican National C. E. Convention has just been held in Saltillo. By invitation many Young Peoples' Societies met with them. We had some two hundred delegates present. I secured from the railroads the lowest rates ever given to any meeting.

By appointment I came to Monterey to begin a meeting last Sunday. The Lord was with us from the beginning. We have had large congregations and the blessed Spirit has been with us in every service. Two have been baptized and two others will be baptized to day. I go next to preach in Munte, Nurelos and Linares. Returning I will preach some for the Second church in this city. These are all mission stations of the A. B. H. M. Society. Will the brethren pray that the good work may continue.
W. D. POWELL.

July 11, 1897.

WITH pleasant recollections the writer of this looks upon the experiences of his first collection trip in Kentucky. Southern hospitality is certainly not a beautiful dream, but a reality never to be forgotten by one who ever enjoyed it.

A comparative stranger to nearly all the brethren, I was gladly welcomed, the cause of German Baptist church liberally helped and the hopes for final success in this great enterprise greatly stimulated. Shall I enumerate all the pleasant experiences and amounts given by the churches?

Bro. Forward, in Shelbyville, kindly invited me to come again. Bro. Bowman, in Versailles, Bro. Williams, in Harrodsburg, Dr. Graver, in Lebanon, Dr. Taylor, in Frankfort, Bro. Roddy, in Midway, while the churches in Fisherville, Bro. Gilliland, in Bloomfield, Dr. Hall, Taylorsville, Bro. Booth, Somerset, Bro. Porter, Campbellsville, Bro. Lovington, Nicholasville, Bro. Virgin, Winchester, Bro. Bailey, Mt. Sterling, Bro. Hedden, Mt. Olivet, Bro. Wilson, Georgetown, Dr. Cody, have given collections in cash and pledges varying from \$5 to \$32, with the promise of more to come. Other churches again as Stamping Ground, Switzer, Providence, Forks of Elkhorn will take collections in due season.

Thank you brethren. The Lord bless you. He is certainly blessing the Blue Grass region, which looks almost like Paradise. May He give you also many fruits of your labor and many sheaves for the heavenly garner.

This month I shall visit the Bracken, Elkhorn, Concord, Franklin, S. District and Baptist Associations and all the city and country churches that I can reach. Next month, the Lord willing, I shall make the Southwest and Western part in the State. So far \$3,356 have been pledged, and by April 1, 1898 with your help let it be a grand total of \$10,400, the amount of indebtedness. God grant it.
Wm. RITZMAN.
Louisville, Ky., July 13, 1897.

COMFORT.

BY HELEN F. MORRIS.

O, heart distressed,
Bow'd down, oppress'd,
Fear not God's help will come to-day!
The treasures at his command
Are full and rich; great armies stand
To do his word; he can create
A paradise from desert land;
The chafing force of wind and sea
He can subdue to his decree:
All earth's deep hid resource and
might
Lie in his grasp, to crown or smite.
This royal and majestic power
Can, at his will—in one brief hour—
Be summoned forth to help and bless
One trembling soul in heaviness,
One of his own.

—Selected.

OUR PULPIT.

THE SHELTERING WING.

BY ALEXANDER MACLAREN, D. D.

He shall cover thee with his feathers,
and under his wings shalt thou
trust. His truth shall be thy shield
and buckler.—Psalm 91:4.

I was recently speaking from the magnificent image in Moses' song of God's protection and guidance as that of the eagle who stirred up his nest, and hovered over the young with his wings, and bore them on his pinions. That passage has led my thoughts to this one, in which the same general metaphor is employed, but with a distinct and significant difference in its application. In the former image the main idea, as I tried to show, is that of training and sustaining. Here the main idea is that of protection and fostering. On the wing, and under the wing suggest entirely different notions, and both need to be taken into account in order to get the many sided beauties and privileges of these great promises. Now, there seems to me here to be a very distinct triad of thoughts. There is the covering wing; there is the flight to its protection, and there is the warrant for that flight. "He shall cover thee with his pinions," that is the divine act. "Under his wings shalt thou trust," that is the human condition. "His truth shall be thy shield and buckler," that is the divine manifestation which makes the human condition possible.

I. A word, then, first about the covering wing.

Now, the main idea in this image is, as I have suggested, that of the expanded pinion, beneath the shelter of which the callow young lie, and are gathered. Whatever kites may be in the sky, whatsoever stoats and weasels may be in the hedges, they are safe there. The image suggests not only the thought of protection, but those of fostering, downy warmth, peaceful proximity to a heart that throbs with parental love, and a multitude of other happy privileges realized by those who nestle beneath that wing. But while these subsidiary ideas are not to be lost sight of, the promise of protection is to be kept clear as that chiefly intended by the psalmist.

This Psalm rings throughout with the doctrine that a man who dwells "in the secret place of the Most High" has absolute immunity from all sorts of evil, and there are, too, regions in which that immunity, secured by being under the shadow of the Almighty, is exemplified in the Psalm. The one that of outward dangers, the other that of temptation to sin and what we may call spiritual foes. Now, these two regions and departments in which the Christian man does realize, in the measure of his faith, the divine protection, exhibit that protection as administered in two entirely different ways.

The triumphant assurances of this Psalm, "there shall no evil be-

fall thee, neither shall any plague come nigh thy dwelling"—"the pestilence shall smite thousands and ten thousands beside thee, but not come nigh thee," seem to be entirely contradicted by experience, which testifies that "there is one event to the evil and the good," and that in epidemics or other widespread disasters, we all, the good and the bad, God-fearers and God-blasphemers, do fare alike, and that the conditions of exemption from physical evil are physical and not spiritual. It is of no use trying to persuade ourselves that that is not so. We shall understand God's dealings with us, and get to the very throbbing heart of such promises as these in this Psalm far better if we start from the certainty that whatever it means it does not mean that, with regard to external calamities and disasters, we are going to be God's petted children, or to be saved from the things that fall upon other people. No! no! we have to go a great deal deeper than that. If we have felt a difficulty, as I suppose we all have sometimes, and are ready to say with the half-despondent psalmist, "My feet were almost gone, and my steps had well-nigh slipped;" when we see what we think the complicated mysteries of the divine providence in this world, we have to come to this belief: that the evil that is in the evil will never come near the man sheltered beneath God's wing.

The physical, external event may be entirely the same to him as to another, who is not covered with his feathers. Here are two partners in a business, the one a Christian man, and the other is not. A common disaster overwhelms them. They become bankrupts. Is their insolvency to the one the same as it is to the other? Here are two men on board a ship, the one putting his trust in God, the other thinking it all nonsense to trust anything but himself. They are both drowned. Is drowning the same to the two? As their corpses lie side by side among the ooze, with the weeds over them, and the lobsters at them, you may say of the one, but only of the one, "There shall no evil befall thee, neither any plague come nigh thy dwelling."

For the protection that is granted to faith is only to be understood by faith. It is deliverance from the evil in the evil which indicates—as no exaggeration, nor as merely an experience and a promise peculiar to the old theorizing of Israel, but now realized—the grand sayings of this text. The poison is all wiped off the arrows by that divine protection. It may still wound, but it does not putrefy the flesh. The sewage water comes down, but it passes into the filtering bed, and is disinfected and cleansed before it is permitted to flow over our fields.

And so, brethren, if any of you are finding that the Psalm is not outwardly true, and that through the covering wing the storm of hail has come and beaten you down, do not suppose that that in the slightest degree impinges upon the reality and truthfulness of this great promise, "He shall cover thee with his feathers." Anything that has come through them is manifestly not an "evil." "Who is he that will harm you if ye be followers of that which is good?" "If God be for us what can be against us?" Not what the world calls, and our wrong hearts feel that it rightly calls, "sorrows" and "afflictions." These all work for our good; and protection consists, not in averting their blows, but in changing their character.

Then, there is another region far higher, in which this promise of my text is absolutely true—that is, in the region of spiritual

defense. For no man that lies under the shadow of God, and has his heart filled with the continual consciousness of that presence, is likely to fall before the assaults of evil that tempt him away from God; and the defense which he gives in that region is yet more magnificently impregnable than the defense which he gives against external evils. For, as the New Testament teaches us, we are kept from sin not by any outward breastplate or armor, or even by the divine wing lying above us to cover us, but by indwelling Christ in our hearts. His Spirit within us makes us free from the law of sin and death, and conquerors over all temptations.

I say not a word about all the other beautiful and pathetic associations which are connected with this emblem of the covering wing, sweet and inexhaustible as it is, but I simply leave with you the two thoughts that I have dwelt upon of the two-fold manner of that divine protection.

II. And now a word, in the second place, about the flight of the shelterless to the Shelter.

The word which is rendered in our Authorized Version, "shalt thou trust," is, like all Hebrew words for mental and spiritual emotions and actions, strongly metaphorical. It might have been better to retain its liberal meaning here instead of substituting the abstract word "trust." That is to say, it would have been an improvement if we had read with the "Revised Version," not, "under his wings shalt thou trust," but "under his wings shalt thou take refuge." For this is the idea which is really conveyed, and in many of the Psalms, if you will remember, the same metaphor is employed. "Hide me beneath the shadow of thy wings;" "Beneath thy wings will I take refuge until calamities are overpast;" and the like. Many such passages will, no doubt, occur to your memories.

But what I wish to signalize is just this, that in this emblem of flying into a refuge from impending perils we get a far more vivid conception, and a far more useful one, as it seems to me, of what Christian faith really is, than we derive from many learned volumes and much theological hair-splitting. "Under his wings shalt thou flee to a refuge." Is not that a vivid, intense, picturesque, but most illuminative way of telling us what is the very essence, and what is the urgency, and what is the worth, of what we call faith? The Old Testament is full of the teaching—which is masked to ordinary readers: the same teaching as the New Testament is confessedly full of—of the necessity of faith as the one bond that binds men to God. If only our translators had wisely determined upon a uniform rendering, in Old and New Testament, of words that are synonymous, the reader would have seen what is often now reserved for the student, that all these sayings in the Old Testament Book about "trusting in God" run on all fours with "believe on the Lord Jesus Christ and thou shalt be saved."

But just mark what comes out of that metaphor; that "trust," and brings a man beneath the shadow of his wings, is nothing more nor less than the flying into the refuge that is provided for us. Does that not speak to us of the urgency of the case? Does that not speak to us eloquently of the perils which environ us? Does it not speak to us of the necessity of flight, swift, with all the powers of our will? Is the faith which is flying into a refuge fairly described as an intellectual act of believing in a testimony? Surely it is something a

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great deal more than that. A man out in the plain, with the avenger of blood, hot-breathed and bloody-minded, at his back, might believe, as much as he liked, that there would be safety within the walls of the City of Refuge, but, unless he took to his heels without loss of time, the spear would be in his back before he knew where he was. There are plenty of men that know all about the security of the Refuge, and believe it utterly, but never run for it, and so never get into it. Faith is the gathering up of the whole powers of the nature to fling myself into an asylum, to cast myself into God's arms, to take shelter beneath the shadow of his wings. And unless a man does that, and swiftly, he is exposed to every bird of prey in the sky, and to every beast of prey lurking in wait for him.

The metaphor tells us, too, what are the limits and the worth of faith. A man is not saved because he believes that he is saved, but because by believing he lays hold of the salvation. It is not the flight that is impregnable, and makes those behind its strong bulwarks secure. Not my outstretched hand, but a hand that my hand grasps is what holds me up. The power of faith is but it brings me into contact with God and sets me behind the seven-fold bastions of the Almighty protection. So, brethren, another consideration comes out of the clause: "Under his wings shalt thou trust." If you do not flee for refuge to that wing it is of no use to you, however expanded it is, however soft and downy its underside, however sure the protection. You remember the passage where our Lord uses the same venerable figure with modifications, and says: "How often would I have gathered the children together, even as a hen gathereth her brood under her wings, and ye would not." So our "would not" thwarts Christ's "would." Flight to the refuge is the condition of being saved. How can a man get shelter by any other way than by running to the shelter? The wing is expanded; it is for us to say whether we will "flee for refuge to the hope set before us."

III. Now, lastly, the warrant for this flight.

"His truth shall be thy shield." Now, "truth" here does not mean the body of revealed words, which are often called God's truth, but it describes a certain characteristic of the divine nature. And if, instead of "truth," we read the good old English word "troth," we should be a great deal nearer understanding what the psalmist meant. Or if "troth" is archaic, and conveys little meaning to us, suppose we substitute a somewhat longer word of the same meaning, and say, "His faithfulness shall be thy shield." You cannot trust a God that has not given you an inkling of his character or disposition, but if he has spoken then "you know where to have him." That is just what the psalmist means. How can a man be encouraged to fly into refuge unless he is absolutely sure there is an entrance for him into it, and that, entering, he is safe? And that security is provided in the great

thought of God's troth. "Thy faithfulness is like the great mountains." "Who is like unto thee, O Lord; or to thy faithfulness round about thee?" That faithfulness shall be our "shield," not a tiny targe that a man could bear upon his left arm, but the word means the large shield, planted in the ground in front of the soldier, covering him however hot the fight; and circling him around like a power of iron.

God is "faithful" to all the obligations under which he has come by making us. That is what one of the New Testament writers tells us when he speaks about him as "a faithful Creator." Then, if he has put desires into our hearts, he sure that somewhere there is their satisfaction; and if he has given us needs, be sure that in him there is the supply; and if he has lodged in us aspirations which make us restless, be sure that if we will turn them to him, they will be satisfied and we shall be at rest. "He never sends mouths but he sends meat to fill them." "He remembers our frame," and measures his dealings accordingly. When he made me he bound himself to make it possible that I should be blessed forever. And he has done it.

God is faithful to his word, according to that great saying in the epistle to the Hebrews, where the writer tells us that by "God's counsel" and "God's oath," "two immutable things," we might have "strong consolation who have fled for refuge to lay hold on the hope set before us."

God is faithful to his own past. The more he has done the more he will do. "Thou hast been my help; leave me not, neither forsake me." Therein we present a plea which God himself will honor. And he is faithful to his own past in a yet wider sense. For all the revelations of his love and of his grace in times that are gone, though they might be miraculous in their form, are permanent in their essence. So one of the psalmists, hundreds of years after the time that Israel was led through the wilderness, sang, "There did we"—of this present generation—"rejoice in him." What has been, is, and will be, for thou at "the same yesterday, and to-day, and forever."

We have no God that lurks in darkness, but one that has come into the light. We have to run, not into a refuge that is built upon a "perhaps," but upon "Verily, verily! I say unto thee." Let us build rock upon rock, and let our faith correspond to the faithfulness of him that has promised.—Watchman.

PRAYERS for goodness and purity, in a sense, answer themselves, for you cannot pray for those things without in some measure receiving them in the very act. To lift up the soul to God calms and enables it. It was this, I imagine, that was the beginning of Christ's transfiguration. The absorption and delight of communion with his Father overspread his very face with beauty and glory.—James Stalker.

WHEN a man gets used to falling he is ruined.—T. L. Cuyler.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY AUGUST 5, 1897

We publish this week a statement from the "committee" appointed at a private meeting, to which only a chosen few were invited, and they were addressed as "the friends of the Southern Baptist Theological Seminary," as we are informed. What right they have to claim to be friends of the Seminary above others, does not appear. What other things were done at this private meeting, beside appointing this committee, we are not informed. Now that they have made their public statement, whether their activities will continue is not apparent. There still remains a good deal for them to do, however.

It was remarkable that they should attempt "to stop the discussion of what is known as the "Whitsett matter," by calling before them a 23-year-old boy, and telling him that unless the discussion did stop, it would be "necessary for Dr. Whitsett's friends to expose the methods used by the opposition to him;" said "methods" being that this boy had been discovered to be the author of an article published in four Methodist papers, and "written from a Pedobaptist standpoint." This shows plainly that the brethren composing this committee, being busy men, have not taken the time to investigate the facts of the "Whitsett matter," and are in lamentable ignorance of the real situation. Indeed, the chairman said to us in our interview that he did not believe one in one hundred of the Baptists of the South desire the resignation of Dr. Whitsett. Manifestly he has not taken the trouble to post himself. But as he also stated that he would as soon read the Police Gazette as to read the religious papers, we saw why he so utterly misunderstood the situation.

The statement that the article in question "was copied by the WESTERN RECORDER, and commented on by that paper," is a mistake, and a mistake which does not speak well for the care of these brethren in investigating the matter they had in hand. An examination of three or four copies of the RECORDER was all that was necessary to give them the facts. The article appeared in the Central Methodist June 5th. Not till July 8th—more than a month afterwards—did anything appear in the RECORDER concerning it. And then it was not copied and commented on "by the paper" at all, but we published a reply by one of our leading divines, who quoted freely from the article and commented on it. He attached the initials W. N. to his article, but gave us his name, of course. The article was not copied by the RECORDER, nor was it "commented on by that paper."

Another mistake the "committee" make is to couple Dr. Christian's name with the article. He positively denies to us that he had anything to do with it.

We supposed that the article was what it purported to be. It was exactly in line with what we had seen in various Pedobaptist papers, and what we had heard as coming from various Pedobaptist ministers in different parts of the country. The Christian Observer of this city, had an editorial quite in line with this article. Other Pedobaptist papers have been talking after quite similar fashion. For example, the Journal and Messenger of last week copies from an editorial in the Lutheran Observer the following:

It is quite evident that Dr. Whitsett

is suffering for stating the truth at the hands of the narrow and bigoted of his own denomination, who cannot bear to have the truth stated when it favors their persistent claim that immersion is the only valid and Scriptural mode of baptism.

We have seen editorials and articles akin to this in the Christian Advocate (Nashville), the Herald and Presbyter (Cincinnati), the Richmond Christian Advocate and other Pedobaptist papers. We suggest that this "committee" proceed to investigate the authorship of these editorials and articles. Their success in learning the authorship of the W. N. M. article should encourage them to press on to further investigations.

As we said to the "committee," we had no suspicion that any one connected with us was the author of that article until about 6 P. M. Wednesday of last week, when the young man in question handed us a copy of last week's RECORDER, and we stumbled on his avowal of the authorship. Hence neither we nor the RECORDER have any sort of responsibility in the case. We did not even incur the responsibility of copying the article and thus scattering it broad-cast among the Baptists. It was not till after several Baptist papers had copied it and commented on it that we granted space to an eminent divine to publish his reply.

The fact is, we do not approve of Baptists writing "from a Pedobaptist standpoint," in Pedobaptist papers. And the higher the position of the Baptist who does it, the more do we disapprove of it. It is but fair to bear in mind, however, that Dr. Whitsett has admitted his "mistake" in writing his series of editorials in the N. Y. Independent. Last year, when he avowed that authorship and claimed credit therefor, he evidently thought it was all right; but when the brethren made such an ado about it, and he observed the effects of his revealing his authorship, he saw (what he did not see in 16 years' meditation on it) that it was "a mistake."

We hope that with all the investigations of committees and of others, and with all the discussion of the whole matter in all its relations and bearings, the brethren will remember that they are brethren and will not inflame their differences by impugning each others' motives. There will be too much irritation, do we our best, and it becomes us to make this as little as possible. If we cannot agree, let us differ as brethren. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

While Harnack's reactionary movement has thus landed him far short of the truth, it clearly demonstrates the force of those evidences by which believing scholars have traced back all the New Testament books to the time of their accredited authors. It shows that the sledge hammer blows of such writers on the New Testament Canon as W. H. Wood and Lightfoot have at last shattered the defenses of unbelief to such an extent that their complete collapse may be anticipated in the near future. The concessions by which Harnack accepts the genuineness of some books, recently denied by his associates, and by which he brings other books within the time requisite for genuineness, draws the rope a little closer around the neck of unbelief, and predicts its speedy strangulation.—Prof. J. W. McARDY in Christian Standard.

We have no doubt that the utter collapse of the theories of Kuesen, Wellhausen, Driver, Briggs, &c., is near at hand. Dr. W. H. Green has completely vindicated the unity of Genesis. Principal Douglas has done the same for Isaiah, Dr. Rupprecht and Klosterman in German, and Dr. Baxter in English, have just administered the finishing touches to the theories of the "higher critics" about the Pentateuch. Prof. Hommel, the

great German archaeologist, has given up those theories, and in his Die Altiraacalithische Ueberlieferung he has completely vindicated the historicity and the accuracy of Genesis by the testimony of the monuments.

And nobody dares to attempt to answer these books. Others like them are appearing rapidly, especially in Germany. The German infidels will soon have to invent some new theory of unbelief.

We recently talked with some intelligent brethren who claimed that the editor of a paper is responsible for everything that is published in his columns. Of course these brethren had never studied journalism. But, since they are intelligent men, and it is likely others think the same way, it may be well to lay down afresh some points involved.

An editor is an editor, that is to say, he edits. He is responsible for the way the paper is edited, and there his responsibility ends. An editor of a Baptist paper must see that what he writes in the paper and that the articles of others, come within the limits of good Baptist journalism. He is in no way responsible for the views expressed by the contributors; only he must insist on their keeping within the bounds of good Baptist journalism. Of course there is room for differences of opinion as to just what these bounds are; and it is easy for a nervous brother to believe that whatever opposes his views is beyond these limits, and should be excluded. But the editor is in charity to use his best judgment. Not being infallible, he is liable to make mistakes, but, having experience and being in the business, he is less likely to make mistakes than are the brethren without experience in editing, unless the brethren are naturally much wiser than he. Hence the need for not having stupid editors.

An editor who would allow nothing to be said in his columns except such things as he approved would make his paper simply his own personal organ—nothing more. Such a paper would have no constituency, and would represent nobody but the editor. The WESTERN RECORDER is a Baptist paper and, within the limits of good Baptist journalism, all the brethren and sisters are welcome to its columns; though the editor will be in no way responsible for the views they express. He will be responsible only for allowing them freedom of speech in the paper.

But in these last days some brethren, who ought to know better, even hold the paper responsible for everything said and done by any employee. In employing persons to work for a paper, it is not understood that they surrender to the paper all their personal liberties, so that they are in every particular to speak and act according to the will of the editor. And yet this must be true if the editor is responsible for all their words and actions. Ridiculously absurd as this is, there are yet intelligent men who think an editor is responsible for everything said and done by any employee of the paper. We have not heard, however, of this absurd rule's being applied to any paper except the WESTERN RECORDER. The good brethren who apply it (and we have high respect for them personally) seem afflicted with RECORDERPHOBIA.

The Watchman, usually accurate, has allowed itself to be deceived in regard to the action at Georgetown. In a recent issue our contemporary says:

"We regret that our Southern brethren are obliged to go through this conflict, but there is no man-

ner of doubt that Dr. Whitsett's opponents are seeking to incorporate into our Southern churches a test of fellowship and of orthodoxy to which the Scriptures give no warrant."

The Watchman has not learned to properly discount the irate and erratic statements of some of Dr. W.'s partisans, from whose hands he has suffered so much. We deny most emphatically and most unequivocally that "Dr. Whitsett's opponents" are seeking to do anything of the sort charged. And we respectfully and earnestly call on the Watchman either to prove its charge or retract it.

A copy of the Parthenon restored is the central building at the Tennessee Centennial, around which the other buildings are grouped. It is a wonderfully accurate reproduction of the famous structure, which in its ruins smiles down from the Acropolis at Athens, and which even in its ruins is the most beautiful building in the world to-day. It is worth a trip to Nashville just to look upon this restored copy of the Parthenon.

Fittingly, this building is used as the art gallery, and the display is astonishingly fine. We make bold to say that as an exhibition of art it surpasses the exhibit at the World's Fair at Chicago. That was much larger, to be sure, but it was an immense collection of pictures that were for sale, and there was a conspicuous absence of the works of the great masters. Here in Nashville you find pictures by Titian, Raphael, Correggio, Murillo, Salvator Rosa, Rembrandt Peal, and Opie, as well as by Teniers, Breton, Meissonier, Rosa Bonheur, Bougereau and the rest.

The current art of the different countries and the different schools is well presented, including the "impressionist" school, for which, however, we have small admiration. There are oil paintings, water colors and statues. Two Louisville artists are represented; both ladies, Mrs. Josephine Howard, in her Magdeleine, and Miss Enid Yandell, in her Indian Praying and other pieces.

We do not suppose such an instructive and such an attractive collection of works of art has ever before been exhibited to the general public in this country. There is no art gallery in America that offers more attractions, or from which the average visitor can learn so much about art. The average American has given little attention to art. Ours being a new country, our people have, for the most part, devoted themselves to material development, to subduing the land. But our country is old enough now to give more attention to art, and President Thomas and his coadjutors have rendered an invaluable service by making such an exhibit of art treasures in such a beautiful structure.

When you go to the Centennial, and of course you are going, be sure to take plenty of time for the Parthenon. Several days could be profitably spent in this building alone.

SOME brethren are asking whether Dr. Warder has changed his views in regard to the current controversy, in view of his vote at Georgetown against Bro. Booth's resolution. Such is not the case. His views on the merits of the questions involved are just as they were, but he felt that it was not wise to pass that resolution; that the results desired could be best secured along other lines. We are assured that a number of the 78 who voted against the resolution, felt the same way.

Editorial Varieties.

Indians had the largest delegation (77) at the B. Y. P. U. Convention in Chattanooga. In noticing the excellent book of the Rev. John D. Hacker, we got his address wrong. He lives at Bowling Green, Mo. The price by mail is \$1.75. The book is on the "Church."

Dr. Bergen tells us that his book on Ecclesiology will probably appear about the 1st of October. Whether it agrees with us on all points or not, it will certainly be a book of permanent value, and we await its appearance with interest.

Mark Twain's new book is "The Surviving Innocent Abroad." It is himself. He admits that he and members of his famous party still survive, but says he alone of them all "has remained innocent." Mark Twain recently coined a new proverb: "He who d. you'll be lonesome."

The old Mill Creek church, near Nashville, Tenn., celebrated their centennial last week. Dr. Whitsett made the principal address. He was assured that neighborhood had many relatives and friends of the church. The occasion was of great interest. Dr. Whitsett gave a historical account of the church.

The Christian Herald (Ind.) speaking of Dr. Carroll's tract on repentance, (Baptist Book Concern, 15 cents, postpaid) says: "It is surprising to meet with such thoroughness in such small compass. His views are highly informing, and the reader, lay or cleric, cannot fail to find the tract not only useful, but instructive as well."

The coming of Prof. D. A. Chennault to Louisville gives parents here a good opportunity of putting the children under the eye of the best teachers in the land. He takes boarders as well as day pupils. He came to the city to take charge of the school re-established and carried on successfully so long by his cousin, Prof. J. W. Chennault deceased. We are glad to have Prof. Chennault in the city and we cordially commend him as a teacher and as a Christian gentleman.

The Examiner in noticing some public utterances of Archbishop Ireland says: "Not a few of the Roman Catholic leaders in this country, and outside of it, have denounced Archbishop Ireland, and because of his artificial, unscrupulous and sinister methods." This is pretty severe language. It is certainly "offensively personal." We listen to hard denunciations of our excellent contemporary for allowing such language to appear in its columns.

The Rev. M. P. Hunt says in the True Baptist Standard that our next Baptist paper is soon to be started in Louisville. At the General Association the threat was made to Dr. Harvey that if Bro. Booth's resolution, calling for the retirement of Dr. Whitsett, was passed, there would be another Baptist paper started in Louisville. And now the threat seems about to be carried out. This is a free country, and every man has a right to start as many papers as he please.

An honored brother asks us to tell in the RECORDER about Dr. Small and before what body he delivered the address from which we recently quoted Dr. Albion W. Small's professor in the University of Chicago, and he is one of the foremost sociologists in the world. The address in question was delivered before the Teachers' Association in Milwaukee, Wis. We do not know the extent of that association. A letter from our brother to Dr. Albion W. Small, University of Chicago, Chicago, Ill., will elicit all the information desired.

Dr. J. L. Withrow of Chicago a Presbyterian, recently said: "There is not a denomination of evangelists in the world that is thorough-out as sound theologically as the Baptist denomination. There is not an evangelical denomination in America to-day that is as true to the simple plain gospel of God as it is revealed in the word as is the Baptist denomination." We thank Dr. Withrow for these generous words. What! Baptists are what they have done are due to strict adherence to the Bible. To loosen our hold on that is to perish.

Mr. Peyton N. Clarke, one of the leading financiers of this city, has found time amid his business cares to prepare an interesting book on "Old King William Homes and Families." While the book is not a history, it is a record of the living members of these old families and their numerous connections, it is also of interest to all who are interested in typical Virginia life. Most delightful glimpses are given into the home life of these typical Virginia families. We congratulate Mr. Clarke on his success as an author, and hope to hear from him again along the same line.

We congratulate our Gospel Mission brethren on inducing a number of leading "Hard-shell" (we mean no disrespect by the term, but use it simply to be understood) Baptists to undertake the work of missions. Elders E. H. Burnham, W. T. Pence, James Bradley, Isaac Carter, S. Lancaster, Wm. Turner and Wm. Huff have issued a ringing appeal to their churches to enter upon the work of missions. This is the direct result, under God, of the labors of our Gospel Mission brethren. While we greatly regret that these brethren do not see things as we do, and will not co-operate in our organized work, we are glad to see that they are so earnestly engaged in our cause. We hope it will not be long before all the brethren in the land will co-operate in mission work. Why not?

A lamp does not burn very well, and eats its head off in chimneys, unless you use the chimney made for it. Index tells.

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Best Value at the Fall Best Value at the Fall

SENATOR HOAR'S "BIRD" PETITION.

The petition, said to have been written by Senator Hoar, which was instrumental in securing the passage of the Massachusetts law for the protection of birds is so prettily and persuasively worded that we quote the greater part of it below:

"The Great and General Court of the Commonwealth of Massachusetts: We, the song birds of Massachusetts and their play-fellows, make this our humble petition. We know more about you than you think we do. We have hopped about the roofs and look in at your windows of the houses you have built for poor and sick and hungry people and little lame and deaf and blind children. We have built our nests in the trees and sung many a song as we flew about the garden, and pecks you have made so beautiful for your children, especially your poor children, to play in. Every year we fly a great way over the country, keeping all the time where the sun is bright and warm. And we know that whenever you do anything the other people all over this great land, between the seas and the great lakes, and it out and pretty soon will try to do the same. We know. We know..."

"Now we have a sad story to tell you. Thoughtless or bad people are trying to destroy us. They kill us because our feathers are beautiful. Even pretty and sweet girls, who we should think would be our best friends, kill our brothers and children so that they may wear our plumes on their hats. Sometimes people kill us for mere wantonness. Cruel boys destroy our nests and steal our eggs and our young ones. People with guns and snares lie in wait to kill us, as if the place for a bird were not in the sky, alive, but in a shop window or in a jail case. If this goes on much longer all our song birds will be gone. Already we are told in some other countries that used to be full of birds they are now almost gone. Even the nightingales are being killed in Italy..."

"Now we humbly pray that you will stop all this and will save us from this sad fate. You have already made a law that no one shall kill a harmless song bird or destroy our nests or our eggs. Will you please make another one that no one shall wear our feathers, so that no one shall kill us to get them? We want them all ourselves. Your pretty girls are pretty enough without them. We are told that it is as easy for you to do it as for a blackbird to whistle..."

SORROW AND KINDNESS.

A pale little lad in a West-bound train glanced wistfully toward a seat where a mother and her merry child were eating lunch, says The New York Tribune. The boy's gaze rested in his eyes, though he tried to keep them back. A passenger came and stood by him. "What's the trouble?" he asked. "Have you no lunch?" "Yes, I have a little left, and I'm not so awful hungry." "What is it, then? Tell me; perhaps I can help you." "It's—it's so lonely, and there's such a lot of them over there, and—and they've got their mother." "The young man glanced at the black band on the boy's hat. "Ah," he said, gently, "and you've lost yours?" "Yes, and I'm going to my uncle; but I've never seen him. A kind lady, the doctor's wife, who put up this lunch, hung this band on my neck. She told me to show it to the ladies in the car and they would be kind to me; but I didn't show it to any one yet. You may read it if you like." The young man raised the card and read the name and address of the boy. Below were the words: "And whosoever shall give a drink unto one of these little ones, a cup of water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." The reader brushed his hand across his eyes and was silent for a moment. Then "If I come back very soon," he said, and made his way to the mother and her child. And presently little Georgie felt a pair of loving arms about him, and a woman's voice, half-sobbing calling him a poor, dear fellow, begged him to come with her to her children. And for the rest of that journey, at least, motherless Georgie had no lack of mothering.

JERRY'S CHOCOLATE CAKE.

"When I am a man," said Jerry Whitmore, searching his plate anxiously for crumbs of swished cake. "I am going to have a whole chocolate cake to myself—a whole, big, round chocolate cake, mother. I am, indeed, and nobody shall have a bite of it. I would like to see how it feels to eat a whole cake by myself." "You need not wait till you are a man," said his mother. "I will make you one to-morrow." "Will you, really, mother—all to myself?" "Yes, on one condition—that you will not give anybody a bite of it while it lasts." "Ho! I can easily promise you that; for I don't want anybody to help me to eat it, I can tell you."

Mrs. Whitmore sighed a little, and wondered if Jerry was as serious a little boy as he thought he was; but she made him the cake. As soon as the icing was firm, Jerry cut a big slice for himself, and sat down on the kitchen step to eat it. His little brother Rob came and stood in front of him, with his hands behind his back. "Wis! I had a piece," said Rob, looking at Jerry. "Mother," called Jerry, "can't I give Rob a piece?" "Certainly not," answered his mother.

"Go away, then, Rob, and don't watch me eat it," begged Jerry. But no, there stood the little man eyeing the cake until it was gone, while two big tears rolled down his cheeks. "That piece didn't taste good one bit," said Jerry to himself. "I won't eat any more when Rob is around." The next time he took a piece he slipped out the door to hide himself in the woodshed. Bounce, the little black and tan terrier, thinking he was going out to play, slipped after him; but just before the couple got out of sight the mother called, "Jerry, remember not to give Bounce any cake."

"Oh, isn't that a pity!" said Jerry to Bounce, and then he had to eat his cake with Bounce begging for every bite. It was worse than Rob, because he couldn't explain to the dog. "There, that's two pieces of cake spoiled for me!" grumbled Jerry. "Eating a whole cake isn't half as much fun as it's cracked up to be." When the tea bell rung Jerry was just as ready for bread and butter and milk as if he had not tasted anything for twelve hours; and there on his up-turned plate was a half of what the Whitmore children called a "snow-ball." It was a white cake, white inside, with white crumbs and citron and round and white outside, with particularly nice sugar-icing. Nobody made just those cakes except Aunt Martha Mason.

"That cake was sent to Rob, Jerry, and of his own accord he a ked me to save you a piece;" when, lo! to everybody's surprise, big, boyish Jerry burst out crying. "I hate chocolate cake, mother!" "I never want to see another piece as long as I live!" So Mrs. Whitmore knew that Jerry had learned his lesson. She did not believe that he would ever again think anything sweeter than he kept to himself. "Suppose we bring out your cake and eat it for supper?" she said to her little boy. Jerry's face cleared all in a minute. "O mother," he said, "that would be so nice."

And it think that if Rob and Bounce had been allowed to eat all that Jerry wanted to have, they would have both dreamed of their great-grandfathers that night.—The Children's Paper.

A SUFFERER FOR TWELVE MONTHS.

Mr. Allen Leard, Pharmacist, Chester, S. C., writes: "Gentlemen: We had just as soon be without quinine as to be out of Hughes' Chills Tonic. One of the most wonderful cures of chills and fever came under my observation. A man suffering for about twelve months from a most obstinate attack of chills and fever tried every remedy that he could hear of, all to no purpose. He was cured by one bottle of Hughes' Tonic; from that time, over twelve months ago, he has not had a chill." Sold by Druggists—50c and \$1.00 bottles.

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THE BIBLE ON TEMPERANCE.

They also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.—Isa. 28:7.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and care of this life, and so that day come upon you unawares.—Luke 21:34.

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Prov. 20:1.

It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink; lest they drink and forget the law; and pervert the judgment of any of the afflicted. Prov. 31:4-5.

Be not among winebibbers; among riotous eaters of flesh. For the drunkard and the glutton shall come to poverty.—Prov. 23:20, 21 f. c.

Woe unto him that giveth his neighbor drink.—Hab. 2:15.

Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.—Prov. 23:31, 32.

Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till the wine consumes them. They regard not the work of the Lord, neither consider the operation of his hands.—Isa. 5:11, 12.

Every man that striveth for the mastery is temperate in all things.—1 Cor 9:25.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Rom. 14:21.

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.—Gal. 5:22, 23 f. c.

Be not drunk with wine wherein is excess; but be filled with the Spirit.—Eph. 5:18.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.—Dan. 1:8.

BEFORE me lies a book of ninety-seven pages, paper cover, entitled, "Both Sides. A review of Dr. Whititt's Question in Baptist History," by Jesse B. Thomas, D.D., LL. D. professor of Church History in Newton Theological Seminary, Newton, Mass. Dr. Thomas is the ablest Professor of History in any of our institutions of learning; and Newton is our soundest and oldest Theological Seminary. As theologian, preacher, scholar and historian he is as far superior to Vedder, Newman and Whititt as day is ahead of night. Being a Northern Baptist, he cannot be supposed to have been blinded by "Landmarkism" in reaching his positions. The book is written in the most calm, judicial and fraternal spirit. It takes up Whititt's book point by point, exposes perversions and garblings of authors, bad reasoning, and leaves Whitittism not a shadow of ground on which to rest. As Baptist enemies, especially Methodists, sell and otherwise circulate Whititt's book, far and wide, every preacher and every Baptist ought to immediately mail fifteen cts. to Baptist Book Concern for a copy; then read and hand it around—rather keep several copies

to loan. Better send \$1.20 for one dozen copies, to scatter. Or, still better, \$2.25 for 25 copies, or \$7.50 for 100 copies. Remember to send to Baptist Book Concern, Louisville, Ky.—W. A. JARRELL, in Texas Baptist and Herald.

AN ILLUSTRATION.

It is well to put some things before the light of an illustration, that they may be seen in their true characters. Now let us say that a man of great wealth, of remarkable kindness of heart, of large generosity, of the purest motives and of the profoundest sympathies, owning a tract of land, founds a village. He erects all the houses and various other buildings of the village at his own expense. He sets out trees for fruit and shade; he constructs beautiful parks; he lights the village with electricity; he erects a public library and fills it with the best of books and the purest literature of all grades and values; indeed, this man, after years of great anxiety and care and labor and the expenditure of a large sum of money, has provided for people a very handsome, model village. He tells people that they may occupy his houses and share all of the privileges of the place at a merely nominal cost. In fact, the most of them are practically free to the people. One would naturally say that every recipient of such great and rare favors would be exceedingly thankful to such a man and, have the very highest respect for him, not to say love for him. We would say that all of them would naturally be constrained to be full of praise to the man who did so much for them. But, astonishing as it may seem, some of these highly favored people speak meanly about the good man. They accuse him of selfishly seeking his own glory in building the village and adorning it. Thank him for what he has done! O, no! They do not feel under any such obligation. They even curse him! And they say many hard, malicious things about his family. They declare that his children are hypocrites. The sons and daughters are often ridiculed. The favored ones go so far as to torment and persuade the good man's children. But, you say that this illustration is an outrageous caricature. You say that it does not represent any actual facts. Yes, it does, only it falls short of a full, complete representation of the fact that many people are treating God similarly. Infidels, who are sharing the blessing of Christian organization, are brazenly ignoring the goodness of God in providing them with this rich and free land of ours. They are cursing the Christ who made such a civilization possible, who is indeed the founder and perpetuator of it. And thousands, who would feel insulted if they were called infidels, are daily saying contemptible things about God, Christ and Christians. Instead of thanking God for what he has done and is doing for them and their families and their community, they are abusing him in scores of ways. You would say that the man who would curse and deride him who should found and furnish such a model village as I have described, ought to be driven out of it and executed by all decent people, but would such a man be any more deserving of such treatment than are the many who now despise God's goodness and curse his Son?

C. H. WETHERS.

SCIENCE is a good piece of furniture for a man to have in an upper chamber, provided he has common sense on the ground floor.—Oliver Wendell Holmes.

TEN REASONS.

Why should you help the German Baptist church, Louisville, Ky., in paying their debt of \$10,400 by April 1, 1897?

1. They are absolutely unable to pay this debt, contracted under their former pastor, a'ona.

2. If not helped, the property will be foreclosed, which will also fatally cripple the church organization.

3. It is the only Baptist church among 20,000 German inhabitants, which to lead out of their dead creed to a living Savior is our plain duty.

4. The prospects for a successful work are bright, and the members are harmoniously united for every good work.

5. The German man's the best and most liberal Baptists. In due time they, or their children will unite with American churches and repay every dollar invested in their own conversion.

6. Seventy of the 110 members, 20 of whom are orphans, are regular and liberal contributors to church expenses, missionary collections, etc.

The church, when out of debt, will endeavor to become self-sustaining as soon as possible.

8. The Board of Kentucky General Association heartily endorses the enterprise and commends the church to the sympathy of the brethren of the state.

9. The amount of \$3,356.35 has already been secured by cash and pledges, payable when the whole amount has been secured.

10. This work among the foreign population appeals peculiarly to all lovers of our American institutions, as a true Christian is also a true American.

Brethren and churches in Kentucky, come to our rescue; help to make this enterprise a grand success.

Your brother in Christ, WM. RITZMAN, Pastor.

A RUSSIAN soldier was keeping sentry one very cold, piercing night. A poor working man, moved with pity, took off his coat and lent it to the soldier. The cold was so intense that the poor soldier died during the night. Some time afterwards the poor man was laid on his death bed, and in a dream saw Jesus appear to him. "You have got my coat on," said the man. "Yes it is the coat you lent me that cold night I was on duty, and you passed by. 'I was naked, and ye clothed me.'"—Biblical Treasury.

THE MARKETS.

Report for the week ending Saturday, July 31, 1897.

Cattle—The receipts of cattle to-day were light and market quiet. There was no material change in quotations.

Cattle—The market for calves ruled steady for the best, which sold at \$4 75.

Hogs—The receipts of hogs to-day were light. The market was active and strong as far advance over Friday's prices. The best light and medium hogs sold at \$1 per 100 lbs.

Sheep and Lambs—Prime to fancy lambs sold at \$4 00. Sheep lower. The best sheep sold at \$2 75.

CATTLE

Table with 2 columns: Item and Price. Includes items like Extra shipping cattle, Light shipping, Best butchers, etc.

Advertisement for Fairbanks' Washing Powder. Features a central image of a woman washing clothes and text: 'Woman's Best Friend' and 'Dirt's Worst Enemy'. Includes address: THE N. K. FAIRBANK COMPANY, Chicago, St. Louis, New York, Boston, Philadelphia.

Advertisement for J. BACON and SONS, Wholesale and Retail DRY GOODS, CARPETS, Etc. Located at 425, 427, 429 E. Market Street, Louisville, KY. Text: 'We are Wholesalers as well as Retailers, and CAN, WILL and DO sell goods cheaper than any house in the South.'

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Table with 2 columns: Item and Price. Includes 'HOGS' and 'SHEEP AND LAMBS' sections with various market data.

Table with 2 columns: Item and Price. Includes 'LEAF TOBACCO MARKET' and 'SALES, WITH COMPARISONS' sections with market data.

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1897. THIRD QUARTER.

SUNDAY, AUGUST 15.

ABSTAINING FOR THE SAKE OF OTHERS.

1 Cor. 8:1-13.

MOTTO TEXT.—"For none of us liveth to himself."—Rom. 14:7.

Now as touching things offered unto idols.—The Corinthian church had sent a letter to Paul asking for instruction upon certain points of conduct in their everyday life about which there was a difference of opinion among them. Among these questions the second was in regard to things offered to idols. When animals were sacrificed part was burned, part was given to the priests and part belonged to the offerer. This he ate or sold as he preferred. When invited to meals in the houses of their heathen friends and relatives the Corinthian Christians would have this meat which had been consecrated to an idol set before them to eat. They would buy it, unknowing, in the markets.

We know that we all have knowledge.—The special knowledge referred to is that the idols are nothing. Paul must have been speaking to the intelligent ones in the church because further on he goes on to show the weak brother has not this knowledge. Knowledge unguided by love to God and by consideration for the weakness of others inflates a man with conceit. Before honor is humility. But love edifieth, that is, builds up. Builds up the church in strength and in true knowledge. It makes each one consider not what might be allowable, but what is best for all. No man liveth unto himself.

If any man think that he knoweth anything, he knoweth nothing, yet as he knoweth to know.—Knowledge, no matter how thorough and great it may seem to the man himself is imperfect at best, and a most untrustworthy guide to conduct. Love is truer in its instincts than knowledge, which leads to conceit and self-confidence.

If any man love God, the same is known of him.—There is a sense in which God knows all his creatures, even the sparrows. But this is the knowledge which God has of his own elect. This sense is a parenthetical, and Paul was very fond of parentheticals. He carried every argument back to God. The love of God is the greatest feeling of the converted heart, the foundation of all other feelings.

So far the argument favors the stronger. Idols are nothing; they all know that. Therefore meats cannot be offered to them, really and abstractly considered the saints had a perfect right to eat of these meats. But while knowledge allows a consideration of the abstract, love thinks of the concrete. Unless a man loves God he is not a saint; if he loves God he will glorify God even in his eating and drinking. And God is to be glorified by thoughtful consideration of others.

Verse 4 sums up and repeats what has been said in the previous verses. By idol he means not the mere image, but the deity whom the image was supposed to represent. There is no such being as Jupiter in the universe. The heathen Greeks had many deities both in the skies, the seas, the land and the infernal regions, and they called these gods. But they had no existence.

"But to us there is but one God"—That was one great difference between the true religion and the heathen faiths. There is but one God, they had many. However, none of them would not necessarily be true, though polytheism is always wrong. If a Greek had had but one god, Jupiter, he would have been as truly an idolater as if he worshipped all the gods many and gods many. There must be but one God, and He is the Jehovah, Lord God of Hosts. "Of whom are all things and we in him." The Father is the ultimate source; the Son the immediate agent. "We in him" should be translated "we for him"—for his glory we are and were created. "And one Lord Jesus Christ by whom are all things, and we by him."—"The Father is the one from whom, and Christ the one through whom are all things."—Gould. Thus in their offices there was a distinction, yet were they of one God.

Howbeit there is not in every man that knowledge.—Some Christians even had not freed themselves entirely from the idea of many gods in which they had been reared. The idol was to them a real existence of some kind, and therefore they would not eat the meat which had been offered in sacrifices simply as meat. Their conscience being weak in not being able to see clearly the non-existence and nothingness of the idol is defiled when they do what they think is wrong. Any one sins in doing what he believes to be wrong. Whatsoever is not of faith is sin.

But meat commendeth us not to God.—While the meat offered to idols might be eaten without offense by the one who knew the idol was nothing, still it was not a duty to eat it. The eating was not commanded. If it had been, no consideration for the weaker brother could come in. What is duty to God must be done and the consequences left to him. So far as their duty was concerned, the strong could eat or not as they chose.

But take heed lest by any means this liberty of yours become a stumbling block to them that are weak.—So far as their direct duty to God was concerned, their eating was a matter of indifference. But if their eating caused their brother to sin, then it was their most solemn duty to God to do nothing which would injure the weakest one for whom Christ died.

For if any man see thee which hast knowledge sit at meat in the idol's temple.—"Sit at meat" is literally "lying down," the posture which was taken at the table. "In the tenth chapter the apostle teaches that as eating of things offered to idols was a matter of indifference, there was no harm in buying such meat in the market or partaking of it at a private table; but that to eat it within the precincts of the temple was an act of idolatry. Here he views simply in reference to its effect on the weaker brethren, and therefore says nothing of the sinfulness of the act in itself. In like manner in the eleventh chapter, speaking of it as a matter of decorum, he simply condemns women speaking in church unveiled as though he had no objection to their speaking in public, but in the fourteenth chapter he condemns the thing itself, and not merely the manner of doing it."—Hodge.

Shall not the consciences of him which is weak be emboldened to eat those things which are offered to idols?—He thinks the idols are real existences, and that it is wrong to eat. But, seeing the more experienced Christian eating, he will do what his conscience condemns—be emboldened to violate his conscience, and do what he thought

sinful which would make it sin to him.

And through thy knowledge shall the weak brother perish for whom Christ died?—What a strong and pathetic appeal! To deny himself by refraining from eating the meat was so small a sacrifice in comparison with what Christ had sacrificed! To do what you believe to be a sin willfully and deliberately shall cause the loss of your soul even though the thing itself be not wrong.

It was absolutely certain that none of Paul's companions in shipwreck was on that occasion to lose his life, because the salvation of the whole company had been predicted and promised; and yet the apostle said that if the sailors were allowed to take away the boats, those left on board could not be saved. God's telling the elect that if they apostatize they shall perish, prevents their apostasy. God's purposes embrace the means as well as the end. If he means fail, the end will fail. He secures the end by securing the means. It is just as certain that those for whom Christ died shall be saved as that the elect shall be saved. Yet in both cases the event is spoken of as conditional. There is not only a possibility but an absolute certainty of their perishing if they fall away. But this is precisely what God has promised to prevent."—Hodge.

But when ye so sin against the brethren, and wound their weak conscience, ye sin against Christ.—It is not a little nor an indifferent thing to do what leads others to sin. Nor is it any justification to say they ought not to be weak. The next verse is, to my mind, the strongest total abstinence verse in the Bible. Even if moderate drinking were as innocent in itself as eating meat, so long as men are going to drunkards' graves all around us, so long is it a sin. And an awful sin. See Matt. 18:6.

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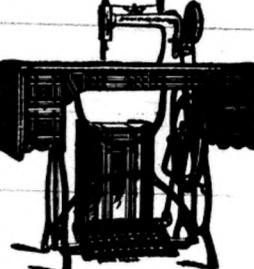
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The Farm

A Fayette county farmer sold 3,000 bushels of wheat at 65 cents, says the Gazette.

'Squire S. M. Tinsley, of Frank- lin county, sold to J. W. Biles, of Richmond, thirty-four head of cattle at \$4.45 per cwt.

It is said that "Bud" Smith, a farmer of Woodford county, had three hundred hogs and lost the entire lot by cholera save one sow and one pig.

Not more than one-half of the usual acreage of tobacco has been planted in Madison county, owing to the dry weather.—Richmond Pantagraph.

The Advocate says that Dave Prewitt bought 27 ewes at 2 cents, 18 stock ewes at \$1.60 a head and 63 fat ones at \$2.85. Hudson Bros. bought Monday seven cavalry horses at \$100.

About 1,000 cattle and over 1,200 sheep at Mt. Sterling on Court day. Best cattle brought \$4.10 per cwt.; yearlings \$3.50 to \$4; cows and heifers \$1.75 to \$3. Best sheep sold as high as \$3.25.

Senator John L. Harris has sold his wheat. He had 6,000 bushels. Price 60 cents. Total, \$3,600. This is an average of 20 bushels an acre, or \$12 an acre. Why is there not money in farming?—Richmond Register.

Thomas Metcalf Wilmore, sold 75 hogs averaging 200 pounds at \$3.15. L. H. Willis sold to Robert Clemmons on the 13th inst. 76 lambs that averaged 95 pounds, which brought \$4.76 per head. This is said to be the best bunch of lambs in the county. Several sales of export cattle have been made at \$4.62.—Jessamine Journal.

Summer Vegetables.
BY CORNELIA C. REDFORD.
CAULIFLOWER FRITTERS.
Beat slightly the yolk of one egg, add three tablespoonfuls of cold water, one half of a cupful of sifted flour and one quarter of a teaspoonful of salt. Stir in one teaspoonful of melted butter, then beat until the batter is smooth and bubbly. Stir in lightly the stiffly beaten white of the egg then set away in a cool place for several hours. Dip into this batter sprigs of cold boiled cauliflower and immerse in smoking hot fat. When golden brown drain and serve at once. Any vegetable which can be divided into neat pieces may be prepared in this way.

EGG-PLANT PILAU.
Take one large or two small egg-plants, pare and cut into one-inch dice. Put in a bowl, sprinkle well with salt, cover with boiling water and let stand for ten minutes, then drain. Chop fine two medium-sized onions, fry light brown in one tablespoonful of butter, skim out and put in a saucpan. Dry the egg-plant and fry in the butter, adding more if necessary. Turn all into the saucpan, add one pint of stock and one quart of water, season to taste and bring slowly to the boiling point. Add two cup-fuls of well-washed rice and boil slowly until all the liquid is absorbed. Place at the side of the fire where it cannot burn for fifteen minutes and turn out on a hot dish.

CORN CHOWDER.
Score and scrape from the cob sufficient corn to measure one quart. Boil the cobs for twenty minutes in one quart of water, skim out and discard them, cover one quart of pared and diced potatoes with boiling water and boil for five minutes, then drain. Chop or cut fine three ounces of salt pork, fry it out slowly add one sliced onion and cook slowly until it begins to color. In a saucpan put alternate layers of the prepared potatoes, corn and seasoning; pour over all the water in which the cobs were boiled, add the strained pork fat, cover and simmer for fifteen minutes. Prepare a white sauce with two table- spoonfuls of butter, two table- spoonfuls of flour and one pint of milk; add to the chowder with one teaspoonful of sugar and salt and pepper, if more is needed. Simmer for five minutes longer, add half a dozen crackers, broken and serve at once.

TOMATO KROMESKIES.
Choose tomatoes which are firm and as small as possible. Scald and peel them. Have ready some fritter batter (as for cauliflower fritters) and some grated cheese, seasoned, using for each cupful of the cheese a quarter of a teaspoonful of salt, one-third of a teaspoonful of paprika, one-quarter of a teaspoonful of ground mustard, a small pinch each of thyme and ground cloves. Roll each tomato in the prepared cheese until thickly coated; let stand for fifteen minutes, dip carefully in the batter and plunge into smoking-hot fat. Fry golden brown, drain and serve garnished with watercress.

PANNED TOMATOES.
Wipe good-sized, firm tomatoes and cut in halves. Let stand for a few minutes, cut side downward, to drain, then dust with salt and pepper and dip into flour. For four tomatoes heat two tablespoonfuls of butter in a frying-pan, when bubbling put in the tomatoes, cut side downward, cover closely and fry until brown. Turn on the skin side for a moment, then take up carefully, the brown side uppermost. Stir into the butter in the pan one tablespoo-

ful of flour and as soon as absorbed add one cupful of milk; stir until it boils, season to taste and strain round the tomatoes.

SCALLOPED CORN AND TOMATOES.
In a well-greased baking dish put alternate layers of peeled and sliced tomatoes, scraped corn, bread crumbs, salt and pepper and a few bits of butter; have the last layer crumbs. Bake in a moderate oven from forty-five minutes to an hour, according to the number of layers and serve in the dish in which it is baked.

VEGETABLE RAGOUT.
Clean and scrape enough new carrots to fill a pint measure; take the same quantity of potatoes and young white turnips, cutting them in pieces the size of the carrots; one-half of a cupful of leeks, cut fine. Cook the carrots in boiling water for half an hour, the turnips, potatoes and leeks in separate saucpans for ten minutes. Drain all, and in a frying-pan put two tablespoonfuls of butter or suet and two tablespoonfuls of flour. Cook slowly until brown, add one pint of water or good stock and stir until thick and smooth; season with one level tablespoonful of sugar, one teaspoonful of salt and one quarter of a teaspoonful of white pepper; add the vegetables, cover, simmer for half an hour, add one tablespoonful of chopped parsley and serve.

VEGETABLE CUTLETS.
Boil six good-sized potatoes and mash as for the table, adding butter, seasoning and hot milk enough to slightly moisten. Chop fine three button onions and fry golden brown in one teaspoonful of butter. Wash, peel, and scrape, and boil separately one dozen new carrots and four new white turnips, cuop and add with the browned onion to the potato. Season all very highly with salt and pepper, add one tablespoonful of chopped parsley and set away until cold. Mold into small cutlets, dip in slightly beaten egg, roll in bread crumbs and immerse in smoking-hot fat until golden brown. Drain and serve with any good brown sauce.

SOME MUSHROOM POSSIBILITIES.
To a pint of freshly cooked lima beans add one-half as many fresh mushrooms, broken into small pieces. Simmer for ten minutes, adding salt and pepper to taste, one teaspoonful of butter and half a cupful of cream.

To a pint of tomatoes, stewed until quite dry, add one cupful of prepared fresh mushrooms, butter, salt and pepper to taste. Simmer eight to ten minutes and serve on buttered toast.

Cut the tops from some large, firm tomatoes and scoop out the seeds. Mince fine some mushrooms, seasoned with a little salt and a good dash of cayenne or paprika and fill the tomatoes. Put a teaspoonful of butter on top of each and bake in a quick oven.

Stew some tomatoes until very dry. Cut out the tops of good-sized green peppers and remove the seeds. Mix the prepared tomatoes with an equal quantity of finely cut mushrooms, season with butter and salt—no pepper—and bake in a quick oven.

Any tender variety of wild mushrooms may be used in these dishes.—Table Talk.

WHITEWASH all the nest boxes and interior of the houses, keeping them smelling of white lime and carbolic acid—something that drives away vermin if it is strong, and no ill-effects comes to the flock. Fowls like white coops, it looks better than a dark, dreary quarter, every reader will admit. Whitewashing should be done every six or eight weeks the year round.

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Items of Interest.

Silver bullion has reached a lower value than ever before in New York City, selling at 94 1/2 cents per ounce...

A correspondent of the N. Y. Evening Post grows enthusiastic over the iron prospect in Tennessee and Alabama.

The Chinese steamer Srikongha foundered of Malacca. The captain was drowned and 120 lives were lost.

The production of gold in Alaska increases steadily. In 1896 \$1,000,000 were mined.

Some candidates for position as teachers in primary schools in Michigan were recently examined to ascertain their fitness to lead children as far up the hill of knowledge as the blue-back spelling book will take them.

The Congregationalist says that the new ocean liners are to be built for comfort and carrying capacity rather than for speed.

Prof. Petrie has made valuable discoveries in Egypt. In the Roman city Behnesa, west of the Nile, he discovered about 1,000 documents.

The Essex Coal Company has made its annual report; 4,800 ships and 20,800 passengers passed through the canal during the year.

According to the Lowell Journal three hundred men are busy at work cutting the type for the new Massachusetts Constitution.

J. S. Parks, the State printer of Kansas, announced that the use of type-setting machines was abolished in the State printing office on the first of July.

M. Glis, a distinguished French scientist, as we learn from the Examiner, has succeeded in vaporizing aluminum.

Senator Mills introduced two excellent amendments to the tariff bill. The one put a tariff of 30 cents on every sock of cards.

Among the lost arts, and arts lost not so very long ago, is that of mixing colors which will endure. The Romans had the art of painting long before after two thousand years.

MORPHINE. Optum. Opium. Whisky. Cocaine. Sold by J. C. GIBSON, 1000 Broadway, New York.

DEATHS.

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

KOON.

Deacon W. H. Koon was born in Crittenden county, Ky. July 23, 1842. professed religion when about 16 years of age and united with the Caldwell Spring Baptist church.

VORIS.

The Burgin Baptist church mourns the loss of one of her best members in the death of Mrs. Maggie J. (Arnold) Voris, wife of Rev. A. Wood L. Voris.

PHATRER.

Whereas, it hath pleased our loving and all-wise Father to remove from our midst our dear friend and sister, Mrs. Ida Phatrer, and

Resolved, That, though our hearts are sad, we will in submission to the will of God, believing that he doeth all things well.

Resolved, That we extend to the husband, daughter and other relatives our heartfelt sympathy in this their time of trouble.

MISS MAUD TITMUS, MISS MAUD MITCHELL, Committee.

CULLEN.

The subject of this notice, John William Cullen, was born in Union county, Ky. May 7, 1866; joined the Baptist church in February, 1883; married to Miss Ollie Lee Hall 3d day of March, 1897; died Feb. 7, 1897, aged 30 years and 8 months.

CUNNINGHAM. Polca Holland Cunningham was born March 4, 1868; married to Dr. Y. T. Cunningham March 22, 1881.

HOW'S THIS? We offer One Hundred Dollars Reward for any one who will capture and send to Hall's Catarrh Cure.

TO TEXAS AND ARKANSAS. One fare (plus 25c) round trip by the "Oceano" with sleeping and free reclining chair cars.

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GLORY—GLORY TO GOD.

DEAR FRIENDS AND BROTHERS—I write to thank you for sending me a copy of your book six years old; I have had cancer for over twenty years.

DEAR DR. HYE—You have made one of the most wonderful cures in the case of Dr. Jesse Ballard I ever knew.

TO "THE LAND OF THE SKY."

The Southern Railway makes a very low rate for Summer Outing to Asheville, Aug. 7, 1897. A large amount of interest is taken by people all over the United States in the Mountain Regions of Western North Carolina.

The largest label order ever given in New England was for 100,000 labels for Enameline.

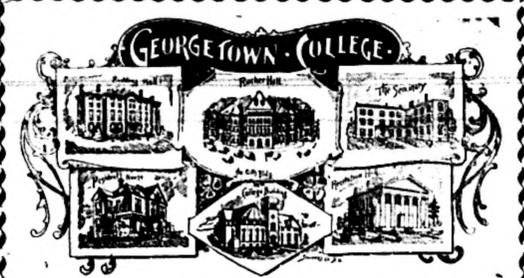
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Items of Interest.

Another illustration of the mistake man makes in his distribution of animals has been given. The English cricket, famous in song and story, has been introduced in Minnesota and has proved a great nuisance in Minneapolis and elsewhere. They are destructive as well as noisy, and it is difficult to obtain tenants for houses known to be infected by them.

Mr. H. C. Russell, F. R. S., Government astronomer at New South Wales, has been studying the climate of Australia with great zeal. He says that by placing all drouths in all countries in order of time since 1788, a marked evidence of a cycle of nineteen years in the weather is seen, and he thinks from this fact forecasts for the weather can be made for years in advance.

The cultivation of olives in California is increasing rapidly, about half a million trees being planted yearly. It is said that in a few years California will produce more olive oil than Italy. Olives can be grown in all the Gulf States and in South Carolina, but not so easily and profitably as in California.

Electrical ploughing is coming into use in the great West far from Germany. These Germans already had steam plows which made the addition of dynamo easy. With a steam and dynamo equipment of 250 horse power, 4,000 acres can be ploughed to a depth of 14 inches at a total cost of 90 cents per acre.

The strike of the miners is still going on. They have not succeeded in getting the miners in West Virginia to go out, and unless they do, the strike is a failure. The mine owners and miners are centering at Pittsburgh, and an agreement has been drawn up to which the miners assent. It is now necessary to get the assent of 65 per cent of the companies.

Peace negotiations between Greece and Turkey are still dragging. The hitch now seems to be with Germany, the interests of the German holders of Grecian bonds. There'll be a new crop of ultimata from the ambassadors.

Another metal has been discovered. It is found in the peculiar sand called monazite which is used in making the Westinghouse gas burners. The same lucium has been given to it.

The Suez Canal Company asked the wives of its employees to interest themselves in having the sore eyes of the Egyptian children bathed with boric acid every day. They complied, with the result that ophthalmia has almost disappeared among the children in reach.

The Russian explorer Roborovsky has been at work in Central Asia where white man at least has never been before. With great difficulty, he succeeded in crossing the Ustugai mountains and found beyond a vast plain 16 000 feet above the level of the sea, and therefore higher than the highest mountain in Europe. He penetrated for miles but could go no further, his horses being worn out. At one place he found a few willow bushes. The only animals were some antelopes in an exhausted condition. It never rains on this plain. In the month of June it snowed every day, though the snow evaporated as soon as it reached the ground.

The New York Evening Post says that physicians have been investigating the insanity among the negroes of the South. They find a great increase since the war, owing to the need of caring for himself and the anxiety and worry accompanying it. Dr. Mays, of Philadelphia, says that the increase in consumption is as great and as extensive both as the unequal warfare with modern civilization.

John L. Bardwell has presented the Golden Gate Park Museum of San Francisco with a large collection of beautifully carved totem. There are 700 pieces varying in value from \$50 to \$1,000. All kinds of plants and animals are represented.

The handful of white men who are ruling Hawaii offered Japan to arbitrate their dispute with that country. Japan accepted the proposition. The principal points to be arbitrated are the refusal to allow Japanese immigrants to land, and a discriminating tax against the liquor of Japan made for the benefit of the white saloon keepers.

On August 2nd, the anniversary of Lord Tenison's birth, a memorial was unveiled to him by Lady Tenison, and the dedication address made by the Archbishop of Canterbury. The memorial is in the shape of an Ionian cross, and is on the Freshwater Down, in the island of Wight, which was Tenison's favourite walk.

Just now the German Emperor is engaged in illustrating a patriotic play written by Herr Pfennig and called "St. Michael of Germany." He is to paint three allegorical pictures, one for each of the three acts.

TO THE BAPTISTS OF KENTUCKY.

Dear Beloved Brethren and Sisters:—I am bringing you a message of love and greeting on my return from a month's vacation in the far west, invigorated with a new zeal for our work—the motherless children, whom God has given you to honor Him in your care of them. How can you do this best? By promptly attending to their daily wants.

You say, for twenty-eight years we have stretched out our hands; have gathered from north, south, east and west, of the State, and yet we are reminded these little ones eat three times a day. Yes, we ask you, in our most tender tones, to come into this vineyard of the Lord and help us. Our needs must be told you. We want you to help us at the District Associations, as so many come in the same day. We most earnestly ask that some brother will represent the Louisville Baptist Orphans' Home, at each Association, get a collection and get the churches to estimate about what amount each church will give during the year, and get the pledges of last Association paid in by those who have not as yet handed in their contributions. Our needs are great, and if last year's pledges were promptly sent, we would be in a very good state of affairs, financially. The Orphan's Friend renews and subscription list increased would support the orphans.

Provisions—meat, lard, butter, chickens, drygoods, pins, thread, buttons, needles, combs, brushes, towels, sheeting, table linen—all will be thankfully received, express prepaid. We have sent out large numbers of our Twenty-eighth Annual report to pastors, clerks, superintendents and Aid Societies, and will send to any one who will kindly write us, copies of the Orphan's Friend and these reports, for distribution, hoping to have in each of the fifteen hundred churches and Sunday-schools, and among the church members, a long list of subscribers to the Orphan's Friend.

I would gladly attend each Association and partake of your fire-side hospitality. I plead with you to help me. As I do not talk often to you in the Recorder believe me, I must have your prompt help. When I was in San Francisco, and saw in that city the "Little Jim" hospital for the incurable children, I was so thankful to see such a magnificent building, with every appointment, all made by the effort of one woman, a city reporter for the daily paper. What a credit to that city! Our work is the work of the Baptist denomination, how important it should be to that denomination to see to it, that it is well provided for.

Thanking you most heartily for past co-operation, I lovingly ask you again to help me. You have done nobly, continue in your highest aims in this work. "Jesus took a child and set him by him and said unto them, Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me receiveth Him that sent me; for he that is least among you all, the same shall be great" (Luke 9:48). Jesus says, "Follow me." Will you follow Jesus and sit with him at the table with these orphan children?

MARY A. HOLLINGSWORTH, Superintendent, Louisville Baptist Orphans' Home, July 29th.

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"You can't allus tell whar ter put de credit by lookin' at de surface," said uncle Eben. "De cork on de fishin'-line dances aroun' an' 'tracts a heap o' 'tention. But it's he hook dat's doin' business.—Washington Star.