

# WESTERN RECORDER.

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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THE New York *Observer* says: "The man who is educated wrong is a worse menace to the country than he who is not educated at all."

EDISON has won great fame by the uses to which he has put electricity. But being asked what it is he replied, "Electricity is a mysterious fluid about which nothing is known."

WHEN Dr. Gordon lay dead loving friends sent many flowers to the house in token of their affection. But a Chinaman sent a note inclosing money for missions. "Goon May gives the inclosed for missions instead of flowers, as he thinks Dr. Gordon would have desired."

DR. ARMITAGE'S mother was a woman of great piety and unusual talent. She prayed constantly for the conversion of her son. When she was dying she gave him, a boy of five, her Bible, and her last prayer was that he might become a preacher. Thank God for such mothers.

ONE of the most interesting of gifts has been received in London as a subscription to the fund of the Lord Mayor for the Indian famine sufferers. This is \$4,000 sent by the Fiji Islanders who were all cannibals when Queen Victoria ascended the throne. What an eloquent tribute this gift is to the success of missionary work.

THE Field family is a remarkable instance of the truth that back of a great man is always a great mother. Their mother was a woman of a high order of talent. Her four sons all became very distinguished men, and Justice Brewer of the Supreme Court is her grandson. It is a remarkable fact that an uncle and a nephew should be on the Supreme Bench at the same time.

PRESIDENT CARTER, of William's College, is not enthusiastic over this closing decade of the Nineteenth Century. In his baccalaureate he said: "But our gross materialistic conceptions of life, while accompanied by an astonishing advance in science and art and unlocking of the secrets of nature, have not minimized either crime or pauperism. Civilization without faith in the supernatural has done its best and it looks like a failure."

WHEN Miss Susan B. Anthony gets through with Moses and President Elliot, she may be expected to turn her batteries upon the Nashville *Christian Advocate* for saying of the gentler sex: "In impartial soundness of judgment, in a keen sense of exact and balanced justice, and in capacity for rational gratitude, it cannot lay claim to pre-eminence. Nor is there the slightest ground for supposing that it possesses in superior or equal measure any of those special faculties which are necessary for the wise control of public affairs." But our mothers have higher qualities than this.

## DR. LUDWIG KELLER ON THE RELATION OF THE WALDENSES TO THE ANABAPTISTS.

BY ALBERT HENRY NEWMAN, D. D., LL. D.

It is in itself sufficiently remarkable that the names *synagogue*, *Jews'* school, *heretical school*, or *heretical school*, which served throughout the entire Middle Ages as designations of the separate religious congregations of the "Waldenses," etc., (in the process against the Waldenses, 1357-88, see Dollinger, "History of Sects," II., p. 255 many cases occur. In Dollinger, II., p. 255 we read: "Twice he was in a synagogue in a place in Aviglia. . . . In that synagogue he preached," etc. According to W. Preger, "Contributions to the History of the Waldenses in Austria. In the writing of the Archbishop Siegfried of Mainz, 1234, on the Poor Men of Lyons the expression 'schools' frequently occurs. Hefele, "History of Councils," V., p. 1025, 2d. Very remarkable in many ways is the following passage in Mansi, "Councils of Germany," XXIII, p. 241: "In the year of our Lord 1231, in the city of Trier itself, three schools of heretics were apprehended. There were at that time Waldenses in Trier, 'And there were several sects of them, and many of them were instructed in the Sacred Scriptures, which they had in a German translation. And some indeed repeated baptism, some did not believe in the body of the Lord' [that is, in the real presence in the Supper, etc. The marks of emphasis are Keller's, A. H. N.] should immediately spring into use in Zurich then but also elsewhere since 1522 as the designation in the public Acts of that body that two years later introduced into its bosom the practice of believers' baptism [late-baptism], and that from this time onward until far into the sixteenth century precisely those religious congregations were in certain circles called *synagogues*, etc., who by the learned theology and inquisitors were named "Baptists" or "Anabaptists." (In the account of the belief at Neuenkirchen in the bishoprick of Munster, Aug. 2, 1537, on the Baptists of the place, it is said, that the "Anabaptists" hold their "synagogue" in the house of one of their brethren. "Acts of the State-archives at Munster," IX., fol. 398. According to official accounts from July 1546, the follower of the David-Jorists at Groningen, Sewert Klerk, was accused there in the church of the Holy Spirit "to hold a school," "Acts," X., fol. 174. In the visitation acts of the Duchy of Julich, 1534, the same name is frequently used for the designation of congregational services, "State-archives of Dusseldorf," etc., IV., fol. 78. Like notices might be brought together in large numbers.)

In Basel also we meet about 1521 brotherhoods, that bore a religious character, for example, the "heavenly brethren," whose tenets have been preserved to us in a notice from Capito's hand, and which included brethren and sisters (See "Reformation," p. 375.)

But still more important is the circumstance, that the so-called *chapters*, which are known to have existed among the Waldenses since the beginning of the fourteenth century, (Herzog, the Romanic Waldenses, p. 273) occur also under just this name about the year 1524 among the brethren in Switzerland and the adjoining lands. We possess an invitation, dated June 11, 1524, which Dr. *Balthasar Hubmaier* of Waldshut sent to his "chapter-brethren" to an assembly whose object it was to take measures for the "carrying forward in union in the feeding of the Christian flocks according to the contents of the divine word." In earlier times, proceeds Hubmaier, these assem-

blies were called *synods*, but now they are called chapters or brotherhoods ("Reformation," p. 376.) A similar chapter-assembly had been held, according to Hubmaier's testimony, in the year 1522 in Basel. The use of the term "chapter" as an equivalent of the designation "synod" explains the idea of the expression in the most explicit way; only Hubmaier, who had just gone forth from the Roman church, errs in supposing that the expression "synod" was earlier the prevailing usage among the brethren. The designation "chapter" for "synod" is primitive among the so-called Waldenses.

## DR. LUDWIG KELLER ON THE RELATION OF THE ANABAPTISTS TO EARLIER EVANGELICAL PARTIES.

The "heretical schools," which about the beginning of the great religious movement step forth out of the obscurity with which they had up to that time surrounded themselves, possessed their chief support in the manufacturing corporations, and it was the forms and regulations of the latter that in many ways rendered possible to them the concealment of their existence.

If we examine more closely the history and the polity of the guilds in those centuries, we encounter in connection with them besides those "schools," still other organizations, namely, so-called *societies* (societies) and *brotherhoods*, which just as the former (schools) had directed their attention to *spiritual things*.

Inside of many guilds, and especially inside of the more distinguished, as those of the sculptors, painters, goldsmiths, etc., there were narrower unions of masters, who made it their business to introduce well trained fellowcraftsmen into the *secrets of the arts and trades* represented.

The builders' lodges, as well as the guild handicraft, possessed a line of technical secrets, which were imparted to no others than trust-worthy associates. As the centre of all the arts mentioned the study of "Geometry" held sway, and even the painters as late as the sixteenth century enjoyed the instruction of such masters as were versed in Geometry, that is the mathematical sciences.

These societies, which were in the possession of the trade-secrets and of the mathematical knowledge requisite for this purpose, encounter us early under the name of *academies*, a designation that pointed to the educational objects of the societies, and in the minds of the initiated included also a deeper significance and a reference to the Neo-Platonic philosophy.

Since all the sciences stood under the strict guardianship of the church, and the mathematical-physical provinces of science particularly enjoyed no special advantage in this matter, the guild-rooms furnished to the representatives of the latter a welcome support, and it was not difficult for the "academies" to draw into their interest even such men as were not practically engaged in handicraft. Thus it happened that everywhere in the rooms of the more respectable guilds numerous "friends of handicraft" sat, and that scholars, physicians, town clerks, school-masters, etc., especially so far as they were sons of artisans, entered into the fellowship of the artisan brotherhoods.

Extraordinarily great and manifold is the mass of "brotherhoods" that confront us in the last centuries of the Middle Ages, and which were in great part purely spiritual and only organizations designed for insuring the salvation of souls. But just as the dominant church used these brotherhoods, which it guided with the assistance of the (monastic) orders, to extend its influence through the initiation of princes, chancellors, councillors, etc.—the Councillor Degenhard Pfeiffering, of Electoral Saxony, belonged to thirty-five brotherhoods, so also those forces that desired to maintain themselves in independence of these (churchly)

currents, used like organizations for related objects, and so these societies and fraternities, in this case as well as in that, became *associations of like minded men*, who were compelled to take a position on one side or the other in relation to the greater spiritual movements of their time.

In the sharp inspection that the church gave to all expressions of life that were connected even remotely with church and religion, those academies had an urgent interest in arousing no sort of suspicion against themselves. They gave emphatic assurances (and in many cases in accordance with the truth) that they did not as such concern themselves with religious things; but they do not so definitely disclaim the cultivation of "philosophy," nay, occasionally they even call themselves adherents of the *Platonic philosophy*.

It is characteristic of these corporations, that, just as the "heretical schools" (conventicles,) they came a little into publicity as such. "In these sodalities," says Aechbach ("The earlier Migrations of the Celt," p. 122), "there were no statutes properly so-called, but the union was to be guided according to certain principles, which imply more than was clearly indicated. Designatedly the nature of the society was veiled in the mysterious. It was a quiet fraternization, attracting outward attention as little as possible, but in silence surrounding with its influence broad circles who did not stand inside the brotherhood and who in no way made its ultimate aims their own."

Very significant of the pains taken to avoid definitely designating the nature of the societies are the changing names that these corporations and their members adopted. The prevailing usage is that of completely colorless names, such as "German Society," "Rhenish Society," "Danube Society," "Lily Society," or of adopting the name of a distinguished leader, which however is more uncommon.

In general the members call themselves as indefinitely as possible, poets, philosophers, Platonists also Latins, and thus use names that are equally applicable to members and to outsiders.

The name academy also, which since the imprisonment of the members of the "academy" in Rome (1468), and since other like occurrences, had contracted the flavor of suspicion, was restricted more to the circle of the initiated, and in its place appeared harmless and ambiguous names, such as *gymnasium* or *museum*, etc.

So far as the brotherhoods, whose members associated together in the academies, regarded a public activity as possible, the objects of effort that they professed to follow were indeed an effluence of general principles and views that lived among them; but they served for the most part only mediately the highest aims and were indeed in many cases only the outward vesture that was designed to withdraw from the gaze of the immature populace the religio-philosophical view of the world that they represented. The crudeness and blindness of men forced upon them a relation that many members felt to be an oppressive burden, without being in a position to change it. A very distinguished member of the "academies" of the seventeenth century (which were an immediate perpetuation of the older academies) expressly confirms this forced position that greatly troubled him, when he relates, that his view of the doctrine of Christ, when he has sought to be useful by teaching it publicly, has encountered hatred and mistrust so that he has felt the necessity of using other means for the guidance of blind and short-sighted men to higher stages of development.

By continual meditation in the sacred writings, a man as naturally improves and advances in holiness as a tree thrives and flourishes in a kindly and well-watered soil.—Bishop Horne.

## WHAT HAS BECOME OF THE APOSTOLIC CHURCH?

Address at the opening of the Theological Department of the Southwestern Baptist University.

BY REV. DAVID HEAGLE, D.D., LL.D.

The Theological Department of the Southwestern Baptist University was formally opened in the First Baptist church of Jackson, Tenn., on Monday evening, September 6th. Among other exercises was an address of one of the new theological professors, Rev. Dr. David Heagle, on the question, "What has become of the Apostolic Church?" This address was received with much favor by the audience present. Dr. Heagle defined the Apostolic church to be that noble organization which was set up or perfected in Jerusalem on the day of Pentecost. From this city it spread out in all directions, dotting nearly the whole Roman empire with its existence, until at the death of the Apostle John it could have been found on all the coasts of the Mediterranean sea and scattered throughout most of the provinces. It accomplished most wonderful things in its own particular time, and it laid the foundations for accomplishing perhaps still greater things in days that should come afterward. Besides, it has filled the whole world, both in ancient and modern times, with the greatness of its reputation; and of all the churches that ever existed, none has stood so high in the estimation of Christians, and of all persons who have sympathized with the Christian religion, as has been the case with this old Apostolic institution.

It is therefore, we apprehend, a question of no little interest and importance to all intelligent-minded and even curious people, as to what may have become of this Apostolic church. Does it still exist anywhere in the world? Or has it, as a good many people believe, long since perished as one of the institutions of our earth? Perhaps, like the old mythical and now lost continent of Atlantis, it has, in some earthquake shock, gone down beneath the waters of passing events; or, perhaps, like that vessel upon which the Apostle Paul was tossed up and down upon the Mediterranean Sea for fourteen days and fourteen nights, during which time "neither sun, nor moon, nor stars appeared," this vessel of the Christian church has also got lost in some terrible storm, and nobody can tell where upon all the broad face of the raging ocean of time it may be at the present. Or, perhaps, it is safely moored in some good harbor of our modern world. Or it may even, by itself, form a good strong continent of ecclesiastical doctrine and practice, and as such it may still be existing very conspicuously among other institutions of our time. To give, therefore, an answer to this question as to what may have become of the Apostolic church, is surely to attempt to satisfy human curiosity at the least, and an answer to this question will also add to our stock of general historical information. Besides, if that old Apostolic institution is found still existing anywhere in the world, it is, as we all know, the pattern in accordance with which all other churches should be constructed. "See that thou make all things according to the pattern showed to thee in the mount," was the injunction given by Jehovah unto Moses at the time when he was constructing the tabernacle. And if so much care should be taken to construct a Jewish institution in accordance with a divine pattern, the Baptist idea is, and always has been, that everything connected with the building of the church of Jesus Christ should surely be in accordance with the model, or pattern, which is given us for such work in the New Testament Scriptures. To make everything, then, in conformity with the pattern is emphatically an ambition among Baptists; and to some extent, at least, they have succeeded in carrying out this idea.

### THE APOSTOLIC CHURCH NOT LOST.

Now that the Apostolic church is not a lost institution, but still exists in our world, is very capable of being proven. For, in the first place, there is surely something of this church left in all other Christian organizations which now exist upon the earth. Even in such merely formalistic and unorthodox Christian bodies, for example, as the Roman Catholic church (so-called), the Greek Catholic church, the Armenian

church, the Coptic church, and the like, there are certainly some little remnants left of the old Apostolic form of organization, or rather we may say, of the old Apostolic doctrines and practices. As with the image of God existing everywhere among men, no matter how much it may be degraded or injured in its form, it is still always at least something of the same divine image, so with that old church of the Apostles. No matter how degraded or how far off from the original pattern these churches which I have named may be at the present time, they have not wholly, and in all things, departed from the great Original. There is always at least a little something of Apostolic doctrine or practice left in even the poorest form of a Christian church; otherwise, of course, the name Christian could not be justly applied to it. Besides, in the different Protestant and orthodox bodies of Christians, there is no small amount of Christianity left; so that we may say of these different Christian organizations that they are, at least in some respects, very good representations of the old Apostolic form of church building.

### BAPTIST CHURCHES NOW-A-DAYS THE SAME THING AS THE APOSTOLIC CHURCH.

But of course the best and perhaps the only true representative of the church of the Apostles at the present time is the one which Baptists are, in so many places, now endeavoring to build up in the world. These Baptist church organizations are not only copies of the old Apostolic model; they are also, as the speaker thinks is capable of being demonstrated, historically connected with that old institution founded by the Apostles.

A comparison of the general or distinguishing principles which now characterize the formation of our Baptist churches with those which entered into the construction of the old churches of Apostolic origin, will show that these two forms of institution are precisely alike in character. For instance, Baptists believe that people in order to become fit members of a church must, first of all, be regenerated. A new birth, one that comes from above or from the agency of the Holy Spirit, must be experienced; otherwise a person cannot properly be a candidate either for Christian baptism or for church membership. This is common Baptist doctrine, and it is also the doctrine put forward by the Apostles in the work of organizing or of building up the church in their day. So, e. g., Peter said, on the day of Pentecost, "repent"—that is, be thoroughly changed in mind or spiritual disposition—and then be baptized in order to show forth thus the forgiveness of your sins; as he also said on another occasion, "repent and be converted, that your sins may be blotted out, when the times of refreshing shall come," etc. So the principle acted upon by the Apostles in church organization is exactly the same as that now insisted on by Baptists—namely, that the very first requirement of a person in becoming rightly a member of the church is that he be regenerated or converted.

So also the Baptist doctrine of immersion is being necessary to Christian baptism; the doctrine that the Lord's Supper follows baptism and does not precede it; as likewise the teaching that in government every church is an organization by itself, to be ruled by all of the members, each one standing on an equality with the rest, and all being kings and priests before God,—these are all not only good Baptist teachings, but they are in like manner, if we mistake not, doctrines which were taught and practiced by the Apostles. Moreover, the only two other distinguishing principles of modern Baptists are, first, the teaching that every person should enjoy what is called "soul liberty," being responsible to God alone for his religious convictions and practices, and, second, the doctrine that the Word of God, or divine inspiration, should be our exclusive guide in all matters of religion and morality; and these are just as good Apostolic doctrines as they are Baptist doctrines. We conclude, therefore, inasmuch as all these distinguishing principles of Baptists are at the same time principles which distinguish the Apostles in their work of church-building, therefore the Apostolic church was in constitution and practice exactly the same thing as any one of our Baptist churches is to-day. This is, in our judgment, a lofty distinction for our Baptist churches wherever existing.

But an important matter still remaining to be proved is the historical connection between the old church founded by the Apostles and our Baptist church organizations scattered so widely over the earth to-day. The proof is very easy. All we have to do is to show, as we have already done, and as church historians usually admit, that during the first century all Christians were Baptist in their faith and practice; and then coming down through the ages we shall find that in each and all of these periods we had Baptist representatives. For example, in the period almost immediately following the Apostolic era we had, to represent our Baptist principles and practices, such evangelical sects as the Montanists, the Novatians and the Donatists. Then, or in about the year 653, came, with their long and highly evangelical history of 700 years, continually the Paulicians, who were followed by the Waldenses; and these in turn were followed by the Anabaptists, who eventually became Baptist. So during the whole time, from the Apostles down to the present day, our Baptist church polity and faith have had their representatives in the world; and hence we conclude that the Baptist church of to-day is the same thing as the Apostolic church of old, and that there has been a clear historical connection all the way from those remarkable occurrences which took place in Jerusalem on the day of Pentecost to the present time.

The motto of the State of Michigan is, in Latin, "*Si quaeris amoenam peninsulam, circumspice.*"—"If you wish to see a beautiful peninsula, look about you." So we can say of the Apostolic church with reference to our present times, if you would behold that old and noble institution, the church which was founded by the Apostles and which has been continuing its history through the ages, as can be proven, then *circumspice*. Look about you, and wherever you see a genuine Baptist church in these days, there you see a church of the Apostles.

### LABORERS TOGETHER WITH GOD.

Jesus when upon earth never relieved His followers of the burden of responsibility in gathering the spiritual harvest. Every sincere laborer in God's vineyard should have it upon his heart to-day. If the early Christians had disregarded the command, "Go, work to-day in My vineyard," holding that the salvation of the world was wholly a divine, and not a human, task, the kingdom of Christ would have been a failure. Human service is essentially God's plan for the recovery of the world through regenerated souls. But when the conditions have all been fulfilled on the human side, then the Christian worker may rest in the divine promise, the blessed assurance that He will bring results to pass in His own time and way.

In Christ's visible life we can find the ideals of service. His work, for example, was not always done in conspicuous places. It was never sustained by human applause, never done with a view of showing himself before vast multitudes. Jesus shows us how blessed it is to take up life's burdens apart from human observation. There is deep meaning in the words, "Seeing the multitudes, He went up into a mountain; and when He was set, His disciples came unto Him." Never did He do a greater work than the delivery of the sermon on the mount to that select company. Then He was "about His Father's business." Then the works that His Father had sent Him to do were fulfilled. The ages will never exhaust the wisdom of that message. Hearts burdened with sorrow will never cease to repeat the tender words then spoken; souls hungering and thirsting after righteousness will never forget the promise that they shall be filled. There is a lesson here well worth learning. Our holy Sabbaths may be marred by too much publicity in our Christian service. In an age of restless activities there is apt to be too much of the spirit of "observation"—that tendency to measure Christian work and workers by display. The very best service may be performed in silence and seclusion. Its merits may not appear at the time, but its record is imperishable. Long after the worker has disappeared from human sight his service continues to bear fruit with marvelously productive energy.—N. Y. Advocate.

## HOW TO BE CONTENTED.

BY REV. THEODORE L. CUYLER.

If we cannot bring our means to our minds, then let us try to bring our minds to our means. That is an old Puritan minister's version of Paul's cheerful message to his Philippian brethren, "I have learned, in whatsoever estate I am, therein to be content." The great Apostle was not content to be in a low spiritual state, and therefore he pressed towards the goal of a higher spiritual life every day. But he was contented to be where His Master put him, to bear all the hard knocks and endure all the rough usage that he had to encounter in the path of duty. Paul's spirit was like a watch. You may carry it up and down with you, and shake it hither and thither; but the mainspring is not put out of order, nor do the wheels lose their regular motion. Paul was knocked about with cruel treatment and fierce persecutions, but the mainspring of love to Jesus was not broken in his heart, and the wheels of his consecrated activity ran on undisturbed.

Christian contentment is the cheerful acquiescence of the soul to the will of God, in all conditions and under all weathers. It is the habit of the mind just as faith is the habit of a healthy Christian, and benevolence is the habit of a philanthropist. Like faith it grows by practice, and like faith, it is learned from God's Word and is matured by experience. The great, brave Apostle learned it where he learned Christ, and he learned it from Christ, and in a pretty severe and costly school. Like every precious thing, we must pay the price for it. And like most precious things, it is quite too rare, and the thoroughly contented people are in the minority. It is not every young minister who is satisfied to preach Jesus to a hundred new settlers in a frontier log church, or to a few hundreds of poor children in the mission school of the slums; yet unless he is willing to be right there and to do just that thing, his Master will sooner put him down lower than say "come up higher." We may overrate this grace, but it seems to us that genuine contentment that is ready to let God have His own way, to let God put us where He chooses, even though the furnace be hot, is more scarce than it ought to be. He or she has attained to it who has learned to say under disappointments the most bitter and under trials which give the last turn to the screw and make the blood start, "Thy will, oh God, be done!"

This style of contentment is not reserved for sublime occasions, it is visible in all the little unnumbered events of every-day life. It is patient not only under death strokes, but under petty vexations and wounding words and neglects; it does not worry over hard seats, or boring visitors, or stupid servants, or a crying child. It manages to be happy in a small house when it cannot afford a three-story mansion. So rich is it in God's promises and the sweet smiles of the Master and a good title to heaven, that it does not mind wearing a coarse coat and a trudge on foot towards the Better Country. It wears the herb called "heartsease" in its bosom; it finds a cool spring to drink of in the lowliest vales of life, and catches grand outlooks from the summit of every steep hill it climbs. As it treeds along its patient path, it chants John Bunyan's quaint, simple song:—

"I am content with what I have  
Be it little or much;  
And Lord! contentment still I crave,  
Because 'Thou blessed! such:  
Fulfill to me a burden is  
As I go on pilgrimage  
Here little and hereafter bliss  
Is best from age to age."

Would to God that we were all more content with our mercies and more discontented with ourselves! It is the trying to live on external conditions that makes a Christian restless and wretched. A soul at peace with God and itself, a soul that delights in making other people happy can sleep sweetly like the old-time patriarch, with a stone for a pillow. Discontentment is the gall which the devil tries to squeeze into our daily cup; and it is our own fault if we let him do it. After all, the most of our happiness or of our misery in this world is of our own making. If we would begin every morning with a good draught of God's Word, then we would learn Paul's great secret, "In whatsoever state I am, I am content!"—Evangelist.

DR. CARROLL ON THE SITUATION.

Dr. B. H. Carroll has published in the Texas Baptist Standard an article which we give below, omitting the introduction. His opinion is an important factor in the case. No one man's opinion has greater weight with Southern Baptists:

It cannot be denied that there is an alarming tendency in theological seminaries to drift away from the simple and direct Gospel of Jesus, and that this fact calls for unceasing vigilance. It is equally true that there is ordinarily scant provision in their charters for correction of an evil tendency once started. Quite as evident also is the fact that this tendency is never minority unless accompanied by character, power and popularity, but when so championed the man is preferred by many to the institution or the cause. With a large class sentiment or personal partiality counts for more than justice or truth.

So far I have written upon this Seminary matter three articles since the Convention at Wilmington. The first two related more to trustee responsibility than to teachers or their teaching, and were designed to awaken our people to watchfulness on certain great principles drifting on the speakers and increased with stipwork. My third article suggested a conservative line of policy concerning Dr. Whitsett himself, upon whom good men might unite without yielding the field to extremists in any direction. I am fully persuaded that in the adoption of some such policy lies our only hope of continued union as a people and the only prospect of preserving our disintegration. In our organized work of co-operation as a Southern Baptist Convention, I have scrupulously refrained throughout this whole matter from making my individual convictions of church history on any given point, or of any doctrine upon which the majority of the Seminary are divided, the only possible line of agreement where so vast a multitude are so equally interested. Personally, it seems evident to me that the Scriptures teach the principles upon which theological seminaries are founded, and that these institutions per se may be fairly and justly considered as Holy Scriptures. The Southern Baptist Theological Seminary I have learned to love, and it is my heart's sincere desire to see it preserved and fostered. Rightly guided this institution has before it the promise of a greater and more useful future than any Seminary I have known world-wide. Its greatness does not lie in the direction of conformity to the errors and weaknesses of other seminaries, but in becoming a breakwater against the floodtide of error setting in with fearful force upon our Southern Zion. But even more than this Seminary I love the Southern Baptist Convention, and on all occasions, as every act of my public life shows, I have stood faithfully by it and its boards and all its work. But I would be a fool if I did not see that a persistent effort to hold either the Seminary or the Convention to Dr. Whitsett will bring disruption.

I would not count my life in danger if risked on this issue—that seven-eighths of the Georgia Baptists, preachers and churches, think with me that Dr. Whitsett ought to resign. These Georgia Baptists love peace. They want to follow no extremists, but Dr. Whitsett's recent editorial, his encyclopaedia articles, his articles in the Examiner and the Religious Herald, and his book were read aloud, without note or comment, before each Georgia Baptist church, the verdict would be given to one that he ought to resign. If the Christian Intelligencer, the only paper to fairly put the statement of both sides, in my judgement it would be an eye-opener to that paper. Kentucky, Mississippi, Arkansas, Louisiana, Indian Territory, North Carolina and Texas all speak out in unequivocal terms for his resignation. A majority in Tennessee, many in South Carolina, Missouri, Alabama and Virginia think the same thing. I give it as my deliberate conviction that a fair poll of Old Portsmouth Association in Virginia, the Association in which at Norfolk our Convention meets, would disclose a clear majority of churches and preachers favoring his resignation.

I have no advice to offer on the conservative attitude adopted by the leading papers of some states, yet one may not safely classify those states with the editorial attitude of the leading paper nor presume too far upon the conservative quiet of some state conventions. The simple truth is that the law Southern Baptists accept Dr. Whitsett's historic conclusions, and still fewer endorse his new historic method, and almost unanimously they condemn the unwisdom of his course. It is idle and self-deceiving to attribute this widespread conviction to either ignorance or prejudice, or to my mind there can be displayed a profounder folly than to ignore this conviction. No apology and no explanation can satisfactorily reason the merits of this case. Personally I have never introduced a resolution on this subject before any church, association or convention. Before my own association and state convention I did introduce to modify resolutions introduced by others. Under its corporate law the trustees of the Seminary are vested with the only possible jurisdiction of this case. They themselves are amenable to no judicatory but public opinion. They may, if they choose, hold on to Dr. Whitsett, but in making the widespread desire for his resignation, nothing that I know of can legally hinder them, but if they do this they must prepare to philosophically abide the consequences to the institution; and must lay aside all claim to the Seminary's being a denominational institution. In this case it must take its place as a private corporation, and receive a self-perpetuating Board of Trustees, and recognize that it has no claims upon the people at large.

I have not time to write more now, and will close all present reference to this case by noting briefly an inquiry courteously addressed to me by

the Religious Herald of August 26. That paper asks editorially the following question:

"But what would be the effect of his resignation? When the Board of Trustees would work to secure his successor who would he be? Vedder? Newman? Burrage? They are the three other foremost Baptist church historians in the world. We address this plain and readily said to Dr. B. H. Carroll, who is held in very cordial esteem in these parts. Would any one of these be an acceptable successor to Dr. Whitsett?"

To these questions I reply: (1) The effect of his resignation primarily would go far toward relieving the present strained relations throughout the South, and it would be particularly helpful to the Seminary and Trustees. It would report a vast host of good men now alienated, who are not disorganizers, who devotedly believe in organized co-operative work, and are loyal to the Southern Baptist Convention unity as any who draw the breath of life. Dr. Whitsett's resignation would also relieve the tension on the mission work in this way. This objection has been an absorbing one in interest, and as the vision can be filled with but one object at a time, this absorption has successfully diverted public attention from the mission work. It has held the right of way in public assemblies, and when disposed of these brief times is left for the consideration of missions. A diversion is just as successful in defeating mission work as direct obstruction. I know in Texas the devil's favorite tactics for defeating missionary activity is to get up a diversion that will hold the boards until the opportunity has silently stolen away unobserved. If the object of the question as to the effect of his resignation means to inquire whether all opposition and so-called war shall stop, my judgment is that it would bring peace promptly on the part of all who really favor our organized work, and who do not cherish other unbecoming notions to fear on account of disorganizers. Personally, and certainly for the Seminary's sake alone and for its greater influence, I desire some changes on one or two points, but I would not desire to even approach them through further newspaper controversy, nor approach them away unobserved, even legally, except by the concurrence of Faculty and Trustees after quiet and patient and fraternal conference. I mean that after this storm subsides and a feeling of confidence is restored, there are one or two points I would like for a joint meeting of Faculty and Trustees to consider, and upon which I believe worthy of consideration at a time when I also believe Trustees and Faculty could reach practical unanimity; reach it, however, not as a debating society, but as brethren, lovingly and honestly conferring together as to what practical practical changes they may, may be lawfully, wisely and quietly made to give the Seminary more power and influence, a stronger hold on the denomination and a stronger claim to their support. But these points which I would like to submit for this kind of consideration are not revolutionary in character, nor the suggestion of any enemy, but are suggested as a new public discussion. They are points, as I think, that would be worthy of quiet, thoughtful deliberation even if Dr. Whitsett had never been born. I state the matter this way to show their disconnection from him or from any particular party. But if he could not be succeeded by Vedder or Newman or Burrage, then I would favor burying them on the spot. I know well that great vested interests, involving far-reaching legal complications, cannot be trifled with idly, nor profitably become the sport of debating societies.

(2) But he would be the successor? Vedder? Newman? Burrage? This quadruple question I do not know why I should be called upon to answer more than another, nor why anybody should answer it now, nor why, when answered, that the successor's name should be limited to "Newman, Vedder or Burrage." They were not only great men before Agamemnon and had a strong claim, but also even when he was chief of the Greeks. With great esteem for these three brethren, particularly for Dr. Newman, who touches my heart the most by his writings, and not wishing to dim a spark of their lustre, I yet feel bound to submit the matter as it stands, as born with them and will not die when they pass away. We are in sad straits indeed if capacity to teach church history in our denomination is limited to three or four men. Besides, why should we cross this bridge till we get to it? With the day of decision will doubtless come the necessary wisdom. My judgment is that if ever the Board of Trustees should be assembled under the call of its president to elect a successor to Dr. Whitsett, that their piety and good sense would lead them first to seek the Holy Spirit's guidance and then on terms of equality to assemble to confer together to the right man for this important position. My own faith in God is that he would not leave us to chance or to the hazard of a random choice, but would guide us to such a solution of this problem as would convince all of our people that the best thing under the circumstances had been done.

Waco, Texas.

A MAN of great wrath is a man of little happiness. The two main elements of happiness are waiting; for he seldom at peace, either with his neighbor or himself. There is an ingredient in the retribution still more direct and immediate. The emotion of anger in the mind instantly and violently effects the body in the most vital parts of its organization. Hot cheeks and throbbing temples follow the master's spark of passion in the soul as thunder-peals follow the lightning's flash. In presence of this phenomena, an unfaithful work of God within our own being, it behooves us to "stand in awe and in fear." When the spirit in man is agitated by anger, it sets the life-blood flowing too fast for the organs to receive it. The result is that the organs are injured; under great excesses they sometimes break. Thus, even in the organs of the body, impediments are thrown across the path of passion, and the flesh smart for the spirit's waywardness.—William Arost.

QUESTIONS ANSWERED.

BY BENEX.

"What is your opinion of the authenticity of the 'Logia of Jesus' about which so much is being said? And what is the 'Logia of Papius'?" To begin with the latter question. Eusebius quotes a statement of Papius of Hierapolis that the Apostle Matthew collected the "sayings" of the Lord in Hebrew. Great desire has been felt that this book of Matthew's should be discovered. But the desire has been greatest among those who do not believe in the infallibility of the Scriptures. Some say the writer was making money. Mark and Luke were founded on this lost Hebrew work of Matthew's. All of us of course would be delighted to recover the book—if there was such a book.

If there was one of two things true. Either it was only a Hebrew version of the Gospel by Matthew, and our Greek Matthew is the accurate translation of it made probably by Matthew himself. Or it is not inspired and if found would not be received as a part of the Scriptures even if the Apostle Matthew unquestionably wrote it. Our Bibles is the infallible word of the Holy Spirit who guarded the writers from making mistakes. The Gospel of Matthew is thus inspired. But anything else which Matthew wrote has no such claim upon us. Of course if Matthew or Calpurnius for that matter repeated the words of the Lord exactly as he said them in his words it is possible that he might have done so, because the Lord is infallible God as well as the Holy Ghost. But there would be no security that even Matthew wrote the very words of the Lord. He may have misunderstood; he may have forgotten before he came to write them down.

It is possible of course that Matthew wrote in Hebrew the sayings of the Lord which he had heard and which the other apostles repeated to him. It is possible that Matthew himself and Luke and Mark had this document before them when they wrote the Gospels. But they had also the Holy Spirit to guide them to pick out what was true and what it behooved Christians to know at that time to know. Therefore if a certified copy of Matthew's Logia should be found anywhere, we would all read it with more eagerness than we ever read any uninspired book, and then we would go on to our Bibles as the only rule of faith and practice. For to what is written in the New Testament we have the Holy Spirit's signature. For we must not forget that in the Gospel of Matthew we have not only Matthew's witness that that is what he understood his Lord to say, but the Holy Spirit's witness that what is written in the word is true.

As to the Logia which are being so generally discussed were discovered at Oxyrhynchus in Egypt on the border of the Libyan desert. There among a great number of manuscripts and fragments of manuscripts was a single leaf of papyrus, 3 1/2 by 2 inches in size, on which are written in Greek course it is barely possible that this is a Nineteenth Century fraud, but that supposition is wildly improbable. The document has been published in London by Messrs. Grenfell and Hunt. Their opinion, probably correct, is that the papyrus was written in the year 200 A. D.

The leaf had eight disconnected sayings, but two are undecipherable. All begin with "Jesus said." The beginning of the first is missing, and what remains is "and then shall thou see clearly to cast out the mote that is in thy brother's eye." Three of the others are similar to what is found in the Gospels, though not agreeing accurately with them. The fourth is entirely different from anything in the New Testament. The second is: "Jesus said, Except ye fast to the world, ye shall in no wise find the kingdom of God, and except ye keep the Sabbath ye shall not see the Father." The fifth is mutilated in the original, but the best that can be made of the stone, and there thou shalt find me; cleave the wood, and there am I."

The second bears traces of the Ebionite heresy, teaching as it does salvation by ceremonial observance. The fifth bears traces of Gnosticism, it may even be of pantheism. These show no evidences whatever of authenticity, but the confidence which we have in the Holy Spirit will enable us to see that they do not contravene the Gospels, but so far these efforts have been strained and far-fetched.

The point has been made that these Logia are older than any manuscript we have of the New Testament. That is true, but irrelevant. The manuscripts of the Scriptures have been most carefully copied. All that human ingenuity could do to guard them has been done. Suppose all the copies printed and written of Washington's Farewell Address should be destroyed to-day except an edition that was printed yesterday. And in the wilds of Colorado there was found a manuscript which was written in 1792, and which was Washington's in his Farewell Address. Would that be considered for a moment as against the printed edition even though it was written so many years before?

Therefore we may say of this discovery in Africa that it is most interesting, but authentic and authoritative? Not at all. There are in the Scriptures many sayings which have been quoted which many scholars receive as genuine. In spirit these agree with the Gospels, but the churches generally have paid little attention to them that very few among us could quote one. The people of God have always stood in holy awe of the canon which closes the book of Revelation. It may refer only to that one book of course; but as the Holy Spirit knew John was closing the canon of revelation it is probable it refers to the whole Scriptures. At any rate, it is safer to add nothing to the words of the book.—Paul quotes a saying of our Lord, with the evangelists do not give it. It is more blessed to give than to receive. But Paul was inspired in quoting that, and the writer was inspired who recorded it. Therefore we have the Holy Spirit pledged to its authenticity.

"Is it Baptistic to receive a member in the Baptist church who has been immersed by a Pedobaptist minister and has faith in his immersion? They quote for his reception 'whatsoever is not of faith is sin' and say he ought to be received because he has faith in his baptism." According to that reasoning if he had been sprinkled when he was a baby and had faith in that sprinkling he ought to be received into a Baptist church! Or if he had been anointed with holy oil by a Catholic priest and he had faith that was a sufficient ordinance he ought to be received. This is to make the candidate's opinion and not the Word of God the standard for Baptist churches.

I never could understand why an immersed Pedobaptist who is satisfied with his immersion wishes to join a Baptist church. For he was immersed by a minister whom he knew was sprinkled when a baby and therefore he believes either infant sprinkling is baptism or that baptism is not necessary for church-membership. If he comes to believe that infant baptism is wrong, one would think he would become dissatisfied with his own baptism. Not because of the administrator so much as because of himself. Because he went knowingly to a man who had not been baptized and to a church which uses man's substitute for God's ordinance.

As I have said before it is not a question of the administrator but of the candidate. For example I went to a Baptist church and was received and baptized by the pastor, a recent convert, of whose previous life nothing was known except the letter he brought from another state. He was a regularly ordained minister in good standing, but if I had learned afterwards that he was a Presbyterian passing himself off as a Baptist, and that he had been sprinkled in infancy, it would not occur to me to be rebaptized.

LITERARY.

New Books.

[All the books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, on receipt of price.]

NADINE: A ROMANCE OF TWO LIVES. By Nina E. Ellison. Nashville: Gospel Advocate Publishing Co.

The book opens with the death of Nadine's parents within a short time, leaving her, a child of two to the care of her grandparents. After a brief chapter given to her childhood we are introduced to Nadine Fiford when seventeen, having just finished school. She soon meets the hero, Earl De-la-mo and becomes engaged to him, but is separated by the machinations of St. Clair, the villain of the volume.

After pecuniary reverses Nadine becomes a governess. The brother of the lady in whose family she was teaching fell in love with her, but was cruelly murdered by the same villain who has sworn no man should have her but himself. A righteous fate overtakes him however, for while on a picnic excursion in Utah he was killed by lightning at Nadine's feet.

After various adventures the hero rescues the heroine from drowning on the Pacific coast, and they are romantically married on a glacier to live happily ever after. The most remarkable incident in the book is the discovery of the real murderer in a trial by means of an electrical thought machine for which the inventor is East, probably many miles east as the land of the Arabian Nights.

The book advocates free silver with much skill, giving among other things a speech in favor of it made by the hero at Salt Lake City. The most interesting part to us is the letters which Nadine writes from her trip to Alaska. And the great excitement which is turning the thoughts of so many in this direction makes the letters doubly interesting.

The book is a beautiful specimen of the printer's art, and reflects great credit on the publishers. It is attractively bound in green and silver and profusely illustrated being especially rich in the illustrations of scenes in Alaska. The first article of the Gospel Advocate Publishing Co., in Nashville for the authors, Mrs. Nina E. Ellison, 64 W. Second South St., Salt Lake City, Utah.

Magazines.

The interiors of one thousand of the most attractive homes in the United States have been photographed by The Ladies Home Journal. One hundred of the best of these pictures will be reproduced in that magazine. The first article of the series—"inside of a hundred homes"—will appear in the October Journal. Bedchambers, reception and dining rooms, bath rooms, halls and apartments of every kind will be pictured just as they are in daily use. Every picture contains dozens of suggestions. Every woman is invited in taking a peep into the most attractive homes in the land, to see how they are furnished and arranged. See wants to get practical hints and new ideas for furnishing her own. The Ladies Home Journal, Philadelphia.

Those who are sure as to the origin whence man's structure would do well to recall what Sir William Dawson said,—"I know nothing about the origin of man except what I am told in the Scriptures—that God created him. I do not know anything more than that, and do not know why who does. And a greater than Sir William, Lord Kelvin, in taking a peep into the most attractive Helmholtz has passed away, declared in his address before the British Association "There is nothing in science that reaches the origin of anything at all." But the callow birdings will chirp when the parent birds are still.—Christian Work.

**SUNDAY-SCHOOL.**

INTERNATIONAL  
Bible Lessons, 1897.  
FOURTH QUARTER.

SUNDAY, OCT. 3.

**PAUL'S LAST JOURNEY TO JERUSALEM.**

Acts 21:1-15.

MOTTO TEXT.—"I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts 21:13.

"And it came to pass after we had gotten from them."—The Ephesian elders who had met him at Miletus. The expression indicates the reluctance of the elders to let him go. After some days at Miletus the ship went on its way. "We came with a straight course unto Coos."—The wind was favorable. Coos was an island about forty miles from Miletus. "And the day following unto Rhodes."—An island with a city on it of the same name, fifty miles from Coos. Patara was a seaport of Lycia, near the mouth of the Xanthus.

"And find a ship sailing over unto Ikenicia."—The country of which Tyre and Sidon were the chief cities. The Phoenicians were the chief sea-faring people of antiquity. "Now when we had discovered Cyprus."—They saw it as they sailed past, but did not stop. Phoenicia was on the seacoast of Syria, and Tyre was at that time a larger city than Jerusalem.

"And finding disciples, we tarried there seven days."—Their voyage had been so prosperous they could give these disciples a week and yet reach Jerusalem at Baitocost. "Who said to Paul through the Spirit that he should not go up to Jerusalem."—They were prophets, and the Spirit disclosed to them that bonds and afflictions awaited Paul. They thought that this revelation was given them that they might persuade him not to go to Jerusalem. But Paul knew that was not what the Spirit intended by his revelation.

Verse 5—Paul was a man who won the hearts of the brethren wherever he went. They not only revered, but loved him. Here all the brethren and their families went with him to the shore on his way to the ship, and there knelt down for his last prayer with them. "And when we had taken our leave one of another."—Showing their affection for each other. Paul and his companions sailed away from Tyre and the brethren returned to their homes. "And when we had finished our course."—Their sea voyage. "We came to Ptolemais," thirty miles south of Tyre. The old town Acco had been named for Ptolemy, the king of Egypt. Here, too, they found a church and Paul remained a day to talk with the brethren.

"And the next day we that were of Paul's company."—Luke the writer, Aristarchus (27:2) and Trophimus (v. 23) were in the party. How many more cannot be said. "Came to Caesarea," seventy miles from Jerusalem, and thirty from Ptolemais. "And we entered into the house of Philip, the evangelist, which was one of the seven."—One of the seven deacons. He was the one who preached to the Ethiopian eunuch. "And the same man had four daughters, virgins, which did prophesy."—Such a number of prophetesses in one family seems to have been unusual. Prophecy in the New Testament always means to be inspired to foretell future events.

"And as we tarried there many days."—The Greek word translat-

ed many is in the comparative degree, and means either more days than they had at the other places, or more days than they originally intended. "There came down from Jerusalem a certain prophet named Agabus."—Agabus, a prophet some years before in Antioch, had foretold a famine. This is thought to be the same man.

The prophets in the Old Testament often impressed their prophecies upon the minds of the people by actions which attracted attention. Agabus took Paul's girdle and bound his own hands and feet. "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and deliver him into the hands of the Gentiles."

"And when we heard these things."—Luke and the others of Paul's traveling companions. They gathered from Agabus' prophesy that the Holy Spirit wished to prevent Paul's going to Jerusalem. Paul, on the other hand, gathered that the Spirit wished him and the brethren to know that the things which should befall him were in accordance with the will of God. Thus would Paul be strengthened, and the churches would not feel so crushed when the great Apostle was taken from them.

"What mean ye to weep and to break my heart?"—His companions must have been especially impressed with the words of Agabus, for they had heard often before that bonds and afflictions awaited him. It may be they had previously expected he would be freed from the prison as Peter had been, and this was the first time they heard of his being delivered to the Gentiles. Paul was one of the most tender-hearted of men, singularly dependent upon the presence and love of his friends. It broke his heart to see their grief.

"For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Martyrdom had no terrors for him. But he did not court death. He had made his escape from several cities when a longer stay would have meant death. It is evident he had no doubt whatever that it was God's will he should go on to Jerusalem.

"And when he would not be persuaded."—They brought every possible argument to bear to change his purpose. Their Lord had died when delivered into the hands of the Romans. His death was necessary that they should be saved. But Paul's death would make no atonement, and they did not see how the cause could prosper without him. "We ceased, saying, the Lord's will be done." "We ceased because to go on persuading was a vain labor; it only added to Paul's burden, instead of saving him from it; they began to realize that Paul was guided by the Spirit and understood the message better than they."—Peloubet.

"And after those days."—Reference is to the days of their stay mentioned in verse 10. "We took up our carriages."—The old English meaning of carriage as referring to the thing carried, and not to the conveyance. We would say, "we packed up our baggage." Jerusalem was seventy miles from Caesarea, and the journey was made in two days.

OUR Southwest Virginia Institute began its session Sept. 15 with encouraging prospects—some ninety-five boarders—a nice set of girls. More expected.

Yours truly,  
R. RYLAND.  
Bristol, Va.-Tenn.

MAY we consider each night as the tomb of the departed day, and, seriously leaning over it, read the inscription, written by conscience, of its character and exit.

**LETTER FROM TEXAS.**

It has been some time since you have had a letter from me, but you may rest assured that I feel a deep interest in you, the dear old REORDER and its numerous readers. My heart often goes back to my old Kentucky home, and I fondly recall the associations, the friends, of my young manhood. There are names written on memory's page which time nor distance can ever efface. Many who were dear to my heart in the long ago have gone home, but some remain, and I would rejoice to see every one of them. There come before me as I write such noble brethren, dearly beloved and gratefully remembered, as J. H. Spencer, J. S. Coleman, J. A. Kirtley, W. E. Powers, J. M. Weaver, W. H. Felix, W. P. Harvey and many others too numerous to mention, but they are cherished in my heart, never to be forgotten. How I would like to return and spend some time in my native State, of which my ancestors were among the earliest settlers, my great-grandfather having given the land upon which one of the first churches was erected on "the dark and bloody ground."

But I am away out here in the "Lone Star" State, where a wide field has been open to me from the first, and where, I trust, my labors have been useful, and where I may spend the balance of my days, whether they be many or few.

Texas is a wonderful State, large every way, and nothing is done on a small scale. Even the contentions about men and methods assume large proportions, and whatever Texans do is, in a large way, well done.

For some time past there has been no little controversy as to our missionary operations, the expenses of the work, salaries paid superintendent, general missionaries, etc., but I trust all will soon be over and that our people may move forward unitedly and successfully. For this all good people, I trust, are praying, and if all will honestly try to help answer their own prayers by doing unto others as they would have others do unto them, the troubles and bitter strifes will soon pass away. As for myself, I have never taken sides between men in the controversy, but I have earnestly contended for principle. I have been decidedly for what has come to be known as the organized work all the time, and such is my position now. I am also for the reduction of expenses to the lowest point consistent with efficiency. And I think our people very generally are now in favor of the points I have mentioned. So I am hoping for an early and satisfactory solution of the trouble.

As to the controversy growing out of the removal of Dr. Burleson from the Presidency of Baylor University, I have not had anything to say further than to suggest that the action of the Trustees may have been untimely and injudicious, owing to the other troubles so prevalent, and that a more favorable time could have been found, if the removal of Dr. Burleson was deemed best for the University. How this matter will turn out, whether Dr. B. will be restored or not, I have no opinion to express. I long and hope and pray that an end may speedily be made of all strife, and that peace and harmony may be restored to our beloved Zion in Texas.

Your stand has been a noble one in the Whitsett controversy. You have made a grand fight in the right spirit, and you may rejoice that victory is now so near at hand. Surely Dr. Whitsett must see that the mistake he has made will have to be corrected or his re-

moval will be insisted upon by the brotherhood generally. The work here in Dallas seems to be progressing as favorable as could be expected. Rev. Geo. W. Truett, the talented and consecrated pastor of the First church, is taking hold of the work with a strong and firm hand, and he will succeed. I am sure that his coming will prove a great blessing to the cause in this city.

The Central church, of which the writer is pastor, seems to be gaining ground, and the success should be large and permanent, as the church is so well located and the brethren seem to have a mind to work.

Washington-avenue church, of which Dr. J. D. Robnett is the able and efficient pastor, has been making rapid advancement, but the beloved pastor is now quite sick, and fears are expressed as to the result. I hope and pray that he may be speedily restored to health and to his devoted people.

Bro. McDonald, of the Second church, seems to be moving on quietly and successfully. I have not seen much of him, and do not know as much of his work as some others, but I have heard favorable reports, and I trust his work is prosperous.

Rev. W. H. Winn, of Lake-avenue church, has large congregations, and his work is prosperous. Bro. Winn is a young man, not quite 30, and is very talented. He is sure to make his mark. The writer will assist him in a meeting to begin in a few days.

Dr. Baldwin, the able pastor of the Oak Cliff church, has had some trouble in his church lately, but I do hope that all may be speedily settled, and that peace and harmony may be enjoyed by that church.

I know but little of the West Dallas church and of others, particularly the missions, so I cannot write of them.

Bro. Gleiss, of the German church, is a thoroughly consecrated man, and he is doing a noble work. One cannot be with him long without feeling that he is a truly good man.

Rev. S. O. Mitchell, well-known in Kentucky and throughout the South, has been supplying the pulpit of the First church here until Bro. Truett came, and he is regarded as a very able man. He is now open for invitations to hold meetings or to settle as pastor, and I trust he may soon find work. Letters sent to him at Dallas, Tex., will be duly received. More anon.

A. B. MILLER.  
Dallas, Tex., Sept. 14, 1897.

Dr. T. T. Eaton, Louisville, Ky.:  
DEAR BRO. EATON—I copy this from the *Arkansas Baptist*: "Eid. Frank M. Wells has again entered the evangelistic work, having his time filled until October. He has been attending the Seminary until recently, and devoutly defends Whitsettism." I wrote Bro. Clark that he was mistaken, and to correct the error. He said: "Excuse me." You know I never "defended Whitsettism." Every preacher in New York Hall knows I was outspoken against his views on church history.

Please publish this, with your comments added, as I want to use you as a witness in setting the public right. Thanking you in advance for the favor, and wishing you and the REORDER prosperity, I am yours in Jesus.

FRANK M. WELLS.  
Jackson, Tenn.

[We remember distinctly that more than once during the last session of the Seminary Bro. F. M. Wells called on us, and, in conversation, expressed emphatic dissent from the views of Dr. Whitsett.—Ed.]

**A MINISTER'S STATEMENT**

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." Rev. C. H. SMITH, Congregational; parsonage, Plymouth, Conn.

Hood's Pills cure liver ills; easy to take, easy to operate, etc.

MR. EDITOR:—In the issue of Sept. 9th, you have this under "Editorial Varieties:"

"The Baptist Courier wishes the Seminary to 'run along as it is, on the lines marked out for it by Boyce, Broadus, Manly and Williams.' The trouble is it is not now being run along those lines; and what the brethren want is that it should be restored to those lines, with proper guarantees that it will be held there for the future."

This approaches the point that needs to be more clearly brought out. Will you kindly specify wherein the Seminary is not being run along the lines marked out by its founders? In what is it now diverging from those lines? We have recently heard much of "incompetency," "traitor," "alienation," but I have never yet seen any article from any one written to give the points of difference between the present teaching of the Seminary and the teaching of the founders. I have seen a great many articles and some books in which the writers took issue with the historical position of Dr. Whitsett, but in none of these have I seen any effort to compare his teaching with that of the founders. Will you not kindly give us an article in which this comparison is carefully made? Surely there is nothing that is so much needed as such an article at this stage of the controversy. Z. T. CODY.  
Georgetown, Ky., Sept. 9th, 1897.

[We cheerfully comply with Dr. Cody's request. A single particular will be sufficient. The policy under Drs. Boyce and Broadus was that the teaching of the Seminary should not antagonize the convictions of any considerable part of its constituents. Hence when Dr. Williams began to teach the validity of "alien immersions," Dr. Boyce had his chair changed so as to eliminate such teaching from the institution. Now, however, teaching offensive to a large part of the constituents of the Seminary is boldly avowed, and many show the disposition to permanently array the institution against the ideas of Baptist succession, Landmarkism and what many believe to be true history. The brethren who hold these views are not asking that their views be taught in the Seminary, but they do ask, and they have the right to ask, that their views shall not be antagonized in an institution they are called on to support. This is the only possible basis on which the denomination in the South can co-operate in sustaining the Seminary. Within the limits of the Seminary creed, let the teaching be clear, strong and aggressive, beyond those limits, on points in regard to which the denomination are not agreed, let the convictions of all be respected. It is wildly preposterous to use an institution to break down a man's belief, and then call upon that man to support the institution. This is a matter entirely distinct from the Whitsett incident.]

**BE KIND TO THEM.**

BY E. J.

The National Baptist said wisely and well: "It seems to us that there is no one in the world who has a greater claim for justice, and for generous and kindly consideration, than the man of deep feeling and strong convictions who finds himself compelled by his conscience to a change in his religious views and associations; and yet it is this very man upon whom obloquy is very apt to be poured by the world at large, and especially by his old-time associates and friends."

It is very difficult for those who are earnest and strong in their own beliefs to feel that one of their number who leaves them does it from conscientious motives. For the case seems to them so plain, they are inclined to the conviction no one can fail to see it as they see it, unless he has been educated in another belief.

But whatever may be their secret doubts, they have no right to accuse the man who leaves them of wrong motives. It is neither courteous nor Christian, and is moreover very bad policy, injures their own denomination and greatly benefits the man thus accused, if he be indeed guilty. For if he changes from other than conscientious motives he is glad of the denunciation of his old associates. It argues that he is a man of prominence and importance, and gives him the halo of a cheap martyrdom.

Such denunciation injures one's own denomination. For it has a tendency to make timid men who are not in accord with its doctrines and who, not being of them, ought to go out from among them, stay where they are and either conceal their doctrinal differences, or to attempt to undermine the faith of their brethren secretly.

It is far better for all concerned that they should go. A brave and honourable man, when he finds himself not in accord with the doctrines of his denomination, will refuse to play a jesuitical part in the camp, but will go to his own place. If there is no church with which he is in entire agreement, he will go to the one which is nearest his belief, state the case to them frankly and take his place in the pews, but not in the pulpit. But all men are not honourable, and still more are not brave. Hence those who ought to go, and would go if their departure was made pleasant and easy, stay where they do not belong to the great injury of the cause.

For our part, we think it much the best for the good of our Zion that no man or woman should be a Baptist who can honestly be anything else. Our Lord despised half-heartedness; "because thou art neither hot nor cold, I will spew thee out of my mouth." Soldiers with no love for the army are a weakness in any camp, and a few resolute soldiers are better than a legion of half-hearted ones. This is true of all armies; it is especially true of the Lord's army. One Achan can bring defeat upon it, no matter how large the number of faithful soldiers.

The Scriptures show us the great importance of having, especially in the pulpit, only those who not only believe the truth with whole and sincere hearts, but will "contend earnestly for the faith once for all delivered unto the saints." John bids us not to receive into our homes or bid Godspeed to those who preach any other Gospel; for even by showing them hospitality we become partakers of their evil deeds (2 John 9-11). They were not bidden to have no social intercourse thus

with honest and straightforward heathen, for Paul gives directions as to the conduct of the Christians when invited to a feast by heathen. John's "intolerance" was for those who "progress" (the meaning of the Greek word translated "transgresseth") and abide not in the orthodox doctrine. And John was as his Master in this thing, for the Lord threatened a church to fight against them because "thou hast also them that hold the doctrine of the Nicolaitans, which thing I hate."

Nothing is more ruinous to a denomination than to have among its preachers those who are not in hearty accord with its belief, and who do not preach the whole truth as the denomination holds it, earnestly and faithfully and with all their hearts. Therefore let us be grateful to those who not being of us, but who, being men of integrity and honour, go out from among us with no effort to make a disturbance in the churches. Let no word of denunciation be spoken. But let the contempt and scorn be reserved for those jesuits who, knowing they are not in accord with the denomination which has trusted them, persist in staying in it. We honour Baptists above all men, but a Baptist who masquerades as a Unitarian, or stays among the Methodists knowing he is not a Methodist, we heartily detest. All honour to the honourable and straightforward altho they are mistaken in many things.

**DEDICATION PROGRAMME.**

At Ellisburgh's Church, Ellisburgh, Casey Co., Ky., Sept. 25th and 26.

**SATURDAY AT 8 P. M., OPENING**  
Sermon by Rev. J. A. Davis, Georgetown, Ky.

**SUNDAY AT 10 A. M.**  
Song: All hail the power of Jesus name.

Address of welcome by Pastor W. T. Ellis.

Response by Rev. D. E. Fogle, Middlesburg, Ky.

Prayer by Rev. A. Mobly.

Song: Welcome to all.

Scriptural reading by Rev. T. H. Coleman.

Dedicatory Sermon by W. P. Harvey, D.D., of Louisville, Ky.

**DINNER SERVED ON THE GROUNDS.**

9 o'clock.—Prayer by Rev. W. R. Davidson.

Sermon by Rev. S. H. Burgess, of Berry Ky.

At 8 o'clock p. m.—Song and Prayer.

Sermon by Rev. J. B. Crouch, Stanford, Ky.

A series of meetings will follow.

The Pastor, W. T. Ellis, assisted by Rev. J. A. Davis.

Come! thou with us. A cordial welcome to all.

**METHOD** is like packing things in a box; a good packer will get in half as much again as a bad one.—Cecil.

**Awarded 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.

**MISSOURI NOTES.**

The Salt River Association closed its 74th session on the 3d of this month. The body is composed of thirty churches, with a membership of about 2,500, and these churches are located in Pike and Ralls counties. These churches pay their respective pastors an aggregate salary of \$4,500. The Association, through its Board, paid \$850 for mission work this year, \$700 of which was paid the missionary. The letters showed a large number received by letters and 111 by baptism; \$145 was raised during the meeting (\$30 of it was paid) which was for Home and Foreign Missions and Macon City colored college, equally divided, and \$115 for ministerial education. Three hundred and eighty-six dollars was raised to pay off the missionaries.

There are several young men in the Association studying for the ministry, most of them attending William Jewell College. A number of them were present during the Association.

Eleven ordained ministers reside in the Association. Six of whom reside in Bowling Green and four in Louisiana, and some of the churches are served by pastors who reside elsewhere. One of the pastors has been in the Association for thirty years.

Rev. W. T. Campbell, of Kansas City, Mo., preached the introductory sermon in the absence of Rev. B. W. N. Simms, of Louisiana, who had gone to Chicago, and Rev. C. L. King, who is in Vermont.

Rev. Harvey Hatcher, Rev. S. M. Brown, Rev. W. T. Campbell, Rev. Shive, Rev. W. A. Bibb, Rev. J. S. Connor, Rev. J. L. Downing and Rev. M. J. Breaker were present as visiting ministers, and J. S. Connor, S. M. Brown, J. L. Downing and Harvey Hatcher preached during the meeting.

Rev. J. D. Riggs, who married a Georgetown, Ky., girl and graduated at Georgetown College, who also has a handsome home in Bowling Green, Mo., is the pastor of Bethany church, which entertained the Association. He managed things handsomely.

The report of the Executive Board for the year showed that the missionary, Rev. J. N. Barbee, had preached 250 sermons, made 300 visits, aided eight meetings at Frankford and Bethany churches, raised and expended on the field \$100 and traveled 2,300 miles; and that Elders Patrick and Tipton had done good work at Frankford and Emanuel.

T. J. Ayres, of Bowling Green, was elected Moderator, and W. T. Jacobs, of the same place, was elected Clerk for this year.

The next meeting of the body will be held with Peno church, and will be a celebration of the 75th anniversary of the organization of the Association, and will be one of the most conspicuous religious gatherings held in the State since the organization of the Missouri Baptist General Association.

The Sunday-school showing for the State with the Missionary Baptists is as follows: Sunday-schools, 1,023; officers and teachers, 9,914; scholars, 81,902. In 1891 they had schools, 768; officers and teachers, 7,185; scholars, 54,067. The increase in six years is not what it should have been, considering the fact that we have about 1,600 churches, 130,000 white Baptists, and about 1,200 or 1,400 preachers. The showing for the State is about as follows: Schools, 8,000; scholars, 500,000, unless the statistician has miscalculated or has failed to obtain accurate reports.

Rev. J. E. Green, of Monroe City, one of our brightest and best men, is a man about forty years of

age, committed suicide the last week in August by cutting his throat. His mind, it appears, had become unbalanced, but from what specific cause is not definitely known. The death of this man of God has brought sorrow to the hearts of the brotherhood.

Many of our Missouri Baptists take the RECORDER, and speak of it very highly as an uncompromising defender of Baptists and their principles.

JOS. N. BARBEE.  
Louisiana, Mo., Sept. 13, 1897.

**FROM INDIANA.**

Perhaps a few lines from Evansville would interest the patrons of the dear old RECORDER.

We have three Baptist churches here, including the German. The First church enjoys the efficient labors of Rev. Wm. Thomas. He has just closed his first year, and we can look back on a year of prosperity along many lines. A greater interest has been created in missions. There have been added to the church 10 by baptism, 17 by letter and 2 by restoration. Besides the home Sabbath-school we support three mission schools in different parts of the city.

On July 4 we celebrated the 50th anniversary of the organization of our church. The offerings of that day, both from the church and the Sunday-school, were given to the American Baptist Home Mission Society in grateful acknowledgment of the fact that the church was organized through the labors of a missionary of that society.

Rev. Joe P. Jacobs, a former student of our Seminary at Louisville, is the pastor at Calvary church. He also has been with them about a year. During the year every department of Christian work has grown, a debt of \$300 has been lifted and about fifteen have been added to the church.

The German church is supported in part by the American Baptist Home Mission Society. The pastor, Rev. Pistor, seems to be a very strong man, and we believe a great work among the Germans will be done.

This is a great field for work. There are only a few Baptists here, but they are true.

We believe we have in these three pastors the right men in the right places. Brethren pray for us. Success to the RECORDER and the cause it so nobly advocates.

D. H. H.  
Evansville, Ind., Sept. 17, 1897.

**GOOD NEWS FROM SHELBYVILLE.**

Shelbyville college has opened well. We have a very fine set of young lady boarding pupils, and also a good day patronage. The number of both classes of pupils is rapidly increasing. The prospect for the year is very encouraging.

Pastor Forward will return this week from a month's vacation. The church building has been repaired and beautified during his absence. The outlook for the Shelbyville Baptists is bright.

Yours fraternally,  
J. E. Nunn.

HUMAN history is marked in its progress by human lives. If we go back to old times, we note the dates as the day of such a man. Particular men and women of modern days are centres of historic interest. So it has been, so it will be. We put our impress on our times, and our times put their impress on us. We help to shape the times, and the times help to shape us. We have a work to do at the present time that affects others for now and hereafter. It must be for good or for ill.—Sunday-school Times.

**LYNN ASSOCIATION.**

The forty-second session of Lynn Association was held with Boiling Spring church, Hart county, Ky., Sept. 8th and 9th, 1897. The introductory sermon was preached by W. L. Ramsey, from Psalms 126:5-6, and Is. 32:20. Themes; Sowing and Reaping.

Rev. W. J. Puckett was re-elected moderator and W. L. Ramsey re-elected secretary. Quite a number of the churches reported revivals during the past year, and statistics showed 219 baptisms.

Reports were read and discussed, relative to our denominational enterprises. Strong resolutions were passed without a dissenting vote, endorsing the action of the General Association, in asking the Trustees of the Seminary to retire Dr. Whitsitt from the Presidency, and the chair of Church History in the Seminary, also withholding support, patronage, etc, from the same until he is removed therefrom. Also a resolution was passed condemning the course of some of the Whitsitt partisans in trying to secure the resignation of Dr. T. T. Eaton from the editorial staff of the WESTERN RECORDER, and also asking him to continue as editor of our grand old State paper. We were glad to have Dr. W. P. Harvey with us, also Rev. J. G. Bow representing the Baptist Ministers' Aid Society and Rev. William Ritzman, representing the mission work among the German Baptists. Among the visitors was Revs. G. Dockery, J. P. Brooks, G. H. Dorris.

The next session will be held with Etina Grove church, Green county, with W. J. Puckett to preach the introductory sermon.

W. L. RAMSEY.  
Buffalo, Ky, Sept. 17, 1897.

**THE WARREN ASSOCIATION.**

The Warren Association met with the Woodburn church, on Wednesday Sept. 15th, and continued two days. It had a very peaceful and profitable session. Bro. Warder was on hand to present the mission work and Bro. Bow presented ably the cause of the Ministers' Aid Society. Miss Mary Hollingsworth was present to look after the interest of the Orphans' Home; but, as no collections are permitted in the body, the meeting in that particular was a trifle lame. All the subjects coming before the body were ably discussed and good spirit prevailed throughout. Dr. Luker read the report on schools and colleges, in which he offered a resolution, requesting the Board of Trustees to retire Dr. Whitsitt from the Seminary. Bro. Baldy offered a mild substitute which he and Bro. Potter ably advocated; but it only received five votes. The resolution in the report was advocated by Dicken and others and passed with one dissenting vote.

The body requested the clerk to send a copy of the minutes to Joshua Levering, Chairman of the Board of Trustees of the Seminary. This Association is a young and growing body. The Spirit of Christian enterprise is very manifest among Association members. Prof. Williams was present and ably advocated the claims of Bethel college. The discussions were all good; but necessarily brief. We think the Association would do well to hold three days instead of two and then there would be ample time to ably and thoroughly discuss all the measures coming before her. All time belongs to the Lord and it does not look well to see Christians in too big a hurry to get through with the Lord's work.

E. N. DICKEN.

WORK is our business, its success is God's.

## AFTER DEATH.

I sometimes linger o'er the list  
Of friends I lost in other days,  
And still the question with me stays—  
"When I am gone, shall I be missed?"

I doubt if others think the same,  
Or even wish to share my thought—  
That men were foolish who have thought  
To leave a never-dying name.

When thou hast run thine earthly race,  
Thou wilt not "leave a world in tears."

Nor will men come in after years  
To view thine earthly resting place.

Thy poor remains will rest as well,  
Thy spirit will be no less free,  
Although it is not thine to be  
A Milton or a Raphael.

Fret not thyself, but heaven thank  
If all the good that thou canst do  
May be so done that only few  
Need ever know thy place is blank.

Be thankful if but one true heart  
Shall feel for thee the moment's pain—  
'Ere it can say, "We meet again!"—  
Of knowing what it is to part.

One loving heart thou mayest crave,  
Lest all thou carest for on earth  
Should seem to have no lasting worth  
And end forever in the grave.

One faithful heart beneath the sky  
In which to leave a seed of love,  
To blossom in a world above  
And bear a fruit which shall not die.  
—Chamber's Journal.

## OUR PULPIT.

## LUKEWARMNESS.

BY REV. HUGH PRICE HUGHES.

I know thy works, that thou art  
neither cold nor hot; I would thou wert  
cold or hot. So then because thou art  
lukewarm, and neither cold nor hot, I  
will spue thee out of my mouth. Rev.  
3:15-16.

These are strong words—very strong, painfully strong. Many persons object to strong language, and of course there are certain instances in which the use of strong language is a sign of weakness and of folly. But when we fully acknowledge that, we are bound to remember, on the other hand, that some persons object to strong language because they themselves are weak. Timid and cowardly souls shrink from the conflicts which strong language provokes, and men, whose convictions are shallow, cannot understand the intense emotion which must express itself in intense words. At the great moments of life, and in reference to the vital issues of conduct, strong language is for earnest natures inevitable. All strong men with strong convictions and strong hopes use strong language.

As far as I am aware, no public teacher the world has ever seen dared to use language quite so strong as that which fell from the lips of Jesus of Nazareth. Who, for example, except Jesus Christ, dared to address a congregation of ministers in such words as these: "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?" How startling it is to find that, when some one told him that Herod desired to kill him, Christ answered, "Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." Those who are accustomed to suppose that Christ always used very meek and delicate phraseology would be startled by these quotations. It is very significant that nothing provoked such strong language from Jesus Christ as lukewarmness. Remember His terrible attack upon St. Peter—"Get thee behind me, Satan; thou art a stumbling block to me"—because Peter had made the devilish suggestion that Jesus Christ should hesitate in his obedience to the will of God. Then how remarkable is the expression in the passage where we read there went with him great multitudes. Then and there he turned and said unto

them, "If any man cometh unto me, and hateth not his own father and mother, and wife and children, and brother and sister, yea, and his own life also, he cannot be my disciple." I need scarcely explain to any one in the full possession of his reason that when he used the word hate he did not intend it to be taken mechanically and literally, but by the use of this strong expression he would fain bring home most vividly to each one of us that the one thing which he does require of us is total, absolute, unconditional, whole-hearted self-surrender to himself; a demand which it would have been monstrous for him to make, and blasphemous for him to make unless he had been very God. No other great teacher has ever dared to make such an immense and tremendous claim of men. When men said to him, "Show us the way," he answered imperiously, "I am the Way;" when they said, "Tell us the truth," he said, "I am the Truth;" when they said, "Give us the life," once more he replied astonishingly, "I am the Life." Mahomet never dared to say anything like that. But Christ said it, and it was the distinctive note of his teaching. As a matter of fact, he could not start and constitute his Church until there was in the world at least one person who believed in his divinity, and was therefore capable of that absolute devotion to him which is impossible until we realize that he is our God. Peter, as we know, was the first of his disciples who clearly, definitely, expressly and audibly recognized his divinity, and the moment there was one ready for this absolute self-surrender Christ established in him the Christian Church. It was because Peter, with all his short-comings and inconsistencies, was so whole-hearted that Christ loved him so much and trusted him so much. It was because St. John was even more passionate and intense at heart than St. Peter himself that Christ loved St. John most of all. So we learn from our text that the Lord Jesus Christ positively prefers downright coldness to lukewarmness. It is Christ who says, "I would thou wert cold or hot; but thou art lukewarm, half heated, inconsistent; I will spue thee out of my mouth."

During the three years of his public ministry he did not try to make numerous disciples, but rather discouraged the multitude at the height of his popularity. Instead of flattering them he turned round and used mysterious, perplexing and discouraging language which I have twice quoted. That is not the way to induce the frivolous and superficial and the careless to attach themselves more closely to you. His great aim during his brief public life was simply to induce twelve young men to obey him with all their hearts. The condition of success, he knew, was not a multitude of lukewarm followers, but a company—it may be a mere handful—of red-hot disciples. So he sought not a lukewarm multitude, but a small group of red-hot disciples, and in their hands he placed the destinies of the human race.

I have had in Italy impressive and overwhelming evidence of the value of the great truth which the text announces. Rome was twice the mistress of the world—once before the birth of Christ and once since; pagan Rome and clerical Rome. Both these world-empires have passed away. Pagan Rome lives to-day only in its ruins; clerical Rome is self-imprisoned in the Vatican. But we may learn much from these two dead empires. They teach us, in fact, the secret of victory, and they illustrate and explain our text. For what is the

explanation of the twice-repeated world-supremacy of Rome?—whole-heartedness; first patriotic whole-heartedness and then clerical whole-heartedness. The triumph of pagan Rome was due to the fact that her citizens made an absolute, unconditional self-surrender to her. They lived for her, they sacrificed everything for her, so she conquered the human race. One of the fables and most characteristic legends of old Rome is to the effect that some 360 years before Christ a great chasm yawned in the Forum, and when the augurs were consulted they said that the immense abyss would never be closed until the most precious thing in Rome was cast into it. Thereupon a young Roman leaped upon his horse, in full gallop, and, declaring that the most precious thing was patriotism, he leaped into the abyss which closed over him. They believed in patriotism intensely. They were prepared to sacrifice their trust and best for the supremacy of Rome, and so they conquered the world.

The secret of the second supremacy of Rome is precisely the same—absolute self-surrender to the Roman church. A typical, logical, consistent Roman Catholic is Ignatius Loyola, and what does he say in his "Spiritual Exercises?" He says that the consistent member of the Society of Jesus must have no more self-will than a stick; he must place himself absolutely, totally, unconditionally, unreservedly at the disposal of the Pope Jesus of Nazareth asks to night from you and me the same absolute self-surrender which the young Roman gave to Rome, and which Ignatius Loyola gave to Papal Rome. And I have come here tonight in the name and presence of Jesus Christ, and by the authority of Jesus Christ, to make that claim and that demand of everybody in St. James' Hall. As the Roman knight gave up everything to his city, as the Spanish soldier gave up everything to his church, so, men and women, I invoke you and beseech you to give up everything at this moment to Christ. And first I press this rigorous demand of the Gospel upon my own heart. In company with many of my brethren—with a larger number of members of this mission than ever before—I have used the strongest and most solemn language at the Covenant Service this afternoon, declaring that I did there and then place myself unreservedly, absolutely at the service and disposal of Jesus Christ. Christ is my witness that I am not conscious of any reservation whatever. I know I am unable to keep this resolution in my own strength which he has promised me, I do unhesitatingly and gladly, publicly, in the presence of you all, desire to give myself up absolutely to Christ. I do not ask you to do what I have not done myself, but I do ask everyone to do what here and now I do myself. I appeal specially to those who profess and call themselves Christians. This is a new year. We are all making fresh starts. Shall we make a fresh start by giving ourselves afresh to Christ? The one universal demand which is made by Jesus of Nazareth is that you and I should give ourselves up honestly, intensely, whole-heartedly to Christ.

The one thing that is most loathsome to Christ is the lukewarm Christian. No language is strong enough to describe the misery which the lukewarm Christian brings upon himself and the church and the human race. From that may God in his great mercy save you and me. Is there any occasion for this appeal? I ask men of business here. Have you always been loyal to Christ? Have you

## IVORY SOAP

Divide a cake with a stout thread and you have two perfectly formed cakes of convenient size for the toilet

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THE PROCTER & GAMBLE CO., CHICAGO.

always in your commercial and business transactions done what you know Christ would have done? How much compromising there is! How much sophism there has been to excuse the tricks of trade! But even at the risk of bankruptcy we must make up our minds that we will never do anything in trade that we could not justify on our knees on Sunday. So with respect to the great sphere of political life in which, happily, men and women of this country are more and more taking an earnest part. How men especially do for the sake of their party what they know is contrary to the mind of Christ! How blasphemously, how abjectly some Christians dare to say—and I presume, try to believe—that religion has nothing to do with public life, and that a man in his capacity as a politician may do what he would never dream of doing in his private capacity! In public life as well as private we must be loyal and consistent and thorough-going disciples of Jesus Christ. So with regard to the pleasures in which we indulge, the one supreme purpose of every moment must be to do the will of Christ.

How awful the penalty of lukewarmness: "I will spue thee out of my mouth." Many of you probably read in the newspapers yesterday the distressing description of the public degradation of that unhappy officer in the French army who is supposed to have betrayed military secrets to the possible enemies of France. It made my heart bleed to read the story of his degradation in the presence of the regiments and a great crowd—how they plucked the gold lace from his cap, the epaulettes from his shoulders, the lace from his trousers, broke his sword in two and cast it on one side. Surely a man would rather die than be exposed to that degradation! He had been lukewarm, unfaithful in his devotion to France after having sworn that he would serve France with life and death. It was awful! But there is something more awful than that—to be degraded in the presence of Christ. France publicly spued that unhappy man out of her mouth, and Christ will spue the lukewarm Christian out of his mouth.

But that is not the motive to which I mean mainly to appeal tonight. Before I close I may address to you a higher and brighter argument than that. Consider for a moment what Christ has suffered and sacrificed for you. What have you done for him? Was there any lukewarmness in anything that Christ did for you? He was faithful to death in the Garden of Gethsemane and on the Cross for your sake. What is the return? Careless, half-hearted, superficial service, an inconsistent life of business and doubtful pleasure? God forbid: Let us be thorough, whole-hearted. Let us pray God to deliver us from lukewarmness. You may never have served God at all. God is willing to save you now as truly as an inconsistent Christian. But you say, "I admit the truth of your words; I feel the force of the appeal; I confess my heart is lukewarm. What can I do?" Listen; there was a predecessor who

told us what Christ would do, and this is what he told us: "Behold, he that cometh after me is mightier than I; he shall baptize you with the Holy Ghost and with fire." O! blessed word. O Jesus Christ! do Thou work in the hearts of all the lukewarm Christians, baptizing them with fire. There is one apocryphal saying of Christ which expressed a profound truth: "He that is near me is near the fire." Blessed be God, we are all near Jesus now. At this very moment Christ is nearer to you than the person next to you. That lukewarm heart of yours may be made hot with that fire now. Are you willing?—Preachers' Magazine.

A certain village church possessed a fine toned bell, of which the villagers were very proud. By some accident it became cracked. A blacksmith was engaged to repair it. He riveted it so skillfully as to render the crack invisible. The bell was rung, but oh! the appalling discord when it was rung! It was taken down, and recast. The result was a new bell of sweeter tone than the old one. Man has devised many apparently clever schemes for the restoration of sin-diseased hearts. They are all failures. A new heart moulded by God Himself is the only remedy.—My Note Book.

## LIGHT POCKET-BOOKS.

A voyage to Europe is a very sensible object for anyone's ambition, but heretofore it has remained quite out of reach of the average brain worker.

It has been made possible and easy of accomplishment by the plan of paying \$6.00 to \$15.00 per month beginning now, and whether the desired voyage be for England next summer, for Algiers, Italy and the Mediterranean the following autumn or Paris Exposition in 1900, the monthly payments will cover the ocean passage by the time one is ready to sail.

Americans as a rule will not sail second-class on ocean lines because of the various indignities put upon passengers in that class, and they quite naturally will not allow themselves to be herded into the steerage, while to go first-class under the ordinary methods of ocean travel is beyond the reach of any but plethoric pocket-books. This condition of affairs has attracted the attention of some American thinkers who believed there was a way to give brainy Americans the advantages of a voyage to Europe and in a thoroughly comfortable, sensible and satisfactory manner, at reasonable cost, payments so arranged that they could be made, and no second-class or steerage passengers carried on the steamers.

The problem required a considerable amount of time and money in its solution.

The details will interest any intelligent person who is fond of travel.

They are told in a book handsomely illustrated with over 100 half tone engravings sent free to enquirers, by the Postum Cereal Co. Lim., of Battle Creek, Mich.

**THREE SERMONS OF A SUNDAY.**

BY REV. E. T. HISCOX, D.D.

Mr Bliss and his wife were ready for church on Sunday morning. They had lately returned from a vacation of several weeks in the country, during which absence they had been largely deprived of the privileges of public worship. As they walked slowly towards their own church Mr Bliss remarked how pleasant and restful to the spirit it seemed already in anticipation to be once more at home in the house of God, where the instructions and inspirations of the pulpit could impart spiritual cheer and strength to the soul chafed and worn with worldly cares. To this Mrs. Bliss assented, and further added that there were often shadows on the spirit which nothing seemed so effectually to dispel as the sacred influence of worship in the great congregation. There the very atmosphere, the strains of sacred song, words from the holy record which had a voice of their own, all conspire to lift the spirit above the murky vapors of common life into a purer light and a better fellowship. Her husband said he really seemed to hunger for spiritual nourishment, and felt assured he would be fed in the morning's service.

They entered the house with a reverent desire for worship in spirit and truth, and with many others, passed quietly to their seats. The day was pleasant, the congregation large and attentive, with an air of devotion. The house itself was large, but attractive and homelike. The pastor, who was the preacher, was a man of ability and popular gifts, a titled clergyman, held in high public esteem. When the organ sounded its opening notes and the people rose to unite in the doxology, a wave of devotion seemed to pass over the audience. The introductory services proceeded with the usual order and propriety, and at length the sermon was reached. The discourse—sermon it would be an impropriety to call it—was based on the white and red horses of the sixth chapter of the Apocalypse, and was forty minutes long. By way of preface, the preacher dwelt on the unsettled condition of human affairs generally, gradually passing to consider American politics in particular, as being remarkable and suggestive. By an easy and natural transition he passed to remark on one of the presidential candidates, to analyze his personal traits with some severity, and pass caustic criticism on his political attitude, and the possible outcome of his candidacy. This was the first division of the discourse. Then by a transition not so natural, and by what laws of association was not apparent to the audience, he proceeded to consider the Nile expedition of the British and Egyptian army and their successes, the capture of Dongola, and the possibility of further successes in an onward movement toward the Sudan. This was the second division of the discourse, whereas Mr. Bliss turned his eyes from the preacher, and by a furtive glance at his wife detected her studying either the artistically stained glass windows, or the frescoed motto over the arch, "Holiness becometh Thy house, O Lord," he was not quite sure which. But he forbore to divert her attention; for he perceived she was in a worshipful state of mind. The third and last division of the discourse was on the martyr sufferings of the Armenians, and an allusion to the "unspeakable Turk." This naturally included a panegyric on Mr. Gladstone and his noble defence of suffering human-

ity, with England's responsibility in this special case, which defence had recently been made public. It was easy enough to bring the discourse to a close when the proper time arrived. A few remarks on the beauties of patriotism sufficed, a fine illustration of which had recently been exhibited in a certain political convention where old party lines had been invaded, if not wholly ignored. The discourse, in fact, consisted of three distinct "lectures" on current secular affairs, having as little relation to religion as they had to the Apocalyptic horses, which had been dismissed from further service so soon as the preacher was fairly on the way. Mr. and Mrs. Bliss passed out with the crowd after the benediction, and walked silently along till a little alone, when she looked him in the face and asked, "Well, how did you like the sermon?" "Sermon!" responded her husband, "sermon! Don't ask me." But after a few moments' silence he added: "Where is the Gospel? where is the Christ crucified, the remedy for sin, the hope of the sinner? Where is the bread of life for hungry souls? Is there needed no instruction for the edification of saints? Is it strange religion languishes? Is it strange there are but few conversions? Is it strange that Christian service and even forms of worship become secularized and the churches become worldly minded rather than spiritual?" They reached their home without further remark. Just as they turned from the sidewalk to enter their house, Brother Green, a plain but devout member, came up and, after the usual salutations, Mr. Bliss remarked, "Smart! dis-course!" "Smart!" with an emphasis which left it a little doubtful as to the exact meaning he attached to "smart." "Well, I suppose so," responded Brother Green; "but I have read all those things in the papers every day, and heard them talked about all the week, till I am tired of it. I did want to hear something religious at church." With out further remarks they parted.

After dinner and a rest, it was proposed to go out to a service in the afternoon. This was in a prominent church of another denomination, with an able and titled minister well known to the religious public for his pastor. "I am quite sure," said Mrs. Bliss, "we shall hear a good, sound, instructive sermon there." They went. The house was spacious, the congregation, though not crowded, was decidedly good, the introductory services were pleasant and rather attractive, though somewhat ornate. The preacher could not be called an orator, but he was animated in style, was distinctly heard, and listened to with attention. His discourse was about twenty-five minutes in length, founded on 1 Cor. 1:26-29, "God hath chosen the foolish things of this world—and base things—and things that are despised," etc. The impression made was that he meant to show, not simply that the low and vile, drunkard, libertines and the infamous could be converted and saved, and being saved could by divine grace be made useful, but they were God's favorite instruments for the advancement of His kingdom. It was a fair conference meeting talk, or an acceptable address before a mission meeting. Had it been presented to that intelligent and cultured audience for the express purpose of imparting information, or to stimulate Christian work in the purlieus, it would have seemed more appropriate. What he said was truth, and for the most part religious,—and nothing about politics. Mr. and Mrs. Bliss were not fastidious, but they were not fed.

After rest and refreshment these seekers after spiritual nourishment resolved to make one more effort and close the day in an honest endeavor for edification. For the evening they sought a church of still another denomination, similarly conditioned to the others. A titled pastor, an attractive audience-room, and usually a large audience. It was on this occasion. Church, pastor and congregation, especially the music, held a somewhat conspicuous place in the community. The text was Gal. 6:7, "For whatsoever a man soweth, that shall he also reap." An admirable subject for an earnest and searching sermon. The preacher enforced the literal application. It was true in nature. The farmer expected and received a harvest of the same as the seed he sowed. In the realm of mind, the pupil who neglects his books and wastes his opportunities will grow up in ignorance. In the sphere of morals, vice and immorality bring their fitting fruits. In business life, integrity, honor and fair dealing alone produce satisfactory results. In politics, now exciting the public mind, free silver was touched upon, but the preacher was also frank enough to say he also deprecated the alarmists and their purpose, and was sure this country, which had a history and a place in Providence, would not go to ruin whenever might be elected. This subject, somewhat expanded, with a touch of oratory, was his peroration. And the discourse of forty five minutes closed. There was not one word that outreached the bounds of earthly affairs. The first, the chiefest, the grandest application of the text was not touched. Not an allusion to the facts that he that soweth to the Spirit shall of the Spirit reap life everlasting. There were evidently not a few unsaved persons in the congregation, but no word of instruction had pointed them beyond the limits of this mortal life, or had cheered the saints with mention of the rest that remaineth. The service closed, Mr. and Mrs. Bliss had spent the day in an honest endeavor, and had failed. They walked to their home in silence, except that Mrs. Bliss once said, "Well!" with a pathetic accent on the monosyllable.

The foregoing is a brief, but otherwise faithful record of three services, and three sermons actually preached from the texts named, by three prominent clergymen in three prominent churches, of three different denominations, on one and the same Sunday, of recent date. And those were among the most evangelical denominations. It is not implied that all pulpits are as little spiritual nor that these three are not at times more spiritual and religiously edifying. But this happened assented. It shows a trend of the times in a tendency to secularize the pulpit, and points to a decadence of vital godliness in current Christianity, against which there is sad need to contend.—Watchman.

WHAT we are in solitude we shall be in public. Do not for a moment suppose, O self-indulgent disciple! that the stimulus of a great occasion will dower thee with a heroism of which thou betrayest no trace in secret hours. The crisis will only reveal the true quality and temper of the soul. The flight at the Master's arrest will make it almost needless for the historian to explain that the hour which should have been spent in watching was squandered in sleep. It is the universal testimony of holy men that lonely hours are fullest of temptation. It is in these we must conquer if we would be victorious not when the eyes of some great assembly are fastened upon us.—Rev. F. B. Meyer.

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**MINISTERS AND MEMBERS MEETING.**

Sermon for criticism. B. T. Mayhugh.  
What are the scriptural evidences of a call to the ministry? W. M. Hall.  
How can we best develop the financial resources of the church?—J. E. Baggett.  
An exegesis of 1st Peter, 4:6.—N. M. Carlisle.  
Origin of baptism.—Essay by M. M. Hall.  
Design of baptism.—J. C. Thompson.  
Skeleton sermon from Eph. 2:1.—Claude Haddon.  
Skeleton sermon from 2nd Peter 3:18.—E. C. Slaughter.  
Duty of Deacons.—D. V. Phillips.  
How many ordinances in the church of Christ.—W. A. Eddings, N. M. Carlisle.  
Dates of pastors on the mission subject.—B. T. Mayhugh.  
The duty of church members in missions.—A. B. Dorris.  
The scriptures for a church to ordain a preacher.—J. R. Jenkins.  
Present needs of Clear Fork Association.—Bros. G. F. Sutton, T. P. Browning.  
Skeleton sermon from Romans 5:14.—M. V. Lyons.  
Skeleton sermon from 2nd Peter 3:18. Grow in grace.—W. B. Fitzhugh.  
Also production by A. C. Richmond on the same subject.  
The above is a programme for the next ministers and members

meeting of the Clear Fork Association, to be held with Mt. Pleasant church, near Lewisburg, Logan county, Ky., beginning on Friday before the fifth Sunday in October, 1897. We had a good meeting at Antioch, let every body come prepared to make the next meeting still better. Any minister wanting free conveyance from Lewisburg to the church, will please write to Henry Rogers, Lewisburg, Ky., and ample arrangements will be made.  
D. V. PHILLIPS, Sec.  
Spa, Ky.

AN EASY PLACE.—I received a letter from a lad asking me to find him an easy berth. To this I replied: "You cannot be an editor; do not try the law; do not think of the ministry; let alone all ships, shops and merchandise; abhor politics; don't practice medicine; be not a farmer nor a mechanic; neither be a soldier nor a sailor; don't work; don't study; don't think. None of these are easy. Oh, my son! you have come into a hard world. I know of only one easy place in it, and that is in the grave."

The conscience requires to be enlightened. God's law is written upon it; but the lettering is like that of an old inscription, where the words are filled up with moss and mould, so that they are apt to be misread and require to be read.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE

THURSDAY, SEPTEMBER 23, 1897.

In the current number of the American Journal of Theology (Chicago) there is an admirable article on the Fatherhood of God, by Prof. C. M. Mead, D.D., of Hartford. He takes up the recent statement of Dr. Watson, viz: "Two finds have been made within recent years: the divine fatherhood and the kingdom of God," and shows that there have been no such "finds" at all. He shows that there is no novelty in the idea of the fatherhood of God, and that even the wrong notions Dr. Watson and others attach to the idea are not new. This is worth doing since so many are taken by whatever is labeled a novelty in theology.

Prof. Mead takes up every instance in the Bible where God is spoken of as father and shows its meaning. The basal idea of father comes from the family relation and to apply it to God is a figurative use of the term. In the general sense of creator and preserver, God is the father of all men, just as He is the father of all creatures, but in the higher sense God is the father only of them that believe.

Dr. Watson says, "People with dogmatic ends to serve [of course he had no such ends to serve. Ed.] have striven to believe that Jesus reserved Father for the use of his disciples; but an ingenious person could hardly make the discovery in the gospels." On this Prof. Mead very well says: "But such an assertion, unaccompanied by proof can hardly be regarded as demonstrative, even when fortified by an imputation of bad motives to those who take the other side." The old rule of lawyers is "where arguments and facts fall, abuse the plaintiff's attorney." Prof. Mead makes it perfectly clear that men become children of God by faith in Jesus Christ and they are not children before. Jesus distinctly and emphatically denied the claim of the pharisees that God was their father. They said: "We have one Father, even God," Jesus replied, "If God were your Father ye would love me," and added: "Ye are of your father the devil, and the lusts of your father ye will do, etc.," John 8:41-44. Language could not be plainer. The use made of the parable of the Prodigal Son, to show the "essential fatherhood of God," is tellingly answered by Prof. Mead, as follows:

"If it is conceded that the father in the parable represents God, does not that prove that God is the universal Father, and that all men are his children? Not at all, unless reasoning in the same way, we are to infer from the first parable that God is a real shepherd to all men, and that all men are literal sheep. God is indeed called a shepherd in the Old Testament; and everyone feels the beauty and pertinency of the designation. But if, on the strength of this parable, one should undertake to derive the doctrine of the essential shepherdhood of God and the essential sheephood of man, we should begin to question his sanity. Still worse would be the case, if, in interpreting the second parable, one should infer the essential womanhood of God and the essential cohabitation of man. In the third parable Jesus, instead of illustrating his doctrine by a shepherd and sheep, or by a woman and her coins, tells a story in which a father and a son figure as the leading characters, the same truth is taught as before. But why must we insist on doing here what, in the other two cases, would be impossible and absurd? Precisely

the same lesson might have been taught by a story of a wife deserting her husband and afterwards returning in penitence and being graciously received back by her husband. But we should not therefore conclude that husbandhood is the 'final idea' of God, or wifehood that of man. Yet such a conclusion would be as legitimate as to infer from the parable of the prodigal son that God is literally the father of all men, and that all men are literally the children of God."

This is plain enough and is decisive. To make comparisons in Scriptures and make them into exact statements of literal facts, or as the fathers said, make them "run on all fours," is to go into all sorts of wild interpretation of Scripture. Our Lord said He would come as a thief in the night, the points being the suddenness and the unexpectedness of His coming. Suppose some man should try to make this mean that the Master was a thief—we would not only question his sanity but his piety and his reverence. Yet that is parallel to making the parable of the Prodigal Son mean that God is the literal father of all men.

Prof Mead closes his admirable and masterly article as follows: "The allegation that this universal sonship of men is a biblical doctrine recently discovered, or rediscovered, is utterly baseless. And when, on the strength of this alleged discovery, the Fatherhood of God, and the sonship of men, instead of being taken as figurative designations of a relation between God and man, which has always been known and recognized, are set up as exact scientific statements of a profound ontological truth which can be expressed in no other way—then it is proper to enter an emphatic protest in the name of clear thought and sound exegesis. What there is true in the doctrine is not new; and what there is new in it is not true."

We wish this article of Prof. Mead, could be published as a tract and put in the hands of everybody at all affected by the virus of the "new theology."

The Christian Repository calls attention to the negative testimony of two recognized scholars to the non-existence of believers' baptism in England in the latter part of the 17th century. Isaac Ambrose in 1675 published his *Medicae Sc.* in which he spoke of baptism and the Lord's Supper as the two "sacraments," and said:

"Concerning the former (baptism) it is to little purpose to give any direction, because infants who only in our days are baptized are merely subjects receptive not active, and so far as concerns their parents in relation to the infants we have dispatched elsewhere" (p. 303).

This author here distinctly declares that in his day there were only infants baptized, and hence, according to his testimony believers' baptism was unknown in England in A. D. 1675 and before.

The other witness is William Cave (born 1637 and died 1713) who in his "Primitive Christianity," says (p. 221):

"Upon this account it is that immersion is generally disused in these parts of the world, and sprinkling succeeded in its room, because the tender bodies of most infants, the only persons now baptized, could not be put under the water in these cold northern climates without apparent prejudice to their health, if not their lives."

Here Cave asserts unequivocally that no one except infants were baptized in England in his times. So here we have two famous authors who deliberately assert the absolute non-existence of believers' baptism in England in the latter

part of the 17th century. And yet everybody admits that believers were baptized in England at that time. If now the negative testimony of two such well-known witnesses as to what did not exist in their time is thus set aside, why, oh why! should we be expected to believe an anonymous author whose date is unknown, when he says of immersion in 1640, "none having then so practiced in England to professed believers?" Nobody today regards the negative testimony of Ambrose and Cave—well-known and highly esteemed scholars though they were—as valid. Why then should we be asked to believe the negative testimony of a man nobody knows anything about?

If after the persecuting courts of High Commission and Star Chamber were abolished and Baptists were at liberty to come from under cover, their practice of believer's baptism—which everybody admits—did not attract the attention of Ambrose and Cave, so that they thought there was no such thing in England; is it surprising that the practice of immersing believers before 1641, while those persecuting courts were in power, should have escaped the attention of the unknown author of the so-called Kiffin manuscript?

The fact is that negative testimony is of little worth at best. When men tell what they know to exist we can believe them, but when they declare something does not exist, they can only mean that it does not exist within their knowledge.

If some one should arise to prove that believer's baptism was not practiced in England before say, 1700, how much stronger a case he could make out by quoting from Ambrose and Cave and others like them, than can be made out against believers' immersion in England before 1641 by quoting the anonymous document known as the Kiffin manuscript!

DR. ANDREWS has at last decided to accede to the request of the trustees of Brown University, and he has withdrawn his resignation. We learn this from that live paper, which always has the latest denominational news, the *Christian Herald*, of Detroit, Mich., and which is edited by thoroughly accomplished Christian gentlemen.

We are glad the Brown University matter is settled, and we commend Dr. Andrews' course in the matter. So soon as the corporation and constituents of the University expressed concern lest the expression of his views on the financial question should injure the institution, he promptly sent in his resignation; thus placing upon the trustees the responsibility of deciding whether he should go or remain and freeing them from all embarrassment in their action. He is now in a much better position than if he had not resigned. No doubt he will exercise due care in regard to saying or doing what may injure the institution over which he presides and which should be his first care. Freedom of speech is a great and invaluable thing; but he is not President of freedom of speech while he is President of Brown University.

DR. D. G. WHITTINGHILL, of New Orleans and Dr. T. N. Compson, of Baton Rouge called on us, pleasantly. They are just back from a summer tour in Europe, in which they made fine use of their time in Germany, Holland, Belgium, Switzerland, Italy, France and England. Dr. Harvey disapproves of bachelor preachers taking such trips, when they might carry fair companions with them. But they will not do so again.

We have sometimes written of monism and evolution without following the example of our Louisville contemporary and denouncing without reason every man who ventures to believe in monism or evolution. But will the Recorder please point out the place and the words wherein we have expressed our belief in those theories?—*Baptist Courier*.

It would require too much space to set forth fully the views on monism and on evolution the *Courier* has from time to time expressed. We give one quotation on each point, premising that there are plenty more of the same sort. In its editorial of Nov. 19th, 1896, replying to the *Christian Index*, the *Courier* says:

"When it comes to ultimate truths and principles, the philosophy of orthodoxy is no better off than monism, and no more rests on the Word of God."

Turning to the editorial columns of the *Courier* of Oct. 22nd, 1896, we quote the entire following paragraph, which sets forth our contemporary's belief in evolution.

This evolution is the good interpreter that opens all mysteries, explains all hard sayings, illumines all dark passages, and flings a splendid rainbow over creation, written upon its stormy sky a vast, boundless, overarching promise. Let age upon age of misery, strife and butchery come, still the kingdom of heaven is sure to come in the process of evolution. The old ship shall weather the foam-crested billows and reach the harbor of peace and prosperity, because the safe pilot of evolution is at the helm. The heaven may be a great way off, but it is constantly approached.

That is certainly as strong as any believer in evolution can put it. The expression "kingdom of heaven," we suppose should be "kingdom of heaven," but the *Courier* has it "heaven," and we give it so.

And now will not the *Courier* "please point out the place and the words wherein we" have been guilty of "denouncing without reason every man who ventures to believe in monism or evolution?"

Who would have believed it! Here are the *Christian Observer* and the *Central Methodist* coming out in favor of "close communion." Wonderful to tell. But here it is. The *Christian Observer*, in answer to the question to whom the Lord's Supper should be given, says: "In reply the answer is clear that the bread and wine are not to be offered to any unbaptized person, nor to anyone who has not been received into the communion of some evangelical church." And the *Central Methodist* quotes this language approvingly. So these two papers oppose giving the bread and wine "to any unbaptized person." That is exactly the Baptist position. That is "close communion" pure and simple. Baptists do not regard Presbyterians and Methodists as baptized, and we agree with the *Observer* and the *Methodist* "that the bread and the wine are not to be offered to any unbaptized person." That is just why we could not offer the elements to the editors of these papers.

Here is clear proof that the real difference between Baptists and others is not on the subject of "close communion," but on the subject of baptism. Everybody believes in "close communion" except a few open communion Baptists. The *Christian Observer* expresses the faith of Presbyterians in saying "the bread and the wine are not to be offered to any unbaptized person," and the *Central Methodist* in approving the statement. Thus it is properly "close baptism" rather than "close communion" that divides us. We hope to hear no more from these two papers against "close communion." We congratulate our esteemed contemporaries on coming out so clearly on this subject.

Editorial Varieties.

"Shrieky vituperation" is a very good description of the way certain persons express themselves. We find the phrase in the Examiner.

The Rev. M. D. Early, of Memphis, called on us last week. He has been sitting in some meetings in Kentucky, during his vacation. He reports our cause in Memphis in good condition.

The Methodists have a case of heresy and a case of maladministration on hand. They are trying Dr. Morrison for the former and Dr. Reeves for the latter. All denominations have their troubles. As Mrs. Bodott said "we are all poor creatures."

A report goes in circulation that one of our Kentucky Baptist preachers had become "sanctified," and a brother wrote to him about it. The preacher was absent and his wife answered the letter to the effect that she had seen no signs of her husband becoming sanctified.

The second largest Presbyterian church in America is the Fifth Avenue church, New York City, of which Dr. John Hall is pastor. It has 2,500 members. The largest is the Bethany church in New York City, which has 3,000 members. This is the church in whose Sunday-school Mr. Wamsanaker teaches.

We acknowledge an invitation to the wedding of the Rev. H. Boyce Taylor to Miss Malmoe Eklston Peay in Russellville, Ky., Sept. 25th. The marriage will be at the home of Mr. and Mrs. J. A. Smith, the latter being the bride's sister. We extend congratulations. Bro. Taylor is one of our very finest young preachers, and we are sure he is getting a rich prize.

The Rev. G. P. Bostick paid us a pleasant call before leaving for his field of labor in China. We hope he and his co-laborers will be richly blessed in winning souls, and we hope the work in which he is engaged will ere long come into harmonious relation with our Foreign Board. We see no good reason why all the Baptists in the South should not cooperate in mission work.

Mr. Hugh O. Pentecost was a Baptist preacher. He got more and more lax in doctrine and more and more "liberal" in his views, till he got out of the ministry and out of the denomination. He has tried various ventures. He was a Congregationalist preacher after leaving the Baptist, and then he quit preaching entirely. Now he begins preaching again, on his own hook, in a hall in New York hoping to gather a congregation and organize an independent church.

It is proposed that all preachers' sons organize themselves into a general society with local bodies in all parts of the country. Here is a new field for the work of socialism. There might be societies of sons of Congregationalists, of editors of merchants, of carpenters, of teachers, of hotel proprietors, of farmers, of grocers, of musicians, of masons, of machinists, of engineers, of poets, of philosophers, of librarians, of jailors, of drummers, of blacksmiths, of real estate agents, of auctioneers, of ministers of "free societies," of Congressmen, or policemen, etc., etc. Why did not some one think of this sooner?

Some brethren are making frantic efforts to prove that we have changed our attitude in the current controversy. Their efforts are miserable failures—but suppose they could succeed: what of it? They seem to think the millennium would break out at once if only they could convert some of our inconvertibles. Suppose they had changed our attitude which we have not done, as we can easily show if it becomes necessary—are we to be denied the right to change attitude on any question? The brethren are wasting their breath and perspiration and temper. The attention of the denomination cannot thus be diverted from the real issues.

The *Religious Herald* has joined with the  *Baptist Courier* in answering not what we have really said, but what these editors "just know, you know" of that we "meant." They have wonderful gifts for reading between the lines. They see a dig at Dr. Whitist in whatever we say about anybody. If we should say the man in the moon was homey, these editors would claim that what we really meant to say was that Dr. Whitist was homey. What Dr. W. really said the man in the moon was handsome, these editors would "read between the lines" a reflection by contrast on Dr. W.'s appearance. These editors have developed severe cases of *Reverendphobia*. The more the dice roll about them, the more they rave at the Recorder. It is really right today.

The *Biblical Recorder* says the North Carolina Baptist Convention will take action in the Whitist matter. The Rev. E. J. Eastes announces the *Baptist and Director* that he will introduce resolutions on the subject at the Tennessee Baptist Convention. A leading brother in Alabama writes that the matter will come up in the Alabama Baptist Convention. It is generally taken for granted that the *Times and Arrows* Conventions will make announcements on the subject. And institutions from Missouri that the Baptist General Association of that state will take action. We have heard nothing which indicates that this matter will be noted on by the general Baptist bodies of Maryland, Virginia, South Carolina or Florida. We hear that it will be acted on by the Georgia Baptist Convention. In Kentucky, Mississippi and Louisiana have already acted, as has the Baptist Convention of Indiana Territory and Oklahoma.

Among the Churches.

LOUISVILLE.

Walnut st.—Pastor Eaton preached. Two joined by letter and one inquired. Broadway—Brother J. H. Eager, of Italy, preached at both hours. Chestnut st.—Pastor J. M. Wacker preached in the morning, and Waver school rally at 12. He held a fine meeting at Clay Village. East—Pastor Christian preached at both hours. McFerran Memorial—Bro. W. H. Whitlitt preached at 11 A. M. and Bro. J. R. Sampey at 8 P. M. Twenty-second and Walnut—Brother Gabeline preached in the morning and Pastor Hunt at night. Four received by letter, two for baptism and two baptized. Franklin-street—Pastor Edwards preached. One received by letter and one for baptism. German—Bro. Gabeline preached at night, and he preaches nightly this week. Highlands—Pastor Dawes preached. One received for baptism. Logan-st.—Pastor Ewing preached as usual. Parkland—Brother W. A. Garrett preached at both hours. Portland avenue—Pastor Shelton preached. Two received by letter, four for baptism and two baptized. Twenty-sixth and Market—Pastor Thompson preached in the morning and Bro. J. M. McFarland at night. He preaches every night this week. The Tent—Bro. E. B. Farrer has preached nightly. Interest deep. Interesting noon meetings are held in the railroad shops. Bro. E. F. Jenkins was present at the Pastors' Conference. He preached at Shepherdsville on Sunday. Glenview—Pastor Franklin preached as usual. Thirty-sixth and Bismarck—Pastor Sands preached. They had raised their new house, but the storm blew it down, which was a serious disaster to the struggling band. Bro. J. W. Warden made a talk on missions to the Pastors' Conference. He regards the mission work in the State as in a very hopeful condition. Pastor Ewing read a sensible and suggestive paper on the young people's work.

THE STATE.

Bro. R. W. Morehead writes: "On the first Sunday in September, 1897, the Baptist church at Pleasant Hill, Lyon county, had a number of worshipers formally dedicated to the service of God, the writer offering the dedicatory prayer. He also preached a sermon appropriate to the occasion to a large congregation at 11 o'clock A. M. in a grove near the house. In the afternoon he preached to the congregation in the house. Bro. Charles Gregston, with his music class from Liberty church, aided in the services and added much to the interest of the occasion. Bro. C. L. Roberts is the efficient pastor of the church. September 17, 1897, a church was organized in Caldwell county, about six miles northeast of Princeton, to be known as the Fairview Baptist church of Jesus Christ. Sixteen members went into the organization. Elds. W. H. Moore, Milton Hall and the writer acted as a council and assisted in effecting the organization. Bro. Milton Hall was called to the pastoral care of the church, and will likely accept." Pastor H. C. Davis writes: "I have just closed a very profitable meeting of eight days with King's church, resulting in 16 baptized and membership greatly revived. Old King's has been to some extent in the back ground for a while past, but is fast taking its old place among the working churches of the Association." Boone's Creek, Nelson County, Russell Creek and Warren Associations, and all District Associations met last week, so far as we have heard, passed resolutions requesting the resignation of Dr. W. H. Whitlitt as President of the Southern Baptist Theological Seminary and the chair of Church History. Bro. J. M. Sallee writes: "I recently preached five times at DeKoven on the First Baptist church at Henderson has about 40 members. I baptized six. These members are 40 miles away, but are good members. I visit and preach to them about twice a year. They hope to organize and build in the future." Bro. W. B. Bunting writes: "As the result of a meeting closed on the 12th inst., with Goshen church, there were 36 additions and 33 baptisms. The community was greatly interested and the church is in a state of revival such as has not been witnessed for many years. Bro. Valdes, of Leitchfield, did us good service for five days." Bro. R. W. Morehead writes: "Pastor J. E. W. Oliver baptized 8 persons

last Sunday at the close of a protracted meeting of two weeks which he held with (this) Bethlehem church, Lyon county. Some others who professed during the meeting are expected to join soon." Bro. W. B. Wheatley writes: "We have just closed a very profitable meeting of 12 days with the Salem church, Oregon county, assisted by Bro. J. A. Hensley. This is Bro. H's home church. Here he first confessed his Saviour. He was licensed and ordained to the Gospel ministry by this church, and the people here love him and only his praise, the more as they have known him from childhood. Visible results: There were 14 professions, 14 baptized, 2 restored and many others deeply interested. Four confessed Christ at the water and were baptized. We would have continued a few days longer, but the brethren had to save their tobacco, which was burning in the field. In some respects Salem church is in better condition than ever before. She has a good prayer-meeting, strong and by young and old, and the best Sunday school in her history. Bro. James Ball superintendent. Most of the young brethren lead in public prayer. Another commendable feature in this church is her promptness to meet all her financial obligations." Bro. J. T. Sampson writes: "I have held meetings with my three churches—Eighteen-mile, Silgo and Harrod's Creek—assisted in order named by Bro. Weston Bruener, F. M. Masters and J. W. Porter. All of these meetings were real successes. The members were greatly revived and encouraged. Results—Eighteen-mile: 10 baptized and 1 by letter. Total 17. Silgo: 15 baptized, 1 by letter and 1 restored. Total 17. Harrod's Creek: 5 baptized, 6 by letter. Total 11. I can truthfully say we were most successful in all three churches and instructed the people in solid Gospel truths. The Lord be praised for his goodness." Bro. Thos. Dalzell writes: "Pastor J. A. Taylor, a student of Georgetown College, who did excellent preaching for us, has just closed a week's meeting in the Longlick Baptist church, Scott county, with 31 additions to the fellowship of the church, 29 by experience and baptism and 2 by relation. To God be all the glory." Pastor L. H. Voyles writes: "I closed a meeting with Mizpah church August 20. Congregations were large from the best of the season. The situation found throughout the meeting. I preached the Gospel as best I could after the New Testament instructions, 1st Hear; 2d Repent; 3d Believe; 4th Salvation. We had 11 conversions, 10 by experience and baptism and 1 joined by letter. This is the third meeting I have conducted during a pastorate of almost 5 years. We have had good meetings every time. The Lord has been good to us. The church is in good condition, and starts out from this meeting to do greater things for the Master." Bro. W. E. Foster writes: "We closed a very successful meeting at Glencoe, Gallatin county, last week. Result: 26 conversions, 13 by experience and baptism (one a man who had been a Catholic), 10 by letter and 3 by restoration. The church was greatly revived, and the brethren and women were perfected to build a new house for worship. Bro. S. T. Williams, pastor at Sanders, did the preaching to the delight of our people. He is taking a course in medicine, preparatory to going to Chicago as a missionary. Bro. Williams is a consecrated workman, and very zealous in the cause of the Master. We are in the midst of a revival at Middleburg, Bro. T. H. Coleman, of Georgetown, assisting. Fine congregations and good interest. The meeting will continue next week." Bro. J. W. Campbell writes from Perryville: "On September 5 we closed a meeting of 15 days with my Beech Grove church, Washington county, in which we had the valuable assistance of Bro. E. W. Cookley, of Whitesville, Daviess county, who is a strong Gospel preacher. By his earnest and able presentation of the truth he won the love of the people. The meeting resulted in a great revival and 9 additions to the church, 7 by baptism. The Lord truly blessed us. To him be all the praise." Bro. W. H. Williams writes from Elizabethtown: "We closed a series of meetings with Gilbert church, Hardin county, on Friday before the first Sunday in September. The church was greatly strengthened by the efficient labors of Bro. B. F. Hagan, of Hodgenville. There were 2 received by letter, Prof. Gayna and wife, and 1 for baptism. The church is under the care of T. D. Duvall, Lynchwood College, had the best opening for many years." Bro. T. J. Duvall writes from Vine Grove: "We have had a meeting of 12 days with our church here resulting in 7 additions to the church, 4 by letter and 3 by experience and baptism. I look for others to follow soon. Bro. O.

L. Brownson, of Palmyra, Mo., was with us and did the preaching. He uses no 'high-pressure' method, but, believing that revivals come down from the Lord, preached the plain Word of God as the 'power of God' unto salvation to every one that believed." Pastor R. C. Kimble writes from Elizabethtown: "We have just closed a meeting of 12 days, held in a grove about 2 1/2 miles out of town on the Valley Creek road. I think this was one of the most remarkable meetings I have ever seen. It reached all classes of people. There were more than 50 conversions. I baptized 44. Bro. R. E. Holder was with me and did the preaching. We began a meeting yesterday at Valley Creek church near by. One for baptism, and others came for prayer last night." Pastor N. M. Carlisle, writes from Sharon Grove: "Please allow me to dedicate the Baptist church at Epley's Station, the last Sabbath in October. Bro. A. Malons, of Franklin, will preach the dedicatory sermon. There will be refreshments on the ground for those who attend. We would like to visit all to be with us. Epley's Station is six miles from Russellville, Ky., on the O. & N. R. R. Also the Clear Fork Association will meet next year at this place." Bro. H. Veech, committee, writes: "Those desiring to attend Goshen Association at Millwood September 30, can reach it on train leaving Louisville at 5:15 P. M." OTHER STATES. There have been 8 additions to the church at Brashear, Mo., as result of a protracted meeting in which Pastor Barger was aided by Bro. J. B. Leat. A meeting at Higbee, Mo., of 13 days resulted in twelve additions to the church. Pastor Green was assisted by Bro. W. A. Simmons. Bro. J. M. McManaway aided Pastor Barton in a meeting at Fayette, Mo. There were seven additions and the church was greatly revived. Bro. R. S. McInfee has recently closed a meeting at Cornetta, Henry county, Mo., resulting in 27 additions. Pastor Stockdale, of Salisbury, Mo., on a recent Sunday welcomed 20 new additions to his church. He closed a meeting a few weeks ago at Fair View with 19 additions. Pastor J. W. Mount writes from Combs, Tenn.: "I have to bother you once more. I am settled for a few months I hope. God has abundantly blessed my labors this summer. Change my paper from Jackson, Tenn., to Clinton, Ky., and oblige a friend." Pastor J. H. Myers writes from Aubrey, Texas: "The first Sunday was a red-letter day for our church. Fifty-one were baptized into the fellowship of Aubrey Baptist church. Fifty-six into its fellowship. Two by letter and three by restoration. To the Lord be all the glory. I hope to see you at our convention." Pastor Wm. Ritzman, German Baptist church, Louisville, Ky., writes from Clarksville, Tenn.: "I have to bother you just crossed the line to catch my prospects here. Was advised to come here, good church. Bro. Brown, a Kentucky man from Elkton, is pastor. Last Sunday was banner day in collection: Central City in the morning, \$77.36, and Russellville in the evening, \$77.36, \$90. And that amount more than completed \$4,000. Hallelujah. We are now \$4,062. May the good Lord help this undertaking to a successful end and make us all rejoice in the Lord forever. Russellville is the new ahead of Frankfort, which gave us \$60." A nine days' meeting in the Knoxville church, Ga., closed with 12 additions to the fellowship of the church. Fourteen have been added to the fellowship of the Social Circle church, Georgia, all by experience and baptism. A ten days' meeting in the Fredonia church, Thomas county, Georgia, closed with 15 additions to the fellowship of the church. Pastor H. D. Heath, assisted by Elder J. H. Taylor, held a meeting in the Commerce church, Texas, in which there were 14 additions to the fellowship of the church. Twenty have been added to the fellowship of the Beliffs church, Texas, as the result of a recent meeting. The Rocky Creek church, Jasper county, Georgia, closed a meeting with 15 additions, all by experience and baptism. A meeting in the Moss Bluff church, Fla., closed with 18 additions to the fellowship of the church. Twenty-five have been added to the fellowship of the Oak Grove church, Florida, all by experience and baptism. A meeting in the Pine Grove church, Fla., resulted in 12 additions to the fellowship of the church. There were 23 professions of religion, and 14 additions to the fellowship of the Bear Creek church, Tenn.

IT IS EASY TO TELL. People who fail to look after their health are like the carpenter who neglects to sharpen his tools. People are not apt to get anxious about their health soon enough. If you are "not quite well" or "half sick" have you ever thought that your kidneys may be the cause of your sickness? It is easy to tell by getting saddle your urine for twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys. When urine stains linen it is evidence of kidney trouble. The frequent desire to urinate, scanty supply, pain or dull ache in the back is also convincing proof that the kidneys and bladder are out of order. There is satisfaction in knowing that the great remedy Dr. Kilmer's Swamp-Root, fills every wish in relieving weak or diseased kidneys and all forms of bladder and urinary troubles. Not only does the Swamp-Root give new life and activity to the kidneys—the cause of trouble, but by treating the kidneys it acts as a tonic for the entire constitution. If you need a medicine take Swamp-Root—it cures. Sold by druggists, price fifty cents and one dollar, or by sending your address and the name of this paper to Dr. Kilmer & Co., Binghamton, N. Y., you may have a sample bottle of this great discovery sent to you free by mail.



"OH MY! HOW BADLY" These gloves fit, and I thought them such a bargain. That is where you made a mistake, dear lady. Every pair of gloves you buy marked below \$1.00 has some reason for being marked so. Invariably one or two fingers are too short, or the gloves are not made in the shape you know this because manufacturers offer us these goods at great reductions. We do care to handle them. If you are not familiar with us;

"Tires-bond" Kid Glove, we want you to try a pair and experience Kid-Glove comfortment. All colors and all sizes \$1.50.

MAIL ORDERS Promptly and Carefully Filled.

GEO. CROSS, SOLE AGENT, YELLOW FRONT UMBRELLA STORE, 412 FOURTH AVE., LOUISVILLE.

CURBS YELLOW FEVER. Electro-poise Causes the entire system to absorb Oxygen—removes the cause of disease purifying the blood. Microbes and bacteria cannot live in the system of a person who will use "Electropoise." In the last epidemic its marvelous curative powers were demonstrated when ninety-nine cases out of a hundred were cured.

DuBois & Webb, 513 Fourth Ave., Louisville, Ky.

Agents Wanted for Mark Twain's New Book "Following the Squatter" in the Middle of Mark Twain's Story of his Journey Around the World through Australia, India, South Africa, etc. The Author's Masterpiece. A success from the start. Numerous Sales Accumulated. 3000 Agents Wanted to sell it. Exclusive Territory. For more information, contact The Jones Bros. Publishing Co., 915, Cincinnati, Ohio.

Comment is needless. And yet it does not appear that Dr. Whitlitt, or any one authorized to represent him, has called on a single one of these Pedagogical preachers and editors, who make such use of his utterances, to make any correction whatever. Dear Editor of Recorder—You will recall the fact that I made a motion at the Ministers' meeting at Georgetown requesting you to put in tract form your address on sanctification. That motion was unanimously carried. Many brethren are anxiously awaiting the appearance of your tract. Let it be forthcoming. There is a great demand for its circulation in many portions of the State. Yours truly, J. H. Drew. [The fault has been with us. We have been so busy with so many pressing things that we have allowed this matter to be neglected. But we have begun work on it now and in a very short time it will be ready. A good many have ordered copies, some in large quantities, and any who wish copies can write to the Baptist Book Concern—Ed.]

FAMILY CIRCLE.

GIVE US MEN!

- Give us Men!
- Men—From every part:
- Fresh and free and frank:
- Men of broad reading:
- Men of light and leading:
- Men of loyal bearing:
- England's welfare speeding:
- Men of faith and not of faction:
- Men of lofty aim in action:
- Give us Men—I say again.
- Give us Men!
- Give us Men!
- Strong and stalwart ones:
- Men whom highest hope inspires:
- Men whom purest honor fires:
- Men who tramp Self beneath them:
- Men who make their country's weal their aim:
- As her nobles are:
- Worthy of their aims:
- Men who never shame their mothers:
- Men who never fail their brothers:
- True, however false are others:
- Give us Men—I say again.
- Give us Men.
- Give us Men!
- Men who, when the tempest gathers,
- Grasp the Standard of their fathers:
- In the tightest fight:
- Men who strike for home and altar,
- (Let the coward cringe and falter),
- God defend the right!
- True as truth, though lions and to leopards:
- Tender—as the brave are only:
- Men who tread where saints have trod:
- Men for Country—Queen—and God:
- Give us Men! I say again—again—
- Give us such Men!
- Bishop of Exeter.

SUNSHINE IN THE HOUSEHOLD.

BY REV. T. L. BAILY.

CHAPTER I.

What came from an Advertisement.

It was in the Daily Times, and under the heading of "Wanted," and read as follows:

WANTED—A young woman of good family connections as companion for an aged couple, living near the city. A good house, reasonable compensation. Address P. O. Box 247.

For several days previously Maud Waterson had scanned the long list in the want column, but had seen nothing that seemed to "strike her fancy," as she termed it. She carefully read and re-read this short sentence, and then went in search of her aunt to whom she also slowly read it over.

"Now, Auntie, what do you think of that? To my mind it seems worth inquiring about. What do you say?"

"Well, Maud, it seems to read very nicely, but it does not tell very much. Yes, all it does tell sounds very fair. I do not think there would be any harm in answering the advertisement. Two cents might be profitably expended. Who knows?"

"I think I will try. But had I not better see what I might see about it, he would know best what I ought to do?"

"This the matter was left until dinner time, when Mr. Waterson returned home. The advertisement was duly read over again."

"If you were fully determined upon trying your fortune away from home I see no harm in sending a note to the address given. It may not be at all a suitable place for you. But why do you want to leave us?"

"Uncle dear, I do not want to leave you, but I think I ought to be doing something for myself. I am eighteen now, and I have been on your hands quite long enough."

"How! Is that all? I guess we can stand it a little longer. Wait until we give you notice to go, or that young fellow—you know who I mean—comes to take you away."

"Nonsense, Uncle! You know better, but I am in real earnest. I have a nice home with you. I do not know what I should have done when father and mother died if you had not been willing to take care of me. I would not think of leaving you and Auntie if I thought you really needed me, but you do not, for Rennie is a good big girl now, I am sure she can do all my work; but I am not off yet. I only am willing to go when the proper place is offered. What do you say; shall I answer this advertisement?"

"Do as you think best; there can no possible harm arise from a guarded reply."

The answer was duly written that afternoon and dropped in the box at the corner. The evening was spent much as usual. Mrs. Waterson was engaged in some household mending; Maud had a lot of words from which she was trying to knit some fancy covering for the back of her uncle's big chair; two girls, Rennie and Elsie, were

pouring over their lessons, while Mr. Waterson was deep in some calculations he was making for a building for which he hoped to obtain a contract. It was a contented, happy household, and it seemed almost like sacrilege to sever the bonds that had for so long united the family.

We have named them individually, and here the reply should come to Maud's note; let us know why she is domiciled here.

Her father, Charles Waterson, lived among the mountains, on a little farm, and owned, in addition, a tract of raw timber land adjoining. Not very far distant from his little home was situated the mines of the Westbrook Coal Company, but as yet no coal had been found on the side of the mountain where Mr. Waterson lived. He was in the company's employ cutting timber in the woods for use in the mines. One day while thus employed a large tree fell on him and he was found dead beneath it on the following day. His wife survived him but a few months, leaving behind an orphan. She was their only child. The property was sold, and, as it was so near the coal company's land, they bought it. Mr. Waterson's brother took Maud home with him, and there we find her.

The money realized from the sale of the property was carefully invested for Maud's benefit, and the income was ample for her support. This was one other reason why her uncle doubted the propriety of her accepting a situation away from his home; there was no necessity for it. Yet Maud, with all due deference to his opinions, was otherwise minded.

Two days after her note was mailed the following reply was received:

"WILTON HILLS, May 5, 18—

"Dear Miss Waterson—Your kind note was received, and we would like to have an interview with you. We are two old people. No children at home; are very fond of music, and want some one to cheer us, as we are nearing the end. Take the car at West Street Station for 'Wilton.' Our house is in sight of the road; an old stone building, with large pine trees in front. Come at once if you can.

"Yours truly,

"PAUL C. RICHARDS."

"Does not that read nice? I believe I will go at once and see them, and find out for myself what I mean. I learn whether it is suitable for me."

"I would go this morning, say 11 o'clock; they might be lying down in the afternoon, or out taking a ride."

Maud did as suggested, and in about fifteen minutes after the car started was seen entering the gate to Wilton Hill Park. A broad, straight road led to the house, a fine-looking, elderly gentleman was pacing up and down the piazza, who paused as Maud ascended the steps.

"Does Mr. Richards live here?"

"Yes, Miss, that is my name. Did you wish to see Mr. Richards?"

"Yes, sir, I am Maud Waterson. I received a note from you by this morning's mail, and thought I had better call at once."

"I am glad to see you. Come in. Mrs. Richards is quite feeble, and does not get out as I do. She will be glad to see you."

"Here, mother, is the young woman I wrote to yesterday."

"Come in dear. I cannot get out much, and that is the reason I need some one to wait on me, to read or sing to me, or to judge from what I say."

"Yes, ma'am, a little, though I would not pass for a professional singer. I am used to the piano, and am fond of accompanying myself vocally. I like hymn music best. I know more of it than anything else, as I am organist at Dr. Henry's church in the Sunday-school."

"Indeed! When we were able to attend church we always were to be found in our place there, but that has been several years since. Have you ever lived away from home?"

"No, I feel lonely unless I sing with my uncle, as I do at present, can be counted as such. My father and mother are dead, and for twelve years I have lived with my uncle, Josiah Waterson. Do you know him? Or you could ask Dr. Henry about me."

An apparent musing for a moment, Mrs. Richards asked: "What wages would you expect? We would wish to treat you as a daughter if you come to live with us, but you would expect wages too."

"I hardly know how to answer your question; but do you think four dollars a week would be too much?"

"We should be willing to give you that if you prove to be satisfactory, and I have no doubt you will."

"I shall have to consult my uncle first, he would do nothing without his consent."

"I am glad you are so conscientious in this. I hope you will come. You will take dinner with us to-day, and I will try to get down to the table?"

"I will be glad to attend to the dinner party, just the three, and a little music after-

ward, and Maud said "good-by," I will let you hear again to-morrow."

"Good-by, dear, I hope to see you to-morrow."

CHAPTER II.

A NEW HOME.

Maud could hardly contain herself as she rode home that afternoon. "I am sure uncle will not make any objection to Mr. Richards. Only to think they know our dear Dr. Henry. It must be some sort of recommendation to name your father and say you are connected with the Sunday-school."

With such thoughts as these the minutes sped by, and Maud was soon at her present home once more.

When her experiences of the day were related to her uncle in the evening he said:

"I know the old gentleman well. As honest a man as ever breathed our city air. He was the senior member of the firm of Richards, Walker & Co. when I was here, and used to sweep off the pavement of the store next to them. That was before my father put me at the carpenter's bench. You have my full consent, if you must go."

"Then I may go, for they want me at once; but I shall be so sorry to leave you, perhaps you come in to see you some time, it is so near. Then Mrs. Richards may be willing for you to come see me. I wish you could know her. I am sure you would like both of them. I know I shall."

Thus the matter was settled, and the following morning Maud was to let Mr. Richards know of her plans.

How golden the prospects seemed; but was not her future to be just what she should make it? Was it not now in her power to bring happiness or sorrow to two lives, and to brighten or mar another's life?

"Auntie, I will go out myself this morning and let Mrs. Richards know that I will accept the situation. I can take a few things in my satchel, so that if she wants me to stay I can do so, but I will return on Saturday as usual at Sunday-school and let Mr. Ralston know that I must relinquish my office."

So with a cheerful "good-by," Maud started on her new road work. She felt sure she would have a pleasant home. Just as she was about to start, she saw Mr. Richards promenade on the piazza. He had a pleasant greeting for her as she came up the steps.

"So you have come to live with us? My wife was wondering this morning what your answer would be, and I am glad you have brought it with you. Come right in. We had company last evening from the city, and they have just returned. Mrs. Richards is in the parlor."

"Here, mother, is our young friend. She has come to stay."

"I am glad to see you; take your things up to the room opposite the one where you saw me yesterday. Is your trunk at the station?"

"No, ma'am, I only brought this little satchel so that if you wanted me to stay I could do so until Saturday; then I must go home so as to be at Sunday-school; then I can commence on Monday."

"Just as you say. We had some friends from the city last evening who knew you well. I hardly think you can guess who."

"Indeed I could not tell whom your friends might be, and who would know Mr.?"

"Well, I will tell you; it was Dr. and Mrs. Henry, and I told them I thought you would come to take care of us."

"O, Mrs. Richards, did they tell you anything about me? I do love the dear man so much."

"Nothing to your injury; but go to your room now, and perhaps we can have some music before dinner."

Maud stood in utter amazement when she entered the room designed for her. She had a comfortable room at home, but nothing like this. Here all was splendor in comparison, and she feared she had mistaken the guest chamber for her own. Returning to the parlor, she expressed her fears, but they were set at rest.

"I wanted to have you near me, and also that you should have everything comfortable, and we had it fixed up especially for you."

"Indeed, you are very kind. I will try to do my best to please you. Now would you like me to play or sing something for you?"

"We should enjoy either or both; there is a pile of music from which you might select something familiar."

Maud laid the piano to rest, and, running her fingers over the keys, remarked: "What a lovely instrument you have," and broke forth with one of her familiar Sunday-school hymns. Her clear, rich voice filled the room and extended to the piazza, where Mr. Richards sat still, prominent ears, and he entered the room as a delighted listener.

(To be Continued.)

CHEERFULNESS is an excellent wearing quality. It has been called the bright weather of the heart."

THOSE TOOLS.

BY JULIA DARROW COWLES.

"Mother, where's the hammer?" asked Mr. Brown, coming hurriedly into the kitchen where his wife was rolling out a batch of cookies.

"I'm sure I don't know," she answered, while her face took on a slightly worried look. "Isn't it in the tool box?"

"Well, you know I wouldn't come here to ask you about it if it was," Mr. Brown answered, for he was in a great hurry, and people who are hurried are always easily vexed. "I suppose Frank's had it," he answered. "Where is he?"

"I sent him down to the store," Mrs. Brown answered. "I will help you look."

Pretty soon she found the hammer lying upon the railing of the back porch. Of course Frank had left it there. He was a boy greatly interested in carpentry—and in cracking nuts as well.

Yes, indeed he did. Mrs. Winters replied; "but we have forbidden him to touch them because he made us so much trouble by losing them, and then we never knew where to look for them when we wanted 'em."

"It's a good thing for boys to know how to use tools," said Mrs. Brown, thoughtfully, "and I don't see how they are to learn if they can't have the tools to learn with."

"Yes," Mrs. Winters replied, "I was sorry to forbid Dick to use them, but his father would not be bothered so; and indeed I didn't think that he should be either."

"I agree with you about that," Mrs. Brown admitted, "but I can't quite see my way clear to forbid Frank to use them." And then the conversation drifted to other matters; but the subject of the tools kept recurring to Mrs. Brown all the afternoon.

The next day as she sat down to work at the sewing machine she noticed that she needed needles and pins very much. In vain she searched for her screw-driver. At last it occurred to her that Frank might have used it.

So she said, going to the kitchen where he was busily at work polishing his skates, "have you had your screw-driver that belongs to my machine?"

"Why, yes," he answered, without a moment's hesitation. "I sold it to Dick Winters for ten cents."

"Sold it? Why, Frank Brown! Do you know what a screw-driver that belongs to my machine?"

"Why, I didn't think. I suppose now it wasn't, but I saw some new pop-guns at the store and I wanted one so much. I was sure you would give me the ten cents for one, but when I got home I saw that the screw-driver was not yours to sell!"

"Why, I didn't think. I suppose now it wasn't, but I saw some new pop-guns at the store and I wanted one so much. I was sure you would give me the ten cents for one, but when I got home I saw that the screw-driver was not yours to sell!"

"I thought you could get another," he added, seeing the look of reproach still in his mother's eyes.

"It's all right," she replied, "even if it had been your place to sell the screw-driver, I could not replace it for ten cents. Now I want you to go out and ask your father what work you can do to earn ten cents. You are to do the work, and then take the money to Dick Winters and buy back the screw-driver. But I want you to remember this," she added, putting her hand upon his shoulder, "that I am very glad you told me at once just how the matter stood."

Frank went rather slowly out of the house. He felt relieved at his mother's last words, although he had not realized how wrong a thing he had done until his mother began to talk to him; but he did not like the idea of going to Dick to buy back the tool that he had sold him, and he was not sure.

He found his father in the yard sawing wood, and was told that he might pile wood steadily for an hour in order to earn the ten cents. Even that Frank found much easier to do than to go to Dick afterward; but on the whole, he thought he had better do as he was told.

That evening Mrs. Brown had a talk with her husband upon the subject of the tools.

"Mr. and Mrs. Winters have forbidden Dick to touch their tools," she said, after the question had been discussed a few minutes.

"That's a mistake, I am sure," said Mr. Brown, shaking his head slowly. "But it is a serious question how to



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R. S. BROWN, D. P. A.

(Continued on eleventh page.)

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teach the boys to take proper care of the tools."

"I have thought about it considerably of late," Brown replied. "I am inclined to think that I have come to a solution of the problem."

"Let us have it by all means, then," was the quick response.

"Well," said Mrs. Brown, "you know that it is almost Christmas, and it occurred to me that you could make a small tool chest for Frank, and we could fit it up with some good tools which should be his own property. We need put in but a few at first to see how the experiment works, and then more can be added as he learns to use them and take care of them."

For a few moments Mr. Brown made no reply, then he said thoughtfully, "I believe you are right. I will make a neat chest and buy a few really good tools. We will mark the price of each tool in the corner of the chest, too," he added with a twinkle in his eyes, "and then he will not be apt to sell them to his other boys."

Mrs. Brown laughed. "That will be a good plan, too," she agreed.

On Christmas morning Frank Brown found a nicely finished box in his bedroom. Upon opening it he found it to contain a hammer, a saw and a plane. With them was a piece of paper which he discovered to be the bill for the tools. He looked it over carefully. "Whew!" he exclaimed, "I didn't know before that tools cost so much. Guess I'll have to be pretty careful of 'em." Then after a moment's thought he added, "I don't wonder that father doesn't like it when I lose tools, if they cost as much as that."

Frank was greatly pleased with his Christmas present, and found himself the envy of half the boys around, especially of Dick Winters.

It was not long before Dick was inclined to think that he would not lend his precious tools at all, not to anyone; but when his mother reminded him of the number of times that he had borrowed such things from other people, he was somewhat ashamed of this resolve.

"Anyway," he exclaimed, "if anybody borrows one of my tools and doesn't bring it back by night, I'll go after it," and in this respect he was as good as his word, often to the amusement of the rest of the family, and sometimes to the chagrin of the borrower.

One day as Frank was standing by the front gate, he saw Dick Winters lounging by in an aimless fashion.

"Where are you going, Dick?" he shouted.

"Oh, down to the store to loaf around awhile," Dick answered. "There isn't anything to do at home."

Frank looked astonished, and then laughed. It was evident that Dick had heard some of the older boys talking.

"Come on!" Frank called. "I've got a fine boat half done; come in and help me finish it."

It was funny to see Dick's sudden animation. He stopped lounging and straightened into a run for the gate, and a few minutes later there came a sound of vigorous winging and pounding from the direction of the shed.

Frank never lost one of his tools, and it was not long before he began to be careful that his father's were not misplaced by others, or borrowed indefinitely either.

When Frank had had his chest about a month one of the neighbor's boys borrowed his saw. It was returned before night—for the boys around had learned Frank's rule—but in such a condition to make it actually worthless. What the boy had done with it Frank never could learn, but he was inclined to think that the mischief was intentional. At any rate, his saw was ruined, and Frank went off to bed early in order that no one might see how bad he felt.

The next morning he hired out to a neighbor to work at odd jobs after school hours until he should earn enough to buy another saw.

Mr. Brown was so pleased with this show of pluck that it was not long before a fine jackfile found its way into the box. This was just what Frank needed, and he was interested in his possessions was thereby increased.

The next autumn Mrs. Brown and Mrs. Winters had another talk upon the subject of the tools, and Mrs. Brown explained to her neighbor how successful their experiment had been with Frank, and Mrs. Winters agreed to talk the subject over with her husband.

Mrs. Brown is waiting somewhat anxiously to hear the outcome of the discussion, for Dick has been "lounging" at the store quite frequently of late, and she feels thankful that their experiment was made a year ago, for a year counts for so much in the formation of a boy's life and character.

DIAMOND and charcoal are all one: it is a mere question of carbon. There are men whose lives are like a wagon load of charcoal; others, whose lives, though brief, are crystallized like a solitaire.—D. J. Burrell, D. D.

**GWINE BACK HOME.**

As we waited in the depot for the train, some one began crying, and an excitement was raised among the passengers. A brief investigation proved that it was an old-colored man who was giving away to his grief. Three or four people remarked on the strangeness of it, but for some time no one said anything to him. Then a depot policeman came forward and took him by the arm, and shook him roughly and said:

"See here, old man, you want to quit that! You are drunk; if you make any more disturbance I'll lock you up!"

"Deed and I hain't drunk," replied the old man, as he removed his tear-stained handkerchief. "I've lost my ticket an' money, an' dat's whut's the matter."

"Hosh! You never had any money to lose! You dry up or away you go!"

"Whut's the matter yere?" queried a man as he came forward. "I've lost my ticket an' money, an' dat's whut's the matter."

The old man recognized the dialect of the Southerner in an instant, and repressing his emotion with a great effort he answered:

"Say, Mas'r Jack, I've been robbed!"

"My name is White."

"Well, then, Mas'r White, somebody has done robbed me of my ticket an' money."

"Where were you going?"

"Gwine down into Kentuck, whar I was bo'n an' raise'd."

"Wher's that?"

"Nigh to Bowlin' Green, sah, an' when the war done sot me free I cum up this way. Hain't been home, secce, sah."

"You had a ticket?"

"Yes, sah, an' ober \$20 in cash. Bie savin' up fur ten y'ars, sah."

"Whut do you want to go back for?"

"To see de hills an' de fields, de tobacco an' de co'n, Mas'r Preston an' de good old missus. Why, Mas'r White, I've done been praying for it fo' twenty years. Sometimes de longin' has come till I couldn't hardly hold myself."

"It's too bad."

"De old woman is buried down dar, Mas'r White—de ole woman an' free children. I kin member de pot-asse an' as I seed it yesterday. You go out half-way to de last tubacker house, an' den you turn to de left an' go down to de branch whar de women used to wash. Dar's de fo' trees on de odder bank, an' right under 'em is wher dey is all buried. I kin see it. I kin lead you right to de spot!"

"Whut will you do when you get there?" asked the stranger.

"Go up to de big house an' as Mas'r Preston to let me lib out all de rest of my days 'righ dar. I've old an' all alone, an' I want to be nigh my dead. Sarter companion fur me when my heart aches."

"Where were you robbed?"

"Out doah's dar, I reckon in de crowd. See! De pocket is all out an' I've dreamed an' pondered 'till I've had dis journey in my mind fo' y'ars an' now I've dun bin robbed an' can't go!"

He fell to crying, and the policeman came forward in an officious manner.

"Stand back, sir!" commanded the stranger. "Now, gentlemen, you have heard the story. I'm going to help the old man back to die on the old plantation and be buried alongside his dead."

"So am I!" called twenty men in chorus, and within five minutes we were raised enough money to buy him a ticket and leave \$50 to spare. And when he realized his good luck, the old snow-haired black fell upon his knees in that crowd and prayed:

"Lord, I've been a believer in you all my days, an' now I dun axce you to watch over dese yere white folks dat has believed in me and helped me to go back to de ole home."—Canadian Baptist.

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POWER IN PRAYER.

BY D. L. MOODY.

If a man knows how to pray, he generally knows how to live, and how to work. Prayer is a sort of pendulum that regulates our whole life.

The first element in true prayer is Adoration. I am shocked sometimes when I think how thoughtlessly we come into the presence of God.

This sense of God's holiness will bring us to a sense of our sinfulness, and will lead us to the next element in prayer—the Confession of Sin.

Another element of true prayer is Restitution. If I have wronged any one, and it is in my power to make it right, I need not pray to God to make it right.

The next thing is one that helps, or the lack of it hinders, more prayers than almost anything else on earth—the Spirit of Forgiveness.

Perhaps you say that the man doesn't want to be forgiven. I can love every man on earth, whether he wants to be loved or not, and I can forgive every soul on earth, and then leave him with God, whether he wants to be forgiven or not.

The next element of prayer is Thanksgiving. "With thanksgiving let your request be made known unto God."

We have just closed a successful meeting at Salvisa, Ky. Bro. J. N. Edwards, of Franklin-street church, was with us ten days.

but, thank God, I did not cut it clear off." He was still rejoicing. Most of us would have had an awful time, and would have troubled the world with our misfortune.

Another element of prayer is Faith. If you have complied with all the conditions, then expect an answer. But people make a stupid blunder when they think that in order to get an answer to prayer God must say Yes to everything they ask for.

Another element in prayer is prayer in Submission. Spread out your petition before God, and then say, "Thy will, not mine, be done."

Another element in prayer is prayer in Submission. Spread out your petition before God, and then say, "Thy will, not mine, be done."

Several things.

I have just returned from Uniontown, where I found the faithful little band as usual struggling against great odds. Seldom do we find more discouraging environments, but we are hoping for better times.

While on this visit little Houston, son of Bro. R. H. Jones and wife, died and we laid him away to rest in the Highland cemetery.

I was glad to find the Highland brethren very much attached to Pastor C. H. Gregston. He has done a good work here, the fruits of which are very manifest.

Bro. W. L. Ways was in a good meeting with Woodland church, where he has recently resigned the pastorate, to take effect very soon.

On this trip I picked up several subscriptions and renewals for the Recorder. Wonder if Bro. Harvey objects to such conduct?

T. E. RICHEY, Princeton, Ky., Sept. 15, 1897.

We have just closed a successful meeting at Salvisa, Ky. Bro. J. N. Edwards, of Franklin-street church, was with us ten days.

J. S. NORRIS, Pastor.

GREENUP ASSOCIATION.

This body of Baptists convened at 10 A. M., called to order by Elder D. Wood, Moderator. Introductory sermon was preached by Elder G. J. Justice.

Elder D. Wood was reelected Moderator by unanimous vote and the writer clerk and treasurer. Our churches show an increase of systematic giving.

In the Mission Board report we notice that there is some progress in instilling the Mission Spirit into what is known here as, "The Big Blaine Field," a tract of land lying between this and Enterprise Association containing 750 square miles and not one missionary Baptist church.

By unanimous vote the Association adopted the resolutions of the Concord Association about what is known as the "Whitsett matter," which is found in the WESTERN RECORDER of Sept 2nd, 1897.

We trust that all may bring about a closer union of minds on all principles which the denomination at large holds dear at heart.

Fraternally, EUGENE MAY, Naples, Ky.

EVANSVILLE ASSOCIATION.

The Evansville Baptist Association met with New Hope church, near Newtonville, Ind., September 14-15.

Rev. J. E. Covert was chosen Moderator. The usual reports were made and discussed with some interest. They showed an increase in contributions to the various benevolent objects.

We were pleased to have with us Rev. S. C. Fulmer, Secretary of the American Baptist Home Mission Society, who made an earnest appeal on behalf of Home Missions.

Rev. Huffman represented the Publication Society, and urged a deeper interest in the colportage work.

Among other visitors were Rev. F. W. Wittenbraker, from Daviess County Association and Rev. Crow, from Bradford Association, both from Kentucky.

The next session will be held with Troy church.

The Baptists are weak financially and numerically in this, the Southern part of Indiana, but strong in faith.

MARRIED.

On Wednesday Sept. 12th, at 10 A. M. in the parlors of the Walnut-street church, Louisville, Mr. Alfred F. Moore and Miss Minnie Funk, both of Louisville.

The meaning of prayer is personal contact and communion with God. Private prayer is the way to reach God's heart and get God's best gifts for the world, for the church, for self.

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THE MARKETS.

Report for the Week Ending Saturday, September 18, 1897.

Cattle—Receipts to-day were light and the market ruled dull, as there was very little doing. The prospect for a good run Monday is bright.

Calves—Receipts were light, and the market quiet all around. Something prime would have brought \$5.50 if there had been any on the market.

Hogs—Receipts light to-day and the market active. Choice heavy and medium hogs sold at \$4.25, lights at \$4.20 and roughs at \$3.25.

Sheep and Lambs—The receipts were light. Market ruled steady at Friday's prices.

Table with columns for various market items like CATTLE, CALVES, HOGS, SHEEP AND LAMBS, and their respective prices.

LEAF TOBACCO MARKET.

Report for the week ending Saturday, September 18, 1897.

Following were the sales for the week ending Saturday, September 18, with comparisons:

Table showing tobacco sales data for various years (1897, 1896, 1895, 1894) and total sales.

REMARKS.

Rejections this week... Rejections same time in 1896... Rejections same time in 1895...

REMARKS.

Receipts for two weeks... Receipts one week in 1896... Receipts same time in 1895...

SUBSALY-1897 CROP.

Table with columns for various tobacco products like Fresh, green mixed, Wash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, long, Medium leaf, Fine and selections, and their prices.

DR. WHITSITT AND THE FIRST BAPTIST CHURCH.

In an article in the RECORDER of Sept. 17th, I used the following language: "Brethren have solemnly asserted in cold type that, Dr. Whitsitt said that the earliest organized church was about 1610 or 1611. They forget that he was speaking of English Baptists." In the RECORDER of Oct. 8th, Bro. R. T. Bruner quotes the above and calls in question the correctness of the statement there made. I am free to confess that at that time my only foundation for the remark was the firm persuasion that the date 1610 or '11 was mentioned in connection with English Baptists, as the whole discussion had grown out of their alleged practices. As soon as I saw Bro. Bruner's article, I very naturally concluded that, possibly, I was in error. My desire was, if such a thing were within reach, to read Dr. Whitsitt's own words. I am not so fortunate as to own Johnson's Encyclopedia, but I chanced to find in the RECORDER of May 23, 1896, some extracts from Dr. Whitsitt's article in Johnson's Encyclopedia. These extracts have the appearance of a contributed article though there is no name attached. I assume that this is a faithful representation of what Dr. Whitsitt said and that it embraces all of that famous article to which exception is made. I assume further that, there is no conflict between this article and those in the Independent. What are the facts?

I am, myself, surprised, after a half dozen readings, to find that not only was Dr Whitsitt speaking of English Baptists when he mentioned the date 1610 or 1611; but that the whole article, so far as quoted, refers to them and to no others.

Here is the story as told by Dr. Whitsitt.

A party of thirty people under the lead of John Smyth, driven by persecution in England, sought refuge in Amsterdam, Holland, in the year 1608. Smyth and his party were convinced by their new neighbors, the Mennonites, that they had never received Scriptural baptism. Smyth baptized himself and in turn his followers; but he was soon convinced that his self-baptism was illegal so he with some twenty-four of his adherents applied for membership in the Mennonite church. They were not received until 1615. Smyth died in 1612. Four males of Smyth's original party, Thomas Helwys, William Pigott, Thomas Seamer and John Morton (or Murton) refused to join Smyth in seeking membership in the Mennonite church. These with some six others organized themselves into a separate church in the year 1610. The following year, 1611, they published their first Declaration of Faith. They shortly returned to England and established their church at Newgate, in London. This church was the beginning of a denomination of Christians afterward known as General Baptists. When they left England they were Calvinistic Pedobaptists and when they returned they were Arminian Anabaptists. They believed in a general atonement and were hence called General Baptists.

The oldest Independent church on English soil was organized in 1616. They were Pedobaptists. After a while some of the members withdrew and in 1638 formed an Anabaptist church with Mr. Spillsbury as pastor. They were Calvinists. Soon after this church was organized a discussion arose as to the proper mode of baptism. Immersion was decided to be the Scriptural mode. Here a difficulty

arose, viz., where to obtain immersion from those in the line of immersion. It could not be found in England so one of their number, Richard Blount (or Blunt) was sent to Holland where he was immersed by John Batten, and returning to England he immersed the rest of his company. This was in 1641. This church was the beginning of what was afterwards known as the Particular Baptists. For a whole generation a line of division was drawn between English Baptists, those who administered immersion without having themselves received it were called the "old men" or Aspersi, while the others were called the "new men" or Immersi. Mr. Spillsbury was the leader of the former and Mr. K. fin of the latter party. In 1641 Edward Barber wrote his Treatise of Baptism or Dipping.

Roger Williams and John Clark, both Independents, were banished from Massachusetts Bay and settled, the former in Providence in 1638 and the latter in Newport in 1638. By some means they and some followers were converted to the views of the Anabaptists. In 1639 Williams was baptized by Ezekiel Holliman and he then baptized eleven others. In 1644 Williams returned from England with a charter for the colony. It is believed that Mark Lucar, who was immersed by Richard Blount, came to America with Williams and that he introduced immersion in this country. The above is the substance of what Dr. Whitsitt says in Johnson's Encyclopedia. He is evidently giving the origin and history of the name, Baptists. This origin and history is confined exclusively to English people, first in Holland, then in their own country and lastly in America. The period covered by this Encyclopedia article is from 1608 to 1644—thirty-six years. A short period indeed, but of sufficient length to show the doctrinal development which culminated in what is now known and acknowledged as a Baptist church. Evidently it was not a part of Dr. Whitsitt's purpose in that article to show whether or not there had ever been anywhere a people who held the same or similar views of truth, as those now held by Baptists. I dare say that in that same Encyclopedia there is an article on Methodists. Does anybody imagine that the author would go back of the 18th Century in writing the origin and early history of the religious denomination called, and known by the name Methodists?

If Dr. Whitsitt had been preparing an article setting forth the Scriptural doctrine of a church and had said it originated in the year 1610, in the city of Amsterdam, there would have been just cause for complaint, but he hasn't said that or anything of the sort. For twenty-four years Dr. Whitsitt has taught classes in the Seminary. Did any student ever hear him say that the first church was organized in 1610? Did anybody else on any occasion or in any connection ever hear him say it? Has he ever published it in any way? Has he not subscribed and has he not but recently reaffirmed his unshaken belief in the Seminary Articles of Faith? Why is it then that brethren, Christian ministers, D.D.'s, and LL.D.'s say and persist in saying, by pen and tongue, that Dr. Whitsitt says in that Encyclopedia article what they should know he does not believe? To me it is no longer surprising, but simply amazing.

N. N. BURTON.

The above article was mailed to the RECORDER Oct. 15th, 1896, but for satisfactory reasons it was declined, but was forwarded to Bro. Bruner. Both the RECORDER and Bro. Bruner took issue with

my position. It was surprising to me that we could not see alike. To satisfy myself beyond a shadow of doubt the article was sent to a brother who was in a position to give the desired information, with the request that, he would say whether or not the famous article had been correctly interpreted. Here is his reply:

Louisville, Ky., Nov. 21, 1896.

REV. N. N. BURTON,  
Dear Brother:—I am sincerely grateful for your letter which came to hand during my recent absence from home. I beg leave to return the enclosure according to your request and to add the remark that you have the same understanding of my meaning in the article for Johnson's Encyclopedia as I have myself. I intended to convey the idea which you have attributed to me.

Fraternally,  
W. M. H. WHITSITT.

In the above Dr. Whitsitt defines the Encyclopedia article, and in his "Question in Baptist History," as quoted by Bro. M. P. Hunt in a recent issue of the RECORDER, it is clearly shown that he refers to the same period and to the same people.

It is not to me a matter of surprise that Pedobaptist papers write as they do when Baptist papers and their contributors insist on reading into Dr. Whitsitt's words a meaning which he never meant them to have and which interpreted in their connection, they do not have. There are more than 1,800 years of church history absolutely untouched by the articles out of which all this controversy has grown.  
N. N. BURTON.  
McCull, S. C.

[It is to be noted that there is nothing in the Encyclopedia article to suggest that Dr. Whitsitt was referring to England alone when he said without qualification: "The earliest organized Baptist church belongs to the year 1610 or 1611." No reader would have any right to claim that England alone was meant. The title of the article is Baptists and not English Baptists. Even now Dr. Whitsitt gives no language we can quote to show he meant simply in England when he did not limit his statement to any land. We can get at it only through Dr. Burton. The article in the Encyclopedia should be changed to suit. So long as that is allowed to stand with Dr. Whitsitt's name signed to it, people cannot be blamed for quoting it against him.

It is to be noted also that now Dr. Whitsitt, through Dr. Burton, in saying that the earliest English Baptist church was meant as belonging to the year 1610 or 1611, reaffirms a contention of the Independent editorials that there can be Baptists without baptism. If the earliest English Baptist church was organized in 1610 or 1611, and the English Baptists did not begin to immerse till 1641, here, according to Dr. Whitsitt, was a Baptist church without immersion for 30 years. If there can be Baptists without immersion for 30 years there could be Baptists without immersion for all time.

The only way the brethren have of knowing what Dr. Whitsitt believes is by his public utterances. If he does not mean what his language fairly implies, the responsibility lies with him, not with the brethren. They have a right to take him as meaning just what he says. If he does not mean it, why does he say it? Why does he not say just what he means? It is not enough—it is very far from enough to say that "Dr. Whitsitt affirms his belief in the articles of faith of the Seminary, because Dr. Toy did that same thing at the time he left the Institution. The brethren do not charge Dr. Whit-

FIRST WOMAN CITIZEN

Her Sturdy Lads and Clever Lasses Become Prominent Citizens--What Some of them Accomplished.

From the News, Indianapolis, Ind.

Hundreds of thousands of men of foreign birth have taken out papers declaring their citizenship in Indiana since the State was admitted into the Union in 1816 without creating remark or comment. It was a different matter, however, when along in the forties the first woman of foreign birth applied for and received papers of citizenship. This "first woman citizen" was an Irish widow who settled in Southern Indiana with her progeny of sturdy lads and clever lasses upon a farm which she had bought.

The widow Ryan, as she was known in Davies County Indiana, was a great woman with a clever business head and who left behind her those who grew to be worthy men and worthy women, and who have left their impress upon the State.

One of these sons James H. Ryan became treasurer of the State of Indiana, and a son in law, M. L. Hunt, also held that high and honorable position. Another son was the Lieut. Col. Richard J. Ryan who was probably the most brilliant and a field orator that Indiana ever produced and who during the war for the Union served his country in the Thirty-Fifth Indiana Volunteer Infantry, better known as "the Irish Legionists."

Another son is Thomas F. Ryan who is now 20 years old, and has a few intervals of absence has been a resident of Indianapolis for many years. In the early fifties smitten by the gold fever he went by way of the Isthmus of Panama to California. He has since returned for we engaged in mining and trade operations in Oregon, Arizona and Montana. From May 1st until August, 1887 he was the government agent at the best islands of the Alaska coast, a highly responsible position.

"For ten years or more," said Mr. Ryan in

conversation with a group of gentlemen at the Indianapolis Board of Trade. "I have been extremely sensitive in my lower limit to weather changes. If my legs had been fitted with quick silver, I do not think they could have responded more quickly or more disagreeably to climatic conditions."

"During the past two years this infirmity became much worse, and I began to be alarmed, fearing paralysis. My legs were cold, and recently from my knees down were without sensation. I could walk only short distances and would even then experience great weariness. I became more and more alarmed. I naturally thought of paralysis or locomotor ataxia. The prospect was not a pleasing one."

"I happened to meet my old friend (Capt. C. F. Shepard of this city). He was chatting the praises of Dr. Williams' Pink Pills for Pale People and gave me his experience, telling me that he had been brought by using them from a bed where he lay helpless. His physician having declared him a hopeless victim of locomotor ataxia, and was now as active as any man of his age, not even requiring the use of a cane. Upon his recommendation I began the use of Dr. Williams' Pink Pills for Pale People."

"I found positive relief, after taking a few doses. The numbness in my limbs disappeared as if by magic and I can walk as far as I like at a good rapid gait and without weariness. The pills also drove the rheumatism out of my leg for I have not been bothered with it since I began their use."

Dr. Williams' Pink Pills for Pale People contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Company, Schenectady, N. Y. for 10 cents a box or six boxes for \$2.50.

..Fall Fashions..

From the best looms of this and foreign countries. Our store is full of stylish and serviceable goods. Everything for your home in

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N. B.—We continue Low Tariff Prices.

sitt with insincerity in saying he believes those articles any more than they charged Dr. Toy with insincerity in saying the same thing. Dr. Toy was as honest as is Dr. Whitsitt. There may be different interpretations of the Seminary creed.

The cases of the Baptists and Methodists are not parallel. Nobody claims that there were Methodists before the 18th Century, whereas it is claimed that there were Baptists before the 17th Century. A man writing an encyclopedia article on the Baptists certainly would be expected to tell of their origin; and if he says their earliest organized church belongs to the year 1610 or 1611 and does not mention any earlier church anywhere, the conclusion is irresistible, in the absence of any statement to the contrary, that the meaning was that the Baptists began at that time. There is no cause for amazement that people should think this; the strange thing is that anybody should think differently. Dr. Burton would have thought the same thing if he had had no private information as to Dr. Whitsitt's views. Now let

Dr. Whitsitt correct the Encyclopedia article, and let Dr. Burton convince the Pedobaptist editors and preachers that they have misunderstood Dr. Whitsitt. One more remark. If Dr. Whitsitt meant simply England when he said simply "The earliest organized Baptist church belongs to the year 1610 or 1611," will he kindly tell us where he believes there was a Baptist church prior to that date? Of course the earliest Baptist church must have been somewhere. And it does not yet appear that Dr. Whitsitt believes there was a Baptist church in any country prior to 1610 or 1611. We hope Dr. Burton will continue his labors till he gets this piece of information and lays it before our readers.]

CHEAP RATES TO ARKANSAS AND TEXAS.

On August 17th, Sept. 7th and Oct. 5th and 9th, the Cotton Belt Route will sell round-trip tickets from St. Louis, Mo. to Memphis to all points in Louisiana, Arkansas, Texas, Oklahoma, and Kansas, for the round trip, plus \$2.00. This is an excellent opportunity for home-seekers to secure a good location. For full particulars as to rates, etc., and free copies of handsomely illustrated pamphlets regarding the Great Southwest, write to W. A. McCowan, T. V. A. 504 W. Main St., Louisville, Ky., or E. W. Lallemand, G. P. & T. A., St. Louis, Mo.

Quina-Laroche. Possesses in the highest degree the essential active properties of Peruvian Bark. Prepared by the medical faculty of the best university for Fever and Typhoid Malaria, Puerperal Fever, the Blood, General Debility and Wasting Diseases. Increases the Appetite, Strengthens the Nerves and builds up the entire system. Grand National Prize of 16,600 Francs at Paris 1905. Paris 23 Rue Croix. E. FOUGERA & Co. 209 N. William St., New York

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BELLS. All kinds, we can make to order. Catalogue FREE. AMERICAN BELL FOUNDRY CO., Northville, Mich. BUCKEYE Bell Foundry. E. W. Vandusen & Co., Cincinnati, Ohio. Best Pure Copper. Church Bells & Chimes. Largest Bell in America. Bell Founders of Largest Bell in America.

ILLINOIS CENTRAL - Union Depot, foot of Seventh st. Double daily service to Memphis and New Orleans. City Ticket Office, 224 Fourth street. No. 208 MEMPHIS & N. O. L.T.D. No. 204. Leave 7:45 pm. Daily. Arrive 8:00 am. The fastest and best train leaving Louisville for the South. Pullman Vestibule and Lighted Sleepers, clean and neat. FREE RECLINING CHAIR CARS. No. 201. PRE-MAIL. No. 202. Leave 8:30 am. Daily. Arrive 6:15 pm. For Owensboro, Paducah, Fulton and intermediate points. No. 203. ACCOMMODATION. No. 202. Leave 9:00 pm. Arrive 8:40 am. Daily for Owensboro, Elizabethtown, Hodgenville and intermediate points.

The Farm. The tobacco market continues to improve. The Glasgow News reports the sale of a pair of 16-hand, 1,200-pound mules, for \$240. Sam Elder, Chenault, sold his young apple orchard of 1,200 trees for \$1,250.—Breckenridge News. Forsythe & Jones, of Mercer county, bought in Anderson 150 stock hogs at \$3 25 and 3.50. Mike Sullivan, of the Chilbesburg neighborhood, has sold his crop of about 900 barrels of corn at \$1.75, to be delivered in Winchester.

V. M. Rice, of Hedgeville, bought a number of sugar mules at the Barbourville fair at \$80 to \$100. There were several other buyers there. Forty per cent of the wheat crop in Woodford county is being held for \$1.25. An increased acreage of what will be sown this fall.

Reports from the Western part of the State describe the crop as in a deplorable condition in many counties on account of the protracted drouth. The Kentucky commissioner of agriculture reports that the drouth has reduced the corn prospects from 93 to 88 per cent. Tobacco continues at about 60.

Clay Owen bought this week of M. Todd four suckling heifer calves, at \$25 each. We also heard of \$35 each being offered for weanling heifers.—Winchester Democrat.

At Chicago hogs are a dollar per 100 lbs. higher than a year ago in the face of heavier receipts. An increase demand for product has brought about this gratifying result.

There was a fair crowd but not a great deal of stock at Harrodsburg last Monday. Prices were a little off on account of the drouth. Scrub cattle sold at 2 1/2c, 2 1/2c, mules \$25 to \$75.

In Mercer county W. T. Robinson bought of Luke and Dave Tobin 31 head of feeding cattle at \$3.00, to be delivered between the 1st and the 10th of October.

Richmond had the best Court day for five years. Cattle sold at 2 1/2 to 4 1/2 cents; mule colts sold at \$35 to \$60. The mule market was better than for a number of years.

Last Thursday Moses Kahn shipped sixteen cars of export cattle to New York parties, purchased in Bourbon county, at \$4.50 to \$4.75. They averaged 1,500 pounds.

Tobin Bros. of Mercer county, put on pasture the 1st of July, 31 head of cattle averaging 776 lbs. and weighed them the 10th of August, they then averaged 1,034 lbs.

Joe Williams, of the Skaggs Creek country, sold the largest fat cow that has been weighed in Glasgow in many years says the Times. She weighed 1,440 pounds, and was sold at 2 1/2c—a net price of \$39.

Up to date, Messrs. Covington, Arnold & Bro., of Richmond, have bought about 45,000 bushels of wheat at an average of 70c. Supposing this wheat is held for \$1, it will net them the handsome profit of \$13,500. They have paid \$1 only for one crop of 216 bushels.—Register.

The Harrodsburg Democrat notes the sales of seed rye at 55c, 100 hogs at \$3.40, 81 cattle, 1,000 to 1,400 pounds, at 3 1/2c, steers at 4c, 11 mule colts at \$30 and 300 bushels of oats at 22c. A farmer near Burgin refused \$1.50 a bushel for his new crop of corn.

A VARIETY OF SPONGE CAKE RECIPES. WITH SOME GENERAL RULES. Of all the many varieties of cake concocted of rich—and manifold materials there is none that surpasses in dainty wholesomeness a well-made, rightly baked sponge cake. To make this cake that which it ought to be—a "solidified mass of foam"—requires the freshest of eggs, the purest of sugar and the finest of flour, put together with the most delicate of touches. To fix this foaming mixture, it must be baked in a quick oven.

Sponge cake can be made either of a snowy whiteness or a golden yellow. The first is sometimes fancifully called "angel cake" and the latter "sunshine cake." There are a few general rules that must be observed to ensure success in making any and all varieties of sponge cake. The eggs must be fresh and cool, so they can be beaten to a stiff foam. The sugar must be fine and dry. The flour made light by putting it through a fine sieve once or twice. The cake must be baked quickly. After the cake is put into the oven the door must not be opened until the cake is set, which will be in from ten to fifteen minutes, and when the pan is turned or moved it must be done very gently. The cake must not be removed from the pan until cool.

If the rules and the directions in the following recipes are carefully observed, the results will be certain success, in the shape of a perfect sponge cake. SPONGE CAKE No. 1.—Two oven cups of powdered sugar and the yolks of twelve eggs beaten together until very light; then add the whites of the eggs beaten to a stiff froth; the grated rind of a lemon and the juice of half a one, beaten light; add one and one-half pints of flour, in which two teaspoonfuls of baking powder has been sifted, stirring only enough to mix the flour. Bake in two square tins.

SPONGE CAKE No. 2.—Four eggs, whites and yolks beaten separately; one glass of sugar, rounded full, beaten into the yolks; add the whites with a quarter of a glass of water; lastly, one glass of flour, packed and rounded. This recipe gives us the sponge cake of our grandmothers, of a close, fine grain, its lightness due entirely to eggs. It is taken from the manuscript recipe book of the mistress of a Virginia home, a legacy from her mother.

HOT WATER SPONGE CAKE.—In a mixing bowl break four eggs and beat until frothed, then add two cupfuls of sugar and beat well together, then two cupfuls of flour into which has been mixed three and one-half teaspoonfuls of baking powder; lastly, two-thirds of a cupful of boiling water. Bake in two square tins. If desired, the two squares can be put together with frosting.

WHITE SPONGE CAKE OR ANGEL CAKE.—On a large platter beat to a stiff froth or foam the whites of ten eggs; add one and one-half tumblerfuls of pulverized sugar. To one tumblerful of fine flour add one heaping teaspoonful of cream of tartar and a small pinch of salt. Sift all twice through a fine sieve. Add to the eggs and sugar, stirring lightly. The pan must not be greased. Turn on the side to cool when taken from the oven. This cake will require something over half an hour to bake in a moderate oven.

SUNSHINE CAKE.—This is made very similarly to the angel cake, except the well-beaten yolks of five eggs are added to the mixture made by stirring the whites and sugar together. In this cake granulated sugar can be used. It will require about three-quarters of an hour to bake.

SPONGE CAKE WITH MILK.—One egg, white and yolk beaten separately to a froth; one cupful of sugar, one cupful of milk, one and two-thirds cupful of flour, one tablespoonful of butter, two teaspoonfuls of cream of tartar, one teaspoonful of cream of tartar, one teaspoonful of soda mixed in the order named and flavor with lemon extract.

BERWICK SPONGE CAKE.—Beat six eggs two minutes, add three cupfuls of sugar, beat five minutes; two cupfuls of flour, with two very small teaspoonfuls of cream of tartar, beat one minute; half the rind, grated, and the juice of one lemon, two cupfuls of flour and a bit of salt. Bake twenty minutes.

SPONGE JELLY CAKE.—Three eggs, one cupful of sugar, one cupful of flour, three tablespoonfuls of cream, in which has been dissolved half a teaspoonful of soda and two teaspoonfuls of cream of tartar; flavor with nutmeg. Bake in a long tin; while warm spread with jelly and roll up.

SPONGE GINGERBREAD.—Melt a piece of butter the size of a hen's egg; mix with a pint of molasses a tablespoonful of ginger and a quart of flour. Dissolve a heaping tablespoonful of saleratus in half a pint of milk; strain and mix it with the rest of the ingredients. Add sufficient flour to make it roll out easily, roll half an inch thick and bake on flat tins in a quick oven. If good Orleans molasses is used this cake will be light and spongy.

GINGER SPONGE CAKE. One cupful of molasses, one cupful of butter, two cupfuls of sugar, four eggs, three cupfuls of flour, one cupful of milk, one teaspoonful of soda and one heaping tablespoonful of ginger. The crust of a perfect sponge cake is so crisp and sugar that most persons prefer them without frosting, sprinkling them instead with very fine pulverized sugar.

During the winter small cakes of various kinds have made their appearance on many stylish tables. None among them are more delicious than the small oblong sponge cakes. They are baked in tins four inches long and two wide, and can be made by any of the recipes given.—MARGARET RYDER, in Good Housekeeping.

LIGHTNING BUTTER MAKER. BUTTER MADE IN TWO MINUTES. I have tried the Lightning Butter Maker you described in your paper, and it is a wonder. I can make butter in two minutes and it is elegant. You get more butter than when you use a common churn. I took the agency and every butter maker that sees it, buys one. I have done splendid, and made as high as \$38 a week. I have sold three dozen, and they give the best of satisfaction. I know I can sell one hundred in this township as they make butter so quickly, and make so much more than common churns and are so cheap. Some one in every township can make \$300 or \$300 selling them. By writing to W. H. Baird & Co., 140 S. Highland Ave., Sta. A, Pittsburg, Pa., you can get circulars and full information so you can make big money right at home. I have made \$60 in the past two weeks, and I never sold anything before in my life. It pays better to give some cows away than to keep them. CREAM should never be allowed to stand long enough to show a watery appearance between the cream and the milk.

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Free reclining chair car on all trains. For maps, rates and other information call on your local ticket agent or E. T. G. Matthews, Southern traveling agent, 204 West Main St., Louisville, Ky. H. C. Townsend, general passenger agent, St. Louis, Mo.

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Items of Interest.

The yellow fever has been spreading, though those best informed do not believe it will become an epidemic over a large area. Sporadic cases are said to have occurred in Memphis and it is reported in Cairo, but no alarm need be felt in Kentucky or Tennessee. The time still front is so short that the disease could not get under headway in these states. Besides the fever is of a remarkably mild type, there being a smaller proportion of deaths than ever known before.

Duke Carl of Bavaria, the monarch of that country, is quite celebrated as an oculist. He will only operate for cataracts between the hours of six and eight in the morning as he declares his nerves are stronger and his hands therefore steadier at that time of day. He has performed nearly three thousand operations for cataract.

The Fishermen illustrates the fixity of things in England by the railroad trains. The Great Western has a locomotive which has been running on the same schedule since 1826, every day except Sundays. The Great Eastern has three morning trains which have been run on the same time for twenty-five years and during that period one has been late only three times.

The Lighthouse Board, within three weeks, will station a first-class vessel with two powerful electric search lights at the dangerous Diamond Shoal of Cape Hatteras. The lights will be 5 feet above the water and in clear nights ought to be visible 13 miles. She is to have a fog horn which can be heard 12 miles. The ship will be anchored just inside the ledge fifteen miles from the present Hatteras light.

The managers of the Homburg Museum have presented a canon made of solid gold upon a carriage of rosewood inlaid with costly gems to the Imperial Army of Berlin. This canon is valued at \$15,000 and has been in possession of the Museum for two hundred years.

The Christian Standard tells of a new species of cotton whose cultivation will be watched with interest. An African traveller gave some cotton seed to a planter near Atlanta. He has planted for several years and last year half an acre of ground produced 2,800 pounds of seed cotton. The fibre is superior and brought 15 cents a pound when the ordinary upland cotton of Georgia brought only 5 cents. One stalk of the new cotton grew 16 1/2 feet high and held 185 bolls.

It has been demonstrated that the X rays are injurious to human flesh, so that it is best for no man to submit to many experiments with them. But Mr. Elliott Woods, superintendent of the Capitol at Washington, is said to have discovered a process by which these rays are rendered harmless. The rays are passed first through gold-foil prepared by a special process.

One of the most encouraging signs of the times is that the negroes are denouncing the attacks upon white women by men of their race instead of the stern and settled determination of white men to protect their wives and daughters. Recently at a meeting in St. Augustine, Florida, the negroes, in an eloquent speech, said: "It is not so all the world can hear that the chains of this land will fall from how on cry down, hunt down and strike down this crime and these criminals until not one shall be left in all the land."

Another most encouraging sign is that public opinion is becoming greatly aroused against the law's delay. That no criminal is punished after one trial if he has the money to pay lawyers to move for a second; that righteous verdicts are set aside on technical grounds is a disgrace to United States jurisprudence and is the chief cause of the growing disposition to take the execution of the law out of the hands of the courts.

Things are in a bad way in Guatemala, financially and politically. Barrios, who was elected President, has declared himself dictator and is carrying things with a high hand. Two hundred and forty-three murders are charged up against him in addition to others which are suspected. Many of the leading exporters and merchants have failed within a month, their liabilities being in the millions. War is inevitable.

While the miners in Pennsylvania are fighting hard for 40 cents, Todd Kincaid, President of the Corvuss, Methu-Cool Company, has notified the miners that, since the first of the month, the price has been advanced 5 cents a ton. This makes 45 cents which the miners receive. The advance was not solicited.

The Canadian Government has already begun a wagon road from the Stucken River to the headwaters of the Yukon River. The distance is 160 miles, and eighty miles of the road is under contract to be completed this season. The road will be easily reached by boats from the Stucken River.

DR. WHITSITT—A VOICE FROM TENNESSEE.

Whereas, The statements, positions and conduct of Dr. Wm. Whitsett, President of the Southern Baptist Theological Seminary, Louisville, Ky., have created such widespread dissent and distrust throughout the brotherhood, and

Whereas, These statements, in our opinion, are contrary to both the truth of history and the emphatic statement of God's word, and

Whereas, The peace and prosperity of the Seminary and the brotherhood are greatly endangered and disturbed by a continued occupancy of either the position of president or professor of Church History, and

Whereas, The Board of Trustees of the Seminary at their recent session, Wilmington, N. C., took no definite and decided action in regard to this matter: therefore be it

Resolved, 1st, That we heartily indorse and approve the actions of the Mississippi State Convention, the Louisiana State Convention, the Arkansas State Convention, the General Association of Kentucky and especially the Long Run Association of Ky., which includes all the churches in Louisville and of which Dr. Whitsett is himself a member, in adopting by overwhelming majorities, resolutions insisting on or demanding the Trustees of the Seminary to remove Dr. Whitsett for the presidency of said school and from the chair of Church History.

Resolved, 2nd, That until this is done our sympathy, encouragement and endorsement of the Seminary is at an end.

Resolved, 3rd, That we cheerfully commend the course of the WESTERN RECORDER, owing to its location and surrounding influence, for its manly, brotherly, dignified and heroic defense of the principles believed and practiced by our ancestors in the faith and for its stern resistance of alleged discoveries from Pedobaptist standpoints that "all Baptists prior to 1641 baptized exclusively by sprinkling and pouring."

Resolved, 4th, That we urge our State Convention when assembled at Fayetteville, Oct. 15th to 18th, to pass resolutions favorable to the suggestions made in the "Baptist and Reflector" 16th, the peace and prosperity of the brotherhood demanding it.

Resolved, 5th, That a copy of these resolutions be furnished the Baptist and Reflector and the WESTERN RECORDER for publication and that a copy be furnished Hon. Joshua Levering President of the Board of Trustees of the Seminary.

JOHN L. OAKLEY Cha'm.  
D. B. VANCE,  
P. T. HENDERSON.

The above preamble and resolutions were unanimously adopted by the Salem Association, Tennessee, Sept. 17, 1897.

J. H. WILLIAMS, Mod.  
M. A. CATHCART, Clerk.

CHARLES, King of Sweden, father of the great Gustavus Adolphus, was an ardent Protestant, and proposed for his country more good than he was able to accomplish. His son, who gave early promise of his brilliant qualities, was his father's great hope. Often when a scheme of reformation, yet impracticable, was referred to, the king would lay his hand upon the boy's head and say to the bystanders, "He will do it." So, with respect to all which cannot now be accomplished our faith should look confidently to "Greater David's greater Son," in whose reign it will surely be effected.

The following resolutions were adopted by the First Baptist church, of Bardwell, Ky.

Resolved, That whereas the president of the Southern Baptist Theological Seminary in Louisville, Ky., has so wonderfully misrepresented the true history of the Church of Christ, and thereby giving Satan and all of his agents such advantage of the prejudice and uninformed minds of men, thereby giving the church much hard and otherwise unnecessary work to do;

That this church recommend J. T. Christian's "Did They Dip?" to the careful reading of all Baptists and friends of true history of Christ's church;

That this church will not give any money, or aid in any way, to the support of the Seminary so long as there is a teacher therein who holds to the unbaptistic practice and teachings of the present faculty;

That we will not recognize any man as a Baptist minister who does not believe in the perpetuity of the Baptist church, which Christ established while walking with men on earth;

That the clerk is hereby ordered to send a copy of these resolutions to the WESTERN RECORDER, of Louisville, Ky., and to the "American Baptist Flag," of St. Louis, Mo., for publication. Also send a copy attached to our associational letter, thereby requesting all true Baptist churches to stand firm against the Whitsett vagaries.

Done by order of the church, while in conference this, the 11th day of September, 1897.

Elder B. F. HYDE, Mod.,  
Wm. WHITE, Clk. Protem.

MINISTERS' AID SOCIETY.

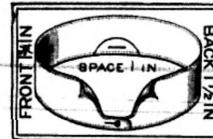
The questions are frequently asked: How is the society managed? How is the board appointed? How is the fund controlled and distributed? We desire to have the people all informed respecting these things:

1. The society is the creature of the General Association.
2. The board is appointed by the General Association. Each year the time of one-third of the members of the board expires and their places are filled by direct appointment by the General Association.
3. In the admission of applicants and the appropriation of funds the board is governed strictly by the constitution adopted by the General Association. The society in its work is even more limited in the management of its funds than the State Board of Missions. The churches are not responsible to this cause as its needs and merits deserve.

We have now twenty-eight beneficiaries, which means about eighty to one hundred who are looking to us to supply their necessities. These old ministers frequently have families as helpless as themselves. The widows of deceased ministers have children.

It takes several thousands of dollars to run the Orphans' Home, and they have an elegant, commodious house, and they need and deserve every dollar they get, but why should the Ministers' Aid be expected to care for as many people, and that without the benefit of a home in which to place their beneficiaries, on less than one-fourth the amount necessary to meet the wants of the Orphans' Home?

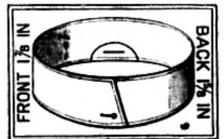
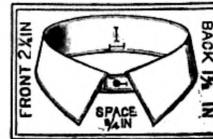
May the Lord awaken the churches. We need an annual liberal contribution from every church. We are hoping some day to have a home for the aged ministers and an endowment which will meet all the demands of the work with further contributions from the



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Fembroke, Ky.

It is related that when Joseph Hume, the infidel, was taxed with inconsistency on going to listen to John Brown, the godly Scotch minister of Haddington, he replied: "I don't believe all he says, but he does, and once a week I like to hear a man who believes what he says. Why, whatever I think, that man preaches as though he thought the Lord Jesus Christ were at his elbow."