

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER

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THERE are signs, we wish they were more positive signs, of a revival of unwillingness to be paupers by receiving anything for which one has not paid a just equivalent.

An exchange says that "certain people have a genius for martyrdom." To be honest, have we not all of us a touch of that genius? Do we not have a comfortable feeling of superiority when we can pose as martyrs?

The three great days in every Christian's life, in comparison with which all other days are as nothing, are the day of his birth, the day of his second birth, and the last great day of accounts. The day of his death is merely the day in which he goes from his tent to his permanent home.

A very much feared *Nashville Christian Advocate* has brought down upon its head the wrath of the new woman—and a very vociferous wrath it is. The *Advocate* says: "God's ideal woman is the woman in the home and of the home. \* \* This woman leans on her husband for support and protection." Aye, and her children rise up and call her blessed.

AMONG the reasons given at a recent meeting of the Methodist Domestic Missionary Society of a Western Conference for the declension of many churches in number and pecuniary ability was that the multiplication of societies consumed a great deal of the money and time that formerly went to the maintenance of and attendance on churches.

The *Mid-Continent* tells the story of an old preacher, presumably a Presbyterian. Some of his flock had joined the Baptists, and on a Lord's day he said in lamentation, "I nourished and cherished them as a hen nourisheth and cherisheth her young, but when I expected a fine brood of chickens they turned out ducks and ran to the water."

The *Watchman* in speaking of the many conventions held in the land says that the average convention orator "never rises to quite such a pitch of eloquence as in lashing the churches for not adopting his plan." The great stock in trade of these conventions is abuse of the churches and of the "average pastor." It is high time the churches and pastors show these orators the spirit of Paul when he required the magistrates to come and fetch him out of prison.

Rev. F. B. VROOMAN left the Presbyterians, after being politely shown the door by the Synod, because they were not "liberal" enough for him. He has been preaching to a "liberal" congregation in Chicago, but has given that up. He gives his reason as follows: "I have discovered to my satisfaction that a church which believes nothing, gives nothing. It is the hide-bound, orthodox Christian, with a believing sense of hell, that contributes to the support of the church and the ministry."

## ORTHODOXY OF OUR CHURCHES.

BY J. H. SPENCER, D. D.

There is heterodoxy in the air. It has pervaded even the Baptist atmosphere. Heresies, new, startling and attractive abound. Infidelities, old as the Bible itself, have assumed new types, taken new attitudes, and exchanged their wolf skins for sheep's clothing. But all of these features pertain only to individuals and humanly-devised institutions. None of them have made visible impressions on the churches, more permanent than the hoar frost or the morning mist. The old infidelities have emanated, or rather have been revived, from the fermenting bogs and seething swamps of literary schools and theological seminaries—especially the latter. Evolution, Pantheism, under the new title of Monism, and spontaneous generation are not less vital errors, on account of their revised nomenclature, than they were when advocated by heathen philosophers two thousand years ago. The avowed errancy of God's Holy Word, the mocking at Scripture language, and the caricaturing of Bible imagery are not less gross insults to God when uttered by Briggs, Harper and their satellites, church members, pietists and Christians though they pretend to be, than when defiantly asserted by Hume, Voltaire and Tom Paine, the open opposers of Christ and his cause of the past century. The difference is that the former are invoking the sanction of a religion they are laboring to destroy, while the latter had the manliness to openly avow their malignant purpose. It may be claimed that the higher critics are sincere in their convictions. Let this be conceded. But the same charity and force of reason demands our admission that the openly-avowed opposers of the Bible and Christianity were equally sincere. It is not merely the sincerity of men's motives, but rather their teachings and actions, that influence the world for good or evil. Corrupt seed, sowed by the cleanest hand, and with the purest motive, and watered by the softest mist, will bring forth only corrupt fruit.

The more modern forms of heresy—such as the denial of the atonement, the substitution of culture for regeneration, the adoption of a pompous ritualism instead of spiritual worship, affiliation with disorderly sects in the pulpit, or at the Lord's table, and other kindred errors—have in some measure pervaded our humanly-devised religious societies, and some of them, especially those of ritualistic tendencies, have invaded some of our Sunday-schools. But these innovations have been made more conspicuous, as well as greatly exaggerated in the popular mind, by the readiness with which the newspapers—especially the religious journals—call attention to them, while ignoring the opposition of the churches and orthodox ministry to the innovations. These comparatively infrequent departures from orthodoxy by our religious or semi-religious societies, and a few erratic preachers and teachers, with more speculative learning than sound judgment, and a greater love for curious investigation and novelty, than for the cause of Christ and the souls of men, are like spots on the sun, at which we gaze through smoked glass, until we imagine that the whole disc of that great luminous orb is becoming as black as sackcloth.

It is to be greatly regretted that even these sporadic cases of departure from our ancient faith and practice occur with individuals and societies. But it is a matter of profound rejoicings and congratulations that the great masses of our people have not been seriously affected by these departures. I think there has never been a time since the Apostolic Age when the masses of our churches and their preachers were more

strictly orthodox, or more firmly determined to maintain and defend their ancient doctrine and practice than at present. Certainly they are more strict in maintaining Baptist principles, in their logical deductions, than they were a half century ago. During the great revolution by which religious liberty had been secured, and all religious sects had been placed on an equality before the civil law, many, if not a majority, of our Baptist churches had departed, more or less, from some of their ancient landmarks—not in the doctrines of grace; but in their church polity, and especially in those teachings and practices which their Pedobaptist contemporaries had induced them to concede, at least tacitly, to be non-essentials.

Alien immersion was unhesitatingly received, on certain conditions, by a large majority of our churches; and pulpit affiliation with what we now unhesitatingly pronounce disorderly sects, had become almost universal. This was a practical and logical concession that these sects were elements or parts of the church of Christ, and necessarily involved the theory of a universal church, with its numerous branches. It was this confusion, which had crept into our churches during the preceding three-quarters of a century, that led Dr. Pendleton to publish his unanswerable pamphlet titled "An Old Landmark Reset." From this publication originated the now vague and ill-defined term Landmarkism—a word which has become a term of reproach without our being able to determine wherein the reproach consists. Multitudes of Baptists who heartily indorse every principle advocated in Dr. Pendleton's tract, decline to be called Landmarkers; and a few of our prominent brethren in the South, with a still larger number in the North, apparently without being able to attach any definite meaning to the term, seem to hate it as a rabid animal is said to hate water.

But, notwithstanding the bitterness with which some of our prominent brethren sneered at Landmarkism, and the tenacity with which they endeavored to defend the innovations which had recently crept in among our people, Dr. Pendleton's booklet, with other contemporaneous publications, started a reformation or revolution in our churches which has never gone backwards. Under the influence of the only Baptist paper, so far as I know, published in the Southern States, and which still, I believe, advocates the disorderly practice, some of our churches along the Atlantic slope continue to receive alien immersion, apparently with reluctance and questioning. But in all of our Southern territory west of this border, I think nine-tenths of our churches are unwilling to receive such baptisms, under any circumstances; and in the great Southwest the rejection of such immersions is practically universal. And even in the Northwest a strong opposition to this inconsistent practice is growing up. Pulpit affiliation with other sects, which was almost universal a half century ago, is still practiced in some small measure by some of our popular preachers, on the plea of Christian courtesy. But I think a great majority of our pastors, and nearly all of our churches, are unequivocally opposed to it. The idea of a universal, invisible church, and the branch church theory, at least tacitly admitted fifty years ago, have been utterly repudiated, not by our speculative philosophers and school men, but by the churches of Christ. The modern phases of infidelity, advocated so zealously by some of our would-be leaders of modern thought, have been rejected with equal persistency. I have not heard of one Baptist church which has rejected the doctrine of atonement, accepted any substitute for regeneration, or endorsed Bible errancy, Monism, Evolution or the Larger Hope.

There may be in some of our churches

some tendency towards laxity in discipline and becoming reverence and solemnity in public worship, but there appears to be no laxity in maintaining their cherished doctrine. On the contrary, I think I can see a constant increase in the tenacity with which they hold to their Scriptural principles and polity, and also to the logical deductions of those principles. The heresies of the hour are those of great men, great schools of learning, and popular religious societies, and not of the churches of Christ. It is a blessed revelation that the church, in which dwells the eternal Spirit of God, and not the great man, the great school, or the great society, is the pillar and ground of the truth.

Emineence, Ky.

## OUR DUTY TO OURSELVES.

A popular conception of duty to one's self is that it involves getting all which one can and keeping all which one gets. This, of course, is selfishness unadulterated. On the other hand there are those who insist that utter disregard of self is the only proper rule of life. The truth lies between these two extremes. Of the two the latter is often claimed to be in accord with Christian teaching, and certainly is safer, nobler and more promotive of personal and general welfare than its opposite. But it must be understood with some qualification.

Shoer selfishness, strongly although it makes its appeal, always is ignoble and evil. There is no need of arguing to prove its indefensibility. When, then, is its opposite, entire unselfishness, susceptible of doing harm? When it tends to defeat its own purpose, we may answer. Parental self-denial for the sake of promoting the good of children is as honorable and creditable as it is beautiful in itself. But in many an instance it causes the children who are its objects to become indolent, selfish and inefficient. Everything being done for them at whatever cost of parental effort, they learn to depend more and more upon others instead of themselves, and usually grow increasingly grasping and blind to the sacrifices which are made in their behalf.

Unselfishness which is thus indiscriminate may be genuine, yet it is mischievous. That alone is commendable unselfishness which studies the highest good of its objects. The obligation to illustrate it is not the only one resting upon us. We also are bound to consider ourselves in some degree. As individuals we have inalienable rights, to claim which is quite consistent with our duty to others. We may not always yield our judgment to that of others. We may not always regulate our conduct by the convictions of others, still less by their prejudices and whims. We may do them lasting harm by failing to resist the domineering spirit which prompts them to insist that we deny ourselves, or by neglecting the opportunity to show them in our practice that their opinions are mistaken. The weak brethren, whose weakness often proves a tower of strength to them, frequently receive too much deference. The apostle's injunction must be interpreted in connection with his own teachings and his example, and not solely by itself.—Congregationalist.

The gravest events dawn with no more noise than the morning star makes in rising. All great developments complete themselves in the world, and modestly wait in silence, praising themselves never, and announcing themselves not at all. We must be sensitive and sensible if we would see the beginnings and endings of great things. That is our part.

The great man is he who does not lose his child's heart.—Mencius.

## NEWTON THEOLOGICAL INSTITUTION.

BY REV. NATHAN E. WOOD, D.D.

The editorial in a recent *Watchman* on the work and erudition of Newton Theological Institution was wise and timely. The pervasive results, in New England and the United States, of the sober and unpretentious work which the Institution has accomplished, no man can measure. Its graduates have been marked by a sobriety of thinking, a candor of mental attitude, and a prudent progressiveness, combined with an unswerving adherence to the plain teachings of the Holy Scriptures. They have not been allured by the variegated glories of false speculations, nor by the windy banquets of New England liberalism. They are filling places of trust in the home and foreign field, and are doing a steady, reliable work which makes every lover of our Baptist household devoutly thankful. We have not suffered constant anxiety lest her students should go forth to become "busybodies" in doctrine and create denominational unrest. The Institution in the past has been open-minded to any truth which has broken forth from the Word of God, and yet has not been carried away with novelties of teaching in order "to keep abreast of the times." It has quietly recognized that in every generation there are "many winds of doctrine," and "treads of thought," and "liberalities of belief" with which it is better not to be abreast or even keep any company whatever. It has been the steady and patient sifting out of the true, from both the old and the new, which has commended Newton to so many Baptists. Its influence has been wholesome. It has won and retained our confidence. It is reasonable to suppose that its "future will copy fair its past," and that it will never glory in the shame of doubtful doctrines. New England Baptists have grown up from the cradle in the midst of liberalism (falsely so called) and know how hollow and pretentious it all is. They know it by its fruits. They have not to guess at its nature by its results. New sections of the country may need to experiment with it awhile in order to see for themselves and in their own soil just what it is. New England Baptists have long passed the time when they could be beguiled by its siren tones.

The present drift in some of our seminaries is ground for anxiety. Some of the present generation of students, unless the practical work of the pastorate shall lead them to recast their views, will in a few years' time create an agitation which seems to us impossible now in these comparatively quiet days. It is wise to forecast a little, and to be in readiness to meet whatever may come. We do not fear but that truth will master error, but we would like truth to have at least as good an equipment for battle as error. The present call of Newton is imperative because the opportunity is unusual and commanding. Its staunch New England constituency will safeguard it in time to come from doctrinal wanderings, or from wild covertings after the latest novelties. Its position in this regard is unique. No other of our seminaries is so closely wrapped about with local affection or Baptist regional care.

What New England Baptists ought to do is to give Newton in the immediate future a half million endowment as the beginning of a foundation for a Theological University. We ought to give it such a breadth of equipment and of curriculum that students would be drawn hither who desired to fit themselves for theological instructorships, for occupancy of chairs of Biblical study in multitudinous directions, for historical investigation, for various practical lines of church work such as are developing in the modern church, for the exacting duties of foreign mission work, and for training in evangelistic service. We have allowed inferior and ill-equipped schools to usurp the place which Newton ought to have in many of these directions. The major aim then as now ought to be to fit men to preach the Gospel effectively. This will always remain the highest of callings, and will demand the finest equipment. There is a wide-open opportunity to plan here in New England what has not yet been planted anywhere among Baptists, but which is certain to be planted ere long in some quarter of the country—a theological university.

I mean a university which shall be provided with instructors, not who will represent in themselves every shade of theological opinion, or stand for all sides of the theological controversy, but men who, while they uniformly stand for the ancient and recognized Baptist views which we and our fathers have held since the apostles' time, are nevertheless fair and large-minded enough to canvass impartially and present without intellectual prejudice, the many phases of modern controversy. Fair-mindedness is by no means the exclusive property of liberalism, although boasting of it may be.

Our close embracing Baptist constituency has not been affected by "the iridescent dreams of the new theology," nor in any way cut its moorings from a firm faith in the supernatural, and all that such belief logically implies, nor drifted upon the dreary wastes of mere ethicalism in religion. It is just the right Baptist atmosphere in which to develop such a university. It ought to be done. We still have with us our beloved Nestor among Baptist theologians to guide us in our plans.

## GIVE CHRIST YOUR HEART.

BY REV. THEODORE L. CUYLER.

It seems as if nearly half the deaths reported in the newspapers are set down to "heart failure." This constant reiteration may remind us of the vital place which that central organ holds in our bodily machinery. By the play of its valve—as by the play of a piston-rod—all the blood in the system is sent coursing through veins and arteries; once in every four minutes every drop of our blood passes through this "court of honor." The currents driven forth at every stroke of this busy piston carry heat and vital energy to the farthest extremity of our frame. Stoppage there means instantaneous death.

From this wonderful bodily organ the word is transferred to our spiritual nature. That inward power which drives the current of thoughts, affections and volitions is called in the Bible "the heart." It is the seat of character. It rules the whole inward life. If Jesus Christ gets control of the heart, He controls the whole man. When a suitor seeks to win the heart of a young maiden, he feels sure that if he gains that he will gain her hand, her person, her entire self. When the Lord Jesus says to any one of us, "Give me thy heart" He means, Give me thyself! He asks us to know Him, to trust Him, and to obey Him. Obedience begets love, and love prompts to obedience.

There are many reasons why we should give our hearts to Christ. He has a right to them, and a refusal is not a mere immaterial thing, it is a heinous sin. The more depraved and disordered your heart is, the more reason for giving it to Christ. If my watch is out of order, I do not attempt to mend it; I put it at once into the hands of a watchmaker. The worse off the watch is, the more need of repair. The worse the condition of your heart, the more reason that you betake yourself to Him who can "renew a right spirit within you." To the guiltiest wretch, as well as to the most exemplary moralist, the sovereign Savior says "Give me thy heart."

This is a positive step; this means a positive religion. Faith is an act. Giving Christ the heart is putting him on the central throne and letting him rule us. We give him the keys to every room. This is a vastly more thorough business than fighting a single temptation or lopping off a particular sin. This is the slowest and most useless way to fight the whole legion of devils; for if one is cast out, another will step in. Such negative work comes to nothing. Christianity is more than saying "No" to this or that temptation; it is saying "Yes" to Jesus Christ. The only remedy for trickiness is downright honesty; the only cure for tipping is entire abstinence; the only reform of Sabbath breaking is Sabbath observance; the only remedy for covetousness is general giving; the only cure for skepticism is to try Christ for yourself.

There is a great deal of well-intended preaching that amounts to very little. It is the preaching that thunders away, Sunday after Sunday, at particular sins. Such sermons might frighten some, and make others angry or desperate. The heart is the real sinner. Out of it flows the false-

hood, or the impurity, or the pride, or the malice, or the unbelief that the preacher is driving at. To "cease to do evil" is not enough, even if it were easily accomplished. "Learn to do well" is infinitely more important, and that means to learn Christ. Paul went to the core of the matter when he told us that if we walk in the Spirit we shall not fulfil the lusts of the flesh. The only way to get sin out of your life is to get the root of sin out of your heart, and the only sure process is to give Jesus the heart and enthroned him there. As Mark Hopkins has well said, "The beauty on the surface of daily life is from the central principle within, as the beauty on the cheek of health is from the central force at the heart."

Here we discover the real reason why so many people have never yet become Christians. They want to be saved; they expect some time or other to be saved; they are ready to reform this, that, or the other fault; but they stop short of the one vital thing, and that is, to surrender their hearts to Christ. The Holy Spirit presses them right there and to do just that, and they quench the Spirit, who will never compromise with them. Christ's one glorious offer is "Seek and ye shall find. Ye shall seek me and find me when ye search for me with all your heart."

My unconverted friend, does not this touch your case exactly? You are to-day offending God, losing all peace of conscience, wasting your life, and risking hell. If you are finally lost, your bitter lamentation will be, "I might have been saved; I expected to be saved at some time; the loving Savior asked for my heart, and I refused him!" To sink into perdition will be awful enough without the harrowing thought that you flung away Christ, and flung away heaven.

Don't say that you cannot regenerate your own heart. A farmer cannot make his grain grow, but he can co-operate with the forces of nature, soil, sunshine and rain, and so secure his harvest. Pray for the Holy Spirit's help; work with the Spirit, not against him. You cannot make your sinful heart new and clean. Jesus can. Jesus offers and pleads with you to let him make your heart what it ought to be. His one condition is, "Give me thy heart." Do it!—Evangelist.

## STRONG MEAT MAKES STRONG MEN.

These are not days for dilettantism in any department of life, least of all in religion. We need strong men and strong women with principles, with positive beliefs, with energy and force of character, with convictions upon all great moral questions, with force in living and acting, whose judgments and opinions will help to shape public sentiment, whose influence will be always on the right side, and will count for something, and whose words on any subject will command attention and respect, and inspire to worthy action.

"A time like this demands  
Great hearts, strong minds, true faith  
and willing hands,

Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie."

In the bringing up of such men we need the strong meat of the Word of God, and not mere dainty bits picked out here and there from favorite chapters. Milk is for babes, but milk will not build up the tissue and brawn and brain necessary for vigorous manhood. Those who have anything to do with the teaching of young people in Sunday-schools and in homes would do well to give serious thought to this subject. Perhaps the tendency is too much toward things that do not give strength.—Selected.

CARRY religious principles into common life, and common life will lose its transitoriness. The world passes away. The things seen are temporal. Soon business, with all its cares and anxieties, the whole "unprofitable stir and fever of the world" will be to us a thing of the past. But religion does something better than sigh and moan over the perishables of earthly things. It finds in them the seeds of immortality.—John Caird.

HE who loses his conscience has nothing left that is worth keeping.—Isaac Walton.

## FROM CHINA.

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Another of those eouillitions against foreigners which seem necessary for the relief of the Chinese mind is now in progress. During our residence of nearly forty six years within the empire, we have passed through many of these strange outbursts. They are the bubblings over of that antipathy and suspicion which are always lying beneath the surface. Its present form is characteristic of them all.

Recently, European engineers have been constructing for the Chinese government a railroad between Tientsin and Peking. It passes through a low, level country, and over streams which in the rainy season become mighty, roaring torrents, requiring the construction of bridges with very strong foundations. While this difficult engineering work is going on and the Romish Cathedral is being rebuilt (destroyed at the Tientsin massacre in 1870) a number of small children are being kidnapped by Chinese tramps and traders. These kidnapers are always at their work, and the people constantly in danger of having their children taken off and sold for slaves, for adopted sons, for daughters-in-law, concubines, or far worse purposes. But now the Chinese see increased reasons for kidnapping. They have an ancient superstition—though I believe it is seldom put in practice in these modern days—that the bodies of children placed under difficult bridges, pagodas and high buildings ensure permanence to their foundations, or if thrown into molten metal give tone to unusually fine bells. The popular mind, to account for the missing of a number of children from Tientsin in the spring, at once turned to the new bridges and Cathedral as an explanation; the children were needed for giving them stability! The story, once started, was helped on by designing men, and the people became so excited that a couple of American missionary families, starting out in a boat from Tientsin to an interior station, were set upon by an excited crowd and narrowly escaped with their lives by the intervention of native authorities. Proclamations were posted to appease the people, and command them to keep quiet. These things had reached us in the Tientsin English newspapers, but seemed too far away to affect us here. But the contagion has now reached Tai-an-fu, and the people are closely watching their children. The fact that two grand Romish Cathedrals are in course of erection in neighboring cities are made to account for some missing children in this region. One little girl, stolen last April, is now multiplied into an indefinite number, and the details of the kidnapping process are set forth in various ways. The few foreigners here (missionaries) are said to read out their emissaries to bring in the children, etc. A proclamation has been posted forbidding, under severe penalties, the promulgation of these rumors. But it is not impossible that the arrival of this proclamation from the Capitol first started these reports in this city. We at least heard of the two about the same time. The Chinese government does not wish new troubles with foreign powers, but is not always wise in attempts to avoid them.

The servant woman who goes out with me in my daily visits among the women tells me that her neighbors, and also persons from the country are inquiring of her about the affair, and warn her to seek safety in time, as all foreigners and their employees are to be killed. She tells them there is no truth in the reports, that she is not afraid, and that if the Lord wishes her to die in this way, let it come. When she denies the accusations her neighbors look at each other and say: "She will not betray them—those of one heart will stick together." As yet, I have not seen any difference in the demeanor of the city people; many, as usual, cry out "foreign devil" as I pass along the streets, while others extend a friendly smile and invite me into their homes.

Wisdom is justified of her children, and so the Lord's work goes on as ever through evil and though good report—not often the good.  
M. F. CRAWFORD.

Tai-an-fu, China, Aug. 14, 1897.

Your daily duties are a part of your religious life just as much as your devotions.—H. W. Beecher.

A LAYMAN'S VIEW.

DEAR RECORDER:—So much has been said and written of late on the "Whitist matter" that a desire has been begotten in me, a humble layman, to examine the case and form my own conclusions from the standpoint of Dr. Whitist's own utterances, regarding the opinions of others.

I see in the RECORDER so many copies of resolutions passed by Baptist bodies condemning the position of Dr. Whitist on the subject of Baptist history, that the very unanimity of this condemnation leads me to suspect that not all, or even a majority, of those who cast these votes of censure have ever read what the Doctor has published in his articles or his book, except as selections have been given in discussing them by those who, on certain matters, honestly differ with him in opinion.

I myself have read enough of this discussion to find, as the Doctor says, that "some honored historians are not in agreement" with him. I have also learned that other honored historians—honored among Baptists—were in agreement with him, and so the conviction has forced itself upon me that the question is one for the historians to decide, and not for those untrained in historical research. The great body of Baptists, as intelligent as they may be, are incompetent to speak with authority on such matters, and their honest and honest may differ, and which require for their solution the most patient and exhaustive research.

No one, so far as I have seen, seriously doubts the sincerity of Dr. Whitist. For myself, I am thoroughly convinced that the Doctor was sincere as he asserts as to the history of the English Baptists to be the facts, from reasons which seem to him sufficient to establish them. Others, and among them Dr. Lofton, consider him, in the main, correct in his views; but none of these have gone so far toward extreme and intemperance as to assert in words or show by actions that they are not open to conviction of any errors in regard to the matter.

Such being the case, is it not the part of wisdom, and in harmony with the spirit of the Baptist organization, to prove the Doctor wrong in his opinions, or in those in his motives, or unjust to his church, before condemning him, and should not the condemnation come by way of irrefragable argument from his peers or superiors, and not from those who, from pride of preconceived opinion, are unwilling to relinquish a tradition of the past, however unimportant it may be in establishing the truth of Baptist doctrines, or carrying forward to completion the great work of this organization?

Even admitting Dr. Whitist in error in fixing the time at which the Baptist movement may be said to have existed in a tangible, organized form, is that an error that in any way affects the truth of the Scriptural doctrines on which Baptists base their faith and practice? Has he proven himself correct to the fact, or attempting to establish a fact, or what is honest, or what is true, or what is his history? I have always been taught that Baptists appeal to the Bible alone, and that there they rest their case, and not on the facts of history and tradition.

There are two considerations in regard to the "Whitist matter" that cause me to look upon it with indifference, so far as it can be of injury to the interests of the church: The first is, that if he is wrong, he can certainly be proven wrong by those who know the facts better; and the second is, that right or wrong, it is not upon a matter essential to the truth of Baptist doctrines, or inconsistent with their principles.

I am willing to class myself among the great majority of Baptists as one of those unable to decide the question at issue between Dr. Whitist and the able brethren who differ with him. I am free to confess that I am not so well informed as to the real facts in the case to give an opinion. I leave that question, where I think others should leave it, to be decided by those trained experts who have time and talent to devote to its investigation. Under the guidance of our brains, fearless, candid leaders, a decision will in due time be reached, and I believe it will be a true and just one.

My examination, therefore, will not extend further than an endeavor to understand what Dr. Whitist thinks and has said in his book entitled "A Question in Baptist History." This book is merely an elaboration of his encyclopaedia article and may be taken as the best exponent of his views yet published. I have read this book in the last week, and it seems to me that I find in it much strength as me in Baptist principles and beliefs, and nothing to begeth or misleads.

He tells us that "immersion as a religious rite has been continued from the apostolic age down to our own, although it has sometimes been greatly perverted; that immersion prevailed in all Christendom up to nearly 1400, and that it lingered in England much longer. He teaches us that as late as 1537 this primitive method of administering the rite was practiced by Henry VIII. in the baptism of his own children; that so far, as evidence shows, this mode was then dropped in England about 100 years, but that it was still practiced in other parts of the world; that its original and Scriptural method was restored in England in 1641 by the people who at that time took the name of Baptists.

He gives those facts as the results of his own honest and earnest investigations, and briefly states the evidence upon which he bases his conclusions. I do not understand Dr. Whitist to infer that those truths which Baptists believe were ever entirely lost sight of in the world. In fact, the whole tenor of his book is against such a theory.

The purpose of his article in the encyclopaedia, which subsequently called out his book, was

merely to give a succinct and accurate account of the Baptists, as a visible, tangible organization, and not to trace the history of the truths and principles which Baptists believe through the ages from the time of Christ to the present. He says the term "Baptists" is the designation of the organized form in which the church exists to-day, and not in that broad sense of those in all ages who have believed the truths Baptists now believe, who practiced some or all of the Baptist ordinances and clung to Baptist principles. Such a work as this would not be a history of the Baptist church as an organization, but a tracing, through past ages, of a record of the principles and practices which Baptists now cherish, and would be out of place and far beyond the scope of an article for an encyclopaedia—and his book is only an extension of that article and is limited to one point of view. He is not discussing the struggle of truth for existence in the world, but merely a fact in history. Dr. Whitist, from the tone of his book, does not believe that God's eternal truth was ever lost sight of in the world. In his exalted position, he no doubt often has occasion to show the persistence of truth even in the fiery trials through which it had to pass in the dark and middle ages. It would take, not one book, but a library of them to treat of this question fully, and such matters belong to Dr. Whitist and his co-laborers in their co-operation in the Seminary, and not to articles for an encyclopaedia.

I shall not attempt to enumerate all the good things Dr. Whitist in his book says of Baptists and of Baptists. I shall confine myself to that particular belief which has given so much offense to his brethren, viz., that the English Baptists in 1641 restored immersion to its original place in that country, and administered the rite to believers only. In this opinion he may be wrong, but he is sincere in his belief, and his belief has great love for the Baptist church, and an ardent longing for the truth, no one can deny who reads his book. He gives the evidence upon which he bases his conclusions, is careful in his analysis of it, and states his judgments logically and honestly, and his premises as gleaned from records. Right or wrong in this judgment, he is certainly sincere, and he is known to be a godly man, full of charity and good works, and has violated no principle of Baptist doctrine that should expose him to reproach or censure. It is not possible that the brethren have been too zealous for the "tradition of the elders;" that they have been overhasty in their judgments; are they all firmly convinced that Dr. Whitist is in error either willfully or ignorantly? Would it not all be better qualified to express an opinion on the matter after longer discussion? Would it not be wiser to select a committee of learned Baptists to bring in a full report upon the facts of the case rather than pass votes of censure without information and discussion? Dr. Whitist is open to conviction. Why not try conviction by the method of condemning him? If it be claimed that Dr. Whitist will do injury to the cause by teaching what is not truth, let those who think differently present their side to the students. I believe, however, he will do this. He, in his teaching, will show his students the evidence on the other side of the argument, and will let them exercise that glorious privilege of Baptists the world over—of deciding for themselves after hearing the fullest possible evidence.

In closing, I shall say that I have no interest in the matter further than to desire the triumph of truth and the building of the church. Summary action against Dr. Whitist without proving him entirely in the wrong, can result in nothing but evil to the Baptists. In my judgment, his opinion, even if incorrect, is a harmless one. He clings to the truths of the Bible upon which Baptists base their claim of being the Church of Christ. I am proud of being a Baptist, whether the organization is 250 years old or nearly 1,900. I believe, and so I think does Dr. Whitist—on the authority of Christ—that Baptist principles have been live in the world from the time of Christ to the present, and that the Church of Christ in organized form after ages of persecution and error, I am willing to wait until those who have time and energy to devote to this matter shall inform me. JOHN BURKE, Newport, Ky.

SOME THINGS TO FORGET.

Brooding over mistakes, misfortunes, disappointments, is like carrying unforgiven sins. But obliterating grudges, remembering injuries, revolving revenges, is making one's self the devil's playground, and is carried on with the exactness of the burdens of this world, but the burden of operating beyond expression, for they rub the sore places into frenzied agonizing. Here is an example: For a paltry difference in a settlement (the exact sum was eleven dollars) a man of standing in society carried a grudge against another of unimpeachable integrity, honor and nobility, through years, all his mind gave way under who shall say what unwholesome stress of morbid memory? To go out under such a darkness is the bitterness of death. If you say that a man may be able to learn to forget his own sins by repenting, then say that he can the more easily forget the offenses of another, if he be a manly man in his own heart, because to forgive his fellow is to forget in a royal way, and to forget is the shortest way to forgive. There are burdens which cling, that they do not clog our progress. In the school of Christ our burden is not to forget, but to let the memory, but more often they bid us simply to forget.—Exchange.

The shortness of life is bound up with its fullness. It is to him who is most active, always thinking, feeling, working, caring for people and for things, that life seems short. Strip a life empty, and it will seem long enough.—Phillips Brooks.

LITERARY.

New Books.

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

A HISTORY OF AMERICAN CHRISTIANITY. By Leonard Woolsey Bacon. New York: Christian Literature Co. \$2.00.

A field is here covered which is covered by no other book. The Providential preparation for the discovery of America, the planting first of Spanish men of France, then of Puritan, then of Catholic, and finally of Anglican Christianity, are briefly sketched, but yet clearly and in a manner, on the whole, satisfactory. There is a manifest desire to do justice to all parties, even to those who persecuted their brethren. We think the author is a little too far in excusing the persecutors of Roger Williams, but Baptists receive kind treatment at his hands. He gives to them the chief credit for the establishment of religious liberty in this country. He says: "So far as this work was a work of intelligent conviction, and of Ecological history, it must be given to the Baptists." He cannot explain the prevalence of Calvinistic views among the Baptists except on the theory that they received from the Methodist views.

The book is of decided value. Nothing seems to have escaped the eye of the author, and he has made good use of his material. He manifests his sympathy with the "higher critics" and "liberal theologians," but not offensively so.

ECOLOGICAL: A STUDY OF THE CHURCHES. Edwin C. Dargan, D.D., Professor of Homiletics and of Ecological History in the Southern Baptist Theological Seminary. Louisville, Ky.: C. T. Deering. \$2.00.

Dr. Dargan has produced a most comprehensive book on this subject, and it is evidently the result of much study. It is a notable addition to our literature. The book is divided into four parts, viz.: the Polity of the Churches, the Ordinances and of Ecological History, the Work of the Church and the Worship of the Churches. "After discussing the church polity of the New Testament, he considers church polity in history, and comes to compare the Baptist churches of today with the churches of the New Testament. He finds a difference of resemblance, but he concedes some differences, and the failure to observe the Lord's Supper weekly, the dropping of the plurality of elders and of deaconesses. In this first part of the volume there are also chapters on the organization of Baptist churches, their mutual relations (including associations, conventions, etc.), their position in regard to Christian union, in regard to civil government, with the advantages, dangers and safeguards of their polity. In these chapters there are many practical suggestions.

If it is devoted to the ordinances. A brief historical sketch of the baptismal controversy is given along with the arguments for immersion, and for believers as the only proper subjects. The design and administration of baptism receive the author's attention. Dr. Dargan is non-committal on the subject as to whether the immersion of believers was practiced in England before 1641. As to the validity of "alien immersion," he says that each church must decide upon each case, and that differences of view should cause no breach of fellowship. Yet for himself he is a Baptist church receiving such immersion. Our author is mistaken in naming Dr. Fuller as favorable to "alien immersions." He was immersed when he joined the Episcopalians, and he insisted upon being immersed again when he joined the Baptists. We wish Dr. Dargan had named Dr. Boyce, along with Drs. Gresham, Pendleton and Dayton, as opposing the reception of "alien immersions." Dr. Boyce was very pronounced on this subject.

Under Part III our author treats of the work of the churches, discussing the various schemes for improving society as contrasted with God's plan. Dr. Dargan does not favor "institutional churches." He emphasizes the regular worship of the church, and urges that care be given for the increase and culture of the church and for its discipline. The relations of a church to evangelization, to education, to charity and to reforms receive due attention.

Part IV is much shorter than either of the other parts. In it are sketched the teachings of Scripture as to worship, the history of worship, some faults and difficulties in our worship, the improvement of worship, and the work of the pastor's preparation for conducting worship.

As we said in the beginning, this is a notable addition to our literature, and one which no student of the subject can afford to pass by. It will take high rank among books of its kind.

HISTORY OF THE CHRISTIAN CHURCH. By Geo. H. Dyer, D.D., Vol. II. The Preparation for Modern Times, 600-1517. Cincinnati, O.: Curtis & Jennings. \$1.50.

This second volume of Dr. Dyer's church history deserves to stand beside the first volume. The period covered is one of great interest, but concerning which so little is known. The Byzantine empire, the rise of Mohammedanism, the conversion of Britain, the empire of Charlemagne, the Crusades, the establishment of the Papacy, social-life in the middle ages—these topics receive most interesting treatment. Dr. Dyer makes judicious selections from the materials and so gives us a history which is popular and readable. He shows the true historic sense in perceiving the real trend of events. We will await the next volume with interest.

JUDAH'S JEWELS. By Noah K. Davis, Ph. D., LL.D., Professor in the University of Virginia.

Nashville, Tenn.: Barbee & Smith. \$1.50.

Prof. Davis takes an excursion outside the realm of metaphysics where he dwells, into the regions of sacred poetry, and he takes us with him, to our great joy. The book was written for the author's own recreation, and not with a view to publication, and yet it fills a place unoccupied by any other book. We are glad it is published, and hope it will have a wide circulation.

We wander first upon the plain with the Psalmist, and listen to his songs, suited to such surroundings, and interpret them in their setting. At noon-day he sings, "The Lord is my shepherd," and at mid-night, "The heavens declare the glory of the Lord." Following the hunted David into the cavern, we hear his sigh of his home, "I was the least among my brethren;" and then he prays, "O Lord, my God, in thee do I put my trust;" then he bursts into praise, "I will bless the Lord at all times."

Thus we follow him into the desert, the mountain and the valley, catching his songs and prayers and understanding their meaning as we had never done before. The literary beauty of these Hebrew lyrics are pointed out, and their lofty sentiments are interpreted to us, so that they are as refreshing as cooling breezes, strengthening and inspiring to our hearts. These jewels of sacred truth take on a new beauty under the magic touch of Prof. Davis' masterhand.

A smaller edition of the book has been issued (90 cents) with the last three chapters, on Verses, Sentences and Lyrics on the subject of prayer, and the technical part of the book, they can best be spared by the general reader. The student, however, will want the complete edition. We heartily thank Dr. Davis for this noble book.

THE BAPTIST PRINCIPLE. William Cleaver Wilkerson, D.D., Philadelphia: American Baptist Publication Society. \$1.50.

The destruction of the plates by fire, rendered a re-issuing of the entire work necessary. Dr. Wilkerson has given us a larger book than before and one up to date. It is a clear and masterly presentation of the Baptist *raison d'être*. The Baptist principle is obedience to Christ, and all Baptist peculiarities grow out of that central principle. Our author, in his clear, simple, and the Lord's Supper and church order, and shows how this principle differentiates us from other denominations. The book is clear, logical, conclusive. It is a capital book to put into the hands of any thoughtful person who is not a Baptist. It is also a capital book for every Baptist, to read and master. It will make him a better man and a better Baptist.

THE CULTURE OF CHRISTIAN MANHOOD. Edited by William H. Sallmon. Chicago and New York: Fleming H. Revell Co. \$1.50.

Here are sixteen sermons, by as many preachers, delivered in Battel Chapel, Yale University. A good likeness of each preacher is given along with his discourse. The themes of the speakers are—Selected Lives, Charles Cuthbert Hall; The Part we Know, Alexander McKenzie; Personality, Amory H. Bradford; The Evolution of a Thinker, Geo. A. Gordon; The Great Heresy, Dr. J. H. Stoddard; The Safety of the Soul, Geo. Harris; An Extraordinary Saint, Wm. R. Richards; The Meaning of Manhood, Henry Van Dyke; Strength and Courage, Lewis O. Braastow; The Peril of Protracted Temptation, Tannis S. Hamlin; The Gospel View of our Life, J. H. Twissell; Theology of Youth, the Safeguard of Manhood, J. G. K. McClure; Manhood's Struggle and Victory, S. E. Herrick; The Sabbath, Bishop J. H. Vincent; Immortality, M. W. Stryker; The Sinless One, Geo. T. Purves. These sermons are bright and suggestive, and some of them are sound and wholesome.

EVENINGS AT SHADYBROOK. By Howard H. Hall. 12mo, 108 pp. Price \$1.00. Philadelphia: American Baptist Publication Society, 1632 Chestnut Street.

This book contains ten short stories. In his preface the author says: "In the ten stories that make up this book the author has endeavored, in a bygone style of narrative, to set forth the vividness of a series of adventures, and the trials to be met in the line of their accomplishment." And he has accomplished his purpose in an interesting way, which will make the book a favorite with boys.

Magazines.

*Bibliotheca Sacra* for October.—This is a very interesting number of this sterling quarterly. Dr. H. W. Magoun tells of the Early Religion of the Hindus, and throws much new light on the subject.—Prof. W. H. Burdette, of Rochester, gives a sketch of the History of the Book of Zacheriah, which is rather a sketch of the history of the controversy concerning it. Dr. Powicke points out Some Characteristics of the Cambridge Platonists; Dr. H. H. Swain shows that the Church Fathers had to say on the Nature of Property; while Dr. S. C. Bartlett discusses Knovel's Homer; Prof. E. S. Carr overhauls Prof. Royce's "Religious Aspect of Philosophy"; Dr. Henry Davies traces the Social Evolution of the Churches; Prof. F. C. H. Wendell shows how the moralization of the school of the Doctrine of the Kenosis; Prof. Bemis discusses the Taxation Problem in Chicago; Editor Wright tells us of the "New Sayings of Jesus" of which the papers have had so much to say. Then follow the "Critical Notes," Sociological Notes and Notices of Recent Publications. Dr. Howard Osgood also gives a review of Dr. Bartlett's *Versality of the Hexateuch*. *Bibliotheca Sacra* Company, Oberlin, O. 75c a copy. \$3.00 a year.

The pit that is deepest, the pit that is most unexplored and most unathomable, is that which is the wonder and glory of God's thought and hand—our own soul.

SUNDAY-SCHOOL.

INTERNATIONAL  
Bible Lessons, 1897.  
FOURTH QUARTER.

SUNDAY, NOV. 7.

PAUL IN MELITA AND ROME.

Acts 28:1-16.

MOTTO TEXT.—“We know that all things work together for good to them that love God.”—Romans 8:28.

“And when they were escaped, then they knew that the island was called Melita.”—The island of Malta, sixty miles south of Sicily, about sixty miles in circumference. They all escaped safe to land according to God's promise to Paul. It now belongs to Great Britain.

“And the barbarous people.”—The adjective shows nothing of their civilization. The Greeks called all people “barbarians” who did not use their language. The word is equivalent to “natives.” “Shewed us no little kindness”—no common kindness. They showed themselves eager to do all they could for the shipwrecked strangers. Meeting them on the shore, they kindled fires at which all could warm themselves. It was late in the fall, and the rain from a north-east storm was a very chilly one.

“And when Paul had gathered a bundle of sticks and laid them on the fire.”—Paul was old and feeble, and those fourteen days must have told on his strength. There were 276 who had been rescued from the shipwreck, and an unknown number of natives eager to help. But Paul was not one to stand idly by when work was to be done, and he gathered a great number of sticks such as would be found on the shore.

“There came a viper out of the heat and fastened on his hand.”—The viper had been torpid from cold and the heat roused it to life. These vipers can spring a long way, and this sprang on to Paul's hand. The feeling of the natives indicates that this viper was of the species of the asp which killed Cleopatra. The viper has never been found in America, but was once common in Europe.

“And when the barbarians saw the venomous beast hang on his hand.”—Hanging by its mouth. “No doubt this man is a murderer.”—They knew he was a prisoner on his way to Rome, but of the nature of the charges against the prisoner in the centurion's charge they knew nothing. “Yet vengeance suffereth not to live.”—The verb is in the past tense. They spoke of him as already dead, so swift and sure was the venom of the viper.

“And he shook off the beast into the fire and felt no harm.”—Paul was doubly guarded by promises. Not only by the Lord's promise in Luke 10:19, but by the promise to him personally that he should see Rome. Till he had been to that city nothing could kill Paul.

“Howbeit they looked when he should have swollen, or fallen down dead suddenly.”—These were the effects of a viper's bite. First inflammation and then sudden collapse. They looked for a long time, expecting every moment to see him die. That the viper's bite should do a man no harm was a miracle, and those heathen changed their minds. He was no longer a murderer, but a god-in-human form. Thus God secured for Paul care and a hearing among these people. A poor, old prisoner on his way to trial they might have pitied, but they would pay little attention to his words. But a god they would listen to with all reverence.

As a result of his escape from the viper Paul and his companions, Luke and Aristarchus, were entertained by the chief man of the island. This was probably at the place called Citta Vecchia, which is the home of the British governor. Publius was the Roman officer who governed the island. The centurion, Julius, would naturally be entertained by Publius, but Paul and his companions would have been sent with the other prisoners to lodge with the people of the island.

“The father of Iublius lay sick of a fever and a bloody flux.”—Fever is in the plural, and indicates that the man had intermittent fever as well as dysentery, which would make his case very critical. Luke was a physician, and might have cured the man in the regular course of nature. But Paul's miracle would open the hearts of the people to give heed to the Gospel which he preached. It showed that the God to whom he prayed was a God of power not only to save his own servant's life, but to heal others. The story of the healing would soon be noised abroad over the island, the sailors in the ship wintering there would carry the account of it to Rome.

All the other sickness on the island was healed. It was indeed a blessed thing for Melita when that stormy wind blew the ship carrying Paul so far out of its course. In every way the people showed their gratitude to Paul, and all his companions shared their favours. And when they departed all were supplied with the things necessary to their voyage. All the story of this three months was noised abroad by soldiers and sailors as they went on their way.

“And after three months.”—Pliny says navigation here opened February 8. “We departed in a ship of Alexandria which had wintered in the island, whose sign was Castor and Pollux.”—Twin gods of the Romans who were supposed to be propitious to sailors. The ancient ships carried carved or painted images on their prows.

“And landing at Syracuse, we tarried there three days.”—Syracuse was the chief city of Sicily, and one of the great cities of those times. It was on the east coast, about eighty miles from Melita. The object of the delay is not stated, probably it was the landing of freight. One thing we can confidently count on, and that is that one man spent his time in preaching.

And from thence we fetched a compass and came to Rhegium. They had to take a circuitous route, it is thought on account of contrary winds. Rhegium is now called Reggio, a seaport on the western coast of Italy, opposite the north-eastern point of Sicily. When the wind was favourable they sailed to Puteoli, eight miles northwest of Naples. Its name was derived from the springs there, and it was the principal port south of Rome.

“Where we found brethren, and were desired to tarry with them seven days.”—Among the writings on the walls in Pompeii were found these words, “Igri gaude Christiane,” “Rejoice in the fire, O Christian,” showing there were Christians in the city before it was destroyed, A. D. 79. Junius could easily make some pretext for the delay, and he would do anything in his power to please Paul. One of the great things about this great man was the attractiveness which won those who came in close contact with him.

Meanwhile the passengers went on to Rome and told the story of their voyage and of the strange prisoner on his way to trial. The brethren heard that Paul was coming at last, so differently from their plans and his. God's way is not our way, but His way is best.

Two groups of brethren went out to meet the apostle; whether they knew of each other's going does not appear. One group went as far as Appii Forum, forty miles from Rome. The other met him at The Three Taverns, thirty miles from the city. “Whom when Paul saw he thanked God and took courage.”—Their welcome showed their warm hearts and their interest in the Gospel. How often in our lives do we need to thank God for his mercies and take courage for the future, trusting in Him.

“The centurion delivered the prisoners to the captain of the guard.”—The praetorian guard, the body guard of the emperor. Many great men, warriors, had entered Rome at the head of triumphal processions. The greatest of them all came as a poor prisoner. But Junius gave a favourable report of him, as is shown by the kindness accorded to him. This must have been as the result of the centurion's request.

A SPIRITUAL CENSUS.

BY REV H. D. JENKINS, D. D.

To take a religious census, or a census of religions, is a simple matter, but the results are not always of great value. Under the superintendence of an accomplished expert our federal authorities have of late given us the external facts relating to churches and other organizations for the nurture of the spiritual man. But the question remains how far the inner effect corresponds with the external form. It is an easy thing for the phrenologist to map out the “bumps” upon a man's cranium; but the anatomist knows that there is always a wide divergence between the sensible protuberances of the skull and the invisible convolutions of the brain. Does a “big congregation” necessarily indicate apostolic preaching? Does a long church roll imply a growth in the graces of the Spirit? Does even a well filled contribution box assure the immanence in the people of the mind of Christ?

I have twice in my work as pastor sought to know something of the spiritual undercurrents of the church life by means of a census. The questions that have been put were not as to the outer profession of religion, but as to its deeper experiences. What are the habits of prayer, of Bible reading, of nurture from the best religious literature of the day? For such Mosaic, not Davidic, “numbering of Israel,” a census whose aim was the ascertainment of duty rather than the nourishment of pride, I have chosen occasions which brought together an unusual proportion of the whole church. The questions have been presented in writing, and in order to be answered more freely, were answered anonymously. Thus no confidences could be violated, while no facts need be concealed. The church generally has sympathized with an attempt to know “What of the night?” and the answering of searching questions, even without signature, acts toward a quickening of the conscience.

One of the inquiries in which I have had the most profound interest was that relating to family prayer. In order to make just comparison, the heads of households and the younger people of the church wrote their replies upon forms that could be distinguished from each other. In this way I found that sixty-two per cent of the members so reporting had been brought up in the households which maintained the family altar, while only fifty-one per cent of these parents now observed the patriarchal form of worship, and but forty-three per cent of the

younger members of the communion had the spiritual help of prayer with their natural leaders in spiritual life.

As a second result of this impersonal confessional, I found in regard to Bible reading, that the older Christians made a better showing by seven per cent as to present habits, and by fourteen per cent as to past study of the Word of God; while as a whole something less than seventy per cent of church members have read the New Testament continuously through. It may reasonably be doubted whether ten per cent of our Christian people ever read the Bible through unless they are led to do so by parents at home or by the pastor in some church covenant.

A few questions directed to the grace of giving made it plain that ninety-one per cent of the heads of families consider themselves as regular contributors to church support, no pews being rented, but only sixty-five per cent fix a regular sum or definite proportion to their gifts. Only fifty-seven per cent of the fathers and mothers were baptized in infancy, while sixty-two per cent of these families report all their children consecrated to the Lord in sacramental rites.

But of the deepest significance were the replies to questions which disclosed the influences of household profession. It was found that of old and young seventy-three per cent had fathers who were church members, and ninety-one per cent mothers who were known disciples of the Lord. A father who is thus keeping out of the church robs his children of three chances out of four, speak of the human factors only. And this proportion I have found nearly uniform by tests in different churches, and embracing several hundred members. A mother who is out of Christ reduces the spiritual probabilities of her children by nine per cent. I do most firmly believe that no one can make a careful study of spiritual life without discovering that under God the most important factor in the work of grace is not the pastor but the parent, not the church but the home.

As to time of religious profession, I find that about forty per cent have been brought to enter into church relations during or following revival services, and sixty per cent in the course of the regular work of the church. Ministers do not well who ignore revivals, and they do worse who depend upon them. Many of those who say that they joined the church during or following revival meetings, add that they do not date their conversion from these, but they certainly date their profession from them. This corresponds with my own close observation as a pastor. The work of an evangelist is not so often needed to convert as to incline to a decision.

Although I have not touched upon a number of the points embraced in this inquiry, enough has been said, I think, to show its importance and to indicate something as to its results. The impression made upon my own mind by a study of the same is that the piety of to-day as compared with that of a previous generation has gained in breadth, but lost in depth. Emphasis has been laid upon numbers and dollars rather than upon prayers and Bible study. The visible virtues have counted for more than the secret graces of the Spirit. A pitiable ambition to swell the church roll has in too many cases replaced the more worthy desire for a godly seed. We have invented improved “headers” with which to skim over the harvest field, but set the plough

A Minister's Son

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

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

Hood's Sarsaparilla

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

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

too high for honest tillage. The quality of bread depends more upon the milling than upon the reaping, and to make full proof of our ministry we must go deeper in the study of our churches than simply to know the number of our communicants and the aggregate of their gifts.—New York Observer.

RESOLUTION.

Resolved that this Three Forks Bacon Creek church at Hammons-ville, Hart county Ky., indorse the action of the General Association of Kentucky in calling for the retirement of Dr. W. H. Whitsett from the presidency of the Southern Baptist Theological Seminary. Also the action of Lynn Association in condemnation of the teaching of his so-called discovery by Dr. Whitsett.

Furthermore be it resolved, that this church is in harmony with the editorial policy of the WESTERN RECORDER along the line of Church History, and commends its editor Dr. T. T. Eaton as a fearless defender of the faith.

J. R. HANKLA, Moderator,  
W. R. WAGONER, Clerk.

ROBERT J. BURDETTE.

“Bob” Burdette in a recent lecture said that it was not work that killed people. No one ever died from hard work. It was impure foods and bad habits that caused a large per cent of the deaths.

The coffee-drinking habit has slain millions. A well known physician said a short time ago that he believed it caused more deaths every four years than the late civil war. But few people know of the long train of diseases that follow the constant pouring in of the poisonous alkaloids of coffee into the stomach.

Some time ago a specialist after a great deal of study discovered that the mixing of a number of grains and their proper preparation would produce a beverage that had the deep seal brown color of Mocha. When boiled full 15 minutes after boiling commences, it tastes like the better grades of Java. But instead of tearing down the system it would build it up. He called it Postum Cereal Food Coffee and started in a small way at Battle Creek, Mich. Now it takes two large factories to supply the demand. Physicians who have tried it are recommending this healthful beverage as a cure for nervousness and dyspepsia. It is more economical than coffee, a 25 cent package making more than twice the amount of beverage that the same value of coffee will.

Substitutes drug their concoctions to give them a coffee flavor. Genuine packages of Postum have red seals, and the words, “It makes red blood,” thereon.

**DENOMINATIONAL CONTROL OVER OUR EDUCATIONAL INSTITUTIONS.**

The leading editorial in the WESTERN RECORDER of the 14th inst. is upon this subject. I might be very far from the mark, or very close to it, if I should infer that the editor had in mind, at the time of writing that article, some portions of my address at the opening of the Seminary. At any rate, the editorial certainly shells the woods in the wake of the spoken address, and in anticipation of its appearance in printed form. I am constrained to say, too, that it is not in this case as it was with a certain artillery company during the war. Late in the night it began to shell what was supposed to be the kindling of a camp-fire, but after considerable time it found out that the supposed camp-fire was only the light of the rising moon. It may be, indeed, that the ever-alert editor, in his quickness to turn a point, will say that, in my case also, he was firing upon a "reflected" light. For, as a matter of fact, I was trying in that address to give the ideas of the fathers who founded the Seminary rather than my own opinions.

I am ready to admit, however, that the shot and shell of the aforesaid editorial fell much closer to a real mark than did those of the aforesaid artillery company. For there was evident in my address a certain leaning to the view that these fathers, who thus built, were not altogether destitute of good sense, nor altogether out of sympathy with the spirit and genius of our Baptist denomination. I sincerely trust that I am not one of the "good brethren" so fettered by tradition, and so "bound to the past," as not to be able to see the advantage of progress in this direction, or in any other direction, if it is really "progress." But, meantime, I confess to belonging to that number of brethren who insist that the best possible progress in such a delicate, and such an important, matter as this, is the progress that will "make haste slowly"—I add, very slowly, in a time of excitement like the present.

Inasmuch as the editorial scatters its whizzing, sizzling bombs so close to my place of camp, I beg the privilege of sending back a feeble shot or two, if for nothing else, at least to let it be known that I am there, and may be heard from later on. (1.)

The dashing captain of the RECORDER battery thinks in all seriousness that there is no danger in a very radical change from the plan of Doctor Boyce and the other fathers as to denominational control over our Seminary. He says: "The danger exists chiefly in the imagination of the brethren." His reasons for so believing are: 1. "A representative body of Baptists are not likely to be swept off their feet to such an extent that they cannot get back on their feet again." He admits that even a representative body of Baptists "cannot be regarded as infallible." But he thinks they are "as likely to be infallible as any body of self-perpetuating trustees." 2. He thinks, moreover, that there is not a whit more "danger in giving to the Southern Baptist Convention direct control over the Seminary than in giving it direct control over the Foreign Mission and Home Mission and Sunday-School Boards." And he does not seem to think that there is a whit more of reason against such direct control over the Seminary than there is against such control over the Boards. With all due deference to the absolute certainty on these points in the mind of the editor,

I beg leave to offer a suggestion or two: (2)

1. His idea that a great representative body of Baptists, which meets very much as a mass-meeting, is no more likely to be swept, for the time being, by excitement than a small body of Baptist trustees, elected with special reference to their well-balanced judgment and conservatism and piety, is, to say the least, hardly reasonable. I forbear to discuss the matter from a "historical point of view." Some brethren, however, will very likely conjure up their own historical recollections, and will not have to go back more than a couple of years to get them. But whether "history" will shed any light on this problem or not, reason will certainly bear me out in taking issue with the editor as to the antecedent probabilities of the case. I make no plea for infallibility on the part of any board of trustees. I admit that trustees can make mistakes. But I simply submit the following proposition: Given a small body of trustees, assembled in a small room, where a member could hardly do other than speak in a calm conversational tone, no matter what his enthusiasm and natural eloquence; given such a body in such a place, to calmly consider a grave and burning question. And then given a great body of 800 or 1,000 members, like the Southern Baptist Convention, many of them excited before they got there, and more excited after they came, and this large body subject to the burning, blazing, red-hot torrents and counter currents of passionate eloquence, and brought under the sway of a really great and commanding spirit—given these two situations, which assembly is the more likely, for the time being, "to be swept off its feet?" When I made a statement something like this at the Georgetown Association, my good friend, Dr. Coleman, interrupted me, and said: "Can't you trust the Baptists?" I turned to him and said: "Yes, my brother, I can trust the Baptists; I do trust the Baptists. I have more confidence in the Baptists as a whole, if you will give them time to think, and to seek the guidance of the Holy Spirit, and to make up their minds, than I have in any theological professor, or theological faculty, or Board of Trustees in the world. But I will tell you the honest truth: If I were down in your association, and you and I were on different sides of a question, and you had had a chance to harangue that association for about an hour, and it was going to vote just after your speech, then I tell you frankly, I doubt if I would feel altogether willing to trust that Baptist association, in that particular vote, to do the infallible thing." That was, of course, a great compliment to the "Old Lion of the Pennyrile." But it was a potent truth as well, concerning the peculiar liability of even a religious body to be led by

a powerful leader. I submit this as my first shot also in my reply to the shelling of the woods by my good brother, the editor of the WESTERN RECORDER. (3)

As another, more or less feeble reply I would say, he seems virtually to surrender his position with his third point. In that he says: "But it is proposed to guard against any possible danger of injury to our educational institutions from sudden excitement in our representative bodies, by providing that only one-fifth of the trustees be elected annually. Thus the representative body would need three years to change a majority of the trustees, and certainly reason and wisdom would assert themselves in that time." Precisely so. But why, pray, take so much time if there is no serious danger in trusting the matter to the direct annual control of the Southern Baptist Convention, as is the case with the Foreign Mission and Home Mission and Sunday-school Boards? Surely it is queer logic to argue that there is no danger in giving direct control, and then recommending a plan that undertakes to guard against the danger of direct control. And yet this is the editor's own plan—this plan to guard against this particular danger. (4)

2. There is one other point to which I wish to call attention, briefly. That is, the editor's suggestion that there is no more reason against the direct annual control of the Seminary than there is against the direct annual control of our Missionary and Sunday-school Boards. Surely there is a difference here which it ought not to require "optics rare" to see.

**(1) DIRECT CONVENTIONAL CONTROL OF THE BOARDS.**

The main business of the Convention, so far as these Boards are concerned, is to meet and arrange for the year to come. The Convention forms its Boards, and lays its plans with reference to future work, and then it is entirely with the denomination whether it will support these plans and these Boards or not. If the Convention has planned well it will be supported. If not, it will fail of support. It is true the Convention does control some property belonging to it for the work of these Boards. But this is property given to the Convention with the understanding that the Convention shall have direct control over it. And the relation of the Convention to this property is, as we have seen, really a very small item in comparison with the relation of the Convention to future gifts for the Boards. The work of the Boards being practically only an annual work of the mass of Baptists, and involving few, if any, questions that cannot be easily settled in a general meeting; and these Boards, being only the direct creations of the Convention, it seems eminently proper that the Boards should be under the direct control of the Convention.

**(2) DIRECT CONVENTIONAL CONTROL OF THE SEMINARY.**

Direct Conventional control of the Seminary, however, is surely a very different thing. First, in the case of the Seminary there is a very large amount of property involved—a far larger amount than is ever likely to be involved in the management of our Boards. The investment and care of this property under the direct control of a great popular Convention would be a very serious thing. If the Seminary had all along been under the direct control of the Convention, it is not likely that it would ever have had any such endowment as it now has. Business men would hardly have made such gifts to be controlled by a great mass of people. Again, this large

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endowment was given under quite specific conditions. It has to be held as a sacred trust. Moreover, there are often involved certain very delicate legal questions in the management of this trust—questions which require the best brains of the best lawyers—questions whose bearings could not possibly be made clear to a great mass-meeting—questions which such a body could not possibly appreciate, no matter how representative might be its character. A mistake made in one single meeting might cause great and irrepairable loss. It would be "too late to mend" in some of these matters "when the body might," to use the words of the editor, "get back on its feet again." Surely, then, the editor is wrong when he seeks to make the impression that there is nothing more in the way of giving the Convention direct annual control over the Seminary than there is in giving it this sort of control over our Missionary and Sunday-school Boards. (5.)

In conclusion, let me say I am in no sense arguing against denominational control over denominational institutions. My address will show that I believe, as did Dr. Boyce, that any society or institution doing business in the name of a denomination, and for a denomination, ought to be in some very real sense under the control of that denomination. Neither have I ever said, nor do I mean now to say, that the experiment made by the founders of the Seminary cannot be in any way improved upon. All that I say is this: The men who built the Seminary were neither deceivers, nor ignoramuses, when they adopted a plan which, in their judgment, secured the Seminary to the denomination. They were wise master builders, even if they were not infallible. Let us be sure of our ground and make haste slowly in making radical changes. It is much easier to pull down than to build up. (6.)

F. H. KERFOOT.  
Louisville, Ky.

1. We beg to assure Dr. Kerfoot that our battery was not aimed specially at him, or at his neck of the woods.

2. The Southern Baptist Convention has been in existence fifty-two years, and in all those years (and such years too) the members have not been swept off their feet, so the danger cannot be great.

3. Of course if the alternative were between a small body of calm and wise men in a small room and a large and excited assembly there would be force in Dr. Kerfoot's point. But it is just as easy to contrast an excited coterie with a calm and wise assembly. We believe that 800 or 1,000 men are wiser than 20 or 30. And the Bible justifies this view by saying, "In the multitude of counsellors there is safety." That is just the opposite of saying, in the multitude of counsellors there is danger.

4. This suggestion was designed to meet the views of timid brethren, who might feel that was danger. We admit there is some danger that even a large body may go wrong, but we believe there is less danger than that a small body will go wrong. We insist in the language of Scripture, "In the multitude of counsellors there is safety."

But it is well to guard against all possible danger.

5. Yes, the Convention looks ahead, and so does the Board of Trustees. But a great deal more money has been given by the Baptists to the Convention than has been given to the Seminary. We believe the Seminary would have had more money if it had been more really and directly under the control of the denomination. Most of the money it has given, we are confident, under the belief that it was more under the control of the denomination than at present appears to be the case. That, however, is a matter of opinion, and Dr. Kerfoot is entitled to his opinion.

6. Yes, and so did the founders of Union Theological Seminary adopt the plan "which, in their judgment, secured the Seminary" to their denomination, but the result has proved they were mistaken. Yet they were "neither deceivers nor ignoramuses." The founders of our Seminary did their best, and it remains for us to do ours.—Ed.]

**NO WASTE OF WORDS.**

EVIDENCE WHICH IS RIGHT TO THE POINT AND RELIABLE.

Judge Frank Ives of District Court Crookston, Minn., says: For some time I have used Stuart's Dyspepsia Tablets with seeming great benefit, with few exceptions, I have not been so free from indigestion in twenty-five years.

George W. Roosevelt, U. S. Consul to Brussels, Belgium; Stuart's Dyspepsia Tablets, safe, pleasant to take, convenient to carry, give keen appetite, perfect digestion.

Mr. W. D. Tomlin, Mechanical Engineer, Duluth, Minn.: One box of Stuart's Dyspepsia Tablets has done its work and I am again gaining flesh and strength.

O. E. Ransom, Hustonville, Ky.: I was distressed and annoyed for two years with throwing up food, often two or three times a day; had no certainty of retaining a meal if I ate one. Four boxes of the tablets from my druggist have fully cured me. I find them pleasant to take, convenient to carry.

Rev. G. D. Brown, Mondovi, Wis.: The effect of Stuart's Dyspepsia Tablets is simply marvelous; a quite hearty dinner, of broiled beef steak causes no distress since I began their use.

Over six thousand people in the state of Michigan alone in 1894 were cured of stomach troubles by Stuart's Dyspepsia Tablets.

Send for little book on stomach diseases, mailed free by Stuart Co., Marshall, Mich.

**MARRIED.**

By Eld. J. B. Tharp, Oct. 7th, 1897, at the residence of the bride's parents, near Jeffersonstown, Miss Sallie B. eldest daughter of C. P. and Fannie Tucker to Mr. Harry Hikes of Stein. Many elegant, beautiful presents were given the bride.

It is the law of heaven that you shall not be able to judge what is wise or easy, unless you are first resolved to judge what is just, and to do it.—Ruskin.

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Gold Medal, Midwinter Fair.

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POWDER

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## PEACE, TROUBLED HEART.

Oh, restless, anxious heart be still!  
Silence the murmurs and deep complaints;  
Bear trials nobly—"Tis thy Father's will."  
Where is thy faith, if thou dost faint?

The pierced hand still holds the rod;  
The hand once nailed on Calvary's tree  
Measures each cross, weighs every load  
And mingles every cup for thee.

His words, "Be still," the storm shall calm;  
His smile the gloom at all chase away,  
As troubled Galilee lay hushed at dawn,  
So wilt thou, mourner, see a brighter day.

Angelic hope, with wings of silvery sheen,  
Shall visit heart and breath in love,  
And o'er thy secret altar sweetly fling  
Shekinah grandness from above.

Be still and wait, for thou wilt gladly own  
Love paved thy path, tho' washed with tears;  
Each cloud is golden-hued that girds his throne,  
Griefs turn to lustrous joys in the eternal years.

Courage! Oh, aching, restless, weary soul!  
Let gloom and doubt at once dispel;  
The victory comes in ways thou sees not—

Thy Saviour doeth all things well.  
—Unidentified.

## OUR PULPIT.

## THE RULE AND REWARD OF SERVING CHRIST.

BY C. H. SPURGEON.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.—John 12:26.

This verse is all about serving, and service; three times over you get the word "serve" or "servant." You cannot have Christ if you will not serve him. If you take Christ, you must take him in all his characters, not only as Friend, but also as Master; and if you are to become his disciple, you must also become his servant. I hope that no one here kicks against that truth. Surely it is one of our highest delights on earth to serve our Lord, and this to be our blessed employment even in heaven itself: "His servants shall serve him: and they shall see his face."

This thought also enters into our idea of salvation; to be saved, means that we are rescued from the slavery of sin, and brought into the delightful liberty of the servants of God. O Master, thou art such a glorious Lord that serving thee is perfect freedom, and sweetest rest! Thou hast told us that it should be so, and we have found it so. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." We do find it so; and it is not as though rest were a separate thing from service, the very service itself becomes rest to our souls. I know not how some of us would have any rest on earth if we could not employ our daily lives in the service of Christ; and the rest of heaven is never to be pictured as idleness, but as constantly being permitted the high privilege of serving the Lord.

Learn hence, then, all of you who would have Christ as your Saviour, that you must be willing to serve him. We are not saved by service, but we are saved to service. When we are once saved, thenceforward we live in the service of our Lord. If we refuse to be his servants, we are not saved, for we still remain evidently the servants of Satan. Holiness is another name for salvation; to be delivered from the power of self-will, and the domination of evil lusts, and

the tyranny of Satan,—this is salvation. Those who would be saved must know that they will have to serve Christ, and those who are saved rejoice that they are serving him, and that thus they are giving evidence of a change of heart and renewal of mind.

Come, beloved, and when the text says, "If any man serve me," let each of us read his own name there, and let us say, "Yes, I would serve the Lord Jesus Christ." If we cannot read our name there as yet, let us pray God that we may first believe in Jesus unto eternal life, and then, receiving that eternal life, may spend the full force and strength of it in his service. I hope that I am addressing a large number of those who are workers together with God, who have said concerning their great King as Ithai said to David, "Surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be." You have taken up Christ's cross, it has become a delightful burden to you, and you wish to bear it after Jesus as long as you live. May you be helped in that desire by the consideration of the passage before us!

"First, here is the rule of service: If any man serve me, let him follow me." Secondly, here is the fellowship of service: "Where I am, there shall also my servant be." And thirdly, here is the reward of service: "If any man serve me, him will my Father honour."

I. First, dear friends, here is the rule of service: "If any man serve me, let him follow me." So you are proposing to yourself that you will serve Christ, are you? You are a young man, as yet you have plenty of vigour and strength, and you say to yourself, "I will serve Christ in some remarkable way; I will seek to make myself a scholar; I will try to learn the art of oratory, and I will in some way or other glorify my Lord's name by the splendour of my language." Will you, dear friend? Is it not better, if you are going to serve Christ, to ask him what he would like you to do? If you wished to do a kindness for a friend, you would certainly desire to know what would best please that friend, or else your kindness might be mistaken, and you might be doing that which would grieve rather than gratify. Now listen. Your Lord and Master does not bid you become either a scholar or an orator in order to serve him. Both of those things may happen to fall to your lot in that path of duty which he would have you to take; but first of all he says, "If any man serve me, let him follow me."

This is what Christ prefers beyond anything else, that his servants should follow him. If we do that, we shall serve him in the way which is according to his own choice. I notice that many good friends desire to serve Christ by standing on the top round of the ladder. You cannot get there at one step, young man; your better way will be to serve Christ by following him, by "doing the next thing," the thing you can do, that little simple business which lies within your capacity, which will bring you no special honor, but which, nevertheless, is what your Lord desires of you. In effect, you can hear him say to you, "If any man serve me, let him follow me, not by aiming at great things, but by doing just that piece of work that I put before him at the time." "Seekest thou great things for thyself?" said the prophet Jeremiah to Baruch, "seek them not." So say I to you.

One friend here, perhaps, blessed with great riches, is saying to himself or herself, "I will lay by in store until I acquire a consider-

able amount, and then build a row of almshouses for the poor; I will give very largely to some new foreign missionary effort, or I will build a house of prayer in which Christ's name shall be preached." God forbid that I should stop you in any right design whatever! Still, if you would do what is absolutely certain to please Christ, I would not recommend the selection of any one particular object, but I would advise you just to do this—follow him, remembering that he said, "If any man serve me, let him follow me." You will, by simply going behind your Master, following his footsteps, and being truly his disciple, do that which would please him more than if you could endow his cause with a whole mint of riches. This is what he selects as the choicest proof of your love, the highest testimonial of your regard: "If any man serve me, let him follow me."

What, then, does the Saviour mean by bidding us render to him our best service by following him? I should say, first, I understand by these words that we are to follow Christ by believing his doctrine. Our Lord says, practically, "If any man serve me, let him follow me as Teacher; let him sit at my feet, let him learn of me." Some seem to fancy that they can serve Christ by striking out a new line of thought. My dear sir, if you do that, you will serve yourself, but you will not serve Christ. He has come to be the Teacher of the glorious Gospel of the blessed God, and it is only by teaching the truths which he has made known, and by publishing the message which he has revealed, that you can really be his servant. Suppose you have a man to be your servant at home—say, your gardener. He is a very industrious man indeed, and works very hard; but when you walk round your garden, you do not see him, and for a very good reason, for he is not there. Where is he? He is at work in your neighbor's garden! Of course, you love your neighbor as yourself, so you are pleased to think that your servant is working on behalf of your neighbor. You smile, do you? I think you say to yourself, "That is a kind of servant that I should not care to keep; if he worked for somebody else all day long, in the time for which I paid him, I should not want him as my servant." Well now, if I, as a Christian minister, become a teacher of philosophy, instead of the truths of the Gospel, if I receive into my mind some of the novel views that abound in the present day, which are not the views that are revealed in the Scriptures, then Christ is not my Master, and I am not his disciple, I am a follower of somebody else. If you act thus, you are pretending to be Christ's reformer, you are attempting to make his teaching better. Impious fool! I dare not use a milder expression. You are acting as Christ's critic; you are finding fault with the faultless, you are trying to correct the infallible; you had better give up such a task as that, for it is not consistent with being his disciple. He requires of you that you should become as a little child, that you may be taught by him. His own words are, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

If you would be a servant of Christ, come to him as a little child; sit on the infant's form, to be taught by him the Gospel A B C. "If any man serve me, let him follow me—follow me as my disciple, regarding me as his Teacher, to whom he bows his understanding and his entire mind, that I may fashion it according to my own will." This is the language

## IVORY SOAP



The Traveler who would thoroughly enjoy his toilet and bath must carry a half cake in his toilet case.

of our Lord, and I would impress it very earnestly upon you all, and especially upon any who are beginning the Christian life. If you are to serve Christ, put your mind like a tablet of wax under his stylus, that he may write on you whatsoever he pleases. Be you Christ's slave, that he may make his mark on you. Be his sheet of paper on which he may write his living letters of love. You can serve him in this way in the best possible manner.

But next, I think that the text means, "If any man serve me, let him follow me by obeying my commands." A fortnight ago we considered that most instructive text, "Whoever he saith unto you, do it." I would bring that text to your notice again, and ring it like a bell: "Whoever he saith unto you, do it." If you want truly to serve Christ, do not do what you suggest to yourself, but do what he commands you. Remember what Samuel said to Saul, "To obey is better than sacrifice, and to hearken than the fat of rams." I believe that the profession of consecration to God, when it is accompanied by action that I suggest to myself, may be nothing but will-worship, an abomination in the sight of God, but when anyone says to the Lord, "What wilt thou have me to do? Show me, my Master, what thou wouldst have me to do"—when there is a real desire to obey every command of Christ, then is there the true spirit of service, and the true spirit of sonship. "If any man serve me, let him follow me, running at my call, following at my heels, waiting at my feet to do whatsoever I desire him to do." Dear friends, this makes life a very much simpler thing than some dream it to be. You are not to go and carve a statue out of the marble by the exercise of your own genius; if that were the task set before us, the most of us would never accomplish it. But you have just to go and write according to Christ's own example, to copy his letters, the up-strokes and the down-strokes, and to write exactly as he has written. The other day I was asked to sign my name to a deed, and when it was handed to me I said, "Why, I have signed my name!" "Yes," said the one who brought it, "you have the very easy task of marking it all over again." Just so, in that case I followed my own writing; and you have the easy task of writing after Christ, blacking over again the letters that he himself has made, and you cannot do him better service than this. "If any man serve me, let him follow me; that is, let him do just what I bid him to do."

Now, thirdly, I think that by these words our Lord means—and this is the same thing in another shape. "If any man serve me, let him follow me by imitating my example." It is always safe, dear friends, to do what Christ would have done under the same circumstances in which you are placed. Of course, you cannot imitate Christ in his miraculous work, and you are not asked to imitate him in some of those sorrowful respects in which he suffered that we

might not suffer; but the ordinary life of Christ is in every respect an example to us. Never do what you could not suppose Christ would have done. If it strikes you that the course of action that is suggested to you would be un-Christian, then it is un-Christian, for the Christian is to be like Christ. The Christian is to be the flower growing out of the seed, Christ; and there is always a congruity between the flower and the seed out of which it grows. Keep your eyes fixed on your heavenly model and pattern, and seek in all things ever to imitate Christ. If you want to serve Christ repeat his life as nearly as possible in your own life. "If any man serve me, let him follow me by copying my example."

Once more, I think the Saviour means this: "If any man serve me, let him follow me by clinging to my cause." Cling to the cause of Christ, dear friend, give yourself to that kingdom for which you are taught to pray, and be ready to make any sacrifice whatever that you may advance and extend it. Yes, throw your whole self into the holy service of your Lord; make the name of Christ to be more widely known, and the cause of Christ to be further extended among the sons of men. Cling to the cause of Christ, and so carry out his own words, "If any man serve me, let him follow me."

Beloved, I believe that every Christian person should follow Christ in the waters of baptism, and, having done that, should join the Church of Christ, not so much to follow the church, as to follow Christ. We are not to follow men, even the best of men, any farther than they follow Christ; but we must take care we do boldly stand up as adherents of his cause, so that if it be asked, "Who is on the Lord's side?" we may put in an appearance directly and avow ourselves as his followers. Are you living in a village where there is no congregation of the faithful? Then let it be known that you are on the Lord's side, and do your best to open a place where Christ can be preached. Do you live down some dark part of this city where nobody goes to a place of worship! Such places are alas! very common in this dreadful London. Then be sure that you go to the house of God, and your very going there will be a form of serving Christ, for others will see that you at least take a decided step, and join in public worship with the avowed followers of Christ. If you would really serve Christ, come right out from the world and say, "Let others do as they will, as for me and my house we belong to Christ, and we will never hide our colors. We will bind the scarlet thread in the window, and we will let all who come by this way understand that here live those who have been redeemed with precious blood, and who therefore cannot dare not, and will not conceal the gracious fact." "If any man serve me, let him follow me by taking up my cause and working for it with all his heart." I hope that I do not need to dwell any longer on this point. You all see that the way in which to serve Christ is not a visionary

one. You do not need to run away from your father and mother, and leave your home and friends, and go away to the blacks in Africa in order to serve Christ. It is not the getting of some idle speculation in your own brain, and working that out according to your own whims and fancies, that constitute service of Christ; it is just simply this—if any man will serve Christ let him follow Christ. Let him put his foot down as nearly as he can where Christ put his foot down; let him tread in Christ's steps, and be moved by his spirit, actuated by his motives, live with his aim, and copy his actions. This is the noblest way in which to serve the Lord.

It is very sweet to notice how the Lord Jesus brings his Father into his speech, it is as if he said, "When a man joins himself to me, then he joins himself to my Father also. It is not only I who will love him, and do my best to honor him, but my Father, the great and ever-blessed Lord over all, keeps an eye on that man." Oa whom does he look with this gaze of approval? Not on those who have some grand project of serving themselves, but on those who serve Christ, and who do it by following him. Come, dear people of God, you are many of you very poor, yet I know that many of you are seeking to serve Christ by following him. Some of God's dear servants here are no great speakers; they are very quiet, humble Christians, but they are trying to do what Christ would do if he were in their position. If this is your case, dear friends, you are honoring your Lord, and the Father himself looks approvingly upon you.

"If any man serve me," says our Lord, "him will my Father honor." How will he do it? Well, he will honor him by letting him know his sonship. Because Jesus always pleased the Father, the Father bear witness to him saying, "This is my beloved Son." And if you serve Christ by following him, the Father will often bear witness in your heart, and say, "This also is my beloved Son, in whom I am well pleased." He will often cause the Spirit of adoption to renew the witness in your heart, so that you will cry, "Abba, Father, and he will the kindred own. Surely, there is no greater honor than for God to own you as his son.

If any man serve Christ, there is another kind of honor that often comes to him, and it is not to be despised. If a man will serve Christ by following him, the Father will give him honor in the eyes of the blood-bought family. There are certain of the Lord's people who do not carry yard measures with them, but they carry scales and weights, and if they do not measure by quantity, they measure by quality; their approval is worth having. They are often the poorest and most afflicted members of the church; but being the most instructed, and living the nearest to God, to be had in honor of them is a thing worth having. I believe that if any man will live the life of a Christian, however few his talents, and if his service lies in close obedience and imitation of Christ, the real saints, not the mere professors, especially not the shining worldly ones among them, but real saints will say, "That is the man for us; that is the woman with whom we like to converse." Thus it comes to pass that those who really do serve the Lord by following him have honor in the estimation of those who sit at meat with them at their Lord's table.

And then, at last, when we come to die, or when we stand at the judgment seat of Christ, or when we enter upon the eternal state,

what a glorious thing it will be to find the Father ready to honor us forever because we served the Son! Our reward will not be of debt, but of grace; it is grace that gave us the service, and grace that will reward us for our service; but no man and no woman shall serve the Lord Jesus here on earth by following him, without finding that the Father has some special honor, some rich and rare reward, to give to such soldiers in due time. This is the fighting day, expect nothing now but bullets, bruises, wounds, scars; but the battle will soon be over, and when the war is ended, the King will come, and ride up and down the ranks, and in that day you who have been most battered and most wounded in the battle shall find him pause when he reaches you, and he will fasten on your breast a star that shall be more honor to you than all the Victoria Crosses that have decorated brave men here below. Stars and ribbons they may have who want them, but blessed are they who shall shine as the stars in the kingdom of our Father!

I have preached all this to God's people, but I have not said anything to you who are not his people. I cannot invite you to his service as you are; how can you serve him while you are his enemies! I do not invite you unconverted people to work for God. Oh, no! he wants no such servants as you are, he will not have rebels in his host. First bow your knee in submission, lay down the weapons of your rebellion; then fly to Christ for mercy, trust in him for forgiveness; and then, but not till then, you may come and serve him, and follow him, and expect that his Father will honor you as he has promised. God bless you, for Jesus' sake! Amen.

THAT "OLD LANDMARK."

I have before me a printed document—over which I spent a sleepless night last night, on account of which I have had no rest to-day—with the heading, "The Committee's Address on the Whittitt Matter," signed by twenty honored brethren of our denomination, most of whom I know, all of whom I respect, and some of whom I have the honor of loving as my personal friends. In their "address" they make an appeal to me and all the rest of my brethren, and we cannot afford to fail to consider it. They appeal to us to help them preserve an "old landmark," etc. I wish to say a few things in reply to this appeal:

1. I do not know that I am a "Landmark Baptist." Some of our newspapers call those "Landmarkers" who oppose Dr. Whittitt's historical views and their idea of things. Others call those "Landmarkers" who believe in "Baptist succession," etc. If I know anything, I am a New Testament Baptist, and that is enough for me—that keeps me very busy.

2. I think "The Committee's Address" misstates the case. They put it on the grounds of "orthodoxy" as though it were a test of Dr. Whittitt's fellowship among us, or his right to be a member of a Baptist church. This is not the question, and never has been. The question is, whether Dr. Whittitt is a historian of sufficient ability and wisdom to entitle him to remain a teacher of history in our Seminary. It is not a question of "faith and fellowship among Baptists" in general, but a question of ability, correctness, and wisdom as a teacher of history "among Baptists." The committee says: "He has simply expressed his opinion about a matter of history. If, then, he be displaced for his opinion, [it] will not be Dr. Whittitt who is sacrificed, but our old Bap-

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tist principle of freedom of speech." If we are not to judge of his ability and wisdom as a historian by his expressions about matters of history, how are we to judge? If his opinions about history are not to determine whether he ought to remain or retire, what is to determine it? They add: "Dr. Whittitt believes and teaches every item of Baptist faith as set forth in the fundamental laws of the Seminary and the Philadelphia Confession of Faith." Suppose he does? That only argues that he is a safe teacher of doctrine, or polemic, not of history. I believe and teach all this and more too: I add the New Testament to my fundamental laws and confession of faith. Does that argue my superior ability as a teacher of history? From Dr. Whittitt's expressions about historical matters, the masses of his brethren, who are his constituency, feel that he is not the historian that they thought him to be, that he does not fairly represent his constituency, and that he ought to resign. Thousands have so expressed themselves by vote and otherwise, and called upon us to join them in

their desire and effort. Twenty have decided that he is "a competent historian," and ought not to resign. Yet these twenty intimate that he ought to receive plenty of "fair criticism" for his historical opinions, and seem to disagree with him. In a word, we have "one against a thousand" saying, "Come my way."

3. What is a poor fellow to do? Of course he is not to keep quiet and commit "the violation of another honored Baptist principle—freedom of speech." No, Baptists never do that. Dr. Whittitt has not, these twenty have not, many associations, district and state, have not; even the trustees made a delivery in May. Guess all other Baptists will just go on exercising this "honored Baptist principle—freedom of speech." Nobody that I know would deny Dr. Whittitt "freedom of speech." But many do think that he ought to come down from the vantage ground of President of our Seminary and fight as a private, if he desires to contend for his discovery. They think he ought no longer to keep the interests of the Seminary involved over his historical opinion.

4. Will Dr. Whittitt resign, or will he not? I do not know. I do not propose to tear my hair on either side. Any two-sided, full and free adjustment would please me greatly. I want peace. I am tired of all this fuss. I would not count my life dear unto myself if my death could bring us peace.

5. The committee adds: "Without a harsh thought or unkind word for any Baptist in this broad land," etc. Now, brethren, we have you on trial. Some of you have changed very much. I am glad to hear of the change. Here is my hand on this last proposition.

6. If the paper as presented is the best case that the committee could make out, the cause is weaker than I had thought.

7. I think I have reached the point where I am neither a partisan for Dr. Whittitt or against him. I really do feel tenderly toward him. May the God of Israel, even our God, save us and help us and cause his face to shine upon us and give us peace.

Cordially and fraternally,  
JOHN D. JORDAN.  
Savannah, Ga., Oct. 10, 1897.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, OCTOBER 28, 1897

It has been a rallying cry of Baptists through the centuries that the Bible is the only and the all-sufficient rule of faith and practice. They have persistently insisted that tradition, history, decrees of councils and men's opinions offered no basis for either faith or practice in religion. Whatever in religion is not eighteen hundred years old is wrong. For then the canon of revelation was closed, and if the Bible be the only rule, none other can be laid down; while if it be the all-sufficient rule, no supplement or addition can rightly be made to it. What we as Christians must believe and what we must do, are clearly laid down in the Bible. Whatever doctrine is not taught there we are not to believe, and whatever practice is not taught there we are not to observe.

Admitting other authority than the Bible in religion has been the prolific source of error and of evil. Human wisdom has essayed to solve difficulties that arose. Instead of searching the Scriptures to see how the problems should be solved, men have thought out conclusions according to their own wisdom. Their conclusions got embodied in creeds and embalmed in religious practices until the Word of God was made "of none effect." The Pharisees of old did not deny the Scriptures; oh, no! They simply made additions which seemed necessary, and thus the "traditions of the elders" grew up and overshadowed the Word of God. And when troubles arose in the churches in the early centuries, there was a "felt need" of some central authority to decide questions and to solve problems. To meet this need the Papacy grew up, by successive stages. If, instead of evolving a solution of the trouble from their own wisdom, the people had only gone to the Bible, they would have seen that the remedy was—not a central authority, but—a return to the Bible teaching of a regenerate church membership. Where the churches are filled with the ungodly, it is impossible to hold them in line without a strong central authority. But nothing of the sort is needed where proper care is taken that only those who are truly converted be received into the churches. And so for all other questions. If at any time a problem arise in the life of the churches, for which no solution can be found in the Bible, what then? Why, let the problem remain unsolved. What business have we seeking to solve what God has left unsolved? "What God hath joined together, let not man put asunder." And what God has left asunder, let not man join together. We do not for a moment believe that any problem can arise affecting the life of a church for which a solution cannot be found by earnestly searching the Scriptures with a willingness to accept the Bible solution. Humanly devised solutions have never proved to be real solutions. No emergency can arise which infinite wisdom did not foresee and for which it did not provide. The Bible is the all-sufficient, as well as the only, rule of faith and practice. This has ever been the position of Baptists, and to depart from it is to abandon the fundamental Baptist principle. If this principle be not true, then there remains no reason for the existence of Baptists in the world. If this principle be true—and we believe it with all our heart—then we cannot cling to it too tenaciously nor insist upon it too strongly.

It will be a sad day for the Baptists if ever they loosen their grip on the great fundamental principle that the Bible is the only and all-sufficient rule of faith and practice.

ONCE for all I wish to make a personal statement. Because I differ with Dr. Whitsett my motives have been assailed and a great variety of false statements have been made concerning me. Some of these were too ridiculous for notice; others I have formally denied, and have called upon those who made them either to give proof or to retract the charges. For reasons best known to themselves they have in every instance refused to do either. I cannot take notice of charges made by those who run and hide when called on to face what they have said. Ever and anon I have heard of some charge that is made against me, but so far have been unable to find any one who would stand up like a man and offer proof of the charge he makes. One of the last is that I knew when I favored the election of Dr. Whitsett to the presidency of the Seminary that he was the author of the famous editorials in the Independent. This is false. The first intimation I had of such authorship was in May of last year when I reached Europe, on my return from a tour through the Orient, and got letters telling about Dr. W.'s alleged "discovery," and his authorship of two of those editorials. I would demand proof of this charge or retraction, if it were of any use.

I utterly repudiate the idea that the current controversy is in any sense a Whitsett vs. Eaton affair. I am simply a Baptist, with a right to hold and express my views on the issues involved, just like any other Baptist; and I have the same interest in the matter that every Southern Baptist has. I have no personal ill will toward Dr. W., and have said and done absolutely nothing in regard to him during the controversy that I would not have been willing for him to have said and done in regard to me, had our positions been reversed. I am just as much opposed to people's attacking his motives as to their attacking mine. A man's public acts and utterances are legitimate material for criticism, but his personal character should always be respected. And especially should this be done in religious controversy.

I propose to take no further notice of personal attacks that may be made upon me, and to make no personal attacks upon others. With this I dismiss the subject.

T. T. EATON.

BR. EDITOR:—In the RECORDER of October 15th you say in regard to Euodia and Syntyche that they had quarrelled; that Epaphroditus had reported their quarrel to Paul, and that the exhortation, "Help these women," meant "Help them to be reconciled." Now my question—how can you prove all this? Please give the proof in the RECORDER. I write as a firm friend of the RECORDER, agreeing with the paper on the "woman question" and in the "Whitsett matter." Now will you give us the proof of what you say about the quarrel of the women? Fraternally,

B. E. HARRL, Canon City, Colorado.

We very cheerfully comply with Dr. Harl's request. The Revised Version brings out the meaning of the passage in question (Phil. 4:2 and 3) quite as clearly, as follows:

"I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. Yes, I beseech these also, true yoke-fellow, help these women, for they labored with me in the Gospel, with Clement also and with the rest of my fellow-workers, whose names are in the book of life."

The women to be helped were

Euodia and Syntyche. The thing in which they were to be helped was to "be of the same mind," that is, to be agreed. And a reason given for helping them was that they had been helpers of Paul, of Clement and of others in the Gospel. This is the plain meaning of the passage. And this is the interpretation of the scholarly commentators. Lightfoot (Com. on Phil., p. 158) paraphrases the passage thus:

"I appeal to Euodia, and I appeal to Syntyche, to give up their differences and live at peace in the Lord. Yes, I ask you, my faithful and true yoke-fellow, who are now by my side and will deliver this letter to the Philippians, to reconcile them again; for they seconded my efforts in behalf of the Gospel. I invite Clement also, with the rest of my fellow-laborers, whose names are enrolled in the book of life, the register of God's faithful people, to aid in this work of reconciliation."

Meyer, in his commentary on Philippians, p. 158, says: "Ver. 2f. After this general exhortation, v. 1, the apostle, still deeply concerned for the community that is so dear to him, finds it requisite to give a special admonition to and for two meritorious women, through whose disagreement, the details of which are unknown to us, but which probably turned on differences of their working in the church, a scandal had occurred, and the *stragata* is implied." And on page 163, commenting on the words "help these women," Meyer says: "that is, assist them, namely their reconciliation and for restoring their harmonious action."

In the Lange series of commentaries, Dr. Karl Braune comments on Philippians, and on this passage (p. 64) he says, "That they be of the same mind in the Lord," Sec. II. 2. On this agreement the Apostle lays special stress; it belongs to the *stragata* in *supra*. They must in some way have been alienated, but on what occasion or manner is not stated or hinted." And on the next page Dr. Braune says: "Help these women presents the object of the request. The verb (Luke 6) signifies 'to take hold vigorously with,' 'to assist,' i. e., here to re-establish harmony."

The Bible Commentary thus paraphrases the passage: "The purport is: 'I exhort these women to Christian concord; and further, I call on thee—whose it is by nature as well as by office to co-operate with me—to assist them in regaining the oneness of mind which ought to subsist between women who once were as one in working and suffering with me.'" N. T., vol. III., p. 632).

Conybeare and Howson (Life and Ep. of St. Paul, p. 793) thus render the passage: "I exhort Euodia, and I exhort Syntyche, to be of one mind in the Lord. Yes, I beseech these also, my true yoke-fellow, to help them (to be reconciled): for they strove earnestly in the word of the Glad tidings with me, together with Clement and my other fellow-laborers whose names are in the Book of Life." These scholars go so far as to insert the words in brackets—"to be reconciled"—as explaining the meaning.

The American Commentary has on this passage (Com. on Phil., p. 54) the following: "He is simply adding to his personal appeal to the women themselves, a request that Syzygus would aid them in their efforts at reconciliation, and to emphasize his request, he characterizes these women as persons who had been of great service to him personally." Syzygus is the Anglicized form of the Greek word translated "yoke-fellow."

Surely these are enough authorities. The testimony is all one way. There can be no sort of doubt that the passage means that Euodia and Syntyche had quarrelled, and that the Apostle exhorts them to be reconciled, and calls on his true yoke-fellow to help them get reconciled. While it is right to help women, and to help men, in doing good, yet it is absurd to quote "help these women" in this passage to prove that we ought to help women's missionary and other benevolent societies. Yet this absurd use is very often made of the passage. Let the help given rest on other grounds.

The Baptist Layman tells what we said in a recent paragraph containing several statements, and says, "We deny the truth of the first statement, and ask for the proof of it. Unless Dr. Eaton can give us the proof, we demand of him in fairness to withdraw the statement and apologize for making it."

Now the Layman would have a perfect right to make this demand if it was in any way involved in the statement. But we do not see this is the case. The "first statement" given is that the Rev. J. N. Prestridge had resigned at Williamsburg. Why the Layman should deny this and call for the proof, is not apparent. The statement in no way reflects on the Layman, or on any one connected with it. Still we are willing to give the proof.

Our proof is that the Rev. J. N. Prestridge himself tells us that he resigned at Williamsburg, and he has moved to Louisville to live. We are all quite well, thank you; and we hope these few lines will find the Layman enjoying the same blessing.

In the *Bibliotheca Sacra* for October, p. 790, Dr. Howard Osgood, than whom there is no higher authority, says: "Only in England and America do we find the strange self-contradiction of followers of the higher criticism professing to hold to the deity of Christ. The two beliefs are absolutely exclusive of each other, as every real higher critic will confess."

That is the simple truth, plainly spoken. Christ squarely contradicts the teaching of the higher criticism in regard to the Old Testament. And the higher critics squarely contradict what Christ says about the Old Testament. It is logically impossible to believe what Christ says without rejecting what the higher critics say, or to believe what they say without rejecting what Christ says. To reject what Christ says is to reject belief in His deity; and therefore to believe in the teaching of the higher critics is to reject the deity of Christ, just as Dr. Osgood says. Those "advanced" preachers who think they can believe in both Christ and the higher criticism should ponder Dr. Osgood's words. None of them will say he does not know what he is talking about.

ONE of the men in the Montreal meeting of physicians insisted that man, especially the mind of man, is still "evolving." Let us hope evolution will give us a few minds like Aristotle, soldiers like Hannibal, poets like Shakespeare. Such men are not plentiful, to speak mildly, in these days, and if evolution is still going on, we ought to have a supply of even greater men.

SOULS are made sweet not by taking the acid fluids out, but by putting something in—a great Love, a new Spirit, the Spirit of Christ.—Henry Drummond.

Editorial Varieties.

The Texas Baptist Convention will be held in San Antonio Nov. 5th. It is expected that 2,000 messengers will be present.

We congratulate President R. G. Parrish on the unusually fine opening of Judson Institute, Marion, Ala. He writes that "the prospect are brighter than ever in his history."

Walking along the street the other day, we saw a sign which said that "standard spouting" was furnished within. We suppose the sign had reference to water sp. us, but we could not help thinking of some of the brethren.

The Rev. Dr. Lovejoy, a lead ing Methodist, in discussing in the papers the question, "Has Methodism still a mission in the world?" If that is coming to be a question with Methodists, it bodes no good for the future of their denomination.

Gibson tells of a preacher in Rome (Damasus) who was called "the ladies' ear scratcher." The ladies had "itching ears," and this preacher talked to suit them. Are there no preachers now to whom this expression would be appropriate?

The pastors of the evangelical denominations of Louisville propose to enter on a campaign of evangelization early in November. It is expected that nightly meetings will be held in many churches and open air meetings will be held for business men. It is hoped much good will be done.

The *Southwest Baptist* is a new paper published at Tazewell, Va. The Rev. W. C. Foster is editor, with the Revs. W. H. Hamilton, C. T. Taylor, J. W. Reams and J. H. Holley as associate editors. It is a quarterly paper and starts off well. Virginia has no other Baptist papers.

A Scotchman went home from a revival meeting one night and reported that his friend Jamie went forward for prayer, but said he would not be converted that night. Asked why, he replied that Jamie was down on only one knee, and that a man had to get down on both knees before he could be converted.

A correspondent of the *Hedysburg Herald* (P. S. D.) writes about a meeting at that city. Students were to meet away from Crozer Theological Seminary "for lack of room." This is indeed a remarkable occurrence. Dr. Weston will have to see that the accommodations are increased. It is a great pity that students for the ministry should be turned away from a school of the prophets for lack of room.

Bro. Sigmund Ragowsky, the converted Jew, is doing good work in Canton, Mo. The *Mocon Telegraph* speaks very highly of him. He recently preached in Griffin, and had many Jews to hear him. He has learned through a Jewish professor that "some leading Jewish families in Breslau have lately accepted Christ." It may be a consolation of the Jews is nearer than many think.

Messrs. Funk & Wagnalls (New York) have given a complete set of the "Home Bible Commentary" (86) to the library of the Southwestern Baptist University at Jackson, Tenn. It is a handsome gift graciously bestowed. This great house has issued many works of permanent value. Their latest publication is the *Key to Faith* by Dr. W. C. Williamson of Chicago. This is the masterpiece of the greatest living poet. We will review it shortly.

The Rev. Geo. H. Simmons, D.D., has been obliged, by the condition of his wife's health, to resign the care of the First Baptist church of Jackson, Tenn. It is a great loss to Jackson. Dr. Simmons used his versatile talents in a number of directions. As pastor, he preached and taught as many as he could, his influence widely and strongly felt. He makes things go wherever he is. We are glad that the different lines of work he laid down in Jackson will go on. It is not yet decided where he will locate.

A hero has fallen. Dr. D. I. Purser died last Friday morning of yellow fever in New Orleans. Away when the plague began, he went to the front, and there he was, at the sick and suffering, at the great peril of his own life. He was indefatigable in his labors of love, until he was himself smitten. The announcement of his death sends a thrill of sadness all over the South. "Faithful unto death," he has received a crown of life. We loved and honored him, and we mingle our tears with those of the bereaved family over his grave. We will later publish some account of his life.

The greatest things are not done by the greatest efforts, but by the greatest men. A man does his own best when he is at his best, rather than when he tries hardest. Of course at any given time, the greater the efforts the greater the achievement, but it is more important to be at one's best than to try one's hardest. Dr. Francis Wayland preached his greatest sermon when he was 26 years old. He had a great occasion and was at his best. He never again had such an occasion and never again was in such good condition for preaching.

A Seminary professor wrote to us denying our statement that names were inserted in last year's Seminary catalogue of brethren who did not marry. Whereupon we sent him the names of three brethren who are published as students in the catalogue, and who positively assure us that they did not marry. We have been told that there were more, but these three are enough to vindicate our statement. We insist that it is a mistake to publish in the Seminary catalogue the names of those who have not married. This mistake was made last year (we do not say intentionally) and we hope it will not be repeated this year.

Among the Churches.

LOUISVILLE.
Walnut st.—Pastor Eaton preached. One received by letter, one under watchcare and one baptized. The Sunday-school had an interesting and well attended reception on the 15th inst. Superintendent J. H. Weiler was in command, and he was at his best.

Broadway—Brother J. H. Eager preached in the morning and Bro. E. C. Dargan at night. Three joined by letter.

Chestnut-st.—Pastor J. M. Weaver preached. One received by letter.

East—Pastor Christian preached at both hours.

McFerran Memorial—Pastor Jones preached. Two baptized.

Twenty-second and Walnut—Pastor Hunt preached in the morning. At night Bro. C. F. Ramsbottom was ordained to the ministry. Bro. McGlothlin preached the sermon. He was married Wednesday night.

Franklin-street — Pastor Edwards preached.

Highlands—Pastor Dawes preached as usual.

Logan-st.—Pastor Ewing preached as usual. Bro. J. H. Dew has been called to be pastor and he has accepted.

Parkland—Bro. Gordon preached.

Portland avenue — Pastor Shelton preached. Four received by letter, two for baptism and three baptized. Four await baptism. Three professions.

Southgate-street—Pastor McFarland preached. Two baptized. Very fine Sunday-school.

Third-ave.—Pastor Taylor preached. One baptized.

Twenty-sixth and Market—Pastor Thompson preached.

Clifton—Pastor Low preached. Held meeting in the City Hospital. Two open-air meetings. Seven or eight went forward for prayer at night.

Jeffersonville (Ind.)—Bro. L. W. Marks preached. He takes charge of the church as pastor next Sunday.

Bro. George H. Simmons, of Jackson, Tenn., was present at the Pastors' Conference. The University, despite the quarantine, is 33 per cent. ahead of what it was last year. All denominational interests in West Tennessee are prospering.

SEMINARY NOTES.

Dr. Kerfoot is in Baltimore.

Bro. Geo. Hamilton led prayer-meeting.

Shippingport Mission is flourishing under the management of Bro. Willis, Huley and McEwen.

Dr. Kerfoot preached a sermon of great power to the class in Systematic Theology on "There is a God."

Special prayer was made at prayer-meeting Thursday night for the yellow fever-stricken district of the South.

Dr. Jeredine lectured at Portland-avenue Baptist church Friday night. He will lecture at Walnut-street next Friday night.

Table No. 1 in the dining room was honored Monday evening by the presence of Bro. J. W. Lowe, Mrs. Lowe, Miss Ida Rice and Miss Mary Dale. Such delightful guests are always welcome.

Bro. J. M. Shelburn, who is one of our best men, buried Deacon McMeekin, of Cain Run church, last week.

Dr. Carver in Nashville, and will return by Hopkinsville to visit—well, to visit—ask him who.

Bro. W. W. Lee went to his church at South Elkhorn last Saturday, but on his return Monday was taken sick (?) in Shelbyville, and has not yet arrived at home. They say he is very serious.

Dr. Sampey, by special invitation of the student body, will give some stereoscopic lectures on his recent trip abroad.

"The pastor—First year idolize him; second year criticize him; third year cauterize him."

Many were read when the news came of the death of Dr. D. I. Purser. He won a warm place in the hearts of the students last year while in a meeting with Dr. Edger.

Among the prominent visitors at New York Hall during the past week were Rev. H. P. Hurt, of Winona, Miss.; Dr. J. A. Bennett, of Fairview, Ky.; Dr. Jones, of McFerran church, and John Robertson, of North Carolina.

Dr. Sampey attended the State Convention of Ohio last week. He was accorded a friendly welcome, and spoke on "The Utility of the Old Testament."

Bro. Sam Ewing has resigned the care of Logan-street church, and Bro. J. H. Dew has accepted a call to same. He will take charge December 1.

Garland Stoves and Ranges. One thousand styles and sizes. For cooking and heating. Price from \$10 to \$70. The World's Best. Often imitated. Never equalled.

Glathlin preached the sermon and various other brethren took part. Bro. Ramsbottom will be married next week, after which he goes to South Carolina to accept work.

Bro. East, of Sweden, who is a student in the Seminary, gave the Mission Band a very interesting and touching description of his trip to Sweden this last summer. He had been away from home 13 years, and went home to tell his own family of Jesus. Many were converted while he was there.

Supplies for Sunday—A. C. Burroughs, English; A. R. Bond, German Baptist; L. W. Marks, Jeffersonville, Ind., accepted call; R. L. Stratton, Liberty, accepted call; John Lee, Bryant Station; T. L. Hendon, Beach Grove, 15 additions.

The first issue of the Seminary Magazine of this session will appear next week. It will have articles from some very able men such as Dr. Kerfoot, subject: "The Southern Baptist Theological Seminary in the light of forty years." Dr. Robert N. Barrett, subject: "Hasty Ordination." W. O. Carver, Th.D., subject: "Onesidedness." J. B. S.

THE STATE.

Bro. Roddy, of Midway, is aiding Pastor Plemons in a meeting at Beechland.

Bro. W. H. Sledge writes that the Ministers' and Deacons' meeting of the West Kentucky Association has been postponed.

Bro. F. W. Taylor has been aiding Pastor Roberts in a meeting at Mayfield, with good results. At last accounts there were 14 additions.

Bro. McGlothlin says that on the 20th inst. there were 24 students from the North in the Seminary.

Bro. J. H. Burdin writes: "Our meeting at Hardinsville, Shelby county, of two weeks' duration closed the first Sunday in September. Bro. B. J. Davis, of Bagdad, assisted me. Bro. Davis is one of our best preachers, and he presents the old-fashioned Gospel in its purity. The visible results were small, only one profession of faith, but our meeting was a success in the way of strengthening the church, and we feel now that we are in a better condition to do the Master's work than ever before. After the close of this meeting I went over to Pigeon Fork and began with Bro. J. A. Davis, of Georgetown, who assisted me. This was one of the best meetings we have held at this place for a long time. We had 24 for baptism, 2 by letter and 1 restored; total 27. Bro. Davis greatly endeared himself to our hearts by his faithful, earnest preaching. May God bless him be the prayer of old Pigeon Fork church. From here we went over to Mt. Eden and began a meeting. Bro. J. A. Booth, of Taylorsville, assisted me. He preached the dear old Gospel with such power and force, and the Lord blessed it to the conversion of many souls—20 for baptism, 9 by letter, 5 restored and 2 by relation; total 42. To know Bro. Booth is but to love him. He is consecrated to the Master, and does his work in the fear of the Lord. He greatly assisted us in raising the needed money to repair the parsonage, and I don't think it will be long before Mt. Eden will have a preacher located. May God bless this church and people be the prayer of their pastor. From here I went over to Bethel, Franklin county, and began a meeting which resulted in 23 for baptism, 2 by letter and 1 restored; total 26. These dear people are without a pastor. I preached for them seven years. They are a noble, whole-souled band of about 250, and this is a great field for labor. May the good Lord bless and send them a man after his own heart to lead them. Praise the Lord for what he has done for his churches and people is my prayer."

Bro. J. H. Dew writes: "I met with the Logan-street church October 20 in their prayer-meeting and accepted the call of the church, to begin my

pastorate the first Sunday in December. Bro. Ewing leaves the first of November for his new field in Missouri. Logan-street church was never in better condition than at present, having a membership of 213. The Lord's hand is very plain in my call there, and I could not, under the circumstances, say 'no' to the brethren."

Bro. T. E. Kibbey writes from Princeton: "On last Sunday I accepted an invitation of Pastor G. E. Perryman to ride with him out to Dry Creek church and assist in the ordination of three deacons. Three model men being the choice of the church, no impediment intervened, and after a very full examination was had as to soundness of prob. etc. hands were very laid upon them, and it is hoped they will prove deacons indeed, which so very many fail to do. The attendance was large, as it was also at the Sabbath-school services, and yet I was told that it was not unusually large. This proves that Bro. Perryman's services were well proclaimed. I must not fail to state that the brethren did not forget to remember me in a very substantial way, for which I thank them heartily, as I do the pastor. Bro. Perryman is now in a meeting at Dawson Springs, assisted by Bro. Bevil."

Pastor R. A. LaRue writes from Lewis: "Have just closed an interesting meeting with Dyer's Hill church, Livingston county. Eld. J. S. Henry, of Marion, did most of the preaching, much to the profit and delight of the large congregations that came to hear him gladly. The church was greatly revived and strengthened. Eight were added by baptism."

Pastor P. E. Burroughs writes from New Liberty: "Bro. T. N. Compton, of New Rouge, La., is with us, and the Lord is graciously blessing our work. Thirteen are approved for baptism and the work still goes on. Bro. will assist me at Harrisburg, beginning next Sunday."

Bro. Wm. D. Nowlin writes from Christiansburg: "I am in a meeting here with Bro. W. H. Williams, who has a great interest and large congregations. This is a fine country and a good people. I have no trouble getting a RECORDER. I find it nearly everywhere I go. I make it convenient to ask for it."

Bro. John F. Sallis writes: "We have just closed a profit and delighting hour at Friendship, Madison county, which greatly revived our people. We had 7 additions and more to follow, with one brother about 70 years old. This is very gratifying for a place that has been desisting for preaching for some time, and in the midst of a Campbellite community. Bro. L. K. Kyle did the preaching with great earnestness and power. Saturday the church called him as pastor, and Sunday morning we took subscription to complete our house."

Pastor B. F. Hagan writes from Hodgenville: "We have closed a very interesting meeting at this place with 10 additions to our number. We had the aid of Bro. W. H. Williams, of Elizabethtown, who gave us the Gospel in the simplicity which was very highly appreciated. We feel very much encouraged, and are hoping for greater things for this church than ever before. Bro. R. N. Barrett will be with us in a meeting at Big Spring the last of this month."

Bro. J. B. Wheatley writes: "On the 21th ult., with the pastor, Elder J. A. Hensley, we began a meeting with the Bethany church, Grant county, and continued 15 days. Results, 21 baptized, 2 restored, 2 received by letter. The church has taken on new life, and with the earnest efforts of her faithful pastor, her future is brighter than for years past."

Bro. W. J. Couch writes from Plano: "I am at this point engaged in a meeting, and have had two confessions of faith in Christ to date. The meeting commenced Sunday, the 17th. Pray for us that we may have a good meeting, for it is badly needed here. On Thursday, the 14th, I held one of the best meetings I ever held, with the testimony of Caskey church. We have a weak, struggling church there, but some of the best workers I know of in any church. I baptized 12; our Sunday-school was much increased. I will spend most of November with Bro. Terry at Glasgow, Ky. The Lord has blessed me with good meetings everywhere I have been this year. I am away from home so much I would correspond with any church or churches wanting a pastor."

Pastor J. B. Tharp writes: "I began a meeting with the Jeffersonville church, Oct. 4th, and continued 10 days. Elder J. M. McFarland, of the Southgate-street church, Louisville, did all the preaching to large and deeply interested audiences. He came among our people with a clean heart, a stranger, and left them beloved of every one. His preaching was able, stirring and timely. Seven valuable additions and one profession (who will join at Cedar Creek with her parents) and a great uplift to the church."

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Pastor A. Malone writes from Franklin: "I began a meeting at Black Jack church, Simpson county, on the 4th of October, and continued 10 days, with the following results: 12 conversions and 14 baptisms. The church was greatly revived. Bro. L. H. Voyles, of Bowling Green, Ky., did the preaching, except two sermons. He is one of the most efficient men with whom I am in any form. He spent most of his power in the immediate and unbroken connection with God, in whom he lives, moves and has his being. He makes no compromise with sin in any form. He rises above the terrors of the law upon impudent men, but leads mourning souls with a gentle hand."

Pastor J. S. Gatton writes. "I have recently had the pleasure of adding the church at Greenup Fork, Owen county, in a meeting of 11 days. The presence of the Holy Spirit was manifested at each service. The church was most graciously revived and 24 added to the membership, 22 by experience and baptism and 2 by letter. The brethren and sisters of Greenup Fork are a most excellent people, well grounded in the faith of the Gospel, and ready to do the Master's bidding. Bro. J. B. Wheatley is the highly esteemed pastor of this noble church. He was, however, engaged in a meeting at another church, but came in time to do the baptizing. The two meetings conflicted by an unforeseen circumstance that could not be controlled. I go to begin a meeting at Dallasburg, where I have the honor to be pastor. We expect the assistance of Bro. A. F. Baker, of St. Louis, Mo."

Pastor A. H. Ellis writes from Poplar Bluff: "My work here in Lewis is being blessed; while there are not many accepting the Lord, still the seed is being sown and the harvest will come by and by; 'One soweth and another reapeth.' I hope that the one who follows me in the fields will be able to gather in many of those who are chosen of the Lord. We do not want them unless they have been 'born again.' We have just closed a 'twelve days' meeting at Salem with unusual interest. The members took hold of the work from the beginning, and much good was done; but, strange to say, there were no accessions to the church, but we were all strengthened and built up in the faith. The pastor did all the preaching, being held up by his Christian workers, and he tried to put down Satan and exalt Christ Jesus in the minds and hearts of the people. Pray for us, brethren, that the Spirit of the Lord may richly abound in our midst, and that sinners will be born into His kingdom. Our next meeting at Oak Ridge will begin the second Sunday in next month. We had a good meeting at Pleasant Valley. Bro. H. H. Hibbs did the preaching for us. The Lord used him for his glory. He preached the Gospel with power, and there was much good done. The church of our blessed Savior. The church was revived, and there were 9 accessions. May the Lord bless those dear people, and may they do greater things for him in the future."

The church at Arlington, Carlisle county has enjoyed a most gracious awakening. A meeting of 25 days closed October 22, having resulted in 68 professions of faith and a great revival in the spiritual life of the church. There were 61 candidates received for baptism.

OTHER STATES.

Bro. W. N. Denton has resigned care of our church at Brookfield, Mo. We wish some of our Kentucky churches would secure his services.

Bro. H. M. Crain has resigned the care of our church in Illinois, and has accepted the call to DeWitt, Ark. We cordially commend him to the brethren in Arkansas.

Bro. George H. Eager writes from Montgomery, Ala., Oct. 19: "In spite of the excitement over the fever situation, we had good congregations last Sunday, and the brethren and -rough in bearing to my people. I am full of the prophet: 'Thou wilt keep him in perfect peace whose mind is stayed on thee.' The type is mild, the sick are doing well, and the outlook is cheering."

A meeting in the Sharon church, Virginia, closed with 22 additions to

the fellowship of the church. Nearly all of them were grown persons, and a number of them were heads of families.

Thirteen have been added to the fellowship of the South Quay church, Virginia, as the result of a recent meeting.

A meeting in the Pope's Creek church, Virginia, closed with 50 professions of religion and 45 additions to the fellowship of the church.

A meeting in the Muddy Creek church, Powhatan county, Va., resulted in 15 additions to the fellowship of the church.

Twenty-one have been added to the fellowship of the Upper Essex church, Virginia, in a recent meeting.

Pastor Cook, assisted by his brother, Elder J. B. Cook, held a meeting in the Bethlehem church, Virginia, which closed with 32 additions to the fellowship of the church.

VERY SAD.

REV. D. I. PURSER, D. D., DEAD.

Telegram dated New Orleans, Oct. 22, addressed to me at Gallatin, Tenn., says: "Dr. D. I. Purser died of yellow fever 11:30 o'clock this morning." This sad event will carry sorrow to many thousands, and will increase the anxiety of thousands who have relatives and friends in New Orleans. This great bereavement will fall with saddest effect on his wife and children and aged mother, and on his brother John, with whom he has labored much in the ministry. To these, and all his fatherly descendants, and to his wife's family, we would extend sincere sympathy.

The Valence-street Baptist church, of which Dr. Purser was pastor, has never before passed through such a time of sorrow and weeping. May God give the spirit of sympathy and prayer to our great brotherhood in behalf of this afflicted people. No Baptist minister in the state was more widely known, none more universally loved, than was the honored and much lamented Dr. David Ingram Purser. Dr. P. for several years past had been President of the Louisiana Baptist State Convention. The mystery of this sad providence is not yet clear to us; we know that our loss is his gain (Rev. 14:13).

DEAR RECORDER—In the few lines stating how long myself and wife had been Baptists, instead of being J. T. Keger, it is J. T. Hedger. Please correct. Yours fraternally, J. T. HEIDGER.

ALL our possessions are as nothing compared to health, strength, and a clear conscience.

A HEARTY ENDORSEMENT.

For over twenty years the editor of this paper has been acquainted with "The Great American Tea Co." whose advertisement can be found on another page; during this time there has never been a single complaint entered against them or against the goods they sell; they are known throughout the country and to the press in general, so whom they have been most liberal patrons for over thirty years, as a perfectly reliable house, and one which sells pure goods only.

Just at this time they are offering splendid inducements to secure club orders, or club orders, for the celebrated "Mammoth" spices, baking powder, etc.; the premiums which they offer are well worth striving after, and not to be missed. In connection with some of the unreliable houses in the business, if you wish to have a correct definition, send the advertisement from this paper and fifteen cents in postage stamps, and they will mail you one-quarter pound of each of the goods in the United States for five goods—Christian Work.

FOUR MORE EXCURSIONS TO ARKANSAS AND TEXAS.

On November 2d and 16th, December 7th and 21st the Cotton Belt Route will sell round-trip tickets to Little Rock, Memphis and all points in Arkansas, Louisiana and Texas, at one fare, plus \$2.00 for the round-trip. Seats over will be allowed on going trips only in 15 days, and tickets will be good to return leaving destination within 21 days from date of sale.

The Cotton Belt passes directly through the "peppery" or "barbecue" country of Arkansas and Texas, and this will be a splendid opportunity for home-seekers to secure a good location. For full particulars, call on any of our agents for free copies of handsomely illustrated pamphlets regarding the Great Southwest, write to W. McQueen, Traveling Passenger Agent, 204 W. Main St., Louisville, Ky., or E. W. Lawrence, G. P. & T. A., St. Louis, Mo.

FAMILY CIRCLE.

WHEN MOTHER DIED.

BY LINNIE HAWLEY DRAKE.

We folded tenderly those quiet hands
When mother died,
And softly smoothed the silken, stivory bands
On either side.

SUNSHINE IN THE HOUSE-HOLD.

BY REV. T. L. BAILY.

(Continued from last week.)

Two happy girls returned to Wilton
Hills ere the shades of evening had
fallen upon the scene.

she have to come to me now? It will
be odd, but I would like to try it. If I
do not suit you I will have to be dis-
charged." CHAPTER X.

er, and memory would occasionally un-
cover one and bring it to the light, re-
vealing something long hidden. Your
mind is being stored with these sur-
prises, and be thankful it is that they
should be of a pleasant character,

WHY MARTHA WAS CHOSEN.
A TRUE STORY OF THE GRACE GAI-
THER ORPHANAGE.
There were only about twenty-five
children in the Grace Gaither Orphan-
age that spring.



When a young couple runs away to get
married half the world says: "How
Romantic!" the other half says: "How
silly!" But you can't tell either way
until the "honey-moon" is over.

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and Opticians, 100 Broadway, New York, con-
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and eyeglasses, and the most beautiful
illustrations of the most valuable and
durable goods ever offered.

"I would like to see all the children
(Continued on eleventh page.)

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you have here, too," the lady answered, in her clear, sweet tones. "The truth is, we have been trying for a year to find a little girl to adopt as our own child. I have been advised to take a little baby, who will never know that we are not its own parents, but I have reasons—family reasons—for not doing this. My husband and I have both decided that it would be better to take a girl about ten years old—the age our own darling in heaven would be, had she lived on here. Do you think any of the children here would suit us, Mrs. DeGrummond?"

"I flashed over her mind in an instant how perfectly this beautiful orphan child would suit the rich woman's fancy. She would fall in love with Jennie at once.

"We have one, a little girl, who—" "But suppose you let me see them all, and look among them for myself, interposed the dark-eyed visitor, impulsively. "Couldn't you do that?"

"The matron could and would. With her mind full only of Jennie, however, and the rare good fortune about to befall her, she bustled around, getting the children together and ready to go into the big, low celled parlor.

She paid special attention to Jennie's dress alone. She was so busy smoothing her long curls, and tying them back with a ribbon of crimson, making a pretty bow of the ends, that she had no time to bid Martha put on so much as a clean apron. Indeed, she could think of nothing else but the beautiful orphan child's chance to get a splendid home for life.

Just as they fled into the room a small accident happened. Jennie stumbled against the little boy in front of her, and he fell to the floor. He was not really much hurt, yet he got up holding his head, and sobbing.

Jennie took no notice of this, however. Her lovely eyes were fixed on the handsome lady waiting in the parlor, with the sparkling stones in her ears and flashing on her white hands. Ah, how she would love to wear fine feathers and dresses and rings! If the lady would only take her home with her to be her little girl and ride in a grand carriage!

She stood in the center of the hall circle the children had now formed, smiling at the thought. The matron gazed with great satisfaction that the child had never looked more beautiful than at that moment.

Martha, meantime, was busy comforting the weeping Tommie. She dried his tears with her own little cotton handkerchief. She whispered he must "stop crying, and try to act pretty before your company."

And Mrs. Armitage glanced at the plain little girl with her stiff red hair, her pale blue eyes and freckled face, kindly enough. She had seen the little accident and noticed the careless selfishness of the beautiful Jennie.

She was pleased at the kindness the homely little girl was showing the boy who got the tumble, at her womanly air and efforts to comfort him. But suddenly she caught the pathetic, appealing look in Martha's eyes that had gone so often to the matron's selfish and wasteful heart. It swept her own. "Poor, little, homely thing," she said. And then she began to tremble all over. Something in that face reminded her of the dead Louie, her own little daughter. She had plain, too. But people seldom noticed that. It was the fact of the mother. The child's expression had been so sweet, so gentle and winning. Then, too, she had always kept her so daintily and becomingly dressed.

She found herself gazing wistfully at Martha and lower to see how she would look in a dark blue gown with a frill of delicate lace in the neck; the stiff locks trained and curled.

The homely child had a kind heart. Her goodness to Tommie showed that. "The girl called Jennie was lovely in appearance, but she was selfish and proud," she thought. "I will not give her, she did not even give a thought to the little fellow she had stumbled over! She seemed to be thinking only of herself, while Martha looked the picture of self-forgetfulness.

This, too, brought back the dead Louie, for she had been one of the most unselfish of children, ever remembered others. She saw the orphan child through a sudden mist of tears. She whispered a few words to the matron.

"You are right," she answered. "She is a dear, good little thing, and I have always said would make excellent help. We hope to find her a home soon in some kind family."

"But I want her myself, Mrs. DeGrummond," said the lady. "not as help, however. I wish to adopt her—to take her as my own little girl."

"You want Martha?" The matron had turned pale from astonishment. "Yes, Martha."

It was a day or two later that Mrs. Armitage ordered the handsome, open carriage, in which she had been driving over the city, to stop at the Grace Gaither Orphanage.

"Run in, my dear, and say good bye to them all, and deliver my messages to Mrs. DeGrummond," she said to Martha, who had her arms full of parcels.

But none of them could believe this sweet and dainty vision was Martha—just at first. "The new mother had lovely taste, and the child was simply, yet picturesquely, clad, from her big black picture hat to her perfectly fitting gloves and boots. There was something about the rich, dark blue gown she wore that made her red hair look a softer color, and her pale eyes a deeper hue, while her freckled skin seemed smoother and fairer for the wide velvet collars and cuffs, overlaid with the finest of lace.

"Well, well! I never could have believed you would have looked so pretty," Martha, began the matron, with looks of pleasure and motherly grief. "Dress makes all the difference in the world with you—I see that!"

"Mamma says she thinks I'll improve as I grow older," said the child, simply. "She says it's our duty to look just as well as we can, too, all the time, and so I ought to wear the colors that suit us best. She has bought me a whole big trunk full of lovely things to take home with us, and O, Mrs. DeGrummond, I'm so happy! I don't care so much about the clothes, though it's nice to have such pretty dresses and hats, and I don't like to leave you and the children, but it's so lovely to be somebody's own little girl again."

"And I'm glad for you, you dear little child!" said the matron, clasping her close. "God has been very good to you, Martha."

"Yes, mamma. And there's a lot of dolls and toys and books coming up here directly that mamma allowed me to pick out at the shops for the children, and these are some little things I bought for Tommie. And mamma told me to give you this money—these four bank notes—for you to spend for Tommie and Jennie. She says that but for Jennie's stumbling and Tommie's crying, she might not have noticed me, you see."

"Well, well, I'll always say there are no trifles after this," mused the matron, as she stood at the window, watching the carriage dash off, from which Martha was waving a last goodbye. "Here's that child's whole life,—to say nothing of two or three others—changed for all time, and it may be, for eternity, all along of that poor little Tommie's tumble and what came of it!"—Christian Observer.

A WILL AND A WAY.

Several years ago an effort was made to collect all the chimney sweepers in the city of Dublin, for the purpose of educating them, said the Christian Advocate.

One little fellow was asked if he knew his letters.

"O yes, sir," was the reply.

"Do you spell?"

"O yes, sir," was again the answer.

"Do you read?"

"O yes, sir."

"And what book did you learn from?"

"O, I never had a book in my life, sir."

"And who was your schoolmaster?"

"O, I never was at school."

Here was a singular case: a boy could read and spell without a book or master. But what was the fact? Why, another little sweep, a little older than himself, had taught him to read by showing him the letters over the shop doors as they went through the city.

"Where there is a will there is a way."

"RUN IT BY WATER."

A young lumberman of Northern Minnesota, whose habits of drinking had given the "blind staggers" to his business, reformed and ran his saw mill with profit. While in the transition period he met Tom, an old friend.

"How are you?"

"Pretty well, thank you; but I have just seen a doctor to have him examine my throat."

"What's the matter?"

"Well, the doctor couldn't give me any encouragement. At least, he could not find what I want to find."

"What did you expect him to find?"

"I asked him to look down my throat for the saw mill and farm that had gone down there in drink."

"And did he see anything of them?"

"No; but he said to Tom, 'I got another mill to run it by water.'"

Youth's Companion.

WHAT we all want is inward rest, rest of heart and brain; the strong, self-contained, self-denying character which needs no stimulants, for it has no fits of depression; which needs no narcotics, for it has no fits of excitement; the character, in a word, which is truly temperate, not in drink and food merely, but in all desires, thoughts and actions.—Kingsley.

A Business EDUCATION. It is absolutely necessary to the young man or young woman who would win success in life. This being conceded, it is of first importance to get your training at the school that stands in the very front rank—The Bryant & Stratton Business College, LOUISVILLE, KENTUCKY. Write for beautiful book giving testimonials from graduates occupying prominent positions all over the United States—it will be mailed to you—FREE. COLLEGE BUILDING AND OFFICE: THIRD AND JEFFERSON STREETS.

TEACHERS WANTED! Over 4,000 vacancies—several times as many vacancies as members. Must have more members. Several plans: two plans give free registration; one plan GUARANTEES positions. 10 cents pays for book, containing plans and a \$500.00 love story of College days. No charge to employers for recommending teachers. SOUTHERN TEACHERS' BUREAU, 407 1/2 BROADWAY, N. Y. REV. DR. O. M. SUTTON, A. M., President and Manager. Northern vacancies Chicago Office, Southern vacancies, Louisville Office. Write for registers in both offices.

THREE YEARS AGO We offered for the first time as a premium the minion Self-pronouncing Teachers' Bible, charging \$3.50 for the Bible and WESTERN RECORDER. The offer has met with great success, and we have been the means of placing many thousand good Bibles in the homes of our readers. Our object in offering the Bible was not to make a profit on the Book, but to supply our readers with a good Book very cheap. This we have done. When the offer was first made, the Bibles cost us \$1.50, not, and we paid the postage out of the price of the paper. Now we get them cheaper, and we offer them to our readers cheaper—same Bible exactly in every particular. By our getting them in large quantities, you get the benefit.

Send us \$3.00 for the Bible and the Western Recorder for 1 year.

Just think of it! A first-class divinity circuit Self-pronouncing Teachers' Bible, with all the helps and concordance, red under gold edges—exactly the same Book that we have been offering for three years for \$1.50. Send us \$3.00 at once, and get the paper for one year and this Bible. For index on this Bible add \$1.

OFFER NO. 2.

Many of our readers, no doubt will want a good Bible but larger print. For their benefit, we make the following offer—the binding, helps, etc., same as in Book mentioned above, but print much larger, what is called bourgeois type. We have never made any special offer on this Book, and now make the offer, hoping to supply some of our readers who would like the above Book if the print was larger. Here is your chance. For \$3.50, we will send the WESTERN RECORDER for one year and this elegant Bourgeois Bible. These offers are genuine bargains, and you can't afford to miss this opportunity of securing a first-class Bible. For index on this Bible add \$1.00.

Western Recorder, Louisville, Ky.

**DR. WHITSITT IN WEST VIRGINIA.**

At the recent session of the General Association of West Virginia, Dr. Whitsitt made an address, in which he used the following remarkable language:

"In the South, where I live and labor, one of the cardinal articles of the Philadelphia Confession is now brought in question—namely, that the Bible is the only and alone sufficient rule of Baptist faith and practice; or, in other words, that the Bible and the Bible alone, is the religion of Baptists. Very strenuous efforts are being put forth there to introduce a new test—of orthodoxy—a historical test—and to force it upon our schools and churches and people. So determined are the efforts in this direction that freedom of research and freedom of teaching, even where the same is exercised with careful discretion, have also been called in question.

"I cannot believe that such a departure from the principles which our fathers proclaimed and defended has any chance of success. Jesus Christ is the only Lord of the conscience. Are Baptists bound to give heed to any other master? Where Jesus Christ has not spoken, may not Baptist scholars, invoking the influence of the Holy Spirit, and cultivating a devout and reverent temper, enjoy freedom of research and reasonable freedom of teaching? Shall any earthly master bind them to his conclusions in Baptist history, and force them to adopt his opinions, even where they know that the said opinions are not well founded. Freedom of research and reasonable freedom of teaching are among the dearest possessions of Baptist believers, and are indissolubly connected with liberty of conscience. The Lord Jesus Christ is the only Lord of the conscience; and no human teacher may arrogate to himself that function and authority.

"Such are the chief matters now at issue among Southern Baptists. I believe it impossible that our people should deliberately reject the fundamental tenets that the Bible is the sole and sufficient rule of faith and practice, and that every man may claim freedom of research and reasonable freedom of teaching—privileges which involve that liberty of conscience which our forefathers loved and died for. "It must be conceded, however, that numbers of excellent and honored brethren in the South have been led astray, and so have turned against the principles which are dearest of all to Baptist hearts. Yet we confidently expect that in due season they will return to their forsaken allegiance and to their first love. It would be the deepest calamity in our annals if Baptists should now renounce the ancient faith of their fathers.

"Therefore, our brethren in the South, sensible of the disaster that confronts them, are giving themselves as never before to earnest, humble prayer that God will interpose to deliver his own cause and truth by changing the minds of the beloved men and women who have become alienated from our principles and our fellowship. Believing in the efficacy of the prayer of faith, we have turned as one man to the Father of mercies and the father of our Lord Jesus Christ, to implore that he will grant deliverance and turn our sorrow into joy by bestowing peace and prosperity throughout our borders.

"Will not the Baptists of West Virginia unite their prayers to ours in this time of trial? Let the voice of supplication ascend from your closets and homes and

churches, that God will avert a disaster which would affect you as well as ourselves, and in the end would cripple Baptist interests in every portion of the world."

[This is a most surprising deliverance. We supposed we were tolerably wide-awake, and yet here Dr. Whitsitt sees a great "disaster," threatening the denomination in the South, and yet we had never heard of it, nor had the slightest suspicion of it. We do not know of any Baptists in the South who are striving to establish any other standard of faith than the Bible, or to break down freedom of research or of teaching. We respectfully call upon Dr. Whitsitt to prove his charges against his brethren. The charges are serious. It is possible that he intended this as a plea for himself, in regard to teaching in the Seminary what is not in accord with the belief of the Baptists of the South. In that case we would like for him to consider what becomes of their freedom, if they may not object to what they regard as wrong teaching in their Seminary.

It is a striking feature of this plea, (if plea it be), that it is very similar to the plea that Dr. Toy made for himself just before he retired from the Seminary. The chief difference is that in his case the subject was inspiration, while in this case it is Baptist history.]

**CANADIAN LETTER.**

We have been favored with most lovely fall weather in this section of our beautiful country; this week it is almost as warm as summer. The trees are lovely in their autumnal tints, and everywhere is as pretty as can be. We have had an abundant harvest which should cause genuine thanksgiving from all hearts.

Our returning missionaries, Messrs Craig and Davies have been holding meetings in different centers and have we believe succeeded in stirring up considerable interest in the cause they represent. They set sail on the 8th inst, and are followed by the earnest prayers and best wishes of the whole denomination. They were accompanied at most of their meetings by Rev. A. B. Reekie B. A., who is going to South America, (Bolivia). This is a new enterprise and is being watched with great interest by a large number of Canadian Baptists.

Our Home Mission Board is again in debt, needing \$6,000 to pay its missionaries salaries now due. I wonder when our people generally will sufficiently realize their responsibilities in this respect to relieve our various Boards from the terribly worrying position they are so frequently placed in of being in debt?

Dr. Trotter principal of Arcadia University has inaugurated a forward movement in the Maritime provinces in connection with the educational work. He purposes trying to raise \$75,000 to relieve the existing debt and extend the work in several departments.

It is proposed to build a church at Winnipeg in connection with the Scandinavian work there, over which Rev. L. M. Stolberg is pastor, as a memorial to the late Rev. Alex Grant. The movement has been on foot for some time and Rev. Grant was deeply interested in it and desired to see it brought to a successful issue this fall. There is needed still about \$1,000 to put up such a building as was first proposed, and it is desired that this be raised at once, and more if possible so that the work may be extended. This scheme is heartily supported by the heads of all our denominational interests and ought to be successful. Rev.

A. J. Vining pastor of Logan-avenue church, Winnipeg has been appointed Supt. of Home Missions for the North West; he is a most energetic worker and enters on his new work with great enthusiasm, and has the confidence of the whole denomination.

Rev. A. A. Cameron has settled at the First church Ottawa. Rev. J. H. Sowerly of Guelph First church has resigned and accepted a call to Saulk, St. Marie. Rev. J. H. Widdon, B. A. has accepted a call to the church at Galt, and your correspondent is leaving London having accepted a call to the First Houghton and Cultus churches on the shore of Lake Erie.

THOS W. CHARLESWORTH.  
Clear Creek, Ont., Oct. 13, 1897.

A busy woman entered her room hastily as twilight shades were falling—went directly to her desk, turned on the gas, and began to write. Page after page she wrote. The solitude became oppressive. She wheeled her chair around, and with a shock of joyful surprise, looked squarely into the smiling face of her dearest friend lying on the lounge by her side. "Why, I didn't know you were here!" she cried. "Why didn't you speak to me?" "Because you were so busy. You didn't speak to me."

So with Jesus—here all the time. The room is full of Him, already to greet us with a smile—but we are so busy! But when the solitude grows oppressive—we suddenly turn, and lo! He is at our side. We speak to Him, and He speaks to us, and the soul's deepest yearnings are completely satisfied.—The Examiner.

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..Rich..

**Autumn Dress Goods.**

BLACK AND COLORED—a positively peerless gathering of highest class, high art, superb stuffs, confined exclusively to The New York Store, the first choice of the world's foremost weavers—hurried thro' the custom-house under old-tariff duties—and consequently offered at figures unobtainable by any competition, Rich display of Paris Black and Colored Dress Fabrics—\$2.00, \$3.00, \$4.00.

It is not possible to mention all the different fabrics we show in Black Goods Department, but these few are a fair sample of what you will see in this stock. And remember we imported them under the Wilson Tariff, and base our prices on that rate.

- \* 45 Cents 65c  
Forty-four-inch Imperial Serge, worth 65c. 50 styles Scotch and French Plaids.
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- 50 Cents 60c  
42-inch Lupin's Chevilt, three different weaves, worth 75c. 48 in Worsted Diagonals, all shades.
- 85 Cents \$1.25  
44-inch Jacquard Poilou, twelve designs, worth \$1.15. 54-inch Chevilt Mixtures.
- 35c \$1.50  
29-inch All-wool Tweed Suiting. 52-inch Melonette Cloth.
- 90c 50c  
20-inch Roman Stripe Taffeta. 38-inch Green and Blue Checks and Plaids.
- 3 1/2 cents 10 cents  
Heavy Bleached Twill Crash, worth 6 cents. One hundred styles new Flannelities.
- 7 1/2 cents 12 1/2 cents  
Fancy Outing Cloth, for night wear, worth 10 cents. 200 new designs in 36-inch Percales for Ladies' and Boys' Waists.
- 5 cents \$1.00  
Soft-finished 4-4 Bleached Cotton, worth 7 1/2 cents. 27-inch Roman Stripe Taffeta.
- 7 1/2 cents 75 cents  
Scotch Plaid Gingham, worth 15 cents. 20-inch Roman Stripe Taffeta.

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Louisville, Ky.



Years ago when the men of to-day were boys, Stetson made hats—he is making them yet—the best hat on earth—and the best he makes is his Stetson Special Stiff Hat. So called, first, because he makes it, and, second, because it is especially fine. The good dressers buy it because it's the "proper" hat. The conservative dressers buy it because it's the best hat. The man who wants the most for his money buys it because he gets his money's worth. We are sole agents for Louisville. We have them in Black and Mauve. SEE THE WINDOW.

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To read the Bible! Well, you can't afford not to read it—so get one of our large print ones. See offer on eleventh page.

LOCAL OPTION AND THE NEXT LEGISLATURE.

By all odds the most important matter to be brought before the next Legislature will be the Local Option bill that Dr. Kerfoot and his committee will ask it to enact into law. The present Local Option law is worthless as a county law, having been rendered so by a recent decision. We are where we were ten years ago. For a while the case looked almost hopeless. But a still more recent decision upon special Local Option laws that were passed before the adoption of the present constitution give good hope that a law can be passed that will hold. And such a bill will be presented to the next Legislature.

If we get it enacted into law we must have a Legislature in sympathy with such a measure. There is but one way to get such a Legislature. Temperance men must be elected as its members. And there is now but one practical way in which to elect such men. It is to test the candidates of the old parties that are now before the people for this office on this question, and the one that promises to vote for such a bill should receive, regardless of his party relations, the hearty support of every temperance man. That is what we have done, or rather are doing, in Scott. Dr. Rucker went to both candidates and laid the question before and upon them. One would not commit himself, but the other said plainly that he would vote for such a bill. Dr. Rucker came out in an article for him and the battle is on. There is no other way to affect the character of the next Legislature as to this question. If we want a better state of things in Kentucky we must use the means (and at present the only legal means) by which it can be produced. We can do nothing in stopping the saloon until we get a law, and we can never get a law if we send anti-local option men to Frankfort. But with a good law Kentucky can soon become a prohibition State, except in its large cities. Dr. Kerfoot says that local option has won in every county (Davies excepted) where the question has been submitted since the adoption of the Australian ballot. The overwhelming majority of the country people are for it. But as the case now stands the counties as such have no law to vote for. Give them a law and the result will be, in nine counties out of ten, like it was here in Scott.

It cannot be urged that there is now before the people a more vital issue than temperance, namely, the money question. Even if the money question was more important, yet it does not in any way come before the next Legislature. But the temperance question will come before it, and will be settled by them for years to come. Let it be granted that the money question in itself is more important, if any one wishes to contend for such a belief. Yet is it more important for the members of the next Legislature to be elected with reference to their views on a question that cannot in any shape come before them, than upon a great and morally vital question that most certainly will be submitted to their votes? It seems to me that only an extreme partisan zeal can make such a claim.

It is our hope and firm belief that there are many, many in our State who are not blinded by any such intemperate party loyalty, and who will recognize that this is an hour when their temperance convictions should control their votes. If there must be an expression of party loyalty and strength this fall let it be made in the race for the Clerkship of the Court of Ap-

peals; but when we come to legislators, those who will have in their hands the great temperance interest of this fearfully whisky-cursed State, let us be guided by higher and more practical considerations.

As the RECORDER has said, this is not a party question. It is a home question; and would to God that the eternal interests that hang upon the results of this coming election could be brought home to the Christian voters of our State. If there ever was a question that should make Christians ignore party lines it is this one; and if there ever was a time in the history of Kentucky when this higher loyalty to righteousness should be shown it is now. God help us to vote in this as we pray.  
Z. T. Cony.

GENERAL ASSOCIATION OF MISSOURI.

The 63d annual session of this body has just been held with the First Baptist church of Mexico, Rev. N. R. Pitman, pastor. Mexico is central and easily accessible, and more than 400 delegates have been enrolled; and there have been in attendance besides a large number of visitors. The spacious auditorium has been crowded at every session, and overflow meetings have been necessary at night. The interest of these crowds has reacted happily on the body itself, on the speakers who have addressed it, and especially on the collections, which have been numerous, and which the Missourians seem not to object to.

There have been among us several possible occasions of friction, but the body has been representative, and there has been manifest a steady determination to look after unquestionably legitimate interests, and to pursue the things which make for peace. The meeting has therefore been harmonious in the main, and one of the best in the history of the association.

Dr. W. Pope Yeaman, who has presided over its deliberations for a third of its existences with consummate ability, Christian spirit and grace, making a reputation for himself as a presiding officer second to none, declined re-election in an address historical, reminiscent, pathetic, eloquent and beautiful. There have been only one or two appeals from his decisions in all the twenty years, and none of them have been reversed. Under his gentle, dignified, firm rule the General Association has developed into an orderly, self-possessed, self-respecting body, having hardly its equal and no superior in this country. Eloquent and earnest tribute to his fairness and faithfulness was paid by Dr. E. W. Sawyer, Judge N. M. Givan, President Jesse, of the University of Missouri, and later by resolution unanimously adopted by the association. By the way, it is announced that he has in manuscript a history of the Baptists of Missouri which will doubtless be of distinguished merit.

E. W. Stephens, of Columbia, was chosen to succeed Dr. Yeaman as moderator, and he demonstrated easily the wisdom of his brethren in their choice. Judge N. M. Givan, vice-moderator, A. W. Payne, secretary, James L. Applegate, auditor.

Twenty-seven years ago E. W. Stephens was married and went on his bridal trip to the General Association. His wife was with him at this meeting and witnessed his elevation to preside over it. Dr. W. R. L. Smith, pastor of the First Baptist church of St. Louis, preached the annual sermon from John 3:12. Nicodemus brought to Jesus a teachable spirit. Rare in a rabbi. Jesus trusted himself to him. But in graded teaching, beginning with fundamentals. The

text pivots connecting two vast domains of Christian doctrine, the key to the chapter. Sin, destructive, hope-destroying, universal, requiring absolute renewal in order to entrance into God's kingdom earthly things on the one hand. The love of God and the sacrifice of that love, and the freeness of it, the heavenly things.

Emphasis of the fact of sin, not the Gospel, but the necessary pre-supposition of the Gospel, and the assault of the enemy against the Gospel has been always against this fundamental, earthly truth. Phariseism is ignorant of sin, and ministers rite and mere ceremony as its remedy. Sadduceism denies sin also, and of course rejects the divine remedy. But these two combined to crucify the Christ. Defection from the Gospel begins at this point of the earthly things. The humanitarianism of this age which regards men as merely unfortunate, and would correct all evils by changing the environment, by mere education, by saving men in the mass, has this denial of sin as its basis, and is treason to Christ. This doubt of sin creates a lazy ministry, paralyzes missionary effort and zeal, breeds a hope of the salvation of the heathen without the Gospel, makes possible the belief in sinless perfection. Doctrinal preaching a remedy. Preach the earthly and the heavenly things as did Jesus. Sin the need of salvation, dependence upon divine grace. Its sufficiency as manifested in Christ Jesus. A son man of high expository merit, of characteristically beautiful spirit. I heard it pronounced one of the best ever preached before the association.

Visiting brethren contributed much to the general interest of the meeting.

Dr. E. C. Dargan preached to an overflow meeting, made a great speech before the association and got for the students' fund about \$750.

Dr. J. J. Taylor, of Mobile, Ala., preached with great acceptance. Also Dr. Seymour, of the American Baptist Publication Society, made a fine address.

Dr. H. L. Morehouse, of New York, told interestingly of the work of the Home Mission Society. Dr. N. B. Bairden, of Nebraska, had with him Lone Wolf, an Indian chief, who was heard through an interpreter with great interest.

Dr. I. T. Tichenor, of the Home Board, though not looking so young as I have seen him, made a characteristically great address. He has perhaps rarely ever done better.

Drs. R. J. Willingham and John H. Eager spoke greatly on Foreign Missions.

Dr. W. P. Harvey, not so much publicly as privately, by his rollicking Irish humor, his genial interest in denominational affairs and his readiness to speak for the WESTERN RECORDER, contributed his share.

The work along all lines has prospered. Amounts contributed to missions, despite large reduction in agency work, with resulting reduction in expense of collection, are about as they were last year.

Dr. S. H. Ford introduced resolutions recommending Dr. Whittitt to voluntarily resign for the peace of Zion. But the motion to suspend the order of business to consider them was laid on the table. Afterward a resolution declaring that this action was simply a refusal to consider the question, and not an expression of opinion either way was carried with but one dissenting vote.  
J. M. McMANAWAY.

NERVOUS BREAKDOWN

It Comes to the Preacher from Over Study and Brain Tire--It Comes to Any Person too, who Worries and Frets.

From the Huron Tribune, Bad Axe, Mich.

A "breaking down of the nervous system" is a modern expression—a modern complaint. It is induced by prolonged strain and the over-taxing of the nervous system, and is a product of over-hurry and haste. It affects the preacher and the lawyer—the direct result of strain. It affects people in any walk of life, too, who worry and fret. It means a depleting of the nerve forces.

It is curable by complete rest and change of scene, also by the use of nerve restoratives and nerve foods. As the first method is not within the reach of all, the latter offers the most universal and practical method of treating the complaint. When it is determined that medicine is to be used, select that one which contains the most nerve-nourishing properties. Do not take nerve tonics. They only stimulate, and the reaction leaves you weaker than you were before. Select the medicine that is to the nerves what meat is to the body—meat that builds up the nerves, also increases your weight. The best thing for the purpose is Dr. Williams' Pink Pills for Pale People, the reputation of which is built up on solid and indisputable proof, and which is known in every hamlet in the country.

As a proof of its merits in such cases, read the following letter of a clergyman:  
Dr. Williams, Mass. Co.  
Schenectady, N. Y.  
Dear Sir:—In April, 1894, I was a helpless case, owing to complete breaking down of my nervous system and to a persistent stomach trouble. I had been treated by a great many physicians, but received no permanent benefit. I had been down four times with these attacks, and twice with gastritis. These attacks would come with such violence as to throw me into spasms. The time came when my physician said I must stop preaching or I would be so exhausted after the usual service on Sunday that I could scarcely get into the pulpit. About a time I have had to sit down and rest before I could leave the church in order to gain a little strength. I could eat neither meat nor vegetables. I dared

not allow my bare feet to be as much as touched the cold floor or floor to say nothing of taking a cold foot bath. If I did it was immediately seized with cramps. In this condition I commenced to take Dr. Williams' Pink Pills for Pale People. I took one box and felt no better in fact worse. I said I would take no more, but my wife urged the matter, feeling my life depended upon the result, as every one else had failed, and I was "used up." I therefore continued to take them. Since then, and it has been several months, I have had but one slight attack and have enjoyed life. Have preached all summer and had no revival meetings for fifteen weeks. During that time my wife was sick seven weeks, so that my rest was much broken. Some nights I did not sleep at all. I have had no muscle exercise for years until recently, when I have done some work in my garden, and my muscles stand the test remarkably well. I can eat any thing I desire, and can sleep soundly each night. Every Sabbath I preach three times, and now that I am good for another twenty years if the Lord wills. I am surprised at myself and sometimes think that it cannot be possible that I have accomplished what I have (signed) H. J. N. CROFT, Eketon, Mich.

Final attached the affidavit of Mr. McKnight, made before a notary public.

STATE OF MISSOURI,  
COUNTY OF TUSSELA.

J. N. McKnight, being duly sworn, says that the above and foregoing statements, made by him are true. Subscribed and sworn to before me this 23rd day of July, 1897.

J. D. DAVIS, Notary Public.

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained in Dr. Williams' Pink Pills for Pale People. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Company, Schenectady, N. Y. For a box, six boxes for \$5.

This Season's Arrivals Now On Show.

Mr. McKnight has returned from the Eastern Market with the NEWEST and BEST that EXPERIENCE and MONEY can secure in...  
Carpets, Mattings, Rugs, Linoleums, Portieres, Lace Curtains, Shades, Yard Draperies, Etc.

We ask your attention to our specially large collection of Oriental Rugs (carpet and hearth size), Bagdad Portieres and Lounge Covers. For trustworthy goods at uniformly low prices come to us.

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PROGRAMME.

The following is the programme of the ministers' and deacons' meeting of Sulphur Fork Association, to be held with Sligo church, Henry county, Ky., October 29-31, 1897.

Friday night—Introductory sermon—L. M. Theobald.

Saturday morning—Motiv and methods of Christian giving—R. M. Priest, D. N. Porter.

My duty with reference to missions—J. W. Porter, L. S. Chilton.

Scriptural duties of a pastor—J. T. Sampson, R. E. Reed.

Duties of a church toward her pastor—J. M. Fowler, S. W. Head.

The Mind of Christ—Rev. W. W. Force.

Value and importance of Sunday-school work—J. S. Satchell, J. T. Wilson.

Duty of church members to engage in Sunday-school work—G. W. Wheatly, B. H. Dement.

Church discipline—J. B. Tharp, J. W. Arnold.

J. M. FOWLER, } Com.  
R. M. PRIEST, }



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Its Scientific Treatment and Cure

Dr. McLeish & Weber, of Cincinnati, O., have made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe means. As an evidence of their success they cite the names of a few well-known persons who have been cured by them.

Mr. T. E. C. Brinley, Louisville, Ky., President of the Brinley, Miles & Hardy Co., manufacturer of the famous "Brinley Plow," was cured ten years ago of a cancer of the mouth. Had been operated upon three times before going to them.

Prof. H. McDiarmid, formerly editor Christian Standard, Cincinnati, in Hiram College, Hiram, Ohio, was cured four years ago of cancer of the breast. The operation was applied, the diseased part had been cut out twice, each time resulting in about six months.

Judge R. J. Bowman, of Alexandria, Louisiana, was cured of cancer of the right chest and forehead three years ago.

A line addressed to Dr. McLeish & Weber, 111 West 24th St., Cincinnati, O., will secure a complete treatise free.

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These gloves fit, and I thought them such a bargain. This is where you made a mistake, dear lady. Every pair of gloves you buy marked below it has some reason for being marked so. Invariably one or two fingers are too short, or the gloves are not made in sizes. We know this because manufacturers offer us these goods at great reductions. We don't care to handle them. If you are not familiar with our

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**DID THEY DIP?**  
BY J. Z. CHRISTIAN.  
Cloth etc.; Paper etc. Baptist Book Concern.

### Items of Interest.

A fire of most disastrous proportions has practically destroyed the town of Windsor, N. S. A severe fire broke out on the night of the 24th. All the 2,500 inhabitants were left homeless. The loss is estimated at \$3,000,000. The Ottawa government has supplied the people with tents.

The steamer Danube, Victoria, B. C., from St. Michael on the Yukon River on the 17th. She brought 83 passengers who had failed to reach the Klondyke, though some of them succeeded in reaching Fort Yukon. Steamers loaded with provisions have been frozen up in the Yukon River, and navigation is entirely closed.

Another scene in the farce entitled "Peace between Greece and Turkey" has been opened. The plenipotentiaries of both nations, authorized to draw up the treaty according to the stipulated agreements, have had their first meeting. Meanwhile Turkey is sending more troops into Thessaly.

The Trison, a coasting steamer, struck a rock between Dominica and Martin, during a heavy rain storm, the cargo was lost, and in fifteen minutes the ship had gone down in twenty fathoms of water. One hundred and fifty lives were lost, forty-two were rescued, all more or less bruised and some seriously injured.

President McKinley, two weeks ago, appointed his family physician, Dr. Newton L. Bates, Surgeon-General to succeed Surgeon-General Tryon. Dr. Bates was sick at the time and took the oath of office in bed, but his sickness was not thought to be anything serious. He grew worse and died on the 18th. He entered the U. S. Navy in June, 1861.

We do not believe in lynching, but there are times when a good horse whipping, a rascal, or a coat of tar and feathers will give pleasure to the old Adam. We could view with complacency either of those things done to those saloon keepers in Birmingham, England, who have by means of confectionary and toys, been enticing little children into their dens and teaching them to drink.

Mrs. Charles Kohler, who recently died in Mt. Vernon, N. Y., had a piece of Queen Victoria's wedding cake, which was given her by Lady Blakely, one of the maids of honour. She kept it secure in a silver box with a glass top. On the jubilee of Queen Victoria ten years ago, the cake was sent as an exhibit in the care of Lord Ponsonby. Her Majesty sent Mrs. Kohler a note of thanks formally written with a postscript: "Can this be the cake? Vic."

The by-elections to Parliament in England show great gains for the Liberals. The good people of England who are for her honour are not so much indignant at the entire overthrow of Cecil Rhodes and are showing their resentment. But the trouble with the Liberals is that all their leaders, except Lord Roseberry, were involved in that infamy. And Lord Roseberry is not popular with the radical wing of the Liberal party.

There has been an important discovery of petroleum in Peru, in the department of Puno, embracing 17,000 square miles. Forty-four wells have been sunk and some of them yield 50,000 gallons a day.

New Jersey proposes to enforce her law to protect the insect-eating birds. In a number of instances recently, men who had violated the law, mostly Italians, unable to pay the heavy fine, were sent to prison for terms long enough to amount to something. This is the only way to protect the crops from being destroyed by insects.

Horses in Washington and Oregon have been a nuisance chased with jack rabbits, and several times plans have been discussed for their extermination. The casing factories have put from \$1 to \$10 for them, and sent them fresh to France. But the settlement in Alaska has opened a market for them, and also a way to get rid of them.

Moderns man has great cause to be proud of his success in building. A large hotel, in process of erection at Lindsay Park, Mich., collapsed on Oct. 24, killing two workmen and injuring several others. Time was when houses did not fall down before they were finished.

The British Government has been investigating the Hudson Bay in order to see if it could be used for purposes of navigation. The vessel has returned and reports unfavorably. On account of the ice and fog, navigation in the Bay would be too dangerous.

Henry Savage Lander, the artist and writer, is the only man who has made an effort to penetrate Lhasa, the capital of Tibet. Twenty-eight out of thirty of his servants deserted him on entering Tibet. He and the two who remained were captured and sentenced to death. The Grand Lama, however, changed Lander's sentence from death to torture on the rack. This sentence was carried out to the injury of his spleen and ribs. The men were flogged and all kept in irons for many days, but at last released.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. Many cases, however, were pronounced to be local diseases, and prescribed local remedies, and by constantly falling to cure with local remedies, the disease is rendered more obstinate. Science has pronounced Catarrh a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only one on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous membranes. It offers one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address: F. J. CHENEY & CO., Toledo, O. Sold by Druggists, etc. Hall's Family Pills are the best.

### DEATHS.

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

#### METCALF.

Deacon E. F. Metcalf was born Jan. 28, 1819, united with the Mayville Baptist church in the spring of 1850, and died July 4, 1897.

The subject of this sketch belonged to one of the old and highly respected families of this section of Kentucky. After arriving at his own estate, nearly his whole life was spent in Mayville, where he was known and greatly esteemed by all. For many years he engaged in mercantile pursuits—whether prosperous or adverse, not a stain attached to his name.

As a Christian, it suffices to say he was a Baptist, a firm believer in the doctrines and precepts of his church, and most diligent in the use of physical infirmities, was one of its most active, trusted and useful members. He served the church successively as clerk and deacon, and was, the writer thinks, the senior deacon at the time of his death.

For many years he was a constant reader of the Western Recorder, and greatly admired it on account of its firm, unyielding stand for Baptist doctrine and history. Deacon Metcalf was married three times: his last wife and several children survive him. One daughter is the widow of the lamented Henry Ray, a former pastor of the church. May God comfort the bereaved ones, and may they all be gathered into the home above, where there is no sorrow and no death. "Precious in the sight of the Lord is the death of his saints." C. K.

### FROM SOUTHEAST MISSOURI

I have just closed the first month's work as missionary of the Charleston Association in southeast Missouri. I have visited the following churches in Mississippi county: Charleston, Gilead, Concord, Diehlstadt, and Morley in Scott county, Charleston is the county seat of Mississippi county, and has a population of about 2,500. Elder Ben M. Bogard is the pastor of the Baptist church here, and is held in high esteem by his people. He is decidedly and deervedly popular with all people, except a few Catholics, whose doctrines he dares to expose. Indeed, his influence for good is felt throughout southeast Missouri. He is certainly the right man in the right place. There are few pastors more laboriously engaged. He preaches every Sunday for the Charleston church, is president of the advisory council of the Charleston Association, clerk of the Association, besides giving much encouraging help to district missions, going from point to point proclaiming the Gospel.

I spent four days preaching to the saints of Charleston last week. This is a strong church, and has in its membership a number of the most influential and wealthy people of the town. Their expenses for the last associational year, for pastor's salary, missions, church expenses, amounted to something over two thousand dollars. They have a splendid house of worship, and a good parsonage, on a lot centrally located. It is a church of many consecrated members. I spent four days and nights with Bro. Bogard and family, and am sure they are happily situated. Sister Bogard knows how to make the weary servants of the Lord feel welcome at the parsonage.

Elder J. L. Howel is the pastor of Morley church, and very acceptably ministers to the necessities of the saints there. This is a good church, with a number of consecrated Christians to uphold the hands of their pastor.

Elder E. C. Kenner, of Poplar Bluff, Mo., is the pastor of Diehlstadt church and is esteemed very highly for his work's sake.

Concord is looking out for a pastor.

Gilead church is building a house of worship in the town of East Prairie; hitherto they have worshipped in a school-house in the country.

I find many warm friends of

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Yours in Christ,  
J. L. PERRYMAN.

### A WORD FROM TEXAS.

I have been reading the WESTERN RECORDER one year on the 17th of this month. I have a son in the Seminary who sent it to me. I am well pleased with the paper, and believe the editor to be a sound Baptist. I admire the course it has pursued in the Whittsett matter, giving both sides an equal showing in the discussion, and then forming its own conclusions.

Dr. Whittsett made a great mistake, after he had been made President of the Seminary, by attempting to prove beyond a doubt that the Anabaptists and their descendants, the Baptists, all administered baptism by sprinkling previous to 1641, when one Edward Barber invented the Scriptural mode of baptism at that date. Is it possible that all men were so ignorant of the teachings of the Bible up to that time? And, if all the Anabaptists of Holland practiced sprinkling and pour'd for baptism, why was it that Richard Blount was sent over there to get a legal administrator of baptism by immersion? To establish the fact that the Baptists never existed until 1641, would establish the branch church theory, making

Roman Catholicism the mother of us all, because we all know that all the other church societies sprang from Rome, that amount to anything. Hence that would make Rome the church, and all the rest her branches.

Respectfully,  
B. E. MASTERS.

Lago, Texas, Oct. 15.

AFTER you get angry and stop your paper, just poke your finger into water, pull it out, and look at the hole. Then you will know how sadly you are missed. A man who thinks a paper cannot thrive without his support, ought to go off and stay awhile. When he comes back, half his friends will not know he has gone, and the other half will not care, while the world at large kept no account of his movements. You will find things you cannot indorse in every paper. The "Book of Books" is often very plain, and hits some hard raps, but if you were to get mad and burn your Bible, the hundreds of presses would still go on printing it. So when you stop your paper, and call the editor names, the paper will still be published, and what is more, you will read it on the sly.—Cycle, Charleston, S. C.

ALL affection proceeds from the supposition of possessing something better than the rest of the world possesses. Nobody is vain of possessing two legs and two arms.—Sidney Smith.



Items of Interest.

It was rumored before President Cleveland's time expired that Justice Field, who is a Democrat, intended to retire from the Supreme Court that another Democrat might take his place. But he did not do it, and has waited to resign till now.

George M. Pullman died suddenly of an angina pectoris, aged 68. He had made an immense fortune by his Pullman cars. Prof. Justice Winslow, the Librarian at Harvard University and President of the American Library Association, died in Cambridge, Mass., last Friday.

The tribesmen in the mountains of India are fighting bravely in defense of their homes and their freedom. The English stormed Dargal Ridge on the 21st, but their loss was heavy. The tribesmen were in large numbers and retreated without demoralization. What makes this war more infamous is the fact that the English got into the passes upon the promise to leave, and then fortified themselves and refused to go.

The later reports show that the first account of the cyclone in the Philippine Islands was not exaggerated. Four towns on the island of Leyte were destroyed by the cyclone, and thousands of people were killed in Tagbilaran, one of these towns. An immense wave also swept inland engulfing several villages. The cyclone also swept the island of Samar, but the extent of the damage done there is unknown.

The death rate from the fever has increased in New Orleans. On Monday there were 97 new cases and 11 deaths. The greater epidemic rate shows that while yellow fever is being kept away, yellow fever is also there. It is reported at Memphis and Montgomery. The situation in Mississippi has greatly improved.

One of the worst wrecks in a long time occurred on the New York Central. The track gave way and the train went down into the Hudson River, all except three sleepers in the rear which came unscathed. There were nine men drowned. There was a heavy wall protecting the track, but it is thought the water had undermined it.

The largest steamer afloat is the new Kaiser Wilhelm der Grosse of the North German Lloyd line. The first trip she made across the Atlantic, she went from Southampton to New York City in five days, twenty-two hours and forty-five minutes. This breaks the record of all steam passengers, and shows that she is no far to swiftness.

The recent report on the consumption of liquors in France shows an alarming increase. It has been hoped that the drinking was not increasing in the rural districts, though it was in the cities. But this report shows that in all parts of France the increase has been great. With fifteen years the increase in public houses has been more than eighty thousand. Absinthe, the vilest of all drinks, is a favorite. There was a heavy wall protecting the track, but it is thought the water had undermined it.

The statistics of deaths during Queen Victoria's reign have been examined by Dr. Louis Parkes. Mortality from small-pox has diminished 96 per cent. of fevers 25 per cent. of scarlet fever 21 per cent. of consumption 46 per cent. And ague has practically disappeared from the country. On the other hand the mortality from cancerous diseases has increased, and diptheritis remains as it was thirty years ago.

There are expectations that many valuable literary finds will result from the digging now going on in Egypt and Syria. Jules Nicolli brought papyrus from Cairo which contained parts of one of Menandros' most celebrated dramas which had been lost to the world. This has now been published in Geneva.

The Sultan is said to have resolved to enforce the old law since a head letter, that no Jew shall stay in Jerusalem more than ninety days. He does not favour the idea of Jewish colonies in Palestine. The Christian Standard says the pope agrees with the Turk in this opposition. The probable reason for the pope's opposition is that he fears the Jews may "bury the holy places" might be interfered with.

Still another use has been found for the X rays. The Queen of Portugal has been experimenting with them, and she had some of the ladies of the court who had indulged in tight lacing photographed by these rays. They were horrified when they saw the distortions and misplacements caused by the X-rays, and the New York Ledger orders gowns six inches wider in their belt measure.

FRANKLIN ASSOCIATION.

The eight-third anniversary of the Franklin Baptist Association was held with the Evergreen Baptist church, Franklin county, Ky., Aug. 18, and 19, 1897. This association is small being composed, in the main, of the churches of Franklin county, but it has among its workers some of the most consecrated, intelligent, broadminded men and women of the State.

The entire two days were a continued recurrence of spiritual delights. The association was presided over by our genial brother, Tho. Kodman, of Frankfort, who has served his brethren faithfully in this capacity for many years. Introductory sermon was preached by Elder W. E. Gwatkin, from Luke 6:46. The speaker made a powerful plea for Christian fidelity. The work of the two days was uniformly gratifying. The body gave its attention to the work of the Master, giving an impetus to every department of the work in the bounds of the association.

The deacons and pastors of the church had arranged to have the Gospel preached as much as possible during the session. Several visiting brethren spoke of the unsearchable riches of God's truth and a number of stirring addresses were made by Bros. Warder and Sampey, of Louisville, Bro. Skillman of Missouri and Bro. Yeager of Georgetown. It would be difficult to find a more thoroughly organized, wide-awake church than Evergreen or one which knows better how to treat her brethren. J. M. S.

THE Missouri General Association at Mexico last week was well attended. Dr. J. M. McManaway, of Fayette, has kindly furnished us a report of the meeting. It was my pleasure to enjoy the hospitality of Bro. Clarence E. Witherspoon and wife. They also entertained Bro. McManaway and wife. The former will be remembered as the beloved pastor, for years, at Midway, Ky., and the latter as the faithful pastor at Lawrenceburg and Salvia, Ky. Also Dr. W. C. Taylor, recently the popular pastor at Frankfort, Ky. Love and fellowship abounded. Bro. Witherspoon justly occupies a high position in the community. He was raised in Lawrenceburg, Ky., the son of Dr. John A. Witherspoon. H.

THE girl Queen of Holland knocked the other day at the door of the room of her mother, the queen regent. "Who is there?" asked the regent. "It is the Queen of Holland!" came the impetuous reply. "Then you must not enter," said the mother. After a pause came through the keyhole this, in a softer tone: "Mamma, it is your own little daughter." "You may come in," gladly said the queen regent. What a fine illustration this beautiful incident is of the attitude we must assume before Christ! He has not called us servants, but friends. We are joint heirs with him. If he is King, so are we. But never will the God of Heaven open to any imperious demand. "Admit Christ's younger brother, who with him is lord of all your realms. Amit me, I say!" No, heaven opens only to the appeal of gratitude and humility and love. "All to him I owe." - Zion's Herald.

CHRISTIANS should live in the world, but not be filled with it. A ship lives in the water; but if the water gets into the ship, she goes to the bottom. So Christians may live in the world; but if the world gets into them, they sink.

THE Woman's Baptist Missionary Union held the most successful meeting since the organization, in Covington, October 21, at the Fourth-street Baptist church, the ladies of the Madison-avenue church entertaining. The meeting was called to order by the President, Mrs. Richards, of Dayton. Minutes of the previous meeting were read by the Secretary, Mrs. E. B. Sayers, of Covington. By special request Mrs. McFarland, of Ninth-street Baptist church, Cincinnati, was present and made a beautiful talk on Mission work. The meeting adjourned to meet with Newport church November 18th.

MANNERS form at least a rich varnish, with which the routine of life is washed and its details adorned. If they are superficial, so are the dewdrops which give such a depth to the morning mists. - R. W. Emerson.

Advertisement for a woman's high grade Walking Boot, Only \$3.00. Includes an illustration of a woman in a dress and a shoe. Text: "AND POSTAGE PAID." For a woman's high grade Walking Boot, with all the good points of a \$5.00 SHOE. It's our new leader, made especially for us, to advertise the department with. The one shoe that's sold without profit. This elegant Boot is up-to-date in style, fit, finish and wearing quality. New last, round and English toe—made from Kid Skin and Box Calf, Dull Dongola, Cork Sole, water proof, hence the correct thing for street wear in Autumn and Winter. Sizes 2 to 7; Widths AA to EE. We are willing to send this shoe subject to your approval, and if not all we claim for it, your money will be refunded. October Fashions free. Send 2c stamp to mail it. J. H. Greenback, Sole Agent.

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THE MARKETS. Report for the Week Ending Saturday, October 23, 1897. Cattle—Receipts Saturday were liberal, being 2,749 head on sale. The quality of the offering was fair, with a large percentage of feeders and stockers. Calves—The receipts of calves throughout the week were moderate and quality only fair, choice calves selling from \$5.50 to \$5.75. Hogs—The market opened Saturday with an advance of 10c on light weights, best selling at \$10.00, no change on other kinds, but closed weak and so lower. The pens were well cleared. Sheep and Lambs—The market remained steady throughout the week. Thursday fat sheep advanced 10c to 15c.

Receipts for this week, Receipts same time in 1896, Rejections same time in 1896, etc. Includes tables for Receipts for this week, Rejections same time in 1896, and Receipts for this week, Receipts same time in 1896.