

WESTERN RECORDER.

Faith, Hope and Love, these three.

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WESTERN RECORDER.

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NEVER assume the burdens of others which they ought to carry themselves. Give them encouragement, sympathy, instruction, but never any more help than is absolutely necessary. Do not make them paupers or parasites in your generous eagerness to help.

You cannot harm a man more than to take from his shoulders responsibility which God has laid on him. No one else can do his work as well as he when it is in truth his work. And his character is weakened and injured by all shirking.

THOSE who have overcome strong temptation, and have come up out of great tribulations will often bear witness that it requires greater strength to refrain from wrong-doing than to do right. The hardest pulling for the horse is to get the wagon started out of the mud.

LET us begin every day by putting before our hearts and consciences clearly that our chief duty during that day is to glorify God. We may not know just what will glorify Him, but if we begin the day with an eager desire, He will show us the way.

"JUDGE" sometime ago had a most admirable cartoon representing "The Modern School of Crime." An editor had a class of children before him, and was pointing out the usual indecencies in some daily papers—details of vileness and crime which are so common.

A HIGH caste Brahmin who attended the Chicago Exposition has been telling his impressions of the United States to his countrymen. He said he wondered much how in this country ladies and gentlemen with very high notions of modesty and morality can go to the theatre and witness the shameful indecencies which he observed there. Query: Have those who are willing to see indecencies high notions of modesty and morality? Actions speak louder than words.

MR. FREDERIC HARRISON, who cannot be suspected of any love for evangelical religion, says in the *Fortnightly Review*: "There are signs on many sides of the revival of the older conservative forces, and of discouragement and disarray in the battalions enlisted under the banners of change." The conservatives have been trudging calmly on in the narrow way that leadeth to life, but they will be rejoiced to welcome back those who left them for new paths.

WHEN one is urging obedience to the laws of health, he is often answered triumphantly by a reference to some man who has broken them and yet retains health and vigour. The *N. Y. Advocate* says truly in regard to such cases: "Many a man violates the laws of health with comparative impunity in the strength inherited from his ancestors; but if succeeding generations pursue the same course, the race usually dwindles."

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

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

[That a regular convention of evangelicals for deliberating on the religious situation and laying plans for future action occurred, I take it, a mere conjecture. Our view as to the greater or less degree of probability that such was the case will depend somewhat on our willingness or unwillingness to accept the author's conclusions regarding the widespread and organized activity of the evangelicals at this time under the guise of guilds, academies, etc. I am not able to feel the same degree of assurance with reference to these matters that Dr. Keller professes; but an unwillingness to accept his conclusions as more or less probable. The author has proved the existence of a considerable amount of evangelical life in connection with the secular organizations of the early part of the sixteenth century. On the basis of a very modest array of facts, upon which a somewhat strained interpretation is sometimes put, he draws inferences that are highly interesting, and from a Baptist point of view highly gratifying, as to the prevalence and aggressiveness of evangelical life of a type closely related to our own. I trust that still further facts will be brought to light that will fully justify his magnificent conclusions. On the leaders mentioned above as present in Nurnberg at this time, see my "A History of Anti-pedobaptism." The Index will point to the proper pages.—A. H. N.]

It is important that imprisonments of the Nurnberg brethren on account of religious views followed, and the fact that here, as in the trials at Augsburg, blasphemy is charged against the prisoners requires no explanation. But while the Augsburg religious process, so far as we know, left behind it no after effects, that at Nurnberg—it has become known in history as the "proceedings against the godless painters"—gained a special importance for the development of the Reformation from the fact that here for the first time the representatives of the Lutherans came into collision with the representatives of the older evangelicals, and that the former, after the example of the Roman church, set in motion the civil power against the latter on account of questions of faith.

The development that Luther's theology had undergone in the course of the years [1517-24]—we cannot here go into the particulars regarding this development, which we have elsewhere described ("Reformation," p. 339ff; "Staupitz," p. 139ff)—had led him and his followers further and further away from the religious convictions that had been handed down from of old in the congregations of brethren and in the closely related brotherhoods.

From the Worms Letter of Consolation, considered above, we are made acquainted with some of the most important complaints of the older evangelicals against the Komish priesthood, and it is interesting that the reproach of sanctification by works (works-holiness) stands forth prominent among them. From this it is clear how far Luther, when he took up the conflict against justification by works, made his own the inmost desire as well of the "bishops and elders" in Worms, as of all the older evangelicals. (In the preface which Wolff Kloepfel, publisher in Strassburg, prepared, April 1, 1524, for the writing: "Warning of the Servants of the Word and the Brethren at Strassburg, to the Brethren of the Lands and Cities of the Common Confederation"—Kloepfel was a member of the "congregation of Christ" in Strassburg—opposition to sanctification by works also stands forth prominently. In this Kloepfel

gives expression to a conviction that was traditional in the circles in which he moved. The "congregation of Christ" at Strassburg, as it is called in the writing, who recognized as their chief spokesmen Matthew Zell and Wolfgang F. Capito, at the beginning of 1524 consisted in part of men whom we meet later as "Anabaptists." The writing speaks of the fact that the "truth has begun again to break in." The only new thing, therefore, was the present spread of the truth. The writing was directed against the Augustinian Provincial, Conrad Treger. In his answer he calls the brethren at Strassburg adherents of the "Bohemian heresy." [Zell and Capito, while they remained exceedingly friendly to the Antipedobaptists for a long time, and the latter especially could scarcely be restrained by Bucer and Zwingli from casting in his lot with the brethren, remained in fellowship with the Zwinglian party. See my "Anti-pedobaptism," p. 239, 247, etc.—A. H. N.]

But the idea of the church, as Luther gradually came to represent it more and more sharply, made "pure doctrine," that is, the confession of faith and the sacraments, in a certain sense, just as much mediators between the individual human soul and God, as in the old (Komish) church priests and "good works" had been and in place of the latter [good works] faith now became a performance: out of the old works-righteousness there grew a doctrine-and-faith-righteousness which decidedly contradicted the fundamental views of the opponents of any righteousness [except, of course, righteousness of character brought about through the transforming power of the Spirit of God through the personal appropriation of Christ.—A. H. N.]

The church, as it floated before the minds of the old evangelical congregations, was to be no confessional communion, but a communion of sentiment—a communion that found the unifying bond for its members, not in ambiguous dogmas, but in the legitimate bestowal of official power and in holding fast to the primitive Christian polity and doctrine.

Precisely for this reason it was offensive to them that Luther gradually returned to the ways of the state-church. The ideal before them was that of a voluntary union of brethren, in the sense of the earliest Christianity, their example and norm, which recognized as members neither infants nor those persons who entered through compulsion. But those who had become full members were upon a footing of entire equality one with another in respect of rights and duties: as members of the body they were Christians, and as such, brethren and sisters, no matter to what class, to what nation, or to what sex they belonged. While the new evangelical state-churches soon restored to use the doctrine of the employment of compulsion in matters of religion, these (old evangelicals) were and remained of the conviction that freedom and free-will form an essential element of the doctrine of Christ. To these points of difference are to be added the complete denial [by Luther] of any freedom of will and the conviction represented by Luther in close connection therewith that "God rules even the evil ways in the godless," which contradicted the views of the older evangelicals just as much as did Luther's ideas of the total depravity of human nature and of hereditary sin. If to this it be added that the emphasis laid on the Pauline Christianity, as with Luther it was more and more sharply developed, ran counter to the old conviction of the central importance of the words of the Lord, we have before us some (but by no means all) of the differences of opinion that had been developed by about the year 1525 between the "Lutheran" and the "evangelical" Christians—thus Hans Sachs designates the two parties in the year 1524 ("A Discussion of an Evan-

gelical Christian with a Lutheran, wherein the Scandalous Walk of some who call themselves Lutheran, is pointed out and rebuked in a botherly way. Hans Sachs MDXXIII." For further information on the contents of this writing, see "Staupitz," p. 183ff).

The great prestige that Luther had gained in the hard-fought battle against the hierarchy, and the extraordinary qualifications that he brought with him for this battle, made him the born leader for numberless Germans, and not least of all for all those clergy and monks who under his prompting accomplished the renunciation of the old church, and from the moment when the Elector of Saxony, whose power was second only to that of the Emperor, had put himself on Luther's side, he (Luther) and his friends had also won the political backing that was indispensable for a party that would maintain itself successfully against the Komish church. Thus the Lutherans were equipped for the victorious advance of their cause with advantages that were wanting to the older evangelicals, and these, if they declined to attach themselves to Luther and the state church in process of formation, must be prepared for a two-sided conflict [that is to say, with Lutherans and Catholics.—A. H. N.]. Precisely in Nurnberg it was to be shown that the Lutherans were not of a mind to accord freedom or toleration to other convictions regarding the faith than those represented by Luther.

It was an extraordinary gain for the new state-churches, which were just being formed under Luther's and Zwingli's guidance, that their representatives could, in accordance with the truth, deny their identity with the older heretics. Not only was the traditional antagonism of princes, city councillors and clergy against the old "heretics" weakened through the introduction of a new system of doctrine, but the application of the old legislation against heretics, which still stood on the statute books was thereby made difficult and in part impossible.

As things were situated at that time, connection with the older "heretics" involved an extraordinary aggravation of great consequence, and the religious body that would come forward [into a position of power] had a great interest in not emphasizing, at least publicly, such connections.

CHARLES READE wrote his own epitaph to be engraved upon a plain stone, as follows: "Here lie, by the side of his beloved friend, the mortal remains of Charles Reade, dramatist, novelist and journalist. His last words to mankind are on this stone. I hope for the resurrection, not from any power in nature, but from the will of the Lord God omnipotent, who made nature and me. He created man out of nothing, which nature could not. He can restore man from the dust, which nature cannot. And I hope for holiness and happiness in a future life, not for anything I have said or done in this body, but from the merits and mediation of Jesus Christ. He has promised his intercession to all who seek it, and he will not break his word; that intercession, once granted, cannot be rejected; for he is God, and his merits are infinite; a man's sins are but human and finite. "Him that cometh to me, I will in no wise cast out."

Some people are proud of their wealth, their relations, their greatness and honors. A vain boy at school boasted of having a duke as his father; but he was well answered by a brave and pious lad, who said that he also had a brother who was a lord. "And who may he be?" was the sneering retort. The answer was given very calmly and solemnly: "The Lord Jesus Christ."

QUESTIONS ANSWERED.

BY SENEK.

"Will you please give me the explanation of the second death of the wicked mentioned in Rev. 20:14."

One hesitates to speak with confidence as to any interpretation of the marvelous and mysterious book of the Revelation. It evidently has order and system, but precisely what that order and system is, no one can certainly say, as the many contradictory interpretations given by learned and good men abundantly testify. The book is highly symbolical and cannot to any considerable extent be taken literally.

In this portion the scenes of the final judgment are prefigured, in which all the dead and the living are brought before the judge, and their destinies are decided according to their deeds done in the body. A lake of fire is mentioned. And as this was to be the consummation of all things human, it is said that death and hell—the grave, the place of dead bodies, and hades, the place of departed spirits—were cast into the lake of fire. This was the end of them. And all those whose names were not found written in "the book of life" were cast into that lake also. A final separation of the wicked from the righteous. The symbolism is grand and appalling.

This is the second death. The first was when on earth the spirit left the body and the body went to the grave. It teaches this great and solemn lesson, that God distinguishes between the righteous and the wicked. They do not fare alike hereafter. According to the words of the Lord, the sentence will be, "Come ye blessed of my Father," and "Depart from me ye workers of iniquity." And now is the time to choose between the two.

"Is regeneration instantaneous or gradual?" Instantaneous. Conversion, which is the outward expression and manifestation of the inward change called regeneration or the new birth may be gradual. Sanctification is gradual. This is a growing conformity to the will of God and to the image of Christ, an increase in holiness. This comes gradually, and ought to increase more and more in every true child of God, till at last he is perfected without spot or wrinkle or any such thing. But regeneration, the new birth, must be instantaneous.

Men are represented as being dead in sin, but made alive in Christ by the Spirit. Now at every particular instant one must be either dead or alive. He cannot be made alive gradually. The evidences of his being alive may increase gradually more and more. But he must be either dead or alive, at any given moment. Lazarus, the widow's son, the ruler's daughter, were dead till the word was spoken, then life entered in; then they were alive. The change was instantaneous. In some people the evidence of that marvelous change develops very slowly, and even so to themselves, especially in the young and those of mild temperament.

"A church of 70 members in a village of 500 population has had but one addition in two years, and that one by experience. The pastor is an uneducated man and serves three other churches, though this church pays most of the salary. Other churches round grow and prosper. I am in distress at the state of things. What shall we do?"

It is hard to say what would be best. Get together with the pastor and have a day of fasting and prayer over it. Perhaps the Lord will show the way. It would seem, inasmuch as the church pays most of the salary, they should call a pastor to devote his whole time to them. A little more effort would enable them to pay the whole salary, in expectation that the church would grow. As the church "seems dead," what, most of all, is needed, is more vital godliness. Getting this, other things will come right, if not in one way, then in another. And the day of fasting and prayer—two or three of them if needful—would be likely to secure the Holy Spirit and lead to a solution of this painful problem.

"What is the province and what are the duties of the District Association?" Its province is the religious cultivation of the territory it occupies. And its duties consist in carrying out that purpose according to its best ability, and by the various means at its disposal. The Association is an independent body, self-governing, which in no

way interferes with or controls the churches. The churches are supposed to cultivate their own fields, but outside of their immediate limits there are neighbourhoods either entirely destitute of religious privileges or but poorly supplied. These, as especially belonging to no one of the churches, the Association undertakes to supply in its district mission work, with the means of grace. This is done by establishing Sunday-schools or meetings for worship at convenient and needy centres to be sustained by pastors or other brethren on the ground, or by supporting for the purpose other missionary workers.

New churches may be organized at promising centres and wholly or in part supported by the Association, or existing feeble churches may be helped by its funds through the period of their weakness. As its funds come from the churches within its limits, and its members and managers are the pastors and members of the churches, it will work in harmony and co-operation with the churches. Also it is presumed the churches will co-operate to the best of their ability with the Association. But no church is in any way bound to hold any connection with an Association unless it wishes to do so, or any longer than it chooses.

PROTECTED BY FAITH.

BY PHILLIPS BROOKS.

Everything depends upon the state in which the spiritual constitution meets the struggle and upon what takes them into the midst of doubt. And so it is with all exposures of the spiritual life. What took you there? What right had you to be there? Those are the critical questions on which everything depends. If you are passing through temptation with your eye fixed on a pure, true life beyond it, temptation being only a necessary stage upon your way, so long as you keep that purpose, that resolution, that ideal, you shall be safe. If you are in temptation, with no purpose beyond it, you are lost. Two men walk through the vilest streets in a great city. One of them has nothing in him but selfishness and low love of self-indulgence. The other is glowing with human charity, seeking perhaps some child of his who has wandered into that dreadful hell, or longing, it may be, to pluck out of the burning some man's or woman's life, whose fiery iniquity makes those streets the streets of hell. Why is it that one man fills himself full of the iniquity through which he walks, and the other comes out with garments all the whiter for the fire? Two men go into politics. One of them wants office. The other wants honesty in government, faithfulness to national obligation, the preservation of the public purity and credit. What shall be their personal fate, the fate of their personal characters, there in the political turmoil? One of them has no faith. It is faith that sends the other where perhaps his feet half refuse to go. According to their faith so it is unto them; and while one man sinks into unscrupulous selfishness and shameless corruption, the other seems to breathe the purest air without a weakness or a taint. The woman in social life bears a charmed life through all its deadening frivolity because the life of Christ is in her, and she ever counts herself, and all of those whom her life touches in the lightest contact, the children of God, sacred, and capable of pure and beautiful life. Everywhere the amulet is Faith; some great idea, some large, long hope. Wherever Death rages most wantonly, there "the just shall live by Faith."—Watchman.

A LITTLE girl of five or so was much puzzled on hearing the lines of the old hymn—

And Satan trembles when he sees
The weakest saint upon his knees.

"What ever," she asked, "did they want to sit on Satan's knees for? I'm sure I should not like to sit on Satan's knees at all. And why should he tremble, if they were so little?" This is a delightful bit of childish misunderstanding, and it is half pathetic in its suggestion of how we wander when searching for the meanings of our hieroglyphics.—National Review.

TRUTH is quite beyond the reach of satire. There is no brave a simplicity in her that she can no more be made ridiculous than an oak or a pine.

THE SECRET OF JOY.

BY REV. THEODORE L. CUYLER.

Ought every Christian to be happy? Yes; and may be so, provided that he seeks in the right quarter for his joys. Brave old Paul, who never uttered a whimper or a whine, sent from Nero's guard-house this cheery message: "Rejoice in the Lord always, and again I say rejoice." He was too wise to exhort us to rejoice in money, for wealth is a shifting sand-bank; or in health, for it is a variable possession; or in the society of our households, who may be snatched away at any moment. Our soul's joys, to be solid, must rest on something immovable. The one permanent, unchangeable joy is to have Christ Jesus in the heart and to serve him in the daily life, and to walk in the sunshine of his love.

A healthy joy is not a mere exhilaration or a rapture. Neither the mind nor the nerves could stand a continual ecstasy. I have observed that some people who live on moods and frames, and are shouting on one day are very liable to be sulking or scolding on the next day. A strong bow loses its tension. Even spiritual exhilarations are apt to be followed by reactions. Just as soon as we hang our happiness on emotions or changing circumstances of any kind, we go up or we go down with the tide. The thermometer of our joy is at the mercy of outside atmospheres. But if an indwelling, strengthening and gladdening Savior be in the heart, if we strive to keep his commandments, and walk in the sunshine of his smiles, then we can expect to "rejoice evermore." No blow that does not strike Christ and a clean conscience away, can seriously disturb a healthy Christian's inward peace. Although his fig-tree shall not blossom, neither fruit shall be in his vines, although his flock may be cut off in the fold, and there be no herd in his stalls, yet he rejoices in the Lord, and joys in the God of his salvation.

Constant external prosperity is the lot of no man, and perfect sinlessness is the attainment of no man. But there is one thing which Christ's followers can do, and that is to keep themselves in the delightful atmosphere of his love. It is our fault and our shame if we spend so many days in the chilling fogs, or under the heavy clouds of unbelief, or in the contaminating atmosphere of conformity to the world. "In it always foggy here on the banks of Newfoundland!" inquired a passenger of an old Cunard captain. "How should I know, madam! I don't live here."

The love of Jesus Christ is our sunshine, and there are three things which the Master enjoins upon us; if we fulfil them, we have got the secret of spiritual joy. The first one is Obedience. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." The only real and tangible evidence of faith in Christ is obedience to Christ. A lad leaves home for college, and his good mother puts a Bible in his trunk, and says to him: "Now, my dear boy, you will read this every morning and night, and when you are reading it, and on your knees in prayer, your mother is with you." By and by he writes home from college that he is doing just what she bade him; and every time that boy opens his Bible and bends on his knees before God, he is surrounded by the sweet atmosphere of his mother's love. He gains two blessings; he gains strength to resist temptations, and also the heart happiness of pleasing his devoted mother.

In like manner we who call ourselves Christians should abide in the bright, warm atmosphere of obedience to Him who laid down his life for us on the cross and commands us to lay our lives at his feet. We must heartily accept a whole Christ, both as Savior and Lord, and accept him without any reserves or limitations. He has a right to command; it is ours simply to obey. "Lord, what wilt thou have me to do?" The why to do it we must leave with him; and the how to do it, we learn by Bible study, by prayer and by practice. Genuine, hearty obedience to a faithful Savior is not a reluctant task-work; it becomes a source of grateful joy. Jesus sends his sweet smile into our conscience, and tells us that our "joy shall be full."

The second direction for keeping in the bright beamings of Christ's love is growth in strong, godly character. If you will

turn to the short epistle of Jude you will read these words—"building up yourselves on your most holy faith, keep yourselves in the love of God." The construction of a Christian character is like the construction of an edifice. Some church-members never get beyond the foundation. Not far from my residence is the grass-grown foundation for a great cathedral—laid nearly thirty years ago; but no walls have yet risen upon it. Some people start with professing before the world their faith in Christ, and there they stop. They do not "add to their faith, courage, temperance, meekness, patience, godliness, love," and all the other stones that enter into a solid and effective Christian life. Such self-stunted professors know nothing of the joy of growth in Christ-likeness, and the joy of Christ's approving smiles. They may be growing rich, or growing popular, or in self-conceit; but there is no growth in grace. They make a wretched attempt to live in another atmosphere than the love of Jesus, and they attain to no more size and beauty and fruitfulness than the stunted plants, and frost-bitten flowers that Nansen found on the dreary shores of the Kara Sea.

There is one more essential to a strong and happy life. Obedience to the Master's commandments; and the building of a solid and useful and fruitful character cannot be done without the divine help. Therefore the Apostle says, "praying in the Holy Spirit, keep yourselves in the love of God." Every one who desires to be lifted into the sunshine of fellowship with Jesus might use the wings of fervent prayer.—Independent.

THE CLOUD OF WITNESSES.

If we shut our eyes and try to picture to ourselves the scene which the apostle brings before us in the first verses of Heb. 12, we have a wonderful revelation. We see this cloud of witnesses around ourselves running the race that is set before us, imitating those of olden time, throwing off everything that would in any way hinder success, pressing forward, "looking unto Jesus, the author and finisher of our faith," who not only has gone before us, but was our great example in the race of life. We are told that "for the joy that was set before Him, He endured the cross, despising the shame," always looking forward, always thinking of what would be the result of this race He was running, even the salvation of our souls, bringing into eternal life and the kingdom of glory poor sinners who otherwise would have been lost eternally. And this great joy, the joy that was set before Him, was enough to enable him to endure the cross, the shame, everything that was put upon Him in terrible measure. He bore it all for the joy of saving you and me.

What a spectacle for the cloud of witnesses to behold, every day, every hour, as the race progresses! Do we recognize their presence, and have the assurance that they see us "looking unto Jesus" as we run? Let us take into our hearts the glorious life which we have the privilege of living, and realize the necessity and profit of discipline here, to help us "lay aside every weight, and the sin which doth so easily beset us," and so fit us to run with patience this race.

These witnesses see better than we can how we are hindered, and our blessed Lord knows. All the trials and hardness of life change their aspect in the light of the glorious hereafter to which we are hastening. In the clear atmosphere where those witnesses dwell everything falls into its proper place and proportion, and the discipline which comes to us is only small in comparison with that eternal future of blessedness. As these witnesses look at us may they see reflected in each child of God the image of our blessed Jesus; and, as we go forward, may we attract others who do not know Him, to join with us in this triumphal race, till we come to the goal and receive the crown of life which awaits the victor.—N. Y. Advocate.

When courtiers come down into the country, the common home-bred people possibly think their habit strange; but they care not for that, it is the fashion at court. What need, then, the godly be so tender-foreheaded as to be out of countenance because the world looks on holiness as a singularity. It is only the fashion in the highest court; yes, of the King of kings himself.

THE 'OPEN COMMUNION' CONTROVERSY.

BY H. C. VEDDER, D. D.

[In the Examiner Dr. Vedder is giving a series of articles on Edward Bright and His Times. Article XVII. is devoted to the second stage of the open communion controversy. We give portions of the articles, which will be of special interest to our readers.—Ed.]

The first stage of the open communion controversy, closing early in 1871, had been mostly confined to New England, and especially to Rhode Island. A general protest was made to secure communion had been made by representative Baptist bodies, but no great amount of feeling had been aroused. The upholders of strict communion had thus far overblown the idea that the new views were advocated by a small number of men, and that the denomination was against it. There was no cause for serious apprehension.

In one sense, this may be said to have been the correct view of the case. The great mass of the denomination firmly adhered to the teaching of the Scriptures and the usages of their fathers. This was as true of ministers as of laymen. But there proved to be a group of ministers, by no means inconsiderable either in numbers or influence, who were determined to bring about a change in denominational practice. This they attempted to do under the specious plea of liberty—liberty to agitate against denominational usages, liberty to alter denominational usages, and especially liberty to remain unmolested by criticism or opposition in honored posts in the denomination while they were doing this. When this object was clearly avowed, it was seen to constitute a real danger to the Baptist cause. A sharp conflict could not fail to result.

It was at the national anniversaries held in Chicago in May, 1871, that the "liberals," as many henceforth called them, organized their forces. A section of the denomination took the hold of those who had been previously sounded and were supposed to be favorable to an agitation for open communion in Baptist churches. A document had been drawn up which was called "A Plea for Liberty in the Matter of the Lord's Supper," and the attempt was made to secure the signature of those present to this declaration of principles. It set forth that the New Testament gives no definite precept concerning the relation of the ordinances, and that this silence of the Scriptures deprives all our inferences of the authority of positive law. Thereby the attempt to give such inferences the force of law is "an assault on the prerogatives of Christian liberty." And the suggestion was made that Baptist churches "should refrain from making any declaration in favor either of close or of open communion as articles of the faith," as well as "refusing to give such inferences the force of law as if an assault on the prerogatives of Christian liberty." And the suggestion was made that Baptist churches "should refrain from making any declaration in favor either of close or of open communion as articles of the faith," as well as "refusing to give such inferences the force of law as if an assault on the prerogatives of Christian liberty." And the suggestion was made that Baptist churches "should refrain from making any declaration in favor either of close or of open communion as articles of the faith," as well as "refusing to give such inferences the force of law as if an assault on the prerogatives of Christian liberty."

Quite a number of those present who approved the document were much too prudent to set their names to it, and some others, when they learned the nature of the gathering, begged to be excused. A few, however, signed their names, and there was a fair prospect that others might be induced to sign. It was also believed that a large number of Baptists not present at the anniversary sympathized with these views and only awaited a favorable opportunity for declaring themselves. Accordingly, it was resolved to keep the document strictly secret for the time, and to circulate it as widely as possible, and so far as might be under a pledge of secrecy, until a sufficiently large number of names should have been obtained to make it advisable to print the Plea with a great flourish of trumpets.

The first battle had certainly gone against the "liberals" in Brooklyn, but they were not dismayed. An active skirmishing of pamphlets and newspaper articles now ensued, while both sides gathered forces for a final struggle. Mr. Postlecoet, Dr. Jeffrey and Rev. David M. Reeves, D. D., were the most prominent of the open-communion party in this skirmishing. Dr. Reeves was a native of Alabama, and was a graduate of Howard College and the Rochester Theological Seminary, where he had been a classmate of Nathan Sargent, President Strong and Dr. Wilkinson. In 1872 he became pastor of the First church, Albany. The "Plea" was first published in the Independent. In fact, it may be said that the most of the religious newspapers, outside of the Baptist denomination, were more than favorable to the open-communion party, and did what they could to aid the division of the denomination. This was not only so in the north, perhaps, and caused considerable irritation among Baptists at the time, but it was quite natural. On general principles, any denomination has a row in the family of a neighbor. And besides, all Federalists object to the practice of strict communion by Baptists, though a few are candid enough to admit that it is the only course consistent with their interpretation of the Scriptures and their own practice. Nevertheless, as it is a standing indictment of their own baptism, they naturally since at it, and look with favor on any movement which would remove what they are pleased to consider a barrier between Baptists and other Christians. The action of the Federalists and free lance journals was, therefore, quite intelligible, and not discreditable, though very annoying.

It was by no means so creditable was the attitude of many Episcopalians during this whole contest. Their conduct was either men who had not made up their own minds on

the subject, and were wavering between strict and open communion, or else they were, for one reason or another, too timid to speak out clearly and firmly. In either case they were eminently unbecomingly during a period of such denominational stress and conflict. Most men have a hearty respect for an honorable and outspoken opponent; they may oppose him tooth and nail, but inwardly they are conscious that they esteem him a good fellow, and are only sorry that he is not on their side. But most men have also an inveterate and wholesome dislike of a trimmer, who tries to be on both sides at once in such a struggle, or sits timorously on the fence while the fight goes on, ready to jump down and hurrish with the winning side when victory has declared itself.

Few Baptist journals had the courage and the wisdom to speak boldly and uncompromisingly for the old Baptist faith and practice during this troublous period.

But nobody ever accused *The Examiner* or its editor of pursuing a facing-both-ways policy. Many occasions were given to him to do so, but he was freely charged against Dr. Bright that he was doing, and assumed to be the Pope of the denomination. It was said that he was unfair, and would print only one side of a case, that he suppressed everything favorable to the "liberals" and published whatever was against them. He was often accused of pursuing relentlessly men who had aroused his antagonism, and driving them out of their pulpits and eventually out of the denomination. But nobody ever said that it was difficult to tell what he meant, or doubtful whether his words or his acts were ambiguous. In consistent, self-contradictory. Men said of *The Examiner* that it was a bitterly partisan sheet, but they never had to think twice to decide which party it opposed or which it favored. The paper and its editor were recognized as alert, determined, vigorous, and the worst said against either was that sometimes a roughness was shown that often goes with strength.

But this is very far to understate the case. *The Examiner* and its editor—it is almost unnecessary to couple them, for they were simply inseparable—were the chief and the most powerful open communion movement of the "seventies." In this I do not merely speak my own judgment; I repeat what has been said to me again and again by men of the highest standing in the denomination. I but record the general verdict that will be rendered by those who clearly recollect or who carefully study the facts of this agitation. Edward Bright did not single-handed and alone bring to naught this attempt to alter denominational usages, but he was the man about whom those rallied who won the battle. And it was to counteract the influence of *The Examiner* that the triumph of the strict communion party was mainly due. Whether he did well or ill, he did oppose the open communion movement with a vigor, an unyielding determination, a vigilance and a resourcefulness that made its defeat inevitable. It was a demonstration of what may be accomplished by men who have an overpowering conviction, an imperial will and the control of unlimited printer's ink.

NOT EASILY INTIMIDATED.

And Dr. Bright did not take his course without feeling to the full all the motives that were brought to bear upon other editors to intimidate them, and neutralize their possible influence in favor of the central cause of Baptists. Very early in the controversy (so he once told me), three men, afterwards prominent among the open-communion leaders, called at his office, and for half a day vainly tried to get him to support their movement, or at least to keep *The Examiner* neutral during the contest. They exhausted arguments and entreaty without making any impression, and at last came to solemn warning. They assured him that he had no real idea of the extent of the open communion sentiment; they named men high in the denomination with whom they had assurance of support; they instanced churches the majority of whose members favored open communion, and would lend their aid. Then they said: "Dr. Bright, if you oppose this cause, which is certain to win in the end, you will ruin yourself. The *Examiner* will lose subscribers, call the paper will be worthless. We give you fair warning and bid you consider well before you take an attitude of opposition."

To all of this Dr. Bright made answer: "I think I know the Baptist denomination better than you do. The most of my life has been spent in the Baptist churches, and I have known the Baptist ministers and the Baptist churches of this country. I think you utterly deceive yourselves as to the number of either who will support your agitation. I am confident that speedy defeat awaits any man who undertakes to reverse the ancient Baptist practice, and I were convinced that your forecast was accurate, would still oppose you, and would risk every dollar I have in the world in doing so. For I believe, from my soul, that you are wrong, that you are attempting to subvert not only the immortal Baptist usage, but the order of the New Testament, and I will oppose you to my full power. And when I lift hand or voice against the truth as I see it, may my hand lose its cunning, and my tongue cleave to the roof of my mouth." Few things in his life became Dr. Bright better than his answer to this self-constituted committee.

[Dr. Vedder goes on to tell how they charged Dr. Bright with inconsistency and dishonesty. It is true that, when they found they could neither boss him nor scare him, they threw themselves on the side of an opposition paper.—Ed.]

DO GOOD constantly, patiently and wisely, and you will never have cause to say that life was not worth living.—George W. Childs.

LITERARY.

New Books.

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

THE EPICO OF PAUL. By William Cleaver Wilkinson. New York: Funk & Wagnalls. \$2.00.

This is a truly great poem. There is throughout a sustained dignity and power that reminds us of Milton, and yet it is more readable than Milton. Dr. Wilkinson has not only true poetic genius, but he has, in a remarkable degree, the historic imagination, by which he can fill in the details of the Scripture outline and make the story vivid and real. The book opens with the arrest of Paul in the Temple area, and the great apostle is followed most graphically and thrillingly till his death. His sister, who is supposed to be the widow of Lazarus, suspects that foul play is plotted, and through her son the conspiracy to kill Paul is discovered and communicated to the apostle. Gamaliel's advice is sought. He still loves his old pupil, and seeks an interview in order to make one last attempt to win him back to Judaism. Gamaliel is, however, himself converted to Christianity, and dies in the faith. The flight to Caesarea by night, the imprisonment, the appearances before Felix, Festus and Agrippa, are graphically told. Paul's nephew, Stephen, is with the apostle, and hears his explanations and expositions of Scripture. He is specially troubled in regard to the imprecatory Psalms, but his troubles are relieved. A great deal that is suited to meet current skepticism is skillfully woven into the narrative. The voyage to Rome is brightened by most interesting passages. Shimei, the great leader of the Jews, who sought Paul's death, is going also as prisoner to Rome. On board also are an interesting Roman and a Hindoo, along with Paul's sister, Rachel, and Mary Magdalene, the last of whom is the means of leading the Hindoo to Christ. The story of Paul's death is beautiful and tender, as is the account of the apostle's sufferings and martyrdom. Throughout the book there is a happy union of the profoundest reverence and the loftiest sentiment. The days of epic poetry have not past. This book proves that there is at least one great poet left in the world.

EARLY HISTORY OF BROWN UNIVERSITY. Including the Life, Times and Correspondence of President Manning. By Ruben Aldridge Guild, A.M., LL.D. Published by subscription. Providence, R. I.: Snow & Farnham.

For forty-six years Dr. Guild served as Librarian of Brown University, which position he gave up four years ago. He loves the University and its history, and he has given to the book before us the best work of his life. His other historical works are well known. He has made a special study of the early days of New England, especially of Rhode Island. He is master of a lucid and charming style, and he understands how to bring the great leaders of the past before the reader. There is not a dull page of all the 431 in the volume. The founding, the growth, the history and the present position of the University are charmingly described.

The author touches on the question of the baptism of the dead, which is a sharp issue with Dr. Whitsett, and proving beyond all doubt that Roger Williams was immersed. Dr. Guild says he knows of no one except Dr. W. who has ever questioned this fact. The array of evidence in the case is quite full and satisfactory.

Not only is the history of Brown University given, but also, in a large extent, the history of college education in the early times, and the history of those times as well. Dr. Guild has rendered the University and the general public a valuable service in writing this book—a service that will be appreciated more and more as the years go on.

LIGHT FROM EGYPT. Rev. J. N. Frandenburgh, D. D. Cincinnati: Curtis & Jennings. New York: Eaton & Malins. \$1.25.

Recent investigations in Egypt have attracted the attention of the world. The climate is so equable and dry that nothing perishes but by the hand of man, and so Egypt is the best place to study remote antiquity. Our author shows what light recent explorations in Egypt has thrown on Scripture and on history. The reader is made acquainted with what is now in Egypt as well as with what was there in the long ago. The illustrations are accurate and are very fine. There are seventeen chapters as follows: Bricks Without Straws; The Land of Goshens; Field of Pharaoh's Head; Bubastis, the City of the Cat-Goddess; Palace of the Jew's Daughter; Mound of the Jews; Explorers' Paradise; Hawara and the Portrait Paintings; Romance in Archaeological Explorations; Foundation Deposits; Business Lifer; Amulets; The History of the Great Pyramid; Frightened Mummies in Secret Council; Ahnes, Mendes, Tmuis; Discovery of a Lost Empire; Palestine Before the Conquest.

THE GROWTH OF THE KINGDOM OF GOD. By Sidney L. Gulick, M.A. Chicago and New York: Fleming H. Revell Co. \$1.50.

The author is a missionary of the American Board in Japan. He means by growth of the Kingdom of God, the growth of Christianity. The book is the expansion of an address the author delivered to an assembly of young men in Japan to induce them to study the Christian religion. It is a vigorous argument for Christianity drawn from its progress and achievements in the world. The book is an array of facts and figures, chiefly concerning the United States and Great Britain. While not always agreeing with the author in his views and inferences, we are glad he has written this book. It contains much valuable

and interesting material, arranged conveniently for use. Not only strictly religious facts and figures are given, but also those which have grown out of the influence of Christianity, which reaches and affects all parts of phases of human life. Education, society, government, benevolent institutions, literary results—all these receive a share of attention. For sale by C. T. Dearing.

THE ODD ONE. Illustrated by Mary A. Laburny. New York and Chicago: Fleming H. Revell Co.

This is by the author of Probable Sons and other pathetic and beautiful stories. The Odd One is little Betty, the middle one of five wealthy and sadly neglected children. Their father was too much immersed in politics, and their mother in committees and meetings, etc., to pay any attention to their own children. The two older children paired together and the younger who were twins, leaving Betty the "odd" one. She is a delightful child, with no priggishness about her, and she makes many friends in the country where the children spent the summer. Her ideas are sometimes startling, but always childlike. We hope the author will give us a story of Betty when she is grown with the same pure child's heart.

Magazines.

Lippincott's Magazine for November.—The complete novel in this issue is The Price of a Wife, by John Strange Winter (Mrs. Stannard). It is a tale of English domestic life. Out of Meeting is a romance in the paper, and the story is such, by the late Thomas Wharton. The inwardness of the Quaker character, and its lingering influence on those who have left the fold to join the world's people, have never been handled with greater insight or more delicate appreciation. For His sake a People is a tale of sacrifice by Adeline Knapp, who has seen and carried the terrible crater of Kilauea, which she describes. William Thomson narrates A Brazilian Adventure. The contention of Mr. Lecky's latest book is answered from the standpoint of American history by Fred. Perry Powers, under the heading Government by Gentlemen. Frederick H. Dewey calls attention to certain Oddities of a Famous Climate, namely that of California. Francis J. Ziegler writes on Banquets of the Olden Time, and Calvin Dill Wilson on Vegetables, which have formed a part of banquets in all times. A little sermon on Small Countries is offered by Frances Courtenay Bayler. Eva A. Madden tells of Novelists as Costumers, and T. C. DeLoon shows reason for holding that The Day of Dialect is over, or nearly so. The poetry of the number is by Ella Higginson and Susie M. Best.

The Treasury of Religious Thought for November, 1897, is a Thanksgiving number, opening with a short synopsis of a Thanksgiving sermon and some appropriate selections and illustrations. The leading sermon is by the Rev. E. S. Gilbert, of the Lutheran church, in Fort Royal, Pa., whose likeness forms the frontispiece, and whose church has an interesting history, the growth of American Lutheranism. Dr. W. E. Barton, of Boston, and Dr. J. H. Barrows, of Chicago, follow, speaking respectively of The Divinity of Service and The Tragedy of Golgotha. The Outline and Leading Thoughts of Sermons are from Mr. Moody, Dr. John Watson (an MacLaren), the late Dr. M. M. G. Dana, and other eminent preachers. Rev. W. J. Mutch, of New Haven, has a valuable and practical article on Parish Papers. E. B. Treat & Co., publishers, 211-243 West 23d St., New York.

Frank Leslie's Popular Monthly for November.—Andrew Jackson is the subject of the leading article. It treats of the General in private life, and is the first of a series of papers on the life, times and compatriots of the popular hero, which will run in this magazine for several months. A Oakley Hall contributes this first article, which is illustrated with excellent drawings by H. M. Eaton, and portraits and relics of "Old Hickory." There are a number of short articles, especially in the bright young folks' department; some titles are new books, and the always interesting "Leslie Portfolio." Frank Leslie's Publishing House, New York.

A TERRITORY of 271,000 square miles, comprising Washington, Idaho and Oregon, as they are to-day, was saved to the Union by one man. He had the courage and heroism to ride a muleback for three thousand miles. The ride was thrilling, the trials and hardships marvelous, the result a glorious one. The whole story, beautifully illustrated, will be given in the November issue of *The Ladies' Home Journal*, under the title When Dr. Whitman rode on a muleback for Our Flag, the closing and most interesting article in the *Journal's* successful series of "Great Personal Events."

The Teacher for November is as good as usual, which is high praise. We have been especially gratified with the expositions of the lessons which Dr. Lansing Burrows has been giving us. Dr. Burrows is well known as a prince among preachers, and a most able and courteous politician. He also ranks among the clear and scholarly expositors, and in the foremost rank at that.

"What to Eat" for November.—How to Sleep, and How to Keep Young, are the titles of two articles in the November number. The center-page picture labelled "Prosperity," shows a farmer surrounded with gathered grain and fruit, while a drove of turkeys march down to round out the general rejoicing. Piers & Pierce, publishers, Minneapolis, Minn.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons, 1897.
FOURTH QUARTER.

SUNDAY, NOV. 14.

PAUL'S MINISTRY IN ROME.

Acts 28:17-31.

MOTTO TEXT.—"I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth."—Romans 1:16.

"And it came to pass that after three days Paul called the chief of the Jews together."—He gave a little time to the Christians, both Jews and Gentiles. But his heart yearns for Israel, and he would dispel any prejudice against himself if he could. So he sent for the chief Jews, including the elders of the synagogues certainly, and perhaps others. These men were not Christians.

They came at his request, and he made them a most conciliatory speech. He was a Jew, and he addressed them as men and brethren. "Though I have committed nothing against the people or the customs of our fathers."—Paul was no advocate of novelty—the customs of our fathers, he kept so far as he could. "Yet was I delivered a prisoner from Jerusalem into the hands of the Romans."—The Jews, his own nation, had accused him and turned him over to the Roman officers and judges.

"Who, when they had examined me, would have let me go."—This showed that he was not guilty of any crime or the Roman law would have punished him. And he had done nothing against the religion of the Jews. "But when the Jews spake against it."—A very mild way of speaking of their fierce hatred. "I was constrained to appeal unto Cæsar."—To guard himself from assassination.

"Not that I had ought to accuse my nation of."—He had no complaint against them to lay before the emperor. They might be suspicious of him on this score. "For this cause, therefore."—Because he felt friendly to his people in spite of the false charges some of their rulers had brought against him, and wished to assure them that the Jews need have no fear as to anything he might say before the tyrannical and suspicious Nero.

"Because for the hope of Israel am I bound with this chain."—His right hand was chained to the left hand of the soldier who guarded him. The hope of Israel was the Messiah, to whose coming they looked forward so eagerly.

"We neither received letters out of Judæa concerning thee."—Paul's appeal to Cæsar was unexpected, and his start to Rome followed soon after, just at the closing of navigation. As his ship had wintered on the way, ships starting in the spring would not have reached Rome by that time. Neither by letter nor by messenger had they heard of Paul's coming.

"But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against."—They speak guardedly; they do not indicate what they thought themselves. Since the banishment of the Jews by Claudius they had been allowed to return, but their situation was precarious. And Paul, though a prisoner, was treated with consideration by the Romans. Hence they were reticent and cautious, while curious to hear his account of the faith of Christians.

"And when they had appointed him a day there came many to him into his lodging."—They could not

have pleased Paul better than to ask him to tell what he believed, and he gladly allowed them to choose a day to hear him. Other Jews came with them so that they were many. What a sermon he preached, and how they listened! From morning till evening he expounded the Scriptures, whose divine authority they acknowledged, and testified to the facts which had happened in Judæa. Moses and the prophets said this and that about the Messiah, and these things had been fulfilled in Jesus of Nazareth. That was a sermon worth hearing, preached by the prisoner chained to the Roman soldier. If that soldier had learned to love Paul and to trust Paul's Lord, he was to be greatly envied; if he had not life must have been a burden to him.

"And some believed the things which were spoken, and some believed not."—It does not mean that those who believed had saving faith in the Lord, but merely they were convinced that Paul was right in his view of the Messiah. Others did not believe—prejudice can keep one from believing the most convincing statements. When Paul had finished speaking the two parties argued with each other, and ere they left Paul made one last appeal to them, or rather uttered a solemn warning taken from the words of their great prophet, Isaiah. "Well spake the Holy Ghost by Esaias the prophet unto our fathers."—Paul believed that Isaiah was inspired, that the prophet's words were the words of the Holy Spirit. "Hearing ye shall hear and shall not understand."—Paul quotes from the Septuagint, the common version in use among the Jews. The passage is taken from the sixth chapter of Isaiah. "For seeing ye shall see, and not perceive."—They had the truth plainly before their eyes, and they did perceive it was the truth. Such awful power has the depraved heart over the intellect of man.

"For the heart of this people is waxed gross, and their ears are dull of hearing and their eyes have they closed."—They had hardened their hearts; they had resolved not to believe. If they opened their eyes and looked and listened, it was possible they would be convinced, and they were resolved not to be convinced.

"As it is known, therefore, unto you."—Here in Rome, as in Judæa and Greece, Paul had offered the Gospel to the Jew first. He was indeed the Apostle to the Gentiles, but even with him the Jew must stand first, for they were God's chosen people. It seems from the way in which Paul speaks that the Jews who were convinced by him were but few in number. Look over the world to-day and we see how true was the prophecy that the Gentiles would hear Paul's message. These are Paul's last words as recorded by Luke—in which he turns to the Gentiles.

"And when he had said these words the Jews departed and had great reasoning among themselves."—We can well imagine that all day sermon had made a deep impression on their minds, an impression not easily shaken off.

"And Paul dwelt two whole years in his own hired house."—He was aided by the church at Philippi, his best beloved church which he allowed to minister to his necessities. This was a great favour on the part of the Romans, though Paul was chained to a soldier still. During his second imprisonment he was kept in a dungeon. The tense of the verb shows that at the time Luke wrote Paul was no longer in prison. There is little reason to doubt that he was declared innocent when brought before Nero and released to work

a few more years for his beloved Lord. These were two of the most peaceful, and likewise of the most valuable, years of that great life. For during them he wrote several of the epistles which shall instruct the churches till the end of time.

WEST UNION ASSOCIATION.

The sixty-fourth annual session of this body met with the Harmony church, near Grahamville, Ky., Oct. 13th, 14th, and 15th, 1897. Was organized by the re-election of all the officers, Bro. T. M. McGee moderator, Bro. J. R. Stewart clerk and Bro. T. B. Rouse treasurer. Every church in the association was represented. One church had died and one was received by letter. The Annual sermon was preached by W. K. Penrod to the edification and delight of all who heard him. Bro. Penrod emphasized the guidance and power of the Holy Spirit in all Christian work. Exhorting the preachers to study as if every thing depended upon themselves, but trust in the power of the spirit as if they were not required to make any effort whatever.

The various subjects were all well represented by the brethren of the association and ably seconded by such visiting brethren as: W. P. Harvey, J. W. Warder, J. N. Hall, J. G. Bow, A. F. Williams, G. W. Riley, A. S. Taylor, I. N. Yohannon of Persia, the man who came eight thousand miles to be baptized by a regular ordained Baptist preacher. I am glad to say that we had three full days and one night session and there was not a single unkind word, there was perfect unanimity on all questions, and I can safely say it was the most enjoyable and the most profitable session in the history of the association. Every thing seems to have been done in the spirit of meekness and for the glory of God. There were five sermons preached at the stand in the grove and brethren who heard them, say they were the best they ever heard.

The entertainment was never surpassed by any church in the history of the association.

The following resolutions were unanimously adopted and the moderator and clerk ordered to send a copy officially signed to Joshua Levering chairman of the Board of Trustees of the Southern Baptist Theological Seminary. We the representatives of West Union Association in convention assembled, feeling it our privilege to express our conviction concerning the utterances of Dr. W. H. Whitsett President of Southern Baptist Theological Seminary.

Whereas he published in the *Independent*, Sept 2, 1880, an article in which he says: "Up to the year 1641 all Baptists practiced sprinkling and pouring as the mode of baptism."

2. He says, "It was not till the year 1641, three years after the invention of immersion that any Baptist confession prescribed dipping or plunging the body in water as the way and manner of dispensing the ordinance."

3. In the same article he speaks of Edward Barber who wrote in 1641 as "the founder of the rite of immersion among the Baptists." So, according to Dr. Whitsett we have immersion from Edward Barber and not from Jesus Christ.

4. In Johnson's Encyclopedia he says: "The earliest organized Baptist church belongs to the year 1610 or 1611."

It is time he has partly made a confession of this conduct through the public press, and before the General Association of Kentucky, but articles in Johnson's Encyclopedia and the *Independent* stand

unmodified but really reiterated.

5. He has written a book entitled "A Question in Baptist History" in which his use of authorities can not be too severely condemned, viz: Taking a part of so-called Kiffin MSS. and placing it in the Jesse church records, taking sentences and paragraphs apart and placing them in his book as if they were used consecutively. He also quotes Dr. Dexter who is generally known to be a very unreliable historian without verifying the quotations.

6. In place of giving out his theory to the Baptists through the denominational papers so that all Baptists might come into possession of his views, he writes a history which under the disturbed and excited condition must of necessity have a large sale and thereby large profits accrue to him, as though he was not content with the hurt already done the people who had honored him, but must make merchandise of his folly.

Whereas, the foregoing perversion of history is repugnant to honest sentiments and antagonistic to Baptist teaching;

Resolved, 1. That it is the sense of this body that Dr. W. H. Whitsett owes it to the cause of truth to resign the position he holds in the Theological Seminary, knowing as he must that peace and quiet cannot otherwise be restored.

2. In the event he does not resign, we call upon the Board of Trustees to displace him. We believe this is the only course that will brake the power of the weapons he has placed in the hands of our enemies and at the same time preserve to the denomination the Theological Seminary. It is the further sense of this body that churches should be careful in calling pastors not to secure the services of any one who has imbibed the Whitsett views. We recommend that all financial aid be withheld from the Seminary and that we do all we can to prevent young ministers from attending until Dr. Whitsett is removed, and that the moderator and clerk be instructed to send a copy of these resolutions to Joshua Levering, Chairman of the Board of Trustees of the Southern Baptist Theological Seminary.

This association is also in favor of denominational control of all our institutions of learning.

Antioch, in Ballard county, was selected as the place of meeting for next year, and T. M. McGee was selected to preach the annual sermon.

W. K. Penrod was elected delegate to the Southern Baptist Convention, and T. M. McGee, T. B. Rouse, J. R. Stewart and B. F. Hill to the General Association.

Adjourned to meet at Antioch, Ballard county, Ky., Wednesday before the third Sunday in October, 1898.

T. M. MCGEE.
Maxon's Mills, Ky.

"ACCORDING as he has chosen us, in him, before the foundation of the world, that we should be holy and without blame before him in love, having pre-destinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will." Ephes. 1:4-5.

"Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner but, be thou partaker of the afflictions of the Gospel according to the power of God, who hath saved us and called us with an holy calling, not according to our works but according to his own purpose and grace which was given us in Christ Jesus before the world began." 2 Timothy 1:8-9. And they that were ordained to eternal life believed.

A MINISTER'S STATEMENT

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

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

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

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

"Lord thou hast been our dwelling place in all generations, before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." Psalm 90:1-2.

I want Bro. Ramsey to prayerfully and carefully read the above Scriptures and tell us what they mean, that is if they have any meaning at all in these degenerate days and what doctrine they teach if they teach any at all. As for myself one positive declaration from God entirely satisfies me.

B. F. BURROUGHS.
Buffalo, Texas.

The love of God to man is beautifully manifested in the sunset, in the blue sky, in the morning and evening star, but nowhere is it mirrored with such winning loveliness as in a holy soul. The world could do without great heroes, even without great discoveries; it could not do without the saints of God. They are the salt of the earth, they are the kindled light on a golden candlestick, they are a city set upon a hill.—F. W. Farrar.

NATURE PROVIDES.

A man feels like he was in deep water and a long way from shore when he finally arrives at the conclusion that no medicine on earth can cure his particular disease. He has probably tried one after another with hope each time that the new one will do its work, but dismal failure, as succeed one another regularly and finally reason forces one to abandon hope from medicine.

Right at that juncture is the time to remember that nature has provided food for the sustenance of all of her creatures and if we will but use nature's food and drink properly she will come powerfully to the aid of the sick one.

All educated doctors agree that their duty is to assist nature and that nature alone can do the healing.

Try leaving off coffee for ten days and use the concentrated food elements in Postum Cereal Food Coffee, mark well the effect. When boiled full 15 minutes after boiling commences, it tastes like the better grades of Java.

A cleaning up of the foul tongue and breath, brightening of the eyes, natural hunger, meals digested, and that peculiar feeling of vigor and strength which makes the man or woman go about the daily work with a feeling of pleasure and power to accomplish which makes life worth the living and the possessor a blessing to him or herself and the community at large.

Concoctions sold as "Cereal Coffee" contain injurious ingredients. Genuine packages of Postum have red seals and the words "It makes red blood," thereon

FROM Z. T. CODY.

MR. EDITOR—In your reply of September 23 to my request you say: "The policy under Drs. Boyce and Broadus was that the teaching of the Seminary should not antagonize the convictions of any considerable part of its constituents. Hence, when Dr. Williams began to teach the validity of 'alien immersions' Dr. Boyce had his chair changed so as to eliminate such teaching from the institution. Now, however, teaching offensive to a large part of the constituents of the Seminary is boldly avowed, and many show the disposition to permanently array the institution against the ideas of Baptist succession, landmarkism and, what many believe to be, true history. The brethren who hold these views are not asking that their views be taught in the Seminary, but they do ask, and they have the right to ask, that their views shall not be antagonized in an institution they are called on to support."

I will deal simply with the facts involved. You are laboring, I think, under a mistake both with reference to the policy under Dr. Boyce and also as to the antagonistic teaching.

You say that "Dr. Boyce had his chair changed." My understanding is that there was a voluntary exchange of chairs between Drs. Williams and Boyce. Rather, the exchange was arranged for, but, as a matter of fact, did never take place. Dr. Williams continued to teach Church Government for years afterward. But if the exchange had taken place we have indisputable evidence that Dr. Boyce did not intend it to bear the interpretation you are now placing upon it. I have a letter written by Dr. Boyce to Dr. J. R. Graves on this very matter, July 22, 1874, which reads as follows:

"LOUISVILLE, KY.,
Aug. 14, 1882.

"Dear Bro. Broadus—Subjoined is a copy of a letter written to Rev. J. R. Graves, July 22, 1874:

"Dear Bro. Graves—In your notice of the Mississippi Baptist State Convention in your paper of July 18, you have referred very kindly to the presence of Dr. Broadus and myself. I fear, however, that you have made too favorable an impression in our behalf upon your readers by certain expressions which you have used.

"You allude to 'facts stated' and 'guarantees given.' I only wish that brethren should understand that we placed the Seminary upon no other position than it has always occupied.

"As to the question of alien immersions, we were very particular in stating that upon such disputed points as that the Seminary could and ought to take no position. The substance of the speech I made in the Convention on this point appears in my fifth article on the two objections to the Seminary in your paper of July 18. We stated many facts which were doubtless acceptable to you and other brethren, and these facts are also to be found in my other articles on the objections to the Seminary. But we gave no 'guarantees.' None were asked from either of us. We had no right to give any for others.

"You say that I stated that 'of the five professors only one approved of alien immersion, and that in the reorganization of the Seminary no principle would be taught in it that would favor alien immersion or open communion of any form.' This language is too broad and comprehensive to meet exactly what I stated. I did say that four of the five professors believe that alien immersions should not be received by the churches. But I did not say anything of a 'reorganization' of the Seminary. None

such is contemplated, nor, as far as I know, will take place. I did say that 'I am the Professor of Church Government especially charged with that subject, and I think that those who object to the reception of alien immersions should be satisfied with the knowledge that the branch of study which especially discusses that question is under the guidance of one who agrees with them.' I also expressed the hope that I could harmonize the denomination on the Landmark question, believing that much of the difference between Landmarkers and non Landmarkers can be removed by proper and just statements. But I did not say that 'no principle would be taught in it (the Seminary) that would favor alien immersion or open communion in any form.' I did state in my speech in the Convention that the professors of the Seminary were pledged to teach close communion, but I immediately added, by which I mean that of the table. This they have always taught. But I could not pledge them not to teach any principle favoring 'alien immersion' or what some call 'pulpit communion,' because, as I contended in my speech, those are questions upon which the denomination is divided, and upon which we cannot enforce particular views upon any one. Besides, I know not what may be the opinions of professors who may hereafter be elected.

"And certainly did not mean to pledge that Dr. Williams should not have the right to express his views if he should choose. I only showed the great advantage which the anti-alien immersionists have in the views of the actual Professor of Church Government and those of the majority of the present professors. I spoke about the fact that as soon as my agency work is accomplished I should assume the duties of my Chair of Church Government, at present still taught by Dr. Williams, who was professor in that branch before the exchange of professorships made between us in 1872. It was my expected assumption of the chair which doubtless you meant by the 'reorganization,' but your expression might seem to others to imply more.

"These mistakes in reporting my statements where you took no notes and reported only from recollection, I might have passed; but I am anxious not to sail under false colors. I wish to have the sympathy of your friends and readers upon no mistaken conception on their part of what I have said or what I will do. I believe you and they can work as cordially with us upon the principles which I stated as upon those which you understood me to state. Therefore I make these corrections. It is not necessary to refer to others which are of minor importance.

"Yours truly,
"JAMES P. BOYCE."

There are two points in the letter to which special attention should be directed:

1. "As to the question of alien immersions, we were very particular in stating that upon such disputed points as that the Seminary could and ought to take no position."

2. "But I could not pledge them not to teach any principle favoring 'alien immersions,' or what some call 'pulpit communion,' because, as I contended in my speech, these are questions upon which the denomination is divided, and upon which we cannot enforce particular views upon any one. Besides, I know not what may be the opinions of professors who may hereafter be elected. And I certainly

did not mean to pledge that Dr. Williams should not have the right to express his views if he should choose."

That is, on disputed points the Seminary, as such, could take no stand, and therefore the professors could not have any particular view enforced upon them, but had the right to teach their own. And this is the true position, for if a professor is not allowed to teach his view of "such disputed points" they are no longer "disputed points." If the Seminary refuses him the right to express himself on such questions then it has taken a position on them. This principle was applied in the question of "alien immersions," when four out of the five professors were against it. Should we now surrender it in the question of "Baptist succession," when the attitude of the present Professor of Church History to that question is the same as that occupied by his predecessor, Dr. Williams? Since the foundation of the Seminary there has been no change in the attitude of the Chair of Church History to "Baptist succession." Drs. Boyce and Broadus both knew of the attitude of the Professors of Church History to this question, and no complaint or objection was ever made.

And now as to "antagonistic teaching." Dr. Whitesitt does not antagonize "Baptist succession." He says that it has not been historically proved, but he does not deny that it can be, and has always said that he will rejoice when it is proven. He has always referred in the most courteous manner to those who differ with him on this subject, and it gives a wholly false impression of his attitude to this question to say that he antagonizes it.

Now, Mr. Editor, there are some other things in this "Whitesitt matter" about which there are misunderstandings, and as you have been so courteous in this, I may ask you to let me remove them, as I have tried to remove these.

Z. T. CODY.

KIND WORDS FOR THE ORPHANS.

Dr. W. P. Harvey and Dr. J. W. Warder have our heartfelt thanks for looking after the interests of the home and taking collections at the various associations during the season.

MARY A. HOLLINGSWORTH.

FURMAN UNIVERSITY is fortunate in securing Dr. Montague as President. He is a man of fine attainments, of fine spirits and of fine presence.

BRO. B. W. GRIFFITH, President of the First National Bank, Vicksburg, Miss., called on us. He was formerly Treasurer of the Mississippi Baptist Mission Board.

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

DR. PRICE'S CREAM BAKING POWDER

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

FROM CINCINNATI.

The work in this city seems to be all we might expect. Dr. G. R. Robbins will be ready to dedicate his new building—the great Lincoln Park church—November 7. Dr. P. S. Hanson will preach the sermon. It is the largest church audience-room in the city. It will be run as an Institutional church. Pastor Robbins has been here nine years, and his work shows that he is a man of marked ability. There were only thirty-six persons present at his first service, and now hundreds gather to hear him. He was greatly discouraged with the outlook for several years, but he did like any true man should do, held on, and now he, as well as all of us, rejoice in the great work that is being done there.

Ninth-street church, with her many mission stations, is still doing a great work. It is quite possible that no people are doing more for the cause than Pastor Partridge and his are doing. That church was trained and equipped for great things under that wonderful man, Dr. Johnston Myers. He is not here, but his old charge is, and everybody in this city knows something about Ninth-street church.

The First church seems to be coming to the front again. Pastor G. W. Perryman is very hopeful that great things are in store for them. The congregation has grown to be large—large for that church. The audience-room is full on Sunday evening. One rather remarkable thing is that there are more men in the congregation than women. Pastor Perryman seems to have a happy way in reaching men, and then the church is well located for men. Several colleges of different kinds are near by. The great College of Music is only a few blocks away, and Frederick J. Hoffmann, one of the professors, is the organist, and, having the finest audience-room in the city and a great organ, with the prince of organists in charge of the music, people are attracted that way. Prof. Hoffmann is one of the leading young men of the church; he and his pastor work together like true yoke-fellows indeed. The congregation is not as large as some of our churches have, but it is quite a refined and cultivated one. Possibly the people in Kentucky will be very glad to learn that the pastor is greatly beloved by his people, and is much appreciated by the Baptists of the city. Already great demands are made upon him for lectures and addresses. He has delivered his lecture, "Wanted—A Man," four times recently, and has a number of engagements in the future.

All of our churches now have pastors and are doing fine work. Our people are full of hope.

TENNESSEE BAPTIST CONVENTION.

The Tennessee Baptist Convention has just closed one of the best sessions in its history. The various reports were gratifying, and the discussions were able, temperate, spiritual and, in every way, helpful.

Soon after the organization an important conference of the recognized leaders of the two sides of the Whitesitt controversy was held. This was a meeting of brethren who conscientiously differed on the matter involved, every one of whom seemed anxious to do the best thing. A spirit of fairness and generous dealing one with another were marked features of this conference. It was finally agreed to offer the following resolution to the convention, which was adopted with practical unanimity:

Resolved, That it is the sense of this convention that no resolution referring to Dr. W. H. Whitesitt or the Seminary at Louisville shall be presented during the present session.

This was done in the interest of peace and harmony in our State work. In keeping with this resolution the interests of the Seminary were not presented publicly, but private subscriptions amounting to \$1,000 were obtained.

The convention was largely attended, and its meetings were of great spiritual value. The prospects are bright for Tennessee Baptists. A. J. RAMSEY, Nashville, Tenn.

CATARRH OF THE STOMACH.

A PLEASANT, SIMPLE, BUT SAFE AND EFFICIENT CURE FOR IT.

Catarrh of the stomach has long been considered the next thing to incurable. The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs and difficult breathing; headaches, fickle appetite, nervousness and a general played out, languid feeling.

There is often a foul taste in the mouth, coated tongue and if the interior of the stomach could be seen it would show a simy, inflamed condition.

The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has time to ferment and irritate the delicate mucous surfaces of the stomach. To secure a prompt and healthy digestion is the one necessary thing to do and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Harlanson the safest and best treatment is to use after each meal a tablet, composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal and fruit acids. These tablets can now be found at all drug stores under the name of Stuart's Dyspepsia Tablets and not being a patent medicine can be used with perfect safety and assurance that healthy appetite and thorough digestion will follow their regular use after meals.

Mr. N. J. Booher of 2710 Dearborn St., Chicago, Ill., writes: "Catarrh is a local condition resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed and the poisonous discharge therefrom passing backward into the throat reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of the stomach without cure, but to-day I am the happiest of men after using only one box of Stuart's Dyspepsia Tablets I cannot find appropriate words to express my good feeling. I have found flesh, appetite and sound rest from their use.

Stuart's Dyspepsia Tablets is the safest preparation as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, biliousness, sour stomach, heartburn and bloating after meals.

Send for little book, mailed free on stomach troubles, by addressing Stuart Co., Marshall Mich. The tablets can be found at all drug stores.

REMEMBER that we have no more faith at any time than we have in the hour of trial. All that will not bear to be tested is more carnal confidence. Fair weather faith is no faith.—C. H. Spurgeon.

"AND HIS WILL IS OUR PEACE."

O restless soul of man, unsatisfied
With the world's empty noise and
feverish glare,
Sick with his hopes of happiness de-
nied,
The dust and ashes of its promise
fair;
Buffeted and buffeted, thy days per-
plexed,
Thy cherished treasures profitless
and vain,
What comfort hast thou, captive,
thwarted, vexed,
Mocked by mirage of joys that merge
in pain?
Though love be sweet, yet death is
strong, and still
Inexorable change will follow thee;
Yes, though thou vanquish every mor-
tal ill,
Thou shalt not conquer mutability!
The human tide goes rushing down to
death;
Turn thou a moment from its cur-
rent broad,
And listen: what is this the silence
saith,
O soul? "Be still, and know that I
am God!"
The mighty God! Here shalt thou find
thy rest,
O weary one! There is naught else
to know,
Naught else to seek—here thou mayst
cease thy quest,
Give thyself up. He leads where
thou shalt go.
The changeless God! Into thy troubled
life
Steals strange, a sweet peace; the pride
that drove thee on,
The hot ambition and the selfish strife
That made thy misery, like mist are
gone;
And in their place a bliss beyond all
speech;
The patient resignation of the will
That lifts thee out of bondage, out of
reach
Of death, of change, of every earthly
ill.
—The Century.

OUR PULPIT.

PAUL AT CORINTH.

BY ALEXANDER MACLAREN, D.D.

And when Silas and Timotheus were
come from Macedonia, Paul was con-
strained by the word, and testified.—
Acts 18:5.

So, here we have, in this great
champion of the faith, in this
strong runner of the Christian race,
in this chief of men, an example of
the fluctuation of mood, the variation
in the way in which we look
at our duties and our obligations
and our difficulties, the slackening
of the impulse which dominates our
lives, that is too familiar to us all.
It brings Paul nearer to feel that
he, too, knew these ups and downs.
The force that drove this meteor
through the darkness varied, as
the force that impels us varies to
our consciousness. It is the pre-
rogative of God to be immutable;
men have their moods and their
fluctuations. Kindled lights flicker;
the sun burns steadily. An
Elijah-to-day bearded Ahab and
Jezabel and all their priests; and
to-morrow hides his head in his
hands, and says, "Take me away,
I am not better than my fathers."
There will be ups and downs in the
Christian vigor of our lives, as
well as in all other regions, as long
as men dwell in this material body,
and are surrounded by their present
circumstances.

Brethren! it is no small part of
Christian wisdom and providence
to recognize this fact, both in or-
der that it may prevent us from
becoming unduly doubtful of our-
selves when the ebb-tide sets in on
our souls; and also in order that
we may lay to heart this other
truth, that because these moods
and changes of aspect and of vigor
will come to us, therefore the law
of life must be effort, and the duty
of every Christian man be to mini-
mize, in so far as possible, the
fluctuations which, in some degree,
are inevitable. No human hand
has ever drawn an absolutely
straight line. That is the ideal of

the mathematician, but all ours are
crooked. But we may indefinitely
diminish the magnitude of the
curves. No two atoms are so close
together as that there is no film
between them. No human life has
ever been an absolutely continu-
ous, unbroken series of equally
holy and devoted thoughts and
acts, but we may diminish the
breaches between kindred states,
and may make our lives so far
uniform as that to a bystander
they shall look like the bright cir-
cle which a brand whirled round
in the air makes the impression of
on the eye that beholds. We shall
have times of brightness, and of
less brilliancy, of vigor, and of
consequent reaction and exhaus-
tion. But Christianity has, for
one of its objects, to help us to
master our moods, and to bring us
nearer and nearer, by continual
growth, to the steadfast, unmovable
attitude of those whose faith is
ever the same.

Do not forget the plain lesson
that comes from the incident be-
fore us; viz., that the wisest thing
a man can do, when he feels that
the wheels of his religious being
are driving heavily, is to set him-
self doggedly to the plain, homely
work of daily life. Paul did not
sit and bemoan himself because he
felt this slackening of impulse, but
he went away to Aquila and said,
"Let us set to work and make
camel's hair cloth and tents." Be
thankful for your homely, prosaic,
secular daily work. You do not
know how many sickly fancies it
saves you from, and how many
breaches in the continuity of your
Christian feeling it may bridge
over. It takes you away from
thinking about yourselves, and
you cannot think about anything
less profitably sometimes. So
stick to your work; and if ever you
feel as Paul did, cast down, be
sure that the workshop, the office,
the desk, the kitchen will prevent
you from being destroyed, if you
give yourselves to the plain duties
which no moods alter, but which
can alter a great many moods.

And now, note the constraining
word. The return of the two who
had been sent to see how things
were going with the recent con-
verts in the infant churches,
brought the apostle good tidings,
and so lifted off a great load of
anxiety from his heart. No won-
der. He had left raw recruits un-
der fire with no captain; and he
might well doubt whether they
would keep their ranks. But they
did. So the pressure was lifted
off, and the pressure being lifted
off, spontaneously the old impulse
gripped him once more.

The word constrained him.
What to do? To declare it. Paul's
example brings up two thoughts:
that that impulse may vary at
times, according to the pressure of
circumstances, and may even be
held in abeyance for a while, but
that if a man is honestly and really
a Christian, as soon as the incum-
bered pressure is taken away, he
will feel, "Necessity is laid upon
me, yea! woe is me if I preach not
the Gospel." For, though Paul's
sphere of work was different from
ours, his obligation to work, and
his impulse to work were such as
are, or should be, common to all
Christians. The impulse to utter
the word that we believe and live
by seems to me to be, in its very
nature, inseparable from earnest
Christian faith. All emotion de-
mands expression; and if a man
has never felt that he must let his
Christian faith have vent, it is a
very bad sign. As certainly as
fermentation or effervescence de-
mands outgush, so certainly does
emotion demand expression. We
all know that. The same impulse
that makes a mother bend over her
babe with unmeaning words and
tokens that seem to us unsympathetic

onlookers foolish, ought to influ-
ence all Christians to speak the
name they love. All conviction
demands expression. There may
be truths which have so little bear-
ing upon human life that he who
perceives them feels little obliga-
tion to say anything about them.
But these are the exceptions; and
the more weighty, and the more
closely affecting human interests,
anything that we have learned to
believe as truths is, the more do we
feel in our hearts that, in making
us its believers, it has made us its
apostles. Christ's saying, "What
ye hear in the ear shall be pro-
claimed on the housetops," ex-
presses a universal truth which is
realized in many regions, and
ought to be most emphatically real-
ized in the Christian. For surely,
of all the truths that men can catch
a glimpse of, or grapple to their
hearts, or store in their under-
standings, there are none which
bring with them such tremendous
consequences, and therefore are of
so solemn import to proclaim to
all the children of men, as the
truth that we profess we have re-
ceived, of personal salvation
through Jesus Christ.

If there never had been a single
commandment to that effect, I
know not how the Christian church
or the Christian individual could
have abstained from declaring the
great and sweet name to which it
and he owe so much. I do not
care to present this matter as a
commandment, nor speak now of
obligation or responsibility. The
impulse is what I would fix your
attention upon. It is inseparable
from the Christian life. It may
vary in force, as we see in the
incident before us. It will vary in
grip, according as other circum-
stances and duties insist upon being
attended to. The form in
which it is yielded to will vary in-
definitely in individuals. But if
they are Christian people it is al-
ways there.

Well, then, what about the mass-
es of so-called Christians that know
nothing of any such constraining
force? And what about the many
that know enough of it to make
them feel that they are wrong in
not yielding to it, but not enough
to make their conduct be influ-
enced by it? I venture to believe
that the measure in which this im-
pulse to speak the word, and make
direct efforts for somebody's con-
version, is felt by Christians, is a
very fair test of the depth of their
own religion. If a vessel is half
empty it will not run over. If it
is full to the brim, the sparkling
treasure will fall on all sides. A
weak plant may never push its
green leaves above the ground, but
a strong one will come into
the light. A spark may be smothered
in a heap of brushwood, but a
steady flame will burn its way
out. If this word has not a grip
of you, impelling you to its utter-
ance, I would have you not to be
too sure that you have a grip of
it.—Watchman.

Special Offer.

To any NEW subscriber sending
us \$2.00, we will send the WEST-
ERN RECORDER one year and the
Home and Farm one year. The
RECORDER is the best Baptist pa-
per in the South and the *Home
and Farm* is the best agricultural
paper in the South. This offer
holds good until January 1, 1898.
Send us \$2.00 at once and get
both papers.

WESTERN RECORDER,
Louisville, Ky.

IVORY SOAP

99¹⁰⁰ PER CENT PURE

In some of
the best hospitals
and sanitariums no
other soap is allow-
ed for any purpose.

REV. DAVID INGRAM PURSER, D.D.

The subject of this sketch was
born in Hazlehurst, Miss., Decem-
ber 27, 1842. He was the son of
Fred. Purser and Beneta Higdon.
He was educated in the schools of
his native town, but his early train-
ing was cut short by the outbreak
of the civil war, which occurred
when he was nineteen years of age.
He entered and served during the
entire struggle, and was promoted
from one station to another until
he became lieutenant.

At the early age of ten he was
converted at Damascus church,
near Hazlehurst, Miss., and was
baptized by Rev. Woodall. At an
early age he was impressed with
the duty of entering the ministry,
but did not get the full consent of
his mind until he was twenty-eight
years of age, but from that time
until his death he was a faithful
minister of Jesus Christ.

Dr. D. I. Purser was twice mar-
ried. His first wife, whom he
married during the civil war, was
Miss Jane Bass, of Brookhaven,
Miss. Five children resulted from
this union, three of whom are liv-
ing. They are Mrs. Folmar, of
Luverne, Ala.; Mrs. Bivens, of
Americus, Ga.; and Mr. B. B.
Purser, of New Orleans.

In 1883 Dr. Purser was married
a second time to Miss S. A. Moody,
of Tuscaloosa, Ala., daughter of
the late Judge Moody, and sister
of Hon. Moody, State Senator,
and also President of the First
National Bank of Tuscaloosa.
Three children were born of this
second union, David Ingram, Jr.,
and Frank Moody, boys of eight
and eleven years of age, who sur-
vive him, together with his second
wife. A third child, Jane Beneta,
is dead.

It will be eminently proper in
this connection to speak more at
length concerning the life and
work of our lamented brother. In
reference to his work, Dr. Purser
became pastor of the church at
Port Gibson, Miss., in 1871, which
he succeeded in building up rapid-
ly. It was here he first began to
take an interest in young people,
and organized a society for their
instruction and discipline many
years before a Young People's
Union was ever thought of.

After leaving Port Gibson he
became pastor of four large church-
es in the neighborhood of Hazle-
hurst, and in connection with these
labors he did a considerable amount
of missionary work. After faith-
fully serving these country church-
es and building up the work in
these parts to such an extent never
before known, he accepted the
pastorate of Crystal Springs and
Wesson, Miss., churches, both of
which are among the best in Mis-
sissippi to-day. After this work
he became State Evangelist for
Mississippi, and labored most suc-
cessfully for three years. The
last year he was assisted by his
brother, Dr. John E. Purser, and
the large number of people who
were converted, and the number
of churches which were organized
throughout the State attest the
earnestness and crowning success of
his labors.

From Mississippi Dr. Purser
felt it his duty to go to Alabama,

and he became pastor of the First
Baptist church of Birmingham in
1884. He found this church in a
poor condition and with a very
inadequate building. He at once
infused new life in the member-
ship, and, as a consequence, a mag-
nificent building was erected in a
thriving part of the city, and from
that point as a center Dr. Purser
became the instrument in estab-
lishing six other churches in and
around Birmingham, and the Bap-
tists of the city have lived to see
the wisdom of this important move-
ment.

At the expiration of six years he
took charge of the finances of How-
ard College, then located at Mari-
on, Ala. The college was in a
straightened condition, having be-
come almost hopelessly involved
in debt. He soon became instru-
mental in raising about \$100,000,
which was sufficient to erect new
buildings at East Lake, Ala., a
suburb of Birmingham. Thus he
became the instrument of saving
the Baptist College of Alabama
from ruin.

It was while he was engaged in
this most necessary work that he
became acquainted with the needs
of the ministry throughout the
State, and he at once began to
meet this emergency. As a result,
he organized and successfully con-
ducted a Ministerial Institute in
Alabama for three successive years.
The attendance reached the grati-
fying number of seventy-five at
one session. Among the lecturers
may be mentioned the following
well-known ministers: Basil Manly,
S. H. Ford, Henry McDonald,
J. H. Hiden, William Young, J.
B. Gambrell and others. Dr. Pur-
ser himself lectured throughout
the entire session.

In 1892 Dr. Purser, with his
brother, Dr. John F. Purser, came
to New Orleans to take charge of
two churches, then pastorless, un-
der the auspices of the Home Mis-
sion Board of the Southern Bap-
tist Convention. Dr. Purser be-
came the pastor of Valence-street
church, and served it under many
difficulties most faithfully up to
the time of his death. He endeared
himself not only to the people of
his church, but to the entire city.
The church grew in numbers and
influence, and is now in a more
flourishing condition than ever in
its history.

Our lamented brother in the
ministry will not only be missed
because of his influence and work
in New Orleans, but in the State
as well. At the time of his death
he was not only the pastor of Val-
ence-street church, but had been
for several years the President of
Louisiana Baptist State Con-
vention, and also chaplain of the
Army of Tennessee. He was also
Vice President of the Home Mis-
sion Board of the State of Louisiana.

It is well known that Dr. Purser
was one of the most influential
men of the South in the organiza-
tion of the Young People's Union.
His love for young people and
their work was well known to
everybody. I suppose no minis-
ter in the South was ever instru-
mental in baptizing more young
men who afterward became minis-
ters than Dr. Purser.

His success in his various spheres
of work must, to a large extent, be

attributed to his powers of organization. He knew what was in man, and had the ability to find the right man for the right place.

In concluding, it will not be amiss to briefly mention some traits of his character that most impressed the writer.

His sympathy was a striking characteristic. By means of this most noble grace he entered not only the homes, but the hearts, of his people, and attached himself to all with whom he came in contact. He was truly a man of the people and for the people. He wept with those that wept, and rejoiced with them that rejoiced.

His spirituality was a large element in his success. While he preached to the intellect, he always reached the heart. Logic and spirituality are not incompatible in preaching, and he, to a remarkable extent, blended these two most necessary elements of effective preaching. The old-time Gospel was ever his theme, and as no service did he ever neglect to present the plan of salvation to a lost world.

An heroic attachment to duty also characterized this true soldier of the Cross. When the fever first became prevalent in the city he was absent on a much-needed vacation. His many friends urged him not to return to the city, but his high sense of duty to his afflicted people brought him here, where he faithfully ministered to them until he himself was stricken down.

In 1878, during our last epidemic, our Baptist cause lost a most noble representative, and now we are called upon to suffer a similar loss.

Dr. Purser died a martyr to his religious duties. In early life he was a soldier for his country's sake, and in his maturer years as a soldier of the Cross, he braved death while discharging his duties as a minister of the Gospel. Not only his bereaved family and congregation, but many others, mourn the loss of the courageous and self-sacrificing minister. His friends have the blessed assurance that "After life's fitful fever is over he sleeps well."

D. G. WITTINGHILL.

New Orleans, Oct. 25, 1897.

STATE OF THE DEAD BETWEEN DEATH AND THE RESURRECTION.

BY J. T. HEDGER.

Do the Scriptures justify the belief that the spirit or soul of man after the death of the body is in a conscious state, and that it remains in that condition until the resurrection? The doctrine that man actually exists after death, has been almost universally prevalent. The writings of the most ancient heathen authors contain evidence of the fact, and at the present day among the savage tribes a similar belief obtains. The conviction that the creature called man will, in some form, survive beyond this world, seems to have been inscribed by the finger of Omnipotence upon the mental and moral structure of His rational creatures.

Of the existence of man in a future state, the evidence deducible from the Bible is neither scanty nor obscure. To the unerring Word, then, appeal is made. By those who assert any claim to orthodoxy, it will be admitted that Jesus, the Son of David, "the Son of Abraham," was really and properly man as well as the true God.

Perfect humanity was indispensable to redemption, for the Redeemer must needs be "a kinsman, a brother." Adam, while in primeval innocence, "was the figure of Him that was to come." Between the type and anti-type, as respected completeness of hu-

manity, there was perfect correspondence. The first and second Adam were living souls. But the rational soul or spirit of Jesus was for three days and three nights in the unseen world. Of the conscious existence of the spirit of the God-man in the world beyond, can there be any doubt? When the angel of the Lord spake unto Moses from the burning bush, he said, "I am the God of Abraham, the God of Isaac, and the God of Jacob." The Savior, in removing what the Sadducees doubtless regarded as an insuperable barrier in the way of the doctrine of life in a future state, used the following language: "He is not the God of the dead, but of the living; for all live unto him" (Luke 20:38). Are we from this teaching to infer that only the patriarchs whose names are mentioned were then living? Such an inference would not be in harmony with the context. "All who are accounted worthy to obtain that world and the resurrection from the dead," is enunciated in our Lord's affirmation (verse 35).

That master-workman, the great apostle of the Gentiles, of a future state reasons thus: "We are confident, I say, and willing rather to be absent from the body and to be present with the Lord" (2 Cor. 5:8). Who expected when absent from the body to be present with the Lord? With whom did Paul, the monument of redeeming grace, expect to be present after death? He expected to be present with Jesus, who arrested him in his mad career and saved him by His grace. In his letter to the Philippian church the apostle says: "To be with Christ is far better than to live in the flesh." But upon the supposition that there is an entire absence of consciousness, no enjoyment—for without consciousness there can be no enjoyment—what can the inspired writer mean by the language he employs? A proper understanding of what death is will relieve our minds of embarrassment and confusion. It is the transition of the spirit of the rational being from a material habitation to one that is immaterial. During our Lord's incarnation, and when upon the mount of transfiguration He prayed, and behold there talked with Him two men, which were Moses and Elias (Luke 9:39, 40). Fifteen hundred years anterior to this date Moses had died, and probably about nine hundred years after his death Elijah was translated. They appeared in glory and spake of his decease which he should accomplish at Jerusalem. Though an impenetrable veil of secrecy has during the long while hung over the grave of the great law-giver, beyond the confines of time he lived with a greater than himself—with the prophet of whom he prophesied—he held converse. He

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spoke of the decease which the Prophet, Priest and King should accomplish at Jerusalem. But who appeared to Jesus on the mount? Two men, of whom Moses was one! Thus we see that he whose "eye was dim, nor his natural force abated" when he was a hundred and twenty years old, had, during the lapse of fifteen centuries, lost nothing of his consciousness. In support of the position assumed, the evidence that the Word of God supplies is indeed superabundant. Reference to one other passage only will be made. There was a certain rich man and a certain beggar (Luke 16:19, 31). Their condition in this life and beyond the grave is described. If to the beggar the rite of sepulture was at all allowed the spirit was borne to Abraham's bosom. The rich man was buried, and the cortege of the city of the dead may have been extensive; but in the place of woe he could see and feel. The power of vocal utterance in its fullness existed. "The worm that never dies"—guilty memory—was awfully alive. His dress formerly was purple and fine linen, but his attire now is the tormenting flame. The Son of God, in this case, gives

a description of the condition of a rational being beyond the grave. The body without the spirit was dead, but the death angel could not kill the soul. The rich man was alive, was conscious in the world beyond, in the place where God has forgotten to be gracious, and mercy is clean gone. Ages may lapse and worlds waste, but the spirit will live. Ripponville, Ky.

OUT OF DEBT.

What a blessing it is to a church to be out of debt. What a depressing burden is lifted when the members can say, "We are entirely out of debt." Well may the First Baptist church of Maysville, Ky., rejoice over owing no man anything, but to love one another. For many years this church has groaned under a debt on our elegant and costly house of worship. The burden was a heavy one, and depressing to the spirits of our members. It is now lifted. We have the money on hand to pay all the church bonds as fast as they can be found. And, too, we see our way clear to close the pastoral year with all our current expenses paid—not owing the

world a dollar. Being out, we propose to stay out.

We hope before any great while to have a first-class parsonage. We are getting ourselves in shape to do more for missions and benevolence. We are working and praying for a spiritual awakening that will move the city. Our prayer-meetings are more encouraging than ever, and the attendance upon them, especially of men, I am told, has never been equalled in the history of the church. The general membership is taking an interest in the work of the church which is encouraging. Pray that the good work may continue, and that we may move steadily forward in the Lord's service.

I. P. TROTTER.

Get one of our elegant Bibles with a year's subscription to the Western Recorder, and send it to your friend who is to marry soon. You could not get anything nicer, and it don't cost much either. See our offer on page eleven.

Pray continually, though you be not continually at prayer. If the lesson be not always playing, yet the instrument must be kept in tune.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, NOVEMBER 4, 1897.

In the November Century, the Hon. A. W. Terrell, ex-minister to Turkey, has an article of apology for the Sultan, which he publishes at the request of "his imperial majesty" in order that the people of America may have a better opinion of the said "imperial majesty" than they have been led to cherish by what they have seen in the papers. Mr. Terrell says: "Whatever may be the cause, certain it is that published descriptions of the Sultan, and of his habits, which have appeared in the American press usually contain as many errors as sentences."

Mr. Terrell dined with the Sultan at the Yıldiz Palace, and his wines the American minister found very fine and the viands well cooked. This is mentioned as an evidence of the high character of his "imperial majesty." And as for the Armenians, so far from in any way mistreating them, the claim is that the Sultan and the Turks have been wonderfully kind to them, while they have been brutal and savage at the mild and genial Turks. These horrible Armenians were the aggressors every time, and the mild Turks always made it a point to kill as few of them as possible. To one who has taken the pains to inform himself on the subject, this article of Mr. Terrell reads like a satire.

As a decisive evidence of the great kindness and loving favor shown the Armenians by the Sultan, an official list of the Armenians employed by the Turkish government was given to Mr. Terrell, with the salary paid to each. There is a *satire* in publishing this list that is really refreshing. The entire list contains 106 names. When we remember the millions of Armenians in the Turkish empire, is it not a wonderful proof of great kindness to them that 106 of them are in the pay of the government? Only one in the lot has a really high position, Michael Pasha, of the Civil list. We notice that many of them are in menial service—"fireman," "chimney sweeper," "gardener," "watchman," "sweeper," "cook," "servant of the cupboard," and such names occurring frequently in the list.

Mr. Terrell also ranks highly the Sultan's power, saying that if he should put forth that power "he would soon be regarded as the most vigorous invalid of modern times," instead of being regarded as the "sick man."

Mr. Terrell's attempt to whitewash the Sultan will not avail. Too many Americans have traveled in Turkey and have knowledge of the facts for them to be deceived as Mr. Terrell has been. We traveled last year through the Turkish Empire from Alexandria to Constantinople. We saw a great deal with our own eyes. We talked with Americans, Englishmen, Frenchmen, Germans, Armenians, Copts, Greeks, Syrians, Arabs and Turks, who live in Turkey. We talked with consuls, merchants, physicians, teachers, travelers, missionaries, hotel proprietors and army officers. And we have no hesitancy in saying that the Sultan and the Turks have not been painted too dark in the American papers. It is too late to apologize for them; it would be easy to present a frightful array of admitted facts. The Sultan has an army of concubines. The Armenian massacres were ordered by him. He decorated the leaders in those massacres. No sort of dependence can be put on his word, and the won-

der is that Mr. Terrell should believe his statements. The Sultan's government is simply horrible, beyond description. Carlyle knew what he was talking about when he invented the expression, "the unspcakable Turk."

We have received a letter from Dr. Ludwig Keller, the great church historian of Berlin, Germany, in which he says:

Your question, whether the majority of the Anabaptists of Middle Europe practiced baptism by immersion, cannot be answered by any one. You must remember that divine worship, baptism, etc., were undertaken in private. That portion of Täuferer (those who baptized) practiced immersion is certain.

So we have the testimony of this prince of church historians that the Anabaptists of Middle Europe did practice immersion, in such numbers that it is impossible to tell whether a majority of them did so or not.

Dr. Whitesitt says in "A Question in Baptist History," p. 40: "The question has been mooted as to what proportion of the whole number of Anabaptist believers were immersionists, but the data for a correct conclusion are not satisfactory. Some would say that possibly one in twenty of them may have been immersionists, while others would establish the proportion as no greater than one in a hundred."

Dr. Keller says no one can tell whether or not a majority of those Anabaptists practiced immersion; that is to say, no one can definitely declare that a majority of them were affusionists. Dr. Whitesitt puts the proportion as one in twenty, or one in one hundred. Dr. Keller puts the per cent. at say fifty, while Dr. Whitesitt puts it between one and five. It is striking that the Pedobaptist historian should concede ten times as much as the Baptist historian claims.

An honored brother wrote to us not long ago asking us to tell in the RECORDER of the origin of the use of the "mourners' bench." We were not sure enough of our information to venture an opinion, and so we asked Dr. A. H. Newman about the matter. He replies as follows:

TORONTO, Oct. 14, 1897.
MY DEAR DR. EATON:—I fear that my historical learning does not extend so far as to enable me to answer definitely your question regarding the origin of "mourners' benches." It seems probable to me that the institution grew out of the confusion that prevailed in the great Methodist-Presbyterian revival in Kentucky, etc., about the beginning of the present century, when hundreds, in some cases thousands, were overcome with emotional excitement and fell pell-mell throughout the great assemblies. The following quotation from Dr. J. M. Buckley's "A History of the Methodists in the United States," p. 298, illustrates what I mean: "Sometimes as many as twenty thousand were present. Presbyterian and Methodist ministers united in the work. The assemblage divided into groups, which were addressed by as many speakers. So many were struck to the ground as one falling that, to prevent their being trod under foot by the multitude, they were laid out in order on two squares of the central meeting house. But at another meeting at Cane Ridge, the number that fell was reckoned at three thousand, among whom were several Presbyterian ministers, who, according to their own confession, had previously possessed only a speculative knowledge of religion." The laying out the cataleptic forms in a particular part of the church may have suggested the reservation of certain benches for the occupancy of those who should manifest a deep interest in religion. The convenience of the arrangement in making those in need of spiritual advice and consolation readily accessible to the workers, and the opportunity that it gave to the preachers to urge the penitent to take a decisive stand, would account for its general adoption.

I am not prepared to say that "mourners' benches" were not in use before. They may have been em-

ployed, for aught I know, in the great revivals of the eighteenth century under Wesley, Whitefield, Edwards, etc., or even earlier.

In the early centuries catechumens occupied separate seats, and were excluded from parts of the services, but I do not conceive that any connection can be established between that arrangement and the use of "mourners' benches" in connection with revival meetings in modern times.

Yours sincerely,
ALBERT H. NEWMAN.

We hope this will be satisfactory. If any brother can give any more light on the subject, we would be glad to hear from him. We always regarded the mourners' bench as a good thing, although we recognize abuses in connection with it. It is well to get men to commit themselves to the Lord. Some overt act is a great help in leading them to make the full surrender. We think the doing away with the mourners' bench, as has been done in many quarters, has not brought good results to pass. Of course the mourners' bench has no spiritual efficacy; neither has anything people can do. Only the blood of Christ can take away sin. By "repentance toward God and faith toward our Lord Jesus Christ," and by these alone, men may lay hold of salvation. But the mourners' bench may be helpful in leading men to repentance. We have no sympathy with the sneers and denunciation often uttered in regard to the mourners' bench.

The Presbyterians are undergoing a change of view in regard to the Christian Endeavor movement. They have been in the front of the movement, and more of their members belong to Christian Endeavor societies than of any other denomination. Dr. Clark, the author of the movement, is a Congregationalist, and he has ever insisted that the work was to be interdenominational, and not undenominational. Denominational integrity was to be insisted upon, and the authority of each church was to be exalted and respected. These Presbyterians are finding, however, that as a matter of fact, the work is undenominational, and is tending to obliterate denominational lines. Dr. N. B. Bemick, of New York, the *Presbyterian*, and the *Michigan Presbyterian* and others have spoken out.

The practical difficulty is—what can be done about it? The movement has such a strong hold on the Presbyterian churches that any attempt to withdraw from it would probably result in a serious division. Things have gone too far for a retreat to be safe, and yet to go on is fraught with peril. So the plan seems to be to modify what they cannot prevent, and to infuse Presbyterianism into those societies which are connected with Presbyterian churches. The *Presbyterian* says:

These facts may not be generally known, and have only recently come to light, but they are significant and portentous. The conflict has thus been started, and no one can predict the result with certainty, but all lovers of interdenominationalism will hope that the interdenominational idea will prevail rather than unionism or undenominationalism. When the lines are fully drawn, we believe the Presbyterian Christian Endeavorers, as a rule, will be found on the side of their church, but much will depend upon how pastors and sessions keep the individual societies of our churches under the dominance of the Presbyterian spirit, polity, doctrine, history and life. As far as we have been able to judge by surface indications, they are generally found to work happily and usefully where they are operated as handmaids to Presbyterianism, or are made Presbyterian Christian Endeavor Societies in fact as well as in name.

Herein is instruction for Baptists as well as for Presbyterians. It is easier to start movements with a great hurrah than it is to hold them in line when they gather momentum. It is never safe to

allow a religious movement to get beyond the control of the churches. It is not enough to say that the whole thing is to be controlled by the churches, when arrangements are made and tendencies started that pointed in the opposite direction. It is not enough to give a thing a good name. A package is not to be judged by its label, but by its contents. This is all exactly as we prophesied it would be several years ago.

The experience our people in the Gulf States are having with yellow fever proves the need of a national system of quarantine. So long as the health officers are state officials, acting according to different laws, there can be no uniformity and no sufficient authority. New Orleans has been on the alert, and it is not believed the yellow fever could have entered the country by way of the Crescent City. Similarly Mobile and Memphis have been active and diligent. But they cannot prevent a careless official in a little coast town in another state from permitting the entrance of the plague. In vain are they diligent at New Orleans and Mobile if they are careless at any coast village.

We have so much coast, and it lies in so many states, that it seems to us the only safety is in having a national quarantine system. We remember vividly how in September, 1892, we were caught in quarantine in New York harbor, and tied up there by a little health officer who was a creature of Tammany. Much needless suffering was caused by the inefficiency of this official. Had there been a national quarantine it would have been far better. The matter was agitated somewhat then, but it was allowed to drop. We hope it will be taken up this winter by Congress, and that something worth while will be done. We will never be safe from plagues until a national system of quarantine is established.

We are glad to recognize that the new liberal ministry of Spain show a real disposition to mitigate the horrors of the war in Cuba. They have recalled the brute, Weyler, and have rescinded some of his orders that worked great hardships. But we put little confidence in the proposed "autonomy" that is offered to Cuba. It does not change the character of a thing to give it a good name. The autonomy proposed involves the appointment of a governor-general by the Spanish government, to which alone he is responsible. He will choose the heads of the various departments of government. He has the veto power over any legislation the representatives of the Cuban population may enact. He has command of the army and navy in and around Cuba. This, we confess, does not look much like autonomy to us. People cannot rule themselves if they have a foreign-appointed ruler, not at all responsible to them, who has the veto power over their measures and command of soldiers and ships to do his bidding. Really we do not see where the autonomy comes in. The people can do nothing without his consent, and they have no authority whatever over him, and he is in no way responsible to them. True, it is proposed to give the Cubans representation in the Spanish Cortez, but the number of their representatives would be comparatively small, and so would be practically helpless. It is juggling with words to call such an arrangement autonomy. Tyranny is never more dangerous than when it uses the language of liberty.

Editorial Varieties.

President Andrews of Brown University says that a great war will soon break out in Europe. He did not tell how he knew.

A Unitarian church in Kansas City has given up prayer for its public worship. Now they do not sing, read, pray, and sing, and then give up holding meetings at all. The Smithfield church recently celebrated its 60th anniversary of the baptism of Deacon E. H. Moore. May he long be spared to be a benediction to the church and community.

A certain college has advertised a "course for D.D." Whereupon the *Presbyterian* remarks that the said college "is not fit to give an A. B. degree, much less a Ph. D."

We congratulate Parkland and Lyman-street churches on securing pastoral services of the Rev. A. F. Gordon and J. H. Dew respectively. These are good men and true, and we cordially welcome them to Louisville.

A Methodist congregation who had had a "liberal preacher" for a pastor and then "a regular brother," petitioned the Bishop: "Send us a religious man and if you cannot do that, send us at least one who is religiously inclined."

It was said of a pastor by a prominent member of his church: "We admire him, he is such a large-souled man. He does not keep wallowing up on account of our sins; he is charitable enough to think well even of the devil." That is about the way of it in some quarters.

Prof. Tanner has kindly sent us a copy of the first number of the *Baylor Bulletin*, of which he is editor-in-chief. It is published in the interest of Baylor University at Waco, Texas, and it starts off well. It is full of interesting and valuable matter.

Dr. W. L. Pickard accepts the call to the First church in Cleveland, Ohio. This is a splendid church and Dr. Pickard has a fine flock. We doubt not that, under God, he will do a great work. Many will regret that he leaves the territory of the Southern Baptist Convention.

The *Christian Herald* speaks of a Baptist pastor who "rides a bicycle obtained by placing fifty new yearly subscriptions to a Pedobaptist or baptist among the members of his church and congregation." We take it that pastor lives up North somewhere; but there are Baptists in the South who put forth no effort to induce the members of their churches to take Baptist papers.

At the centennial celebration of old Mill Creek church (near Nashville) last summer, it was noted by Dr. H. H. Hays that there were sixteen Whitesitt present, while no other name was represented that was represented at the original constitution of the church. There were descendants of other original members present, but they bore different names. Dr. W. H. Hays said he was a Whitesitt in that church for a thousand years.

A letter addressed "Mark Twain, God Knows Where," was recently delivered to him in London. We heard once of a French soldier who addressed a letter from Africa to "My Mother in France," and she got the letter. His brother writes us to change his paper from *Messenger*, Ky., to *Topica*, Ky., but he will fail to sign his name, and as we do not know his handwriting, we cannot tell whose paper to change. It is curious how many people fail to sign their names to letters.

The Chowan Association of North Carolina is one of the oldest and largest and strongest in the South. The *Biblical Recorder*, in speaking of its recent session, among other things, says: "The Association adopted resolutions advising President Whitesitt's resignation. There was but little opposition and happily no debate." The meeting was held at Shiloh, "the first Baptist church established in North Carolina, the second in the South."

Prof. Mahaffy of the University of Dublin is reported as saying he "doubted whether as the result of the educational movement of the last thirty years the people of England were either happier or better. He happier and better got together, and nothing but the grace of God can make people better and so make them happier. Yet God's grace is not lacking when people make efforts at self-improvement. There is moral education as well as intellectual. To educate a man's intellect and leave his heart untouched is simply to make a demon out of him. As ignorance is to be pitied, but he is better than a demon. The very design of our denominational colleges is to furnish intellectual along with moral training, and the result is, not always but generally, to make people happier and better."

We ran up to Williamstown on Tuesday last week to lecture on "Poor Kin," and had a pleasant sojourn. Our host, Mr. W. H. Ellison, is a leading merchant with a charming family and a delightful home. From all the signs, the people of this thriving town treat their poor kin well. Pastor McMillan has a strong hold on the people among whom he has labored faithfully for three years. Recently he was severely ill, but he recovered and he loved, eight-year-old son. He has been engaged in aiding neighboring pastors in meetings, with blessed results. We stopped at Georgetown going, as the guest of Prof. Tucker, and at Lexington returning as the guest of Dr. Felix. The Rev. Preston Blake, of Dayton, is addressing Dr. Felix in a meeting. It was our privilege to hear Bro. Blake preach a searching, tender and impressive sermon on personal responsibility for souls. It was pleasant to meet Drs. Varden and Stackhouse, along with the sturdy and stalwart laymen of the old First church.

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demand tributes of him, just as other shrinking children learn to extend their hands and whiningly beg for a penny. But when one takes into account the blighting of those sensibilities which are the safeguard of childhood and finds that such money was dearly obtained, after all.

It is far from my purpose to speak disparagingly of the work of soliciting funds for Christ's cause. It is not only a necessary duty, but it is also one especially difficult and disagreeable. Consequently, it demands the largest tact and discretion, the profoundest patience and persistence, a combination of the qualities of dove and serpent, in short. But it is no work for children. Your average child will be very willing to undertake it, I admit, partly for the sake of its novelty, partly because he enjoys the praise his success will win, and very largely because it involves so much less of self-sacrifice for him to go from house to house soliciting contributions for missions, than to devote to that cause the particular dime he planned to invest in ice cream.

Train the children to give, not to beg. The reason we have to fall back on socials and suppers to coax from our young people money for Christ's work, is that they have not been taught to realize their personal responsibility in the matter of giving. The twenty-five cents a boy or girl saves up, penny by penny, for any worthy cause, representing, as it does, a number of tiny sacrifices, and setting aside of selfish preferences, outweighs in actual value twenty-five dollars collected by the simple expedient of asking other people for it. At the present hour the results of such giving will be far less short without doubt, but the church of the twentieth century will have cause to rejoice if the rising generation can be taught that there is no real giving without giving up.—H. L. Presbyterian.

JOHN'S ORPHAN BROTHER.

It was a stormy night. Sleet and snow filled the air. The wind roared and whistled by turns around the street corners. Few people were out, and only now and then did the panting four-horse teams drag the jolting and rattling stage through the drifts. In an ordinary brown-stone house, on the north side of the street, two windows were lighted, though it was past mid-night, and all the rest of the houses of the block were dark. The lower light was from the pastor's study; the light in the upper room came through a window that was slightly open. In that room two watchers sat beside the dead body of a venerable woman. Her features were placid, and her gray hair like the silver frame around the serene and beautiful face. Evidently the watchers were also mourners, for they spoke seldom and seemed tenderly interested in their solemn task. Down in the study a slight, nervous man of middle age paced restlessly to and fro. Now and then he would stop, and burying his face in his hands, sobbed rather than said, "Oh, mother! Oh, mother!" Sometimes he lifted a book, evidently a copy of the New Testament and Psalms, from the table, and tried to read, but he soon laid it aside and resumed his restless walk.

In one of the wildest storm-gusts the front door bell rang sharply. The household were all asleep except the watchers, and the door opened the door. A flurry of snow rushed into the hall, and out of the white cloud stepped a stout man. He was clothed in an ulster and a slouch hat, covered with snow and dripping with water. He had a shivering and laid aside his wet garments, then he suddenly threw his arms around the shivering pastor, and said in a rough voice, broken with emotion: "I didn't hear of it, Joe, till an hour ago, and I couldn't go to sleep without coming and trying to see you. You know your own father, and I know that your mother had been father and mother to you all these years. Poor orphan brother, how I want to help you; and the tears poured down his coarse red cheeks. "John," said the pastor, in a stinging and husky voice, "I can't sleep, and I don't seem able to understand what God means." "Let's ask him, Joe, right here;" and down he dropped on his knees, pulling his friend by his side. "God, Joe don't know what you did it for. We know it's all right because you did it, but won't you make it plain to Joe? You haven't a more faithful servant in this town, don't let him misunderstand his Heavenly Father when he makes his son an orphan."

"Then, John got up. As they rose, the mourner said: "It's all right, my friend; while you prayed the passage came to me. 'I will not leave you, orphan, I will come to you;' it will be all right now, John; I can go to sleep, you can help me out." "Thank God, good night!" and out into the storm John strode, for a two-mile walk to his home; and the pastor went to his room and slept long and peacefully, and he went bravely, and ever cheerfully,

through the dark days that followed. That is the kind of man I grapple to, a friend that is worth having; and when this-blooded people say that he is eccentric, and impulsive, and whispers words they dare not speak, I bid them beware and fight with me for the honor of their tongue. He is my friend, and better than that, he is a friend of God.—AUGUSTUS IN N. Y. Observer.

MOTHER-LOVES.

A dear little five-year-old ran up to a very busy mother the other day, said a writer in Harper's Bazaar. "Mother, mother, does you love me to-day same's any other days?" she asked anxiously. "Why, yea, dearie. But mother's so busy she can't talk now. She can't spare a minute." "But, mother, mother, it doesn't take a minute just to give me a mother-cuddle?" "And at that pleasing request of the child down went the mother's work, and the dear baby had the mother-cuddle she longed for.

"It doesn't take a minute," if we only thought so, for the mother-cuddle that both older and younger children need for their best growth! We are all busy—so busy with the piled-up work that is so anxious mother sighingly said, "I've given up any hope of ever getting through. And, although, although I know how much good these gifts of mother-love and mother-talk and mother-help might do, we feel constrained to put them off because of the hard, insistent demands of more material things.

But sewing, or house work, or social duties should have no rights where the call comes for a little pure expression of the love which makes the motive of all work, and without which all our work is a shallow pretence. Perhaps if we looked on "mother-cuddles" as hard but necessary work, we might find more time to give them.

A SUBJECT OF PRAYER.

It is a critical time in the life of a boy or girl when sent away from home to school. They now step out from under parental care. The surroundings are all different. Here they come in contact with others who are in the same condition. Then it is that transition period of life when character is being formed, either good or bad. Hence it is a very critical moment and one that is very serious with the thoughtful father and mother. Many a boy's character has been wrecked during college life. It either prepares him for untold usefulness and happiness, or it more fully equips him for the service of the devil. The subject of selecting a school for our boy or girl should claim our earnest thought and prayer. Dr. Kilgo, President of Trinity College, has had much experience and observation, and is one of our best educators, has this to say in speaking upon this subject in a very able pamphlet which has recently been issued from the press: "More than one home has been burnt by the folly of experiment with a son's Christian character. The mother who sent her son to a secular college, and received him back a dancing, frivolous, skeptical dude, was aroused too late to the dangers involved. Her prayers for his salvation must have been a severe rebuke to her own carelessness. All her son's erudition could not offset his lost faith. The choice of a college for a son or daughter should be a subject of prayer. God should be called into the council where such a momentous question is to be settled. To say 'I had special financial inducements, and this determined me,' is rather a frivolous excuse to offer God. Judas had financial inducements, and betrayed his Master."

It is for want of a steady, profound sense of God that the lives of so many are fitful and full of failure. Their experience is shallow because there is so little of God in it. He is not in all their thoughts. They do not pray without ceasing. They do not abide in Christ. But when the heart is surrendered to the Lord Jesus he comes to dwell there, and when the new vision of his glory breaks on the soul it can never be forgotten. We become as profoundly and as permanently conscious of the Lord's presence as we are of our own existence. We live and move and have our being in him.—G. H. C. Macgregor.

If the soul has the least intimation of a desire to be holy; much more, if it is bent on being holy; still more, if it is striving and struggling to be holy; is it conceivable that the Incomprehensible Love should not meet that desire, that longing, that striving, and visit the soul with power?—Goulds.

THOUGH we have two eyes, we're supplied with but one tongue. Draw your own moral.

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OUR BIBLE FUND.

The Bible department of the Sunday-school Board stands for the Bible work of the Southern Baptist Convention. It consists on the one hand of the purchase of Bibles and on the other of their distribution b, sale and appropriation in destitute places. These appropriations are made for the most part through State Boards, though sometimes otherwise, their chief aim being the best placement of the Word of God. We have gone into the Bible market and deal directly with the manufacturer, and so have been able to make the very best arrangement for the conduct of our work. Besides family and teacher's Bibles of high grade and low prices, as may be seen from our catalogue, we have also a special edition of the Scriptures made exclusively for our use, bearing the imprint of the Sunday-school Board, good-sized type, self-pronouncing, the Bible selling for 25 cts. and the Testament for 6 cts. or in quantities, the Bible for 20 cts. and the Testament for 5 cts. respectively. (Transportation extra in both cases.) The Bible market was never so open as to-day, and perhaps there never was a time when the circulation has been so large. In the conduct of our work we have given away thousands of Bibles and Testaments which have gone with their blessing into thousands of homes. This has been done through our Bible Fund, which was first made, and until this year maintained, exclusively by appropriations from periodical department. But for the enlargement of our work, and acting under the sanction of the Southern Baptist Convention, and indeed as its agency, we are asking this year for five thousand dollars, to be contributed in cash to our Bible fund, promising still to appropriate from our periodical department one dollar for every dollar that is contributed, and so make every contribution do a twofold service in sending out Bibles and Testaments to destitute places. Of course this does not mean that when someone sends us a dollar that we will send him two dollars worth of Bibles. This would only be selling them at half price. But for example, a gentleman in Kentucky sent us a check for twenty-five dollars, we added another twenty-five to it and made his gift do the work of fifty dollars. Of course all this was not sent back to him direct, but distributed all over the country wherever it was needed. It is the purpose to keep this up to the full extent of our ability. Our Bible work has struck a great popular chord and is sure to become an element of power in our denominational life. Our people, though generous in supporting the various denominational interests, have not considered the giving of money distinctively for the circulation of the Word of God, and they seldom fail to respond promptly whenever it is brought to their attention. Indeed hardly anything makes a more potent appeal to those desiring the furtherance of the kingdom of Christ, and we are very glad and grateful to report that we are receiving some money to be used in this work. These contributions come from the various states, sometimes from an individual sometimes from a church, sometimes from a Sunday-school, sometimes from individual classes, and in several instances from infant classes.

The object of this article is to make an appeal for a contribution to our Bible Fund whatsoever amount your heart may prompt. May we ask you to consider very earnestly and prayerfully the question of giving money dis-

tinctly for Bible distribution, and especially for the Bible work of the Southern Baptist Convention. The Lord has set before the Convention an open door, both giving a great opportunity and confronting a grave responsibility. May we ask pastors and superintendents, churches and Sunday-schools to give us their kindly support in this great undertaking, in a church contribution, a Sunday-school contribution or a class contribution? One of the collections usually taken on Sunday morning turned in this direction may yield wonderfully in what it may do for God's glory. An instance came to our attention the other day where a five cent Testament was given to a man who was not a Christian, and led to his conversion and confession of faith in Christ. But even before his baptism was taken away suddenly by accident. No one can tell whose contribution of five cents sent this little book on its mission of life nor can anyone tell what the result may be. Many instances have come to us that are really thrilling, as to the blessed effect of sending out the Word of God. It may be the laying of a foundation of the kingdom of Christ in someone's heart and home. Surely the Convention has never set its hand to a nobler work, and surely also nothing that the Convention is doing calls for a more earnest and hearty support of its constituency. Herein is a work that must tell upon the coming years in behalf of all the interests that we hold dear.

The reader will readily understand how that next to these money contributions which we are asking and in some respects even before them, our Bible Fund is dependent upon the support which is given to the periodical department. Every purchase that is made of Bibles, every order that comes to us for periodicals or books or any equipment needed in the Sunday-school, adds something to our Bible fund, and also something for the fostering of the ends for which the Convention appointed the Sunday-school Board. Is it too much to ask that in equipping your Sunday-school you will send your orders to the Sunday-school Board at Nashville, and use the periodicals which it publishes for the Southern Baptist Convention? The wonderful success of the past is a full guarantee of what may be done in the future. The Sunday-school Board has lent a helping hand to all the other Boards, and to all our other denominational interests, but this has been made possible through the grace of God and the support of our churches and Sunday-schools. Last year was a wonderful year in our receipts, surpassing all other years in our history, and we have advanced far enough already into the fiscal year to be assured of another prosperous year to be reported to the Convention. May we count on your help and contributions of money, and also the help which comes through the purchase of such things as may be used in your school? Give us this and you make out of your Board an increasing power for usefulness. J. M. Frost.

Nashville, Tenn.

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A QUERY.

DEAR RECORDER—Is it not an unfortunate thing, to say the least, that we should have become so accustomed to call the missionaries of Christ, called by him to do his service, "the missionaries of the board," "employed by the board," "sent by the board," and that such a custom should prevail so much and have taken such deep roots that the preceding expressions should find their way in the minutes of our different conventions? Does it not obscure the fact that missionaries are called by the Lord, in the name of the Lord and are his missionaries?

Does it not also obscure the fact that the boards support such just because they believe them to be called by the Lord, and are convinced that they go forward in the name of the Lord to do the work which they earnestly believe the Lord has called them to do?

Does it not also obscure the fact that boards are nothing but agencies by the instrumentality of which the churches support the missionaries of the Lord, and that the work of the boards is chiefly to raise the money needed for the work and stir up the missionary spirit in the churches?

It seems to me that if we were more careful in our expressions the Scripturality of our mission work would be more evident to the eyes of the masses, and would therefore make it easier to raise funds for the work.

Now the expressions used deceive many, and they seem to consider the missionary enterprises as belonging to the boards. The missionaries are said to be "of the boards," "to be employed by the boards," "to be sent by the boards," "to be paid by the boards," "to look to the boards for their salaries;" the "boards are responsible for their salaries."

The boards, and always the boards, and the people say: "It is the boards' business; let the boards look to their own business; I don't care to help the board; I am not going to help pay the debt of the board."

It would nearly be impossible now-a-day to write as John did to James without giving endless explanations: "Beloved, thou dost a faithful work in whatever thou doest to the brethren, and that to strangers who testified to thy love before the church; whom thou wilt do well to send forward on their journey worthily of God; for on behalf of the Name they went forth, taking nothing of the Gentiles. We ought therefore to sustain such persons, that we may become fellow-workers for the truth." If we were careful to call the missionaries missionaries of the Lord, what they are, and not missionaries of the boards, would it not make us able to present more powerful pleas to the people, since their minds would not be distracted by expressions hiding the truth.

Yours in Christ,
C. R. DELEPINE.

Will you kindly notice in your next issue that all but four of the seventy-five ladies needed to give \$100 each toward building Chapel Car "No. 5" have been secured? By so doing you will oblige
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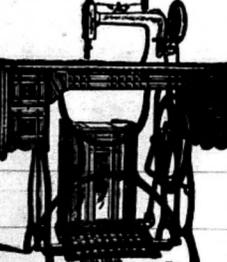
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The Farm.

At a sale in Boyle county corn in the heap sold at \$2.11 to \$2.21 per barrel.

W. T. Swango, of Wolfe county, sold 29 sters, yearlings, to R. W. Garrett at \$15 per head.

The Richmond Register says that G. E. Black sold to John D. Harris 200 extra feeding cattle at 4 cents.

Mrs. Jos. Deeba, of Harrison county, has sold six pure Bates cattle for \$500 to Capt. Francis Hall, of near Paris.

At Louisville last week one hhd. Scott county tobacco, new leaf, sold at \$15.75, and four hhd. at \$7.80.

At Georgetown last week \$5 suckling mules sold at \$15 to \$40 and 90 common sheep at \$2.40 each. Owing to the drouth, cattle were a little off.

The Harrodsburg Democrat reports sales of three carloads of hogs at 3 to 3.15; 1,100-pound cattle at 4c and butcher cattle at 3c.

A Glasgow man raised and sold \$75 worth of tomatoes from a patch 50 by 19 feet, besides having an abundant supply for family use.

The export of wheat during the month of September, just past, beat all records. It amounted to 25,863,838 bushels against 17,646,815 for the same period last year.

The Bourbon News says that Moses Kahn bought 70 1,580-pound cattle at 4c, and Wehl 43 1,400 pound at 4c. J. E. Clay bought 100 shoats, 100 pounds, at \$4 each.

The Mt. Sterling Sentinel says that there were 2,000 cattle on the court day market last week and that they sold readily at 3 to 4c with no extra grades offered.

J. W. Herndon sold to J. W. Harlan 26 mules at \$63. He also sold to Arch Walker, of Garrard county, one pair extra good mules, 16 hands high, for \$185.—Richmond Register.

The Paris Kentuckian says that John T. Hughes has several beeves that he is getting in order for Christmas and that they now average 2,300 pounds.

Jonas Weil has bought in the Millersburg precinct thirty 1,495-pound export cattle from John Hamilton, five 1,528-pounders from John Purdy and eight 1,495-pound cattle from John Marshall. The price paid was \$4.50 per cwt.—Paris News.

The sale of Jacob Hugusly, near Red House, last Friday was largely attended, and everything offered brought fair prices. Corn sold at \$2.01 per barrel; wheat 89 cents; hogs, 3 1/2c; one pair broke mules, \$100. Horses sold low.—Richmond Pantagraph.

W. J. DeBaun has bought 1,000 bushels of wheat for December 1st delivery at 90c, and 2,000 bushels for January 1st delivery at \$1.00. He also bought from different parties 100 barrels of corn at \$1.90. S. E. Bottom bought of Clark Harbison his crop of wheat, consisting of 300 bushels, at 87 1/2c, delivered at once.—Advocate.

A great many hogs are dying of cholera. Hon. J. S. Owaley, Sr. has lost nearly 100. Fully 300 other parties attended the sale of the late Major Rigney, at Phil, and fair prices prevailed. Old corn sold at \$2.25; new corn in pan at \$1.65 to \$1.75; hogs 3 1/2c; horses \$10 to \$80; cattle, hay, etc. up to market price.—Interior Journal.

THE FALL PLANTING OF FRUITS.

The advantages of procuring plants and setting them out in the fall are many. These are a few disadvantages, but these are overtopped by the advantages. When plants are moved in the fall there is less liability of their suffering from exposure while digging and planting and less liability of their spoiling by drying out or heating in transit from the nursery to the fruit farm. Another advantage, and it is an important one, is that if the plants are procured and set in the fall there is no danger of forgetting to do it in the proper time the next spring. There is less rush and hurry in the fall on most farms and more care can be exercised in properly fitting the soil and carefully setting out the plants. Even on soils that have badly, because of poor drainage or clay, it is a good plan to procure the plants in the fall and trench them in ready for the very early spring planting. This is especially true in the South and extreme West where plants have to travel many miles from the nursery and the seasons are so different.

BLACKBERRIES.—Blackberries do best on well drained lands of a sandy or loamy nature. They will not succeed well on wet tenacious clay. There are varieties that will do well on rather heavy soil if well drained, such as Snyder and Stone's Hardy, but all blackberries like a deep, rather light soil. Of all the fruits that we grow, the blackberry is least particular at what time it is transplanted. We have set them in the fall just before winter, and as late the next spring as June 25, and had good success. When the plants are packed in damp moss and held in the cellar, they do not start to grow so much as raspberries, and do not heat and spoil. A blackberry root is much like a potato. Blackberries are set in a furrow about eight inches deep, when the plants are set closely in the rows, a good continuous fruiting row is secured some time earlier than when they are set say three feet apart; so when we have plenty of plants we set them one foot apart in the row. As with currants, a mound of earth should be made around each plant, the first winter, to be removed or leveled off in the first spring.

RASPBERRIES.—I differ from many authorities in the one point, that it is more important to transplant red raspberries in the fall than blackcap raspberries. Some go so far as to say that blackcaps will do better when set in the spring. This may be true, if the soil is very wet or heavy or the plants are merely taken up on one's own place and set out at once. But when the plants have to be sent long distances, it is better by far to procure them in the fall and set them out at once. Of all plants the black raspberry tip plants are the worst to heat and spoil in transit. If plenty of moss is used and the weather is cool, a condition that is apt not to occur nine times out of ten in the spring, though quite usual in the fall, the plants will go through in good condition. It is for this reason mainly that the plants are handled in a dormant condition and when the weather is cool that I recommend the planting of black raspberries in the fall. Raspberries will do well on any soil that will produce good crops of corn or potatoes, but for the sake of economy in cultivation it is best to select a loose soil free from stones. Set the plants in rows seven or eight feet apart, and from one to three feet apart in the row. We

set closely because we have plenty of plants, and for the reason that with the somewhat crowded condition, the canes do not grow to such mammoth size and are not so easily broken off by driving winds. Water must be kept away from the roots the first winter and this is done by banking earth up around each plant with the plow or shovel late in the fall.

Red raspberries should be six feet apart one way and one foot the other way. The plants, like blackberries, will stand more neglect than blackcaps or strawberries, but always respond well to careful treatment. Set the plants a little deeper in the soil than they grew in the nursery. When only a few plants of this and all of the preceding varieties are set, a hole for receiving the plants may be made with a shovel, but when planting is carried on extensively, it is the best way to plow furrows where the rows are to be, and set the plants at the proper distance in the rows. The furrow should be filled a little more than level full, and earth banked up around the plants, to prevent water settling around them. The bank may be taken away in the spring, and level culture practiced thereafter.

DEWBERRIES, &c.—Wineberries, dewberries, Logan berry, Mayberry, and all plants of similar nature and habits should be set about as raspberries are set.

STRAWBERRIES.—Permanent planting of strawberries in the North on strong soil is best done in the spring for paying results. Plants may be procured in the late fall, however, and trenched in, covered with some mulch, and held for early spring planting. This is an ideal method when the soil is heavy. We have the plants heeled closely together where we want them, and ready when we are ready in the spring. If the soil is rather light and sandy, planting may be done, even in the late fall. It is a good plan to cover with a bunch of rotted straw, or something heavy, to prevent the young plant from winter-killing. Even on rather heavy soils that do not bake too much, permanent planting may be done in the fall, provided the covering for the winter is all right. A little light, coarse straw is not sufficient. The mulch must be deep, if light straw. We sometimes cover with earth. Just haul about half an inch of earth over each plant late in November, and remove early in the spring. We have used heavy manure for this purpose with good results.

In the South and far West, planting of strawberries is best done in the fall, when the weather is cool and moist. Plants can then be sent long distances by freight or express, and all the disadvantages of hot sun and drouth are avoided. Plants are usually set in rows about 3 1/2 to 5 feet apart, with plants one foot apart in the row. Any method that will get the roots all in the ground, and down as deep as possible without doubling them up, will do for planting strawberries. The crown of the plant should be as near even with the surface as possible. Tobacco transplanters are used where many acres are set by individual growers, but the work of a machine is imperfect at best, and most people who plant strawberries use either a trowel or dibble, or some tool manufactured especially for the purpose. In our country we use an adze-shaped tool, with a blade about 7 inches long and with a handle a foot long. Any blacksmith can make this tool, and we think it the most perfect tool ever devised for setting the strawberry plant.—L. J. FARMER, in Country Gentleman.

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Items of Interest.

For once Lord Salisbury's backbone did not give way, and England is not represented in the far-east conference now going on in Washington City. Russia is represented by M. Rodkine, M. de Bontkowsky and M. de Wollant. Japan by Shiro Fujita and Kakichi Mizukami, and the United States by John W. Foster, Charles Hamlin and David S. Jordan. A conference without England and Canada is like the play of Hamlet with Hamlet left out.

Fourteen gold seekers who left Dawson City Sept. 16th, reached Victoria, B. C., on Oct. 24. They suffered terribly on their return trip and give gloomy accounts of affairs in the Klondike region. Provisions are scarce and all are trying to get away, while yet every day, at the time they left, two or three hundred newcomers came in, to be received with curses. A pestilence was killing from three to five a day. No one knew its nature.

John Sartain died in Philadelphia, aged 88. He was an eminent artist and engraver and had received many honors and decorations, among others the title of cavalier from the King of Italy. Francis Turner Palgrave, poet and essayist, died in London on the 31st, aged 78. He had published many books, chiefly editions of poems. The one which is most generally known is "The Golden Treasury," of the best songs and typical poems in the English language.

The Jingoes are having as much fun as small boys in an apple orchard. They are having the United States buy or seize about all the earth. Samoa is to be seized, and Greenland purchased from Denmark, according to the latest reports. If there are two things which have been seized by this country, they are an island in the South Seas and a block of ice at the north pole.

Recently the skeleton of a mastodon was dug up near Coruna, Ind., and it was in a fine state of preservation. One of the tusks measured 7 feet and 8 inches. It was found six feet below the surface.

Cardinal Gruscha, Archbishop of Vienna, interceded with the Pope, and the latter telegraphed to Prime Minister Badeni abolition for the duel he fought a few days ago. According to the rule of the Catholic church he ought to have been excommunicated, but papal alms cases in that body.

The season for foot ball has opened, and at the first game at Valparaiso, Ind., one of the players was permanently injured. The spectators of the town are urging the parents not to let their children attend the games.

The Presbyterian does not underestimate the power of the Sultan. It says: "He has a force well-equipped, which can live on less, and endure more, than any other on earth, which can be scattered without weakening, and which is full of wild and ferocious animals. It is all so one in temperament, the recruits being nearly equal in social condition, in religious frenzy, in the belief of fatalism." And this army has the best of modern arms and has been drilled by German officers.

The Sublime Porte has sent a letter to the Powers in regard to Crete. This letter proposes the disarmament of both sides on the island by Turkish troops under the command of a European general. The letter points out the need of immediate action.

There comes news of a great flood which has wrought widespread ruin in China. Sixty villages containing 50,000 inhabitants have been swept away near Tung Chow. The Chinese authorities estimate the number of people drowned as between fifteen and twenty thousand. The flooded district is only a few miles from Peking.

The city council of Chicago refused to pass an ordinance requiring bicycles to have bells. The reason was that when the wheelman and ring bell felt that his responsibility was ended and he could run over any one who did not get out of his way. Besides there are so many bicycles now used the bells add too much to the noise of the city.

Pension Commissioner Elyas reports during the last fiscal year an increase of 11,000 on the pension rolls, making the number of pensioners now 98,000. He recommends that hereafter no pensions be granted to widows who married the soldier after the war was over. He says the marrying of young women to old men in order to secure widow's pensions has become a serious scandal. There are 4,000 widows on the roll for the war of 1812, which closed 75 years ago.

It appears from the publication of dispatches that Germany and Russia advised Turkey to invade Thessaly. Those who are denouncing this for this action seem to forget that Greece began the war by invading Crete, and when the Powers ordered her to withdraw her troops, she impudently refused. For such refusal she must have known war would follow.

\$100 REWARD, \$100.

The readers of this paper will be pleased to learn that there is at least one dread disease that has been able to cure in all its stages and that is Osier's. Hall's Osier's is the only one known. It is a medical preparation, Osier's being a constitutional disease. It is a constitutional disease, usually, arising directly upon the blood and nervous system of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution, and making it easier to do his work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that fails to cure. Send for list of testimonials. Address: J. C. GARNETT & CO., Toledo, O. Sold by Druggists. The Hall's Family Pills are the best.

DEATHS.

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BECKLY.

Henry Herbert Beckly, son of E. G. and Alice Beckly, was born Nov. 2, 1879; died Oct. 12, 1897. He professed faith in Christ about a year before his death and joined Pleasant Grove Baptist church last June. He lived an exemplary Christian life, and bore his long and painful illness with true Christian fortitude and died with unshaken faith. Twice, in less than a year, his bereaved family been visited by the death angel. First the father was taken, then the son. He leaves a devoted mother and sister and brothers to mourn his loss. May God's grace sustain them, and may his richest blessings rest upon them.

W. A. GARNETT, Pastor.

THE DANCE.

In an old scrap-book I find an old article on the dance, bearing date of Feb. 22, 1866. It is amusing to me, and may be a source of amusement to others. It thus graphically describes the dance of thirty years ago as follows:

"Here is a set of men and women who at other times and in other places are regarded as rational and sensible. They have met for a dance. Presently they array themselves in a certain order on the floor. For a short time they are still and quiet. Suddenly one, then another spring up as if stung by a hornet, and go to whisking and whirling, twisting and turning, hopping and skipping, first shaking this foot, then that; kicking out here, then there; quicker and quicker, faster and faster. The feet of the gents go rip-rap, rip-rap, rip. The ladies' feet go tipity-tip, tipity-tip, tip. Then all go rippity, tippity, dippity, clippity, slippity, bippity, skipity, hoppity, jumpity, bumpity—thump. Gents put ladies hard and close, and they reel, swing, slide, sling, look tender, look silly, look dizzy. Feet fly, tresses fly, dresses fly—all fly. Then it is tugity, bugity, pulity, squezity, pressity—rip. Going through these gyrations the men look like a cross between steel-yards, limber-jacks, beetles and jointed X's. The ladies tuck down their chins very low, or raise them very high. Some grin, some giggle, some frown, some pout, some sneer, and all sweat freely. Now they go again, making a sound like georgey-georgey, peery-peery, ridey-pidey, coachey-poachey—and all this because some one is thumping a piano, or black Cuffee sits in the corner drawing a horse hair across a fiddle string."

As this description of the dance was made about a generation ago, it is probable that it has improved now, but as I do not dance, I cannot vouch for the improvement.

T. L. Lewis.

A GALA DAY FOR THE ORPHANS' HOME.

On Tuesday, Oct. 26, Brother Hieatt, superintendent of the Burk's Branch Sunday-school of Shelby county, with about fifty of the boys and girls of his school, came down and spent the day with the children of the Home. They brought lunch, and the Sunday-school children and the Orphans' Home children ate dinner together at the Home.

Bro. B. H. Dement and wife were also on hand, and all who were present thoroughly enjoyed the occasion. This is a new idea and a good one. The home is much more endeared in the hearts of the Burk's Branch people. Other schools and churches would feel more interest in the Home if they would make such a visit.

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GETTING CLOSER TOGETHER.

We all get our opinions of persons by the sight of them or by hearing their names mentioned. This always follows whether we will or not. But how very erroneous our impressions sometimes are! To illustrate: Years ago a Presbyterian minister was called to take charge of the congregation in my town. My first sight of him aroused my prejudices against him. I felt that his appropriate place was with the horse jockeys and the sports. No need to explain the causes for these impressions. Enough to say they were fixed and settled to such degree that radical counteracting influences were necessary to remove them. I felt I could never love the man as a child of God, to say nothing of his office as ambassador of the Lord Jesus. I had only emotions of pity for the supposed hypocritical pretender to a righteous life with no inclination to cultivate acquaintance with him. But a circumstance brought us together and we formed acquaintance. The little interview somewhat changed my opinion of the man. Again we were thrown together and my impressions in his

favor were deepened. Again and again afterward we met, and every time with more and still more assuring proof of the good man's redeeming qualities until we finally became devoted friends. After these ties were formed it was my privilege to be much with him in various relations, and I now write it down as a blessed fact that I never saw a better man socially, nor a purer, warmer, more consecrated servant of the Lord Jesus. He was par excellence, one of the very best all-around good men I ever knew. And so it is. We often need only to be brought close to our fellow-men to know them and love them. A Welsh preacher said: "As I climbed the heights I saw a monster through the mist. I drew nearer. It was a man. I reached his presence. It was my own brother!" T. E. RICHES, Princeton, Ky.

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The location of the Sanitarium is good, and with its many other superior advantages without a doubt makes it one of the most attractive and desirable institutions of its kind in the West, and there are hundreds of patients who need treatment and yet they hesitate to come because they are not acquainted with Sanitarium methods.

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T H E B E S T O F F E R Y E T

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Items of Interest.

So far Lord Salisbury has not yielded the point in regard to meeting Japan and Russia in a conference upon the subject of the seas in Behring Sea.

The Duchess of Teck died in Richmond, England, on the 27th as the result of an operation performed two hours before. She was own cousin to Queen Victoria, being the daughter of the Duke of Cambridge, a younger brother of the Duke of Kent, the queen's father.

George M. Pullman's will has been probated. His two sons are disinherited and disreputable, and he bequeathed each an income of \$1,000 per year.

Despatches received at Christiania from the island of Vardo, on which is the extreme northern part of Europe, say that a whaling vessel sighted Andrew's balloon on Sept. 23, floating near Prince Charles Promontory, Spitzbergen.

Spanish soldiers who were ordered to embark on transports to go to Cuba mutilated at Santander. They were eventually compelled to obey orders and the mutiny was quelled without bloodshed.

Fifteen thousand outlaws seized the walls of Kuang Yung, a city in the Heensan Province, China, tore down the prison, killed all the mandarins, the civil and military officers.

The newspapers are indulging in more good-humored jokes about Mr. Cleveland's feelings and remarks at the birth of his son, than one would suppose so near election day.

Henry George died suddenly as the Union Square Hotel in New York City on last Friday. He had made several speeches the night before, reaching the hotel at one o'clock, and died at 4:40 from a stroke of apoplexy brought on by over exertion in the campaign.

The Supreme Court in Knoxville, Tenn., in the case of Dunn vs. Dunn, has decided that a tax lien has the priority over a mortgage lien. The question involves the collection of large sums in back taxes due to the state.

Capt. Sverdrup is making arrangements for a new expedition to the North Pole. The Norwegian government allows him the use of the Fram, the vessel used by Nansen, and gives him \$50,000 to refit her.

This is interesting and valuable if true. At any rate, it will do no harm to test it. Dr. Stecker's ray easiness is chiefly caused by the down-slip pitch of the vessel, and will be prevented if one will take a deep, full breath at each descent of the ship.

The farmers in the West are showing that they have learned the lesson the hard times ought to have taught them. Instead of going into extravagance with the money they are receiving, they are paying off the mortgages on their farms.

The plague continues its deadly work in various places. It is officially announced now that it has invaded the Jalandhar district of the Punjab. Two hundred and ninety-four cases are in the hospitals of Poonah, and 118 in those of Bombay.

THE "NEW BAPTIZING LATELY BEGAN."

For more than a year I have been searching every "nook and corner" within my reach for any unused testimony bearing on this "Whitsitt controversy."

In 1876, Dr. H. F. Buckner wrote a series of articles for the Texas Baptist, entitled, "The Anabaptists—Were they Baptists or Sprinklers?"

"I have before me now a History of Immersion, by Rev. Oranette Fisher, author of, etc., etc., from the first page of which is the following scissored extract:

'Not long after the Reformation was established by Luther, a new immersion was introduced by the Anabaptists. This immersion differed essentially from all that had preceded it, in that it excluded infants, who had always been admitted prior to this, both among the Jews and Christians.

Now, let me note a few points in Fisher's statements.

1. "Not long after the Reformation . . . a new immersion was introduced . . . by the Anabaptists." This Baptist innovation was not the introduction of immersion for baptism, as against sprinkling or pouring, but it was an immersion, called a "new immersion." He tells us why it is a "new immersion."

2. "This immersion differs essentially from all that had preceded it, in that it excluded infants." All history shows plainly that infant baptism had been practiced ever since the Romish corrupting period, but that even the infants were immersed. Now, these Anabaptists reject this infant immersion, and consequently renounce their own immersion, and were all immersed again upon a profession of their faith in Christ.

3. "They renounce altogether their own former baptism, and invent for themselves a new immersion, which they have denominated 'believer's immersion.'" The Dexter-Whitsitt "new baptizing, lately began," was, no doubt, the same as Fisher's "new immersion," denominated "believer's immersion." It was a "new immersion" only in the sense that it rejected the former immersion as from Rome, and demanded "believer's immersion," and admitted of "none but adult believers." This was, then, a "new baptizing," demanded largely on the ground of a qualified subject for the ordinance.

T. L. LEWIS, Victor, Mont.

RESOLUTIONS ON WHITSITT MATTER.

Whereas, Rev. W. H. Whitsitt, of our Southern Baptist Theological Seminary at Louisville, Ky., has written articles for some of the leading religious papers of our country that are detrimental to the great cause of Baptists, and

has placed the same in permanent form in one of the leading encyclopedias of the land; and

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

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

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

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

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

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

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

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

6. That this association will not give any material support to the Seminary in any way until



Mourning and Colored Goods.

Unparalleled in assortment, style and quality. Novel weaves for Autumn and Winter wear. Bought prior to the new tariff—hence at the lowest prices.

Black Goods.

- 19c YARD—Por 28-inch Henrietta, worth 25c.
25c YARD—28-inch All-wool Serge, worth 30c.
38c YARD—28-inch Mohair Novelty, the 50c kind.
98c YARD—28-inch extra fine Broad-cloth for Suits, Capes and Jackets, real value \$1.50.

Colored Goods.

- 25c YARD—All-wool Serge, English Henrietta and Wool mixtures.
YARD—Novelty Dress Goods in Knotted effects—Blue and Black, Red and Black, Green and Black, etc. Real value 50c.
45c YARD—Silk and Wool Plaids, Canvas Plaids and Crepe Plaids.
59c YARD—Extra quality of Ladies' Cloth, 48 inches wide, in Tan Colors. New tariff on this is 80c.
85c YARD—24-inch Melton Cloth, all shades. Novelties, the latest plain fabric. Same prices for New English Cloth.

Mail orders promptly filled on above. Ask for samples. Estimates given on fine Costumes and Tailored Suits—work done by a man Tailor.

Advertisement for 'Novem's Fashion' featuring a signature and contact information for a tailor.

Large advertisement for MEN'S SUITS AND OVERCOATS by SIMONSON, WHITESON & CO. THE NEW Mammoth CLOTHING & SHOE CO. 424 to 434 West Market Street. Prices listed for various suits and overcoats.

Dr. Whitsitt is removed. 7. That we heartily endorse the action of the General Association of Kentucky as to denominational control of denominational institutions, and also its recommendations in regard to the Southern Baptist Theological Seminary.

WOMEN WANTED—We want a refined woman in every neighborhood, can make \$1 to \$2 a day among women of her acquaintance. No experience or capital needed.

NOW IS THE TIME TO PLAN FOR YOUR WINTER TRIP TO CALIFORNIA. Commencing October 20, 1897, the Wabash Railroad, in connection with the "Santa Fe" Railway, will resume the line of Vestibuled Sleeping Cars between St. Louis and Los Angeles, Cal.

THE MARKETS.

Report for the Week Ending Saturday, October 30, 1897.

Cattle—The receipts were light, only 15 head being on sale; the quality was fair. There were only a few buyers present, and as a consequence few cattle changed hands at anything but steady prices.

CATTLE.

- Extra shipping cattle, 1,000 to 1,500 lbs. 4 25c to 50c
Light shipping, 1,200 to 1,400 lbs. 4 25c to 50c
Heavy butchers, 1,000 to 1,200 lbs. 3 75c to 50c
Common to medium butchers. 3 75c to 50c
Thin, rough shorn, poor cows and scalds. 1 75c to 25c
Good to extra cows, 1,000 to 1,200 lbs. 3 25c to 75c
Common to medium cows. 2 75c to 50c
Butchers. 2 75c to 50c
Hulls. 1 25c to 50c
Vest calves. 2 75c to 50c
Choice milk cows. 2 75c to 50c
Fair to good milk cows. 1 75c to 50c

Table with columns for 'HOOG' and various wool types with prices.

Table with columns for 'SHEEP AND LAMBS' and various sheep types with prices.

LEAF TOBACCO MARKET. Report for the week ending Saturday, October 30, 1897.

Table with columns for 'SALES, WITH COMPARISONS' and various tobacco grades with prices.

REBITIONS.

Table with columns for 'REBITIONS' and various tobacco grades with prices.

RECEIPTS.

Table with columns for 'RECEIPTS' and various tobacco grades with prices.

BURNED—1896 crop.

Table with columns for 'BURNED—1896 crop' and various tobacco grades with prices.