

# WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXXII.

LOUISVILLE: THURSDAY, MARCH 24, 1898.

NUMBER 16.

## WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

One copy one year (in advance) . . . . . \$1.00  
After three months, . . . . . 2.25  
After six months, . . . . . 2.50

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The Alabama Baptist says pithily, "A cheap religion is a useless extravagance."

MR. MOODY says the people like doctrinal sermons, and stay away from the churches where they get pulpit essays and political discussions, and that those ministers are "abreast of the times" who preach the old doctrines faithfully.

The Christian Advocate quotes this from a daily paper: "Mary Washington, the ten-year-old girl arrested for stealing, was yesterday sent to the island for six months," and adds, "There could be nothing in the paper so important as this brief announcement." It might have added there could be nothing sadder in the paper.

A UNITARIAN preacher in Colorado said on a recent Sunday: "God forbid that any one should say that Jesus was the best man that ever lived." From his standpoint, he was right. If our Lord were not God he was an impostor and a blasphemous one. We have no patience with the patronizing grades of Christ from those who deny his Godhead.

The liberals have been chafing under the fact that other people had creeds and believed them. Now they are finding that constitutions are "fettlers" also. Henry Varley has been exhorting the New Englanders that a monarchy with an unwritten constitution is better than a republic, and Prof. Herron denounces all written constitutions. What next!

The trustees for the Baron Hirsch millions for the benefit of the poor Jews in New York City are confronted by difficulties with those they wish to help. The Jews will not go to the country, preferring starvation in the city. They will stay huddled up together in too great numbers for comfort. And there is no law which can force them to do differently.

EDWARDS, in his Gangrena, published in 1646, accuses the Independents of being new, but he does not accuse the Anabaptists of being new. He tells the Independents that the Brownists "grew up and out of the Anabaptists," and they from the Brownists." In another place he challenges the "Separatists of all sorts, whether of the head form of the Anabaptists, or of the visible form of the old Puritans."

The Separatists claimed they followed the New Testament in all things. Edwards (1646) answers them: "None of the Independents, no not the highest form of them the Anabaptists, ever yet have or do practice all patterns and examples recorded in the New Testament." And he goes on to warn the Independents that the rule of imitating the apostles in all things may lead them further "as to baptizing in rivers."

## TWO IMPORTANT PRACTICAL QUESTIONS ARISING OUT OF CHRISTIAN EXPERIENCE.

BY T. S. DUNAWAY, D. D.

The Christian experience has its genesis in regeneration, or the new birth; and this new life involves a radical change in the whole man. The strong language of the Bible is not too energetic to properly characterize the act and fact. It is called a passing from death to life. The regenerated man has experienced a radical transformation of the will. His hitherto rebelling will has been brought into sweet subjection to the will of God.

The intellect has also undergone a mighty change. The scales have fallen from the regenerate man's eyes, and all things appear in a new light. A new sphere of knowledge and truth has been opened to him. The truths of Revelation, which before seemed dark and incomprehensible, now shine in their true light, and appear extremely reasonable. This is so because "spiritual things are spiritually discerned." There has been experienced also a mighty transformation in the feelings. The soul revels in a new world of peace and joy, and the heart goes out in love to God and men. A great change also takes place in the conscience. It no longer accuses or testifies of an angry God, but of a loving Father.

The believer in Christ at the first is a mere babe in Christ, and he develops gradually into a perfect man in Christ Jesus. The spiritual life which had its genesis in the new birth proves its reality by its growth. The restored image of God, which at the first was only traced in dim outline, is now being filled up in its details. As the believer walks with God and becomes more intimate with him in personal communion, his faith grows stronger, till he can say, "I know that my Redeemer liveth."

Now if "he that believeth on the Son hath the witness in himself"—if "the Spirit itself beareth witness with our Spirit that we are the children of God"—if the new birth be so radical a thing, making of a man a new creature, ought not the Christian to know just when and where that change took place? I suppose there is a definite moment when he who becomes a Christian passes from death to life—when he crosses that spiritual Rubicon which brings him into the kingdom of God. The world pauses to contemplate Caesar on the brink of the Rubicon, and history finds no theme more worthy. But what was Rome compared with Christ? What more worthy of our thought than an immortal soul standing on the brink of the spiritual Rubicon, with eternal issues depending on the crossing, thus making the child of the devil the child of God? It is a sight which thrills the minds of angels to see a sinner standing on the threshold of Christian experience and about to enter in.

As important as is the genesis of Christian experience, and as radical a thing as is the new birth, yet it seems quite clear from the testimony of revelation, reason and experience, that a man may be truly born of the Spirit, and yet not know just when or where. While one may know, another may not. But no uncertainty as to time or place. The fact of the new birth, any more than unconsciousness of the time of the natural birth, invalidates that fact. The present uncertainty of the day, month and year of the birth of Christ may be to us a significant symbolism of the birth of the Christ-life in the heart of man. If one be conscious of the happy hour when the angels sang over the advent of the Saviour into the soul, let him write down the date in the register of his Christian experience—let it be to him a sacred day as his spir-

itual natal day, and let him celebrate it as a second Christmas-tide in his joyous life. If, on the other hand, a man cannot tell the time or place of his conversion (as some of the most consecrated men and women I have known could not do), let him be content if he can now say, "One thing I know, whereas I was blind, now I see." If the night of sin dawned into day so gradually through spiritual obscurities that he cannot tell the exact time of the rising of the Sun of Righteousness in his soul, or on his spiritual horizon, let him be content to know that with him it is *now* spiritual day.

The opening of the eyes of our spiritual understanding may be as gradual as in the case of the blind man who came to Christ for sight. When his eyes had been anointed, and he was asked if he saw aught, he replied, "I see men as trees walking." He saw but so indistinctly that he could not distinguish men from trees except by their movements. After Christ had ministered to him a second time, he "saw every man clearly." Thus gradually may our spiritual eyes be opened that we may see clearly the things which make for our peace.

The most wonderful conversion of which we have any account was that of Saul of Tarsus, and I doubt if he were here on earth now whether he could tell the hour or day when his religious experience began. Certain it is that those who read his own account of his conversion are not agreed just when it took place. Some maintain that it took place when Jesus met him in the way to Damascus; others that he was born again in Damascus three days later, during which time he was blind, and neither ate nor drank; and yet others hold he was converted still later when there had fallen from his eyes, as it had been scales, and he received his sight, arose and was baptized. Now no one doubts the genuineness of Paul's conversion because the exact time and place may not be known. And so we need not doubt the genuineness of our Christian experience because we cannot definitely fix its genesis, either in respect to time or place.

Though none of the fanciful transformations of which Ovid sang of old could ever rival the matchless work of the Holy Spirit on the human soul, yet he may have done his saving work so gently and so gradually that we may not be able to tell when we first felt his power transforming us from a sinner to a saint—from death to life.

A second practical question is this: May not, and ought not, one who has a practical experimental knowledge of religion know that he is a Christian? Ought not such an one to live above doubts or misgivings as to his personal acceptance with God? I do not think that doubts are inconsistent with Christianity, and that a doubter may be a genuine believer. Doubting is one of the results of remaining sin and the conflict in the Christian life between the old man and the new man, or it may arise from the evil influences of environment. Doubts may be more the misfortune than the fault of the believer. While we are in the flesh and in a world of temptation and sin, there cannot be, perhaps, always clear spiritual skies and the clear shining of the Sun of Righteousness. The days of spiritual cloud will come. In the physical world days of cloud and darkness do not make us doubt the existence of the sun. We know that the shades of the night which obscure the sun's objects about us is the light of the sun. And when the clouds vanish and the great luminary shines in all his radiance, our certainty of his existence is all the stronger for his temporary obscuration.

And so the seasons of doubt which befall the best of Christians do not invalidate their faith and experience, though for the time it is partially obscured. I think, all true Christians will admit on the strength of their experience that doubt plays a benef-

icent part in the educational processes by which God ripens the character of his people and fits them for service here and happiness hereafter. Doubt begets desire and effort for greater assurance, and leads to increased watchfulness and prayerfulness both in shunning and resisting temptation and sin.

While admitting doubts in the experience of true Christians, I do not see that it vitiates or lessens the worth of the normal tendency of Christian experience toward greater certainty or assurance of one's personal religion. In the case of such Christians as seem to have but little assurance and many doubts, their own utterances concerning themselves, I think, are to be taken with many allowances; and there exists under their timidity, humility, and doubts a degree of assurance that is unknown to themselves, but not less real and valuable because they are unconscious of it, and in a measure obscured. In my pastoral experience I have had believers to come to me bowed down and burdened with doubt—men and women whom I believe to be the very salt of the earth—who said they doubted whether they were Christians at all. I have usually given them comfort by asking what they would take in exchange for their little faith and hope. In every case they say they would not exchange it for all the gold ever coined, or all the wealth, honors or pleasures of the whole world. I then say, "Your hope must be worth a great deal to you, and you have far more assurance and less doubt than you suppose."

Christianity is not a profession or mere belief, but a *life*. And the lives of what we call doubting Christians will compare most favorably with the lives of those who say they know that they are Christians—that they live above doubt and sin, that they have entered into the "higher life," and that they have received a "second blessing" which sets at rest all the doubts and fears which perplex the ordinary Christian. As I understand the Scriptures, the nearer one lives to God and the more pious he is, the more unworthy he feels and the more deeply conscious he is of his imperfections. It was Paul who said, "I am less than the least of all saints." It was Job who said, "I have bowed of thee by the hearing of the ear, but now that my eye seeth thee" (now that I have gotten near to thee by faith). "I abhor myself and repent in dust and ashes." It was the devout Isaiah who said when he saw the Lord on his throne, "Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Christian experience and assurance are progressive and cumulative. Firm, unwavering trust that knows no passing cloud of doubt is a work of time with those who have a personal experience of saving grace.

If you, dear reader, would have your faith and hope develop into the assurance of faith and hope, then, like doubting Thomas, get near to Christ and come in touch with him, and then you, too, will exclaim in confidence, "My Lord and my God!" And so long as you are troubled with doubts, make them stepping stones to a higher, better and more active Christian life, and then your faith will grow exceedingly, your doubts will scatter like the mists of the morning before the rising sun and you be able to say, "I know whom I have believed and am persuaded that he is able to keep that which I have committed to him against that day."

If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our heads up that the body becomes erect. It is only when our thoughts go up that our life becomes erect.—Alexander McKenzie.

KENTUCKY-MISSOURI BAPTISTS.

BY W. POPE YEAMAN, D.D.

Kentuckians, at home or abroad, are never in special need of contributions to personal or state pride. Nevertheless, sentiment—without which man would be an uninteresting thinking machine—demands honor to whom honor is due. Kentucky has made large contributions to the progress of many of the younger members of the Sisterhood of States. On the secular side of life she has been and is conspicuously represented from her river frontier to the great Southern gulf and to the Pacific Ocean. In statesmanship she has furnished to other states a greater number of Governors, Congressmen and United States Senators than any other state of the Union. Her pride of name is vindicated against any accusation of vanity by well authenticated history.

It is not a strange thing that such a people, inspired by the Spirit of the Christ, should have become recognized leaders in Christian enterprise wherever Providence has cast their lot.

Kentucky Baptists are a great people; but it is no exaggeration to say Missouri Baptists are a greater people, more numerous, more aggressive, more liberal and consequently more progressive. But for this characteristic of Missouri Baptists, Kentucky is entitled to the lion's share of credit in the way of personal contributions to the younger state. It is no more than true ground for rejoicing by Kentucky Baptists that God has signally honored them in using them for the extension of His Son's kingdom to regions beyond their own immediate field.

The earlier permanent immigrants to Missouri were from Kentucky, with an occasional interspersed of Virginians, Tennesseans and North Carolinians. So far as Christian denominationalism was concerned, the Kentucky emigrants were mainly Baptists. Coming as these did with the impress of the Craigs, the Wallers, a Noel, a Buck, a Kemper, a Vaughan and a Dillard and a host of other such champions of the truth, and beholding in their new home a promising field for aggressive Christian enterprise, and inspired by a sense of individual duty and responsibility not hitherto realized, it is easily understood why they became the leaders of Christian thought and work. In all of this we may trace the workings of the great Head of the church. The servants of the Most High are often led to spiritual opportunities through secular ways.

Missouri Baptists were not numerous nor influential as late as 1834, when the General Association of Missouri Baptists was provisionally organized at Providence church in Callaway county. At this historically memorable meeting, Kentucky-Missouri Baptists were especially influential. This preliminary organization was affected by making Jeremiah Vardeman moderator. This Titanic herald of the cross was reared from early childhood in Kentucky, there he received his life impress, there he was converted to Christ and there ordained into the ministry of the Gospel. In 1830 he moved to Ralls county, Missouri, where he founded a lovely home and continued actively in the ministry until 1842 when he was called by his crown of rejoicing. Of that meeting R. S. Thomas was made clerk. This devoted Christian and eminent scholar was born in Scott county, Kentucky. He was educated at Transylvania University and afterwards received a diploma from Yale College. He was an able preacher and distinguished educator. He was the first president of the William Jewell College, and at one time a professor in the University of the State of Missouri. Noah Flood was a prominent member of the meeting in question. He and Thomas were members of the committee to report a basis of permanent organization. Noah Flood was born in 1785 and died in 1875. He was baptized into the fellowship of Six Mile (now Christiansburg) church. He came West in early manhood, and distinguished himself as a man of rare intellectual power, consecrated to Christ, genial and generous spirit and great candor and personal integrity.

James Suggat, another active member of the provisional meeting, though born in Virginia and reared near the Great Cross-

ings in Scott county, Ky., and was baptized into the Crossings church by Joseph Redding, whose daughter he married. In 1830 he moved to Missouri and became pastor of Providence church when the General Association held its first meeting. John Langan was a member of that body, and served with Thomas and Flood on the committee before mentioned. He was before this pastor of Mt. Pleasant church in Barren county, Kentucky, and was for years moderator of Green River Association. Another member was Fielding Wilhite, the venerable Apollos of his day, a native Kentuckian. Jabes Ham, another member, was born in Madison county, Ky. W. H. Duvall was born in Virginia, but from the age of six years was reared in Kentucky. Of the sixteen preachers in attendance at the meeting in question, eight were from Kentucky, the other eight were from nearly as many different states. The Kentucky element were the moulders of the work for which Missouri Baptists have become distinguished.

In the sixty-three years of the existence of the Missouri Baptist General Association there have been sixteen moderators. Eleven of these were from Kentucky, one of whom served for twenty consecutive years. The sixteenth moderator, though not himself a Kentuckian, is the son of one of Kentucky's best gifts to Missouri.

In the matter of Baptist education in Missouri, Kentuckians have been prominent. We have seen that R. S. Thomas was first president of the State denominational college for males. This college was practically founded by William Jewell, M.D., for whom the institution was named. This noble layman (!) was reared in Boone county, Kentucky. Hon. John B. Wornall, who was one of the sixteen moderators, was president of the Board of Trustees of this college for more than twenty years. He was an honored member of the State Senate from the Kansas City district. He was a strong man—modest, unassuming business man. He loved the Fuller-Calvinist doctrine of divine grace and enjoyed a rich experience of salvation. This beloved brother was born in Clark county, Kentucky. Lewis B. Ely was another of the moderators. He was for twenty years the faithful and efficient "Minister of Exchequer" of the college. Great was the work of this man. And by no means is Ely Hall the greatest monument to his name—that monument is built into the hearts of uncounted thousands who love his memory and revere his name. This godly man was from Woodford county, Kentucky.

Hon. James L. Stephens, father of the present moderator of the Missouri General Association, was born in Garrard county, Kentucky. This man, eminent as a Baptist, an enterprising merchant and useful State Senator, is the liberal patron of Stephens College, the state Baptist College for female education, and whose name this magnificent institution justly bears.

Hon. Charles H. Hardin, by general consent the most faithful governor Missouri ever had, was born in Trimble county, Ky. This eminent jurist and statesman was the founder and munificent patron of Hardin College at Mexico, Mo. Gov. Hardin's Christian character and his efficient interest in and help to all Baptist enterprises have embalmed his memory in the affections of Missouri Baptists.

All of the men whose names are herein written, with the exception of James L. Stephens, who has passed the four score mark, are dead. This only survivor of the honored group of this paper is well preserved and lives an unabated interest in all things pertaining to the Baptist cause.

A fitting conclusion to this hasty sketch, is to note the fact that in the early history of the Missouri Baptist General Association, when the Baptists of the state were without a paper, action was taken adopting the "Baptist Banner" and WESTERN RECORDER of Louisville as their organ. Thus the Western Recorder can rightfully claim a share in the success of Baptist principles in the empire state of the West.

This sketch is so more than an intimation of the large share Kentucky Baptists have in the prosperity of their Missouri brethren.

A CHILD of God should be a visible beauty for joy and happiness, and a living doxology for gratitude and adoration.

AN OVERCROWDED MINISTRY.

BY REV. MURDOCH M'LEOD.

Much has been said of late, both by the religious and secular press, about an overcrowded ministry, and the competition existing between the "younger recruits" and men of age and experience. But is it true that able, consecrated and experienced men are being discriminated against purely on account of age! Has it come to pass that gray hairs alone are regarded as an evidence of inability, and that they disqualify one for the duties of the ministry? If this be true, what a dreary prospect for those of us just entering upon the work, to think that after we pass a certain "deadline" we shall be gracefully shelved—left "standing idle in the market place."

Is such, however, the inevitable and necessary end? Is it even the rule? Are there not at present hundreds of ministers in our church nearing the allotted threescore and ten who are both efficient and popular, and many of them distinguished? whose ability is recognized, and whose services are sought after! And, on the other hand, among those standing idle, do we not find a goodly number of novices!

The writer has received, during the past few months, letters from no less than six seminary classmates inquiring for vacant churches, some of them at that time on starvation fields, and others with nothing at all to do. They were certainly not too old. It is evidently not a question of advanced age exclusively, and it would be interesting, and certainly helpful, in arriving at a conclusion in this matter, to know just what is the general fitness for and average success in the work of those who can at present find nothing to do. There are vacant churches all over the country, and the world is a long way from being evangelized yet. There is certainly enough to be done, and when we remember that God, in a peculiar way, calls men for this special work, as we believe he does, it seems like an anomaly to talk about an overcrowded ministry.

And yet such seems to be the case, for no sooner is a church vacant, especially one of any prominence, than it is flooded with applications of either idle or dissatisfied ministers, and we are constantly soliciting collections to educate men to go out into the fields where "the harvest is great and the laborers are few." Still, it is true in one sense that there are too many ministers, and this is not strange when we consider that every possible inducement has been held out to attract men into the work. Nor have those features which appeal alone to the worldly been overlooked, such as "equable life," "congenial pursuits in the way of study and companionship," "unquestioned social position," "fair living," etc. And, in order to equip men for this "equable life" and these "congenial pursuits," colleges and theological seminaries are vying with each other to entice the largest list of students by the most donations, free tuition, liberal scholarships, etc. In view of these facts, it is not surprising that undue numbers are attracted to the ministry.

Granting, then, that we have an over-supply of ministers, so that the vacant church becomes a prize for the successful competitor, with unjust discrimination in favor of the young, what is the remedy? Shutting down the seminaries for a period of, say, ten years? If so, then what provision will be made meanwhile for the education of those really called of God to preach his Word? This remedy is too radical, if indeed it was seriously intended. What, then, is to be done, for certainly some measures ought to be taken to correct the pertinent evils!

Let it be understood that in this calling, more than in any other, the office is to seek the man, and not the man the office. That no man is called to preach who can not do so, and successfully do anything else. These two things—call and desire—are an evidence of a call. There must be some fitness at least, with an overwhelming and inescapable conviction; a veritable "woe in me if I preach not." Cease emphasizing in one way and another, and presenting as inducements, those mere secular considerations, such as social standing, literary advantage, congenial pursuits, which might appeal to any worldlying, and then carrying them through free of charge with the tact

understanding on the part of the candidate that as soon as the course is finished there awaits him a position of ease, influence and social distinction. Let the other side be displayed: That the minister is not a "society leader," but a "soldier of the cross"; not an "eloquent divine," but a voice crying in the wilderness; that a consecrated minister will very likely be reviled, persecuted and evil spoken of; that there are many places in the earth in which a man will be despised simply because he is a preacher; where he will be most needed, least respected, and not wanted at all; that ease and emolument are not promised to God's servants.

With this view of the work before him, let one prepare himself as a warrior prepares for battle; let the push and determination and self-sacrifice often displayed in preparing for secular professions be evidenced, to a certain extent, by the candidate for the ministry as a test of his sincerity, and fitness for, the work. Let the cry be not for more men, but for more consecration. Elevate the standard. Hold strictly to requirements. Let the inducement be a lost world, the Master's last command, and an opportunity to suffer for Christ's sake.

If, with strict adherence to these principles, we should yet be embarrassed with too many ministers, then it must be that the world has come into the church, and is crowding out God's chosen servants, or else there are many in the ministry who do not belong there, or God has called more men than he needs.—Herald and Presbyter.

YOKE WEARING AND BURDEN BEARING.

This is very largely an age of shams and shoddy, of cheap labor and cheap men. The tendency is to cut prices and to skimp work. Everybody wants to buy at the lowest rates; and if any reliance is to be placed upon advertisements all the vendors of goods are disposed, in this regard, to accommodate the public. And what with "bargain counters" and "slaughter sales," legitimate business is almost driven to the wall by the chicanery of bogus business houses. They seek to justify their fraudulent practices by pleading that as the average customer is unwilling to pay for good goods, they are obliged to manufacture an inferior grade.

This cheapening of material fabrics is deplorable enough, but when it extends to religion itself, then it becomes solemnly incumbent upon us to enter a caveat, and call a halt. That there is such a tendency is painfully palpable. In our eagerness to enlist recruits we have been tempted to lower the standard of qualifications for admission into the army, and to minimize the hardships and the sacrifices to be encountered in it.

The roll of the drum and the shriek of the fife have been superseded by the dulcet tones of the harp and lute. Our preaching is no longer a call to arms, but an invitation to a banquet. Our very hymnology betrays our altered feeling. Our favorite hymns are no longer

Am I a soldier of the cross?  
or  
Jesus, I my cross have taken,  
but  
Religion never was designed  
To make our pleasures less,  
or  
Nothing either great or small  
Remains for me to do.

Profoundly indeed do we deprecate that pride of heart which prompts men to go about to establish their own righteousness instead of submitting themselves to the righteousness of God by faith. But that submission to the righteousness of God means a great deal more than the simple acceptance of the blessings purchased by the blood of the cross. It means not only submission for salvation, but submission for service. And that is implied in the taking of "the yoke."

There are very many, we fear, who have fastened themselves that they have been saved, and yet they have never been truly subjugated. Their thought is of green pastures and still waters, but not of the furrow and the plow. What they want is to wander at their own sweet will, and not to bear burdens or to wear a yoke. And yet such an aimless, useless life was never meant for anybody on earth or in heaven.—Baptist Teacher.

QUESTIONS ANSWERED.

BY ANNEX.

"We have in our town an adherent of the so-called 'sinless perfection and sanctification craze,' who has had consumption quite a while, and had finally reached to the point where, and was virtually cured by his physician, and he now claims to have been entirely cured by the 'Faith Cure.' What do you think of it?"

Did his physician say he had the consumption? Even then there might be a mistake. I know a lady who was declared to have the consumption fifty years ago who is well as well as could be hoped for at her age. Physicians are not infallible. In the next place how long has the man stayed cured? Consumptives can rally most wonderfully when quite low. If he is entirely well six months from this time, it will prove he did not have consumption. Not that this disease cannot be cured by pure air, out-door exercise and proper diet, but that only in its earlier stages.

"What do you think should be done with a member of the Baptist church who never contributes anything to its support?" I take it the questioner means in what manner he is able to contribute, of course, one who has no income and cannot support himself is not expected to give. Such a member should be talked to privately by the deacons, and his duty laid before him plainly. He should be shown how mean and dishonorable it is for him to expect others to bear all the expenses in a body of which he is a member. I'm afraid such a man has little or no religion to appeal to, but he may have a little feeling of manliness which can be reached.

The trouble may be that he is angry with the preacher and is trying to boycott him. Let the deacons show him his duty to his brethren, his church and his pastor. The pastor may have done wrong, but that does not justify him in being a defaulter in his obligations to the church. So long as he is pastor, a self-respecting, God-fearing church will pay him what has been promised, and each one must give something.

If he will not contribute as deacons and promise to give something towards the church expenses, then they should notify him that he will be arrested before the church for his sin. He certainly should not be retained in fellowship if he refuses to do his duty. The knowledge that the deacons mean what they said about arresting him before the church will probably lead him to desist from his covetousness or his obstinacy. Then let him go on. But in their closets the brethren should pray to God for his conversion. A man who is able to pay and refuse to do it, is most probably still unregenerate, and needs the earnest prayers of the church.

"What part should Baptists take in the Epworth League of the Methodists?" Just the same part and no more which they would take in a Methodist church. According to Baptist ideas the Methodist church is only a humanly organized society. The Epworth League is the same, and stands with our churches on exactly the same footing.

"What part ought Baptists or Methodists to take in this so-called holiness or sanctification movement?" No part, except to speak to it as the Lord spoke to Peter when Peter took him and began to rebuke him. This holiness craze has a fascination for certain, but a morbid, hysterical souls. Such souls are always weak ones, but they may be Christians, and should be guarded by their stronger brethren from contamination.

"What should be done with a man who is a deacon in a Baptist church, and is a man's bones a man to sell whiskey and will work in the interest of whiskey even on regular church meeting days and in time of protracted meetings at his church?" This question is too vague for me to answer. On the face of it, taking it at its worst, it would seem that the church ought to have a day of fasting and prayer to the Lord for forgiveness for ever that man who has so morbid, hysterical souls. Such souls are always weak ones, but they may be Christians, and should be guarded by their stronger brethren from contamination.

"But there may be another side to the story. For example, in some states, and for all that I know in all, a wholesale druggist cannot sell alcohol, brandy, etc., to retail druggists without taking out a license as a wholesale liquor dealer. Druggists must have alcohol as a basis of very many medicines. Hence if a deacon knew that the wholesale druggist sold only to retail druggists, he might conscientiously go on his bonds."

"If a man neglected his church meeting to work at anything not absolutely necessary, he should be dealt with. Going to business meetings is as much a duty as any other church duty, at least on the part of the male members. He was only at work on some day, and the day the question comes as to what the questioner calls 'working for whiskey?' I knew an instance in which a brother was denounced because he had 'sold himself to the whiskey men and was working in their interests,' when all he had done was to work for the Democratic party, of which he had been a member for years. He was conscientious and insisted she had not slandered the brother, because the Democratic party had refused to put prohibition in its platform, and therefore to work for it was the same as 'selling himself,' etc. Taking the worst construction to be put on the question, the man who works for the Democratic party is a timely conversion and a timely conversion. And the timely converted man is the one who holds out faithful to the end, and the untimely converted man is the one who turns back to the world. Are there any conversions which are not timely, or according to the appointed time of God? Of course not. That brother had been a member of the church some years, and he had been a member of the Philadelphia Confession of Faith and Matthew Henry's Commentary. Urge him to get them and study his Bible with them. There are only

two classes known to Scriptures, the converted and the unconverted, the saints and the sinners. And the members of the church are the same of staying so and reaching Heaven at last. He may be saved so as by fire, his poor wood; hay and stubble having all been consumed. But he is a child of God and will have a place in his Father's many mansions.

Those who go back to the world were self-deceitful, and their conversion was a sham. As for the numbers of unconverted persons in the churches! And it behooves us all to work out our own salvation with fear and trembling, knowing all the while that it is God who is working in us to do his own good will and pleasure.

CHARACTER AND SALVATION.

Modern literature is constantly ringing changes on salvation by character. The heroes of modern fiction are men who either despise or neglect religion, but whose natural graces are such as to give them both an ease and a heaven high above those who fear God and keep His commandments. The picture is drawn in many forms of men and women who make no confession of Christ, who are never seen in His church and who look with ill-concealed contempt upon His people; who nevertheless outshine in all the virtues the whole galaxy of the members of the church.

The picture is not true to life. There are, it is true, exceptional cases on both sides, here and there a hypocrite in the church, and here and there a man of great excellence outside of it. Yet the candid observer must admit that the higher types of human character which the world has seen, save, as a rule, been produced by the religion of Jesus Christ, and that the hearty acceptance of Christ as our Saviour from sin has ever shown itself to be a step in the direction of moral excellence.

And besides this cry of salvation by character, there is a cry for a revival of the Gospel. It puts dissonance upon the Saviour and makes his cross of none effect. It declares that men may work out a salvation for themselves, and that Christ has died in vain. It denies that an atonement has been made for human guilt, or that any atonement is needed. It reverses the order of the Gospel and puts cause for effect and effect for cause. Salvation is not by character, but *in* character. We are saved not because we are holy, but that we may be made holy. Christ "gave himself for us that he might redeem us from all iniquity, and purify us unto himself a peculiar people zealous of good works."

Character is an end not a means. Holiness is an effect, not a cause. It cannot do the work of our salvation. For salvation means not merely deliverance from the punishment of sin, but from sin itself, from its pollution, from its dominion, from its practice. Evangelical religion does not by any means underestimate character, but puts it in its true place. Salvation is not complete without it. We must "follow after holiness, without which no man shall see the Lord." To be without it is not to be saved. Yet, like our justification, is attained only through the grace of Christ; and instead of claiming heaven as its reward, we should ascribe all the glory of our salvation to Him who has not only begun the work, but carried it on to its consummation.—Occident.

LIFE'S PROBLEM.

As in review passed before her the checkered other days, with the ever-revexing "might-have-beens," as well as the trying to-day, she wondered why so bitter a cup had been pressed to her lips, while many of her friends, so much more care-free, she did not murmur or rebel; oh, no, not she, for how could she, when from first to last she heard the whisper, "It is I, be not afraid!" Still, we confess she often queried, "Why am I thus dealt with?" And thus we find her; outwardly calm; but with conflicting emotions within. But she met her enemy by the sudden appearance of an impulsive school girl, who, with beaming face, said:

"I am so happy, so proud! I must tell you about it." And then she related how that day her class-room had been visited by distinguished guests, and how the principal, to demonstrate his system of teaching, went on with the classes. "You know," she rattled on, school-girl fashion, "I selected my strong point; still, when teacher selected one of the most difficult problems, and ruminating his eyes over the class, asked me to go to the board and work it out, my courage was not equal to the occasion. But seeing how I shrink from so trying an ordeal, my teacher said that I would do me, and said in an undertone: 'You are the only one who can solve it, but I can trust you to do my teaching credit.' And then all fear vanished. My teacher's confidence inspired me to that extent, that I did solve the problem, and fearlessly, too. But that isn't why I'm proud to confess; it is because my teacher felt that I would solve it to his credit."

Again she was left alone, this bereft, wondering one, but her heart was attuned to a new song; for the chattering school-girl's gleesome talk had put her life in a new light. Now she saw herself a part of the great teacher, who, wishing to see his pupils as he would be, had first of all his very own could endure hardships, and first upon her as one who in spite of "waves and billows," would say, "Even so, Father." And thus viewing it, she, too, lost all fear, and with gladness, exclaimed: "Teacher, thou dost greatly honor me in giving me so much to bear in thy name, and I will do it with an approving smile. I will go bravely on, happy in the knowledge of being trusted with so difficult a problem, as is this tempter-tossed life of mine."—HELENA E. THOMAS, in N. Y. Observer.

THE new ebbs and flows, but the rock remains unshaken.—Robert McChayne.

ARE THE TEACHINGS OF THE APOSTLES OF EQUAL AUTHORITY WITH THE TEACHINGS OF CHRIST?

BY WILLIAM ASHMORE, D. D.

The way of stating an inquiry often betrays the position of the speaker. A steel-pointed doubt is most easily fired in the form of a question—positively suggestive, though seemingly uncommittal. "Yes, hath God said," is the most ancient illustration that history has presented to us. It was a marvelously adroit way of introducing the subject. Not until that question had been put and absorbed was the way open for a full and frank answer to the view, until then entertained by Adam and Eve. If the question had been, "Are not the teachings of the apostles of equal authority with the teachings of Christ?" the preponderant implication would have been in sympathy with the traditional beliefs of Christians, and adverse to the skepticism of the times. But when it is put, "Are the teachings of the apostles of equal authority with the teachings of Christ?" the implied answer is against the common belief and all in favor of modern doubt. Was this form of the question decided by a toss-up? or how did denial come to get the advantage of position? In an assembly of German Liberals we would expect much to be said for it; that in assemblies claiming to be set for the defense of the Gospel, doubt so often has the choice of position and the right of way over faith, which is heard like a voice crying in the wilderness, and has at times to almost fight for its existence? And does it not seem strange that the full and free inquiry? Not at all. If some of our theological professors (who have been trying all these years to come to the knowledge of truth and have not yet got there to their own satisfaction) choose to have an exchange at which they may compare and swap doubts, nobody can object. And as it is put, "Are the teachings of the apostles of equal authority with the teachings of Christ?" the implied answer is against the common belief and all in favor of modern doubt. 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SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1898.

SECOND QUARTER.

SUNDAY, APRIL 3.

THE WOMAN OF CANAAN.

Matthew 15:21-13.

MOTTO TEXT.—"Then she came and worshipped him, saying, Lord, help me."—Matthew 15:25.

"Then Jesus went thence."—He had been preaching in the neighborhood of Capernaum. "And departed into the coasts of Tyre and Sidon."—Coasts mean in the region, and not necessarily on the seashore. Tyre and Sidon were the chief cities of the Phœnicians, on the shores of the Mediterranean, north of Mount Carmel. They are twenty-one miles apart, and were celebrated cities from ancient times. To read what profane history says of the Phœnicians and what the Bible says of the Canaanites, the same people, is to see what different standards God and the world have. Our Lord was now on heathen territory. But he did not go to preach, he was sent to the lost sheep of Israel. And when, after the miracle crowds gathered, he went back to the regions of the Jews. "And, behold, a woman of Canaan came out of the same coast."—She was a native of that region, and a Gentile. Luke says she was a Syrophenician. "And cried unto him."—It seems from the next verse that the Lord and his disciples were walking along and she was following them. The Greek word shows she was crying loudly. "Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a devil."—She was a heathen, and there is no reason to think that she meant to worship him by using the word Lord. She did, however, show her belief that he was the expected Messiah of the Jews, by calling him "Son of David." She had heard of his miracles. There was much intercourse between Tyre and Sidon and Galilee whence the Lord had come to this region.

"But he answered her not a word."—The effect was to develop, strengthen and manifest her faith. It is often so now; if with hearty confidence in the Lord's wisdom and mercy we continue to ask, we shall at last receive what ever he sees best for us, and, besides, may be improved in piety by the delay. The hearer of prayer is not less designing our good when he withholds or defers than when he hears while we are yet speaking."

"And his disciples came and besought him, saying, Send her away; for she crieth after us."—By "came" it meant "came near," drew up close to him as they walked along. They had gone to Phœnicia for perfect retirement, and did not wish to have the attention of the multitudes attracted. It is evident from the Lord's answer to them that they meant for him to send her away by granting her request and healing her daughter.

"I am not sent but unto the lost sheep of the house of Israel."—Therefore he would not see her, even a general ministry in this heathen land. For him to have preached and labored there as he did among the Jews would have been to inflame them to bitterest opposition and to keep even the best of them from considering his claims. But for whatever reason, his Father had sent him to the lost sheep of the house of Israel.

The woman had not probably heard this remark which was addressed to the disciples. She now

comes close, possibly following them into the house where they were staying. Her prayer is brief and touching. "Lord, help me."—It is met with the stern and curt reply, "It is not meet to take the children's bread and to cast it to dogs."—The Jews were God's chosen people, and they called all the Gentiles "dogs." The dog is not a trusted friend in the East, but is the symbol of uncleanness and rapacity. However, as the Jews always called the Gentiles dogs, just as the Mohammedans to-day call all others "infidel dogs," the remark of our Lord would not seem personal to the woman.

"True, Lord, yet the dogs eat of the crumbs which fall from their masters' tables."—The woman's wit and intelligence were as great as her faith. She turns his stern answer into an argument in her favor. Since she is a dog she should be allowed to have the crumbs of mercy and grace which fell from the feast he had spread for the children. Great faith this answer showed, also her deep humility. The Phœnicians, as a race, were a proud people. The Jews would not be any the poorer if, while he was here in the Gentile land, the Lord should heal one poor afflicted girl.

"O woman, great is thy faith."—The two whose faith called forth the highest encomiums from the Lord were Gentiles, the centurion whose servant was sick and this woman. "Be it unto thee even, as thou wilt."—He had shown to her for a while, like Joseph to his brethren, the aspect of severity; but, like Joseph, he could not maintain it long—or rather he would not maintain it an instant longer than was needful, and after that word of hers, that mighty word of an undoubting faith, it was needful no more.—Trench.

"And her daughter was made whole from that very hour."—The woman did not ask that the Lord go with her to touch her daughter. She went away rejoicing, knowing her daughter was healed. "And Jesus departed from thence."—His stay must have been short. He may have hurried away to avoid the crowds which the miracle would call together. His seasons of rest were brief. "And came nigh unto the sea of Galilee."—Broadus says he was now in the vicinity of Gadara, where he had healed the two demoniacs and allowed the evil spirits to destroy the swine. The fame of that miracle had been noised abroad, and when he came back, and, going up on a mountain side, sat down, the multitudes were ready with their sick and afflicted ones.

There is no more touching miracle in the Bible, nor one from which more lessons can be drawn than the healing of the Syrophenician's daughter. One of the things which many may wish to ask in heaven will be the after history of this woman and her daughter.

We are gratified to hear of the success of Pastor J. E. Wolford at Vincennes, Ind. Since the beginning of his pastorate, order has been restored in the church. An indebtedness of \$500 has been paid off and all expenses have been met. In ten months, since Bro. Wolford has been pastor, there have been forty-seven additions, and the cause is in a prosperous condition. He is delighted with his church and has reasons to hope for greater success. We know he is solid on the old-fashioned Baptist doctrines and the faithful preaching of Baptist and Bible doctrines is the secret of his power and success. May God continue to prosper His cause.

TYNDALE'S DOCTRINAL TREATISES.

On page 28 of Dr. Whitaitt's "Question in Baptist History" we read:

"Tyndale, in his Doctrinal Treatises, 1528, Parker Society, Cambridge, 1848, p. 257, indicates that it was not an- nounced at Geneva in England for the priest to pour water upon the child's head, and that he himself approved this innovation. His words are as follows: 'Behold how narrowly the people look on the ceremony. If aught be left out, or if the child be not altogether dipp'd in the water, or if because the child is sick, the priest dare not plunge him into the water, but pour water on his head, how tremble they! how quake they!' 'How say ye, Sir John?' (they say), 'is this child christened enough?' 'Nay, it is not; for the priest doth not verily believe that the child is not christened.'...Now this is false doctrine, verily."

The reader will note that by leaving out the part omitted Tyndale is made to say that objecting to pouring water on a child for baptism "is false doctrine," and thus that he was in favor of affusion for baptism, that "he himself approved this innovation."

I give below the full text of Tyndale, with what comes before and after, as well as the part Dr. Whitaitt strikes out, and the reader will see how utterly erroneous is the impression made by Dr. Whitaitt's book on this point. Tyndale is discussing the emptiness of mere rites as compared with God's promises, and he speaks of "anointing" or anointing with oil, as in extreme unction. Here is what this old English author says:

Last of all of us the anointing, without promise, and therefore without the Spirit, and without profit; but altogether unfruitful and superstitious. The sacraments, which they have imagined, are all without promise, and therefore help not. For "whosoever is not of faith is sin." Rom. xiv. Now without a promise there can be no faith. The sacraments which Christ himself ordained, which have also promise, and would save us if we knew them and believed them, them minister they in the Latin tongue. So are they also sanctified and fruitful to the other. "yea, they make us believe that the work itself, without the promise, saveth us: which doctrine they learned of Aristotle. And thus are we become an hundred times worse than the wicked Jews: which believed that the very work of their sacrifice sanctified them; the priests which fast, fight, in every epistle, proving that nothing helpeth save the promises that God hath sworn in Christ. Ask the people what they understand by their baptism or washing? And thou shalt see, that they believe how that the very plunging to the water saveth them: of the promises they know not, nor what is signified thereby. Baptism is called VOLWING in England: because the priest saith, "VOLO, say ye!" "The child was well VOLWED" (say they); 'yea, and our vicar is as fast a VOLWING as any aser or priest within this twenty miles."

"Behold how narrowly the people look on this ceremony. If aught be left out, or if the child be not altogether dipp'd in the water, or if, because the child is sick, the priest dare not plunge him into the water, but pour water on his head, how tremble they! how quake they!" "How say ye, Sir John?" (they say), "is this child christened enough?" "Nay, it is not; for the priest doth not verily believe that the child is not christened; yea, I have known priests, that have gone into orders again, supposing that they were no priests, because the bishop left one of his ceremonies undone. That they call confirmation, the people call bishoping. They think that if the bishop butter the child in the forehead, that it is safe. They think that the work maketh safe, and likewise suppose they anoint; Now this is false doctrine, verily: For I answered, in the first chapter of his epistle: 'Of his own will christeneth he us with the word of life; that is, with the word of promise; in which we are made God's sons, and heirs of the goodness of God, before they are anointed.' And thus, not work God's will will, we be his sons, and know his will, and have his Spirit to teach us."

I have italicized the words Dr. Whitaitt quotes, in order that the reader may clearly see how Tyndale's language has been handled. It is manifest that the words, "Now this is false doctrine, verily," have no sort of reference

to insisting on complete immersion, but they must refer to what Tyndale had just stated, viz: "They think that the work maketh safe, and likewise suppose they of anointing." His whole argument is against the doctrine that the work is to be relied on rather than the promise of God. There is not a scintilla of evidence here that Tyndale "himself approved the innovation" of substituting pouring for immersion. Dr. Whitaitt cuts off the greater part of a sentence (which would have been inconvenient for him) and then quotes a brief statement that occurs some distance lower down as if it had sole reference to what he had quoted. Why did he not give the full quotation? To have done so would have made the passage useless for his purpose.

True, this is but one of many mis-statements in this remarkable book of Dr. W.'s, but so far as I know, attention has not heretofore been called to this point.

On page 252 Tyndale treats of baptism, and this is what he says: "The washing without the word helpeth not, but through the Word it purifieth and cleanseth us: as thou readest (Ephesians 5) how Christ cleanse the congregation in the fountain of water through the Word. The Word is the promise which God hath made. Now as a preacher, in preaching the Word of God, saveth the hearers that believe; so doth the washing in that it prescheth and representeth unto us the promise that God hath made unto us in Christ. The washing preacheth unto us, that we are cleansed with Christ's bloodshedding; which was an offering, and a satisfaction for the sin of all that repent and believe, consenting and submitting themselves unto the will of God. The plunging into the water signifieth that we die, and are buried with Christ, as concerning the old life of sin, which is Adam. And the pulling out again signifieth that we rise again with Christ in a new life, full of the Holy Ghost, which shall teach us and guide us, and work the will of God in us, as thou seest.—Romans 6."

IMMERSION PRECEDED SPRINKLING as the act of BAPTISM IN AMERICA.

In the Fifteenth Century "the Spanish Captains immediately upon their arrival in an American Nation used to summon them to submit to the Pope and to the King of Spain—they often forcing them by hundreds and even by thousands into rivers in order for their being baptised. Who boasted to the Emperor that some of them made 30 thousand Indians Christians by baptising them: which truly they did as sheep are forced into the water and driven to be washed; so were those first Indians, by thousands baptised for they were driven by compulsion and force into the rivers."—Gage to General Fairfax, p. p. 158-159, "History of the Cruel Sufferings of the Protestants and others," by John Lockman, London and Dublin, MDCCCLXIII.

The above extract from an old history will show that immersion preceded sprinkling as the act of baptism in America. It is true that the plan is unscriptural because the act was not a "voluntary act" of the subject baptised, but on this count the Indians had as much choice in the matter as did the babes of the Puritans in the Seventeenth Century. The babes were "made" Christians by the pastors. The Indians were "made" Christians by the captains and

Suffered Most in Spring

Cured by Hood's Sarsaparilla the Great Spring Medicine

Scrofulous Sore Leg for 25 Years.

All Spring Humors, sores, eruptions, boils, pimples, etc., are cured by Hood's Sarsaparilla, the "king of medicines." Read these letters: "C. I. Hood & Co., Lowell, Mass.:

"Dear Sirs:—After suffering from a sore leg for 25 years, four bottles of Hood's Sarsaparilla have made a complete cure. My leg would inflame as soon as I got up, and I would continue to be sore until spring. Then the sores would heal a little and break out again. I tried doctors and every remedy I could hear of, but all failed. I then heard of Hood's Sarsaparilla and bought one bottle, and it helped me so much that I kept on until I took four bottles; am cured, in good health and weigh 100 lbs." Mrs. M. J. HARTLEY, Lovett, Georgia.

No Sore, No Erysipelas.

"C. I. Hood & Co., Lowell, Mass.:" "Dear Sirs:—I want to say once more, Hood's Sarsaparilla is all you claim for it. I haven't had any sore or erysipelas since I used Hood's Sarsaparilla several years ago and was cured by it. I trust many will be benefited by Hood's Sarsaparilla as I have been. I recommend it highly as a blood medicine." Mrs. M. J. HARTLEY, Lovett, Ga.

Hood's Sarsaparilla

Is sold by all druggists. Price \$1, six for \$5. Cure Liver Ills; easy to take, easy to operate.

Hood's Pills

priests. The "subject" was wrong in both cases. A BAPTIST.

MANS' INHUMANITY.

It is unfortunate for mankind that, there are men who, for the gain of money, will adulterate food intended for the human stomach. Savage blows are given to the health by harmful articles placed in food to cheapen, or add taste or color.

It is enough to rouse one's ire to think that we are made to suffer temporary illness and perhaps permanent disease brought about by adulterations in food, that was purchased for pure. All "grain," "wheat" or "cereal coffees" thus far tested that have a distinct coffee taste, are concoctions made up of part low grade coffee or coffee essence and sold to people for "pure cereal coffee."

The original Postum Cereal Food Coffee is believed to be the only pure article of the kind that is palatable. The pleasant flavor of the milder grades of Java is obtained by the process of manufacture discovered by its inventor after many months of experiment.

Counterfeiters arose who found it impossible to produce a cereal coffee with the taste of Postum and therefore have universally resorted to a mixture of low-grade coffee to produce it.

True, thousands of people put Postum in their coffee when unwilling to part with the narcotic effect of coffee; (this we cannot prevent) but they know what they are mixing, which is quite a different affair than to use a cereal coffee you expect to be pure, and find that the dishonest maker has put in a portion of the very article he uses of cereal coffee, to be avoided.

The great Physicians, Food Experts, Athletic Trainers, Lawyers, Editors and brain workers in general are in large numbers using Postum Cereal Food Coffee, for the benefit derived in nourishment and health. A ten day's trial will begin the work of renewal of health, and if properly prepared so that it comes to table black, rich and delicious, it will never be abandoned.

AN OPEN LETTER TO DR. JOHN T. CHRISTIAN.

DEAR BROTHER:—In the WESTERN RECORDER of March 17 you refer to "Dr. Whitsett's article in last week's RECORDER," denying that he wrote certain articles in the New York Independent, and you say it "is made up of denials without a semblance of proof," while your "proof is untouched," and your "argument stands secure." You also say: "It would have been much more to the point had he presented some proof or explanation which would have shown that my [that is, your] proof was unreliable." You at the same time say that you never called him "any name," but simply "presented the proof."

Now, my brother, I ask you to state frankly and clearly just what you meant by your two recent articles. I understand that you have denied privately that you made any attack on Dr. Whitsett's veracity. There is only one of two possible conclusions, as far as I can see, to be drawn from these recent efforts of yours. Either you meant to hold that Dr. Whitsett wrote those disputed articles, and has forgotten that he wrote them, or you must have meant that he is a deliberate falsifier. You insist by your "proof" that Dr. Whitsett wrote those articles. He declares before God and his brethren that he did not write them. You come again and say that your "proof is untouched" and your "argument stands secure." Will you tell us in clear, unequivocal, terms just where you have meant to try to place Dr. Whitsett? You say you "never called him any name." Possibly not. But have you not implied as much? Have you not tried to prove the strongest sort of a "name?" I assure you that, however this matter may seem to you, it certainly looks to many of us as if you have charged the President of the Southern Baptist Theological Seminary with deliberate falsehood. For it does not seem possible for you to think that he could have written all those articles and be utterly unable to remember having written any of them.

And yet I find myself unwilling to believe that the bitterness of this controversy has reached a point where a minister of the Gospel, occupying a prominent pulpit, can accuse another minister, a man chosen to such a position as that of the Presidency of our Theological Seminary, of being a deliberate "falsifier." Some of us feel that we have a right to ask you to state definitely and clearly just where you meant to place Dr. Whitsett, by your insistence that he has done nothing but "deny," while he leaves your "proof untouched," and your "argument secure."

I have tried, my brother, to keep out of this unfortunate controversy as far as it was possible for me to do so. My colleagues will all do me the justice to bear witness, if need be, that, whether rightly or wrongly, I have insisted from the very first that this unfortunate affair could not be helped by widening the breach, and extending the discussion until it took in the other members of the faculty, and possibly the institution as an institution. And I feel unwilling now to enter into the personal features of the controversy, or to pass any criticism upon this recent development, until I have asked you to state plainly just what you meant. If there is any explanation which you can give that will relieve you from the appearance of having charged the President of the Seminary with being a deliberate falsifier, it will be a gratification to know it. But, unless you can give some such ex-

planation, then it seems to me that Dr. Whitsett has done right in "appealing to the sense of justice that everywhere prevails among Baptists," and in placing "his moral character in the keeping of his brethren." Nor will he appeal in vain. For as certainly as there is reality in the religion which we profess, so certainly will justice at last prevail; and so certainly will stainless moral character stand against mere "Higher Criticism," which is the only "proof" that you have pretended to offer. Before saying anything more, I await your answer to the question propounded in this letter. Sincerely, etc., F. H. KERFOOT.

OPEN REPLY TO DR. F. H. KERFOOT.

DEAR BROTHER:—In reply to your open letter, allow me to say that I have not charged that Dr. Whitsett is a "deliberate falsifier." I stated on what I regarded as decisive evidence that he wrote more than four of those Independent editorials. I had no idea that he would deny my statement; but he did deny it, then I was bound, as an honorable man, either to make retraction and apology, or else to give my proof. I gave what seemed to me enough proof to settle the question, and I expect to give more. The issue between Dr. Whitsett and myself is one of fact and not one of veracity. Whether he has "forgotten" writing those editorials, or whether he remembers it and falsifies, or whether in the strain upon him he has become mentally unbalanced, these are points I have not attempted to decide. I made my statement and when that was denied, I gave proof, leaving my readers to draw their own inferences. They must decide between Dr. Whitsett's denial and my evidence. I offer no theory on the subject. I give theorizing to others. I give proofs, and if they can be met, let them be met. Those who wish to accept Dr. Whitsett's denial as decisive, in spite of my evidence, have the privilege of doing so. Those who accept my evidence in spite of his denial, have the privilege of doing so; and they can form any theory on the subject they choose. I am not dealing with theories but with facts. I have not placed Dr. Whitsett in the embarrassing position he occupies. He put himself there by obliging me to give my proofs. The explanations needed should come from him and not from me.

Dr. Whitsett has made other denials. In his Nashville paper, he said: "I desire to enter a positive and unconditional denial of the charges of garbling testimony or suppressing evidence. I have done nothing of the kind." Yet on page 163 of his Question in Baptist History, he says: "At any rate Benedict, who claims to have followed those records closely (History, New York, 1856, p. 457,) employs the word baptize and says nothing about immersion, (History, Boston, 1813, Vol. 1, p. 475; c. f. History New York 1856, p. 450.)"

And yet on the very page Dr. Whitsett cites (475) of Vol. 1, of that very "Boston 1813" edition, Benedict says: "Being located in this place, which, from the kindness of God to them, they called Providence, Mr. Williams and those with him, considered the importance of Gospel union, and were desirous of forming themselves into a church, but met with considerable obstruction: they were convinced of the nature and design of believer's baptism by immersion; but, from a variety of circumstances had

hitherto been prevented from submission."

Again on the same page of his book (163) Dr. Whitsett says: "Rev. Wiffiam Hague, in his Historical Discourse, Boston 1839, p. 30, occupies the position of the Providence Church Records, making no allusion to immersion."

While the fact is Dr. Hague in this Historical Discourse, speaking of Roger Williams' baptism (p. 28) says: "As to the mode of it, his knowledge of the force of language would lead him to unite with the whole Greek church, when they say of the sprinkling and pouring practiced in Western Europe, 'it is no baptism.'"

Again on the very next page Dr. Hague says: "The difficulty which immediately arose, however, was the want of a proper administrator, for at that time no ordained minister could be found in America, who had been immersed on a profession of faith."

Now there is no "higher criticism" in these two cases, which are but samples of many. Dr. Whitsett is the man to show that his denial in each case is in harmony with the facts. My appeal likewise is "to the sense of justice that everywhere prevails among Baptists," "nor will it be in vain."

Yours sincerely, JOHN T. CHRISTIAN.

A POPULAR MISTAKE

Regarding Remedies for Dyspepsia and Indigestion

The national disease of Americans is indigestion or in its chronic form, dyspepsia, and for the very reason that it is so common many people neglect taking proper treatment for what they consider trifling stomach trouble, when as a matter of fact, indigestion lays the foundation for many incurable diseases. No person with a vigorous, healthy stomach will fall a victim to consumption. Many kidney diseases and heart troubles date their beginning from poor digestion; thin, nervous people are really so because their stomachs are out of gear; weary, languid, faded out women owe their condition to imperfect digestion.

When nearly every person you meet is afflicted with weak digestion it is not surprising that nearly every secret patent medicine on the market claims to be a cure for dyspepsia, as well as a score of other troubles, when in fact, as Dr. Werthier says, there is but one genuine dyspepsia cure which is perfectly safe and reliable, and moreover, this remedy is not a patent medicine, but it is a scientific combination of pure pepsin (free from animal matter), vegetable essences, fruit salts and bismuth. It is sold by druggists under name of Stuart's Dyspepsia Tablets. No extravagant claims are made for them, but for indigestion or any stomach trouble, Stuart's Dyspepsia Tablets are far ahead of any remedy yet discovered. They act on the food eaten, no dieting is necessary, simply eat all the wholesome food you want and these tablets will digest it. A cure results, because all the stomach needs, is a rest, which Stuart's Dyspepsia Tablets give by doing the work of digestion.

Druggists sell these tablets at 50 cents per package. Little book on stomach diseases and testimonials sent free by addressing Stuart Co., chemists, Marshall, Mich.

BRO. J. M. FOWLER, of Sulphur, Ky., called at our office. He has care as pastor of our churches in Campbellsburg, Bedford, Antioch and Sulphur. He is a live man and does efficient work as preacher and pastor.

SPIRITUAL MEDITATION.

To meditate is to dwell upon anything in thought; to study upon a matter deliberately and continuously; to muse; to reflect; to think. It really means to get into the middle of a thing. It means to study it deeply. The great men of science have been men of meditation. It was not so much by reading as by reflecting that man like Newton, Kepler and Agassiz reached their high results. The great philosophers arrived at their conclusions through thinking. Great men of God, too, have ever been men of meditation. Robert Hall and Baxter and Bunyan, and others have had deep understanding of, and rich experiences in, the Christian life, were especially men of spiritual meditation.

Some one has said that meditation is a lost art. There undoubtedly was more of it in past generations. The lack of spiritual meditation is indeed one of the religious lacks of our time.

It is because of the tremendous rush and hurry of our modern life. Much of the superficial piety and lack of joy we see is not because Christians do not know and feel, but because they do not think. We read our Bibles, catch up a religious paper now and then listen to sermons, hear addresses; we even may be thrilled with emotion for a moment, but how few of us ever sit down and spend an hour in earnest thinking on what we hear. We fail to make truth our own. We do not make it undergo the mental process of digestion by which it becomes our own—a part of us. Our religious life is weak and sickly because we fail to digest truth. The reason for this is that we are living so fast, so busy, such hurried lives.

Many of us are in danger of being "jostled out of our spirituality." We scarcely take time to think. There is a beautiful hymn we sometimes sing—"Take Time to be Holy." It does take time to be holy. We need to take time for meditation and prayer and fellowship with God. "Come ye yourself apart into a desert place and rest awhile." So Christ spoke to His disciples when they were hurried. Let us not fail to take seasons for thought and for the cultivation of our spiritual nature. The rush and hurry of life are sure to stand between us and a true life unless we are careful to "live in the Spirit and walk in the Spirit," and allow ourselves time in which to cultivate the grace of converse with God.

It rekindles love. You have an absent friend. You have not thought of that friend for a long time. But something starts a train of thought; and you allow yourself time to meditate. As you sit and think of that friend, how all his kindly ways and loving words and deeds come back to you, and you find your love for him burning warm and full in your heart as of old. Your meditation

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of him is sweet. Going through your papers, you open an old letter. It is from a former and almost forgotten schoolmate. But as you read and reflect, give yourself a little time to think, that friend seems almost to be at your side again, and you are holding sweetest converse with him. Such is the old home, the scenes of our childhood, "as fond recollection presents them to view." Such is the effect when the mother opens her translated child's wardrobe, sees the little shoe or the treasured garment. All the child's winning ways come back, love swells her heart, and her meditation is sweet. Just so does spiritual meditation bless us and freshen and quicken and strengthen our love for God and for our Saviour and for the Spirit, our sanctifier.

Spiritual meditation leads us to consecration. It is when we freshen up our love that we renew our consecration. In order, then, to fight sin valiantly, to enlist in service vigorously, or make any advance in the Christian life, we need to pay attention to this grace of spiritual meditation. It is in the quiet hour the electric battery of Christian possibilities gets "charged." We can have but little of either joy or power if we never come into close and continuous touch with the divine Source of all our efficiency.—Treasury.

We are being intruded on by some claiming to be preachers of the Gospel, that is, intruding on the people, which is an imposition and a great slam on honesty and Christianity that is alarming. We have a man in our jail at this date for bigamy that is a general Baptist.

In August, 1896, there was a man claiming to be Walter A. Whittle, of Birmingham, who preached in this city. He was a fake and an impostor, who drew money from the people falsely, and went to a neighboring town and did the same. He captured the RECORDER of August and fled.

On March 9 Bro. E. M. Wells, your agent, told us of a man that he met a few days before which he gave me his name as Marston. He is the same that was here in August, 1896, claiming to be W. A. Whittle.

I see in the RECORDER of March 3 an article from the pastor of the Baptist church at Boonville, Ind., that there was a man by the name of Marston who is preaching and lecturing in the churches, but never gives the church its share of the proceeds. The people of Leitchfield are waking up on the subject of impostors. The RECORDER is a welcome visitor.

We hope to organize a new church in the eastern portion of Goshen Association. Yours in Christ. H. VRECH. Leitchfield, Ky.

"THOU HIDDEN LOVE OF GOD."

BY FERSTERHOEN IN 1729.

Thou hidden love of God, whose height, Whose depth unfathomed no man knows.

I see from far Thy beautiful light, Inly I sigh for Thy repose; My heart is pained, nor can it be At rest till it finds rest in Thee.

'Tis mercy all that Thou hast brought My mind to seek her paces in Thee; Yet while I seek, but find it not; No peace my wandering soul shall see; Oh, when shall all my wandering end, And all my steps to Thee-ward tend!

O Love, Thy sovereign aid impart To save me from low-thoughted care; Chase this self-will through all my heart.

Through all its latent mazes there; Make me Thy dutiful child, that I Ceaseless may 'Abba, Father,' cry.

Each moment draw from earth away My heart, that lowly waits Thy call; Speak to my inmost soul, and say, 'I am thy Love, thy God, thy All.' To feel Thy power, to hear Thy voice, To taste Thy love, be all my choice.

OUR PULPIT.

BELLS FOR THE HORSES.

BY C. H. SPURGEON.

In that day shall there be upon the bells of the horses, holiness unto the Lord.—Zechariah 14:20.

Among professed Christians there lurks an undefined and unexpressed idea that cheerfulness, if not absolutely sinful in itself, is very dangerous, and to be kept, like gunpowder, in small quantities only, and always under lock and key, for fear of mischief. Mr. Timbs might have included in his list of "Popular Errors" the tradition that true piety lives at the sign of the long face, and he might have added to his "Things not generally known," the fact that holiness and happiness are blood relations. I have remarked that many apparently good people put certain lively and sparkling Saxon words under a ban because of their expressive joyousness; as for instance, that innocent and even Scriptural word "merry." Sunday of my friends were just going to wish me "A Merry Christmas," but they suddenly stopped, like a spiritless sultan at a five-barred gate, and backed out of it. They even looked solemnly penitent, as if they had committed the beginning of a sin, and felt that their feet had well nigh slipped. I looked them full in the face and said, "Why don't you out with it! Why should I not be merry at Christmas, and all the year round beside?" God says of himself as the great Father and of his holy angels as his friends and neighbors, "It was meet that we should make merry and be glad, for thy brother was dead and is alive again." "They began to be merry," is the Holy Ghost's own expression of Christian joy over converted sinners; and if you will use it in a holy sense, there is not a more gracious and blessed word in all our language than that word "merry." We do not seek worldly merriment, but we do love such holy mirth as James alludes to when he says, "Is any merry? let him sing psalms" (James 5:13). I have heard of being merry and wise, and I believe in being merry and holy. The bells must be holiness unto the Lord, and they must have them melted down and turned into coffin-plates. Working Christians should, as far as possible, be cheerful of countenance, happy in manner and merry in heart; and there are several reasons why I think so.

They should be happy because they serve a happy God. It enters into the essential idea of God that he is superlatively blessed. We cannot conceive of a

God who should be infinitely miserable. Our written rule and guide speaks of him whom we adore as "God over all blessed forever." Good Mr. Knibb used to employ instead of the term "the blessed God," what, I believe, is an equally accurate translation, "the happy God." As it is true that "God is love," so it is equally true that God is happiness. Now it would be an exceedingly strange thing if, in proportion as we became like a happy God, we grew more and more miserable. It would be a singular and unaccountable thing indeed if, by acting like the Giver of all good, whose bliss is perfect, we should increase in wretchedness. The lively of kings should be bright and lavish with gold lace, and the Lord of the King of kings, the Lord of blessedness, must not be of sombre hue.

I know you will tell me that the gold must be thrust into the fire, that believers must pass through much tribulation. I answer, truly it must be so, but when the gold knows why and wherefore it is in the fire, when it understands who placed it there, who watches it while amid the coals, who is sworn to bring it out unburnt, and in what matchless purity it will soon appear, the gold, if it be gold indeed, will thank the Refiner for putting it into the crucible, and will find a sweet satisfaction even in the flames. "And not only so, but we glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope." "Let the saints be joyful in glory; let them sing aloud upon their beds." God himself in our worst condition is an unfailling source of joy.

A Dearly beloved is joy begun; A Dearly adored is joy advanced; A Dearly beloved is joy matured, which branch of piety delight inspires.

Heaven is happiness, and it is scarcely conceivable that those who possess the "earnest of the inheritance," can find that "earnest" to be unlike the "inheritance" itself. "An earnest" is a part of the possession; the earnest of heaven must, surely, be joyful and blissful like heaven, of which it is the foretaste.

Furthermore (as preachers say), is not the Gospel calculated to make men happy when it is really understood, believed and enjoyed? You believe that Jesus Christ is man in our nature; that the Word was made flesh. Did not this grand truth set all heaven on a blaze with splendor on the night of the nativity, while angels chanted midnight chorales; and should it not also set your heart a-glow with sacred joy every night and every day, while all your powers and passions sing with gratitude?

You believe that Jesus died for sinners. The doctrine of the atonement is earth's heaven-given light, by which the dark despair of humanity is chased away. Do you believe yourself to be forgiven and washed in the precious blood, and does your heart never say,

I will praise thee every day, Now this anger's turned away?

Do you derive no comfort "from the bleeding sacrifice?" Shall the praises of Jesus never be your pleasant song? It seems to me that if one had to conceive beforehand, without observation, what state of mind that heart would be in which had thoroughly received the Gospel of peace, one would be constrained to mention, together with other sacred effects, happiness as a most prominent result. Surely, I should say, a soul elect of God, bought with blood, called by the Spirit, made a partaker of heavenly banquets, and ordained unto eternal life, must have a new song put into its mouth. We have fellowship with a Saviour whose

joys were as deep though not so apparent as his agonies; and we may find peace where he found his, namely, in a contemplation of the glory which the Father receives in the work of his dear Son.

Christ had his joys, but they were not The joys the son of pleasure boasts— O, no! 'twas when his spirit sought Thy will, thy glory, God of Hosts!

Christ had his joys, and so hath he Who feels the Spirit in his heart; Who yields, O God, his all to thee, And loves thy name for what thou art.

Moreover, rest assured, dear friends, that as a worker, cheerfulness will be one of the very best assistants you can have. That grim sage, Thomas Carlyle, hits this nail on the head when he says, "Give us, oh give us the man that sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue while he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether, past calculation its powers of endurance. Efforts to be permanently useful must be uniformly joyous—a spirit of all sunshine—graceful from very gladness—beautiful because bright." Cheerfulness readily carries burdens which despondency dares touch. "A merry heart goes all the day, a sad heart tires in a mile." Despondency whispers, "Who shall roll us away the stone from the door of the sepulchre?" But cheerfulness points to the risen Saviour, and the stone already moved. Despondency scarcely entertains as possible the plan which cheerfulness readily works out. Despondency gives up the work at the very first discouragement; but cheerfulness sings of success yet to come. Despondency is broken-hearted because of the hardness of men's hearts; but cheerfulness remembers the might of the eternal hammer which can break the rock in pieces. A sad heart goes mourning to its loneliness, sullenly murmuring at its hard lot, but the stout heart repairs to the throne of grace, and opens its mouth wide that God may fill it. You can work for God at a great rate when you can praise him whilst you are working for him. Have you never noticed in the morning how much the aspect of the day will depend upon the spirit and temper in which you leave your bed? Suppose yourself tortured with headache; then all the nature has the headache too, and the streets and houses are throbbing with it. To a poor soul troubled with indigestion a wet morning is horrible, the roads are rivers of malicious mud, the heartless rain-drops come pattering down most cruelly, every one of them bitterly chilling your marrow, and spitefully shivering your bones, while the grim clouds are piled one upon the other as though some colossal upholder, of most diabolical disposition, were furnishing an unlimited supply of funeral palls to be placed over the coffins of your joys. "All these things are against me!" say you, as you look to the threatening heavens above and to the slushy earth beneath. But how very different it is when your heart is glad! "Here come," say you, "the silver drops from heaven again; those blessed clouds of God are still bounteously bestowing the soft-eriching rain! God intends a blessing on the earth in all this, and I will rejoice in the rain-drops, as so many sparkling love-tokens from the hand of my Father, who forgets not to moisten the earth when it needs it." So you walk along cheerfully to your work,

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splashing up stars from the pavement and hearing the rain playing on your umbrellas almost as sweet a tune as if it were the music of the spheres, a music to which your heart keeps tune as you go on marching through Immanuel's ground to fairer worlds on high. Everything depends on how you keep the inward man; if the immortal tenant be happy, the surroundings of his house are of very small account. Monarchs have been miserable in palaces, and peasants have been happy in cottages. I am sure that I am right in saying that the happiest Christians are able to work the best for their Lord. Sorrow doubtless tends to sharpen the soul, as the hard grindstone does the knife; but no cutler sends home the knife till he has used the polishing leather, and so should we shine with a bright polish of thankful joy, even though we have felt the hard grindstone of affliction.

And now I can fancy some of you say: "Yes, it is very easy to tell us to be cheerful; but how can we be so when we have so many difficulties, so many crooks in our lot, so many crying children at home and bad debts abroad?" May I escape your anger if I observe that I have often noticed that many of the most cheerful people are those who have the most trials and troubles; while, on the other hand, many who are dull and heavy are those who, in the judgment of all but themselves, might well be envied. When children cry who have nothing to cry for, one could almost wish they had. There are tradesmen who save money, and yet never own to prosperity. God increases their wealth, but they still moan over their supposed poverty. I have known some who have grown rich enough to retire, and yet they have been, according to their own account, losing money ever since they began business, although they started with nothing! They calculate their balance on a most amusing theory; they say they ought to have gained a certain sum, and then they set down what falls short of their expectations as so much loss, and with this they worry themselves and torment others! If we could get all our brethren out of a murmuring spirit—and methinks they ought to abjure it at once—they would very soon find that, resting upon God, looking to Christ, and being sustained by the Holy Spirit, their troubles would teach them patience, and they would praise God even in the worst periods of life, if "worst periods" indeed there be to those for whom "all things work together for good."

Bells for the horses, then, and there is no lack of metal to make them with! Turn to your own experience, and to God's Word. Think of the goodness of God in the past, and of the promises of God as to the future. Remember that you are still a child in the divine family; that the mercy-seat is open still; that Christ's precious blood is still able to cleanse; that the Holy Spirit still worketh in us, to will and to do of the Master's good pleasure; that there is, beyond this little life, a world to come, brimming with happiness and blessedness. Surely these bells

will ring-in your ears with a holy melody.

Get every now and then a season of quiet; and sometimes enjoy the stillness of some rural retreat. You country people are highly favored to have quiet haunts so near you; but you citizens should spend your holidays less in fashionable mobs, and more in communion with nature. You must get out of the world's din if you would renew your cheerfulness. I have had an empty seat set for you in my engraving by the side of a rill, which ripples among the stones in the midst of a grove. Such places are my hospital, my oratory, my armory, my observatory, my earthly heaven. Beyond all medicine, stimulant, cordial, or lecturing, I commend quiet hours in calm retreats to God's hard-working servants in order to help their spirits up to the mark. That blessed Spirit who led his servant Paul into Arabia, and Moses into the desert, is frequently pleased to best retirement to the restoration of the believer's joy and strength.

Now, ye workers, as I cease my exhortation, I must repeat the words, "Serve the Lord with joy." Let your every service be a song, and every act of teaching others be a thanksgiving unto God; so shall your own life be blessed, God be honored, and souls be saved.

TO THE BAPTISTS OF KENTUCKY.

DEAR BRETHREN:—We have six weeks more before our books close for this Convention year. The mails which are coming in from our missionaries show that God has graciously blessed our work on the foreign fields during the past year. The question comes up with us, Will we praise Him and show our gratitude by going up to our Convention with no indebtedness, and prepared to send back our missionaries who are now at home resting and recuperating? Each church and each individual Christian must help to decide this question. Last year Kentucky did fairly well for foreign missions, having given \$12,214. She has already given this year \$7,901.83, but we ask her to give \$15,000 for the whole year, and we believe that she will give more than she did last year. Remember, brethren in Kentucky, that the states south of you have suffered from yellow fever and the low price of cotton, and we hope that you will help to make up the deficit in some of these states. We hope every pastor and every church will do their part.

Yours fraternally, B. W. P. ...

Five minutes spent in the companionship of Christ every morning—eye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for his sake that you would not have done for your own sake or for any one's sake.—Drummond.

A WISE REPLY.

The Young People's Society in a Baptist church in another state decided a new house of worship was necessary, and without consulting the church or the deacons, set out to raise the money to build it.

From Miss —, Sec'y. B. Y. P. U. Baptist Church.

Will you please mail me the enclosed postal card saying if you would like to see this wonderful new invention which has so startled and interested the public the last few months, and if you would kindly take tickets of us for our church, and state how many tickets you wish.

NOTE:—We are allowed to keep one-third for the church on all tickets we sell by means of enclosed postal card before next Monday noon, without one cent of expense.

DATE AND PRICE:—Monday evening, March —, at City Hall. Price—reserved seats, 50 cents (first 10 rows); general admission, adults, 35 cents, children, 25 cents.

PLEASE MAIL the postal card at once, as we must sell the tickets before next Monday noon. We will send you the tickets.

Approved by our President.

REPLY.

MY DEAR SISTER:—I am in receipt of your favor asking if I would purchase tickets from you to the "scoop" entertainment, and as my views on the matter of raising church finances may not be understood by you and the young people generally, you will please pardon me for troubling you to read a brief statement of my views on the subject, which you will also please accept as my reply to your request.

First, allow me to say that I very much admire the interest that you and your colleagues manifest in our church work. I am always delighted to see our young people full of zeal for our Lord's cause, and I would not say one word that would lessen your zeal one particle, but, on the other hand, I want to do all I can to encourage and assist you in your noble purposes, and I trust that you will feel free to call on me whenever you think I can be of service to you.

Now to illustrate: Suppose that you have a very dear friend, who has, in ways you cannot mistake nor misunderstand, shown her love for you and bestowed many valuable gifts upon you, and you decide that, out of gratitude for what she has done for you, you will do a piece of work for her that you know will be pleasing to her, and in looking through her letters you find a suggestion as to what would please her most, and you set about, with all the zeal possible, to accomplish that work.

and finish the work and present it to your friend. You anxiously await an answer, expecting your friend to express her appreciation of what you have done for her. After awhile the answer comes, and, instead of words of commendation and appreciation, the letter contains only words of condemnation and disappointment. And why? Because in the same letter in which she gave you the suggestion as to what would please her most, she also gave you the pattern, in detail, as to how the work should be done, and the mistake you made was in devising ways yourself and consulting your friends instead of carefully reading all of the letter and adopting and following out the pattern given by your friend.

Now the application: It is because that Christ has done so much for us that we want to work for Him. All that we know about what Christ has done for us we learn by reading the Bible—God's letter to us; and in that same letter He tells us very plainly what we can do to please Him, and just as plainly tells us how to do it. So let's read all of the letter, and not only work for Him, but do all of our work according to His pattern and His will.

May God bless you and guide you into all truth.

Your brother, LUCIUS.

OLD BAPTISTS.

You will find below a few words from two of the "Old Guard," Bro. Leonard Leachman and wife. Bro. Leachman began reading the paper when it was the Baptist Banner and Western Pioneer, edited by John L. Waller. He says, "This was when I lived in Louisville, Ky., with my brother, Thos. S. Leachman, who was a member of the Walnut-street Baptist church, and a subscriber to the paper in 1834.

I became a subscriber myself some time in the "forties," and have taken it ever since. I was 86 years old the 20th of last January, and my wife was 85 the 4th of March. My eyes will not let me read any longer, but Paulina, my wife, reads the paper regularly yet, and Lullie, my granddaughter, reads to both of us. We have been married 62 years, and have lived on the same farm during all these years. We have raised ten children to be grown (one died in infancy), all have accepted the Savior except one daughter, who now lives in Mitchell, Mo.—if she has become a Christian we do not know it."

Bro. Leachman recalls Editors Buck, Otis, J. C. Waller, Dudley, Worrell and Caperton. The old people are grand, good Baptists; they have always loved the Recorder, but think the present management the best of all. Sister Leachman says she would not like to be without the paper.

Both of them were baptized (as Bro L. says) by the sainted Louis D. Alexander, Sister Leachman in September, 1828, and Bro. L. in January 26, 1842, and were members of the White's Run church, until they came to this church in 1883, where they now hold membership. Bro. Leachman, while a great admirer of the Recorder, and loves to read it, loves the Bible above all. Often has he quoted certain passages to the writer, asking for his opinion as to the teaching of same. One little incident he has often related to me

when we would say that Doctor So-and-so says so-and-so. The old brother would say, "That reminds me of a friend and Methodist brother (I'll not call the name, as the said person might take exception,) who was a great admirer of the late Dr. Chas. Miller, of the Methodists, who was a great debater and wrote a book in defense of 'sprinkling.' The said brother would quote Miller and say that Miller says so-and-so." After listening to the Methodist brother until he would get through quoting Miller, Bro. L. quietly raised up, took his Bible from off the mantle, placing the same in the brother's hands, said: "Now, my brother, you say Miller says so-and-so is baptism; now see what this book, the Bible, says, and what it says the Baptists say and demand obedience thereto." We have often enjoyed talking over the doctrines of our church, which we verily believe to be the doctrines of the Bible; but we were reminded by their feebleness during our last visit that our association here will soon be at an end. They are waiting for the summons to come home.

GEORGE W. SCOTT. Worthville, Ky.

Of all the memorials in Westminster Abbey there is none that gives a nobler thought than the life lesson from the monument to Lord Lawrence—simply his name and date of his death, and these words, "He feared man so little because he feared God so much." Here is one great secret of victory. Walk ever in the fear of God. Let your prayer be like that of a Rugby boy, found locked up in his desk after his death—"Oh, God, give me courage that I may fear none but Thee."—Home Words.

NOTE how Paul harps upon that one string, "He." See how much he dwells upon the divine person of the blessed Lord Jesus Christ. He will never have done praising him; he keeps on heaping up epithets to magnify that blessed name; and he truly was in the Spirit of God when he did this, for it is the work of the Spirit to glorify Jesus Christ. He makes him great in our hearts, and then we try to make him great by our words and by our acts.

INDIVIDUALS are largely influenced by what they read and the conversation they hear. It enters into the very life and finds expression. First, in their words; second in their actions, and third, in the very expression of the countenance. How careful, then, should we be in the selection of the literature we read and the company we keep. "Of the abundance of the heart the mouth speaketh."—Rev. J. G. Reed.

Lost flesh lately? Does your brain tire? Losing control over your nerves?

Are your muscles becoming exhausted? You certainly know the remedy. It is nothing new; just the same remedy that has been curing these cases of thinness and paleness for twenty-five years. Scott's Emulsion. The cod-liver oil in it is the food that makes the flesh, and the hypophosphites give tone to the nerves.

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The variety we offer in beautiful Spring Goods is a surprise to all.

25c For All wool Mixtures in all the new spring shades

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Regarding Ladies' and Children's Hosiery

25c For your choice of twenty-five styles of pretty new up to date Ladies' Hosiery—blacks, tans and colors worth 35c

35c For superior quality Knit or Hosiery, 50c styles, in drop stitch, Havelere stripes, boat patterns, spliced heel and toe

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25c For Children's extra quality tan or black ribbed Hosiery, double heel and toe, best German dye

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Needs no introduction, as a sale of our Kid Gloves means a steady customer after wards.

73c For Ladies' two clasped good quality Kid Gloves, in tans, reds, green, worth \$1.00

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\$1.00 For our special Ladies' Kid Gloves, 5 book in black and all shades, with neatly stitched back.

\$1.50 For a fine black glove Kid Glove, 5 book with neatly stitched back, worth \$1.75

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Never were such values shown in our recent purchase of fine towels at about the price you pay for cheap ones. Value to housekeepers.

9c For genuine All- linen Huck Towels, with colored borders and fringed ends, 15c value.

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29c For a superior quality All- linen White Satin Damask Towel, size 24x44, with knotted fringe and colored borders, worth 40c

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SOUTHERN BAPTIST CONVENTION.

The Committee on Entertainment, Wm. T. Anderson, Chairman, and Wm. N. Grubb, Secretary, for the Southern Baptist Convention, which is to meet in Norfolk May 5, makes the following announcements: (1.) Homes will be provided only for duly accredited delegates bearing proper credentials. (2.) All requests for homes must be made to Mr. Wm. T. Anderson, Chairman, Norfolk, Va., before April 25. (3.) No assignments of homes will be made after that date.

Dr. O. F. Gregory, one of the Secretaries of the Southern Baptist Convention, says that "the Southeastern Passenger Association has granted a rate of one fare for the round-trip to the Convention at Norfolk. This practically settles the rate in the South. All other roads will fall into line." The Southern Railway has also decided to grant the same rate. The railroads have nearly always been especially kind to Southern Baptists. We hope that the cheap rates will insure a large attendance.

For the information of those who contemplate attending the Convention at Norfolk, May 5th, we publish the following round trip rates to Norfolk:

Table with 2 columns: City and Rate. Includes Louisville (\$17.00), Lexington (16.80), Nashville (18.15), Chattanooga (15.25), Knoxville (15.25), Birmingham (18.75), Mobile (24.50), Montgomery (19.00), Selma (19.00), Rome (15.25), Columbus (Ga.) (18.00), Meridian (23.25), Vicksburg (25.50), Jackson (Miss.) (25.50), Atlanta (14.50), Augusta (13.50), Macon (15.50), Savannah (14.50), New Orleans (28.50).

Corresponding low rates from all other points.

We have letters from brethren of different states in the bounds of the Convention, asking if we are going to make an offer similar to those made before, to aid them to the Convention to meet in Norfolk next May, by securing a liberal commission for new subscribers for the WESTERN RECORDER. In regard to this we have not concluded to make a general offer, but we ask those who desire to make an effort to write us, telling us the cost of ticket from their homes and return, and they will hear from us promptly. W. P. HARVEY.

PRAYER is the communion of our souls with our God. We can not, therefore, take the occasion of prayer as an opportunity to address our fellowmen, to give them important information concerning facts and doctrines, neither can we turn aside from our solemn address and communion with God to exhort our brethren to greater faithfulness in duty.

A NEW GOSPEL SONG BOOK: "SWEET HARMONIES." Praised in highest terms wherever used by Pastors, Superintendents, Evangelists and Singers. No better all-purpose Song Book on the market. Try it and you will use it. 35 cts. per copy. \$3.60 per dozen, \$25 per hundred. Will send any pastor a copy who sends 25 cts. saying that he wishes to examine it with a view to using it in his church. Address, BARNES & ZELNER, 2714 Olive St., St. Louis, Mo.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. One received for baptism. President Anderson will preach Sunday. Bro. Sid Williams will begin a meeting next Wednesday.

Broadway—Pastor Jones preached at both hours. He left Monday to make an address in Pittsburgh, Pa.

Chestnut-st.—Pastor J. M. Weaver preached. One received for baptism.

East—Pastor Christian preached as usual.

McFerran Memorial—Pastor Eager preached. One baptized.

Franklin-street.—Pastor Edwards preached. Six baptized, one restored and two received for baptism.

German—Bro. W. M. Wall preached about two hours.

Highlands—Pastor Dawes preached as usual.

Logan-ave.—Pastor Dew preached. One baptized. Missionary meeting Thursday night. Bren. Eager, Christian and Hunt spoke.

Parkland—Brother L. F. Gregory preached in the morning and Pastor Gordon at night.

Portland-ave.—Pastor J. B. Shelton preached. Three received by letter and two for baptism.

Southgate-street—Bro. A. F. Gordon preached in the morning and Pastor McFarland at night.

Twenty-sixth and Market—Pastor Thompson preached. One received for baptism.

Clay-street—Bro. Volner preached in the absence of Pastor Low.

Eight-Mile—Pastor Hill preached. One baptized.

President T. S. McCall presented an interesting paper on the Lord's Supper. Sermons on the subject are too exclusively controversial. They should be more of the meaning and the obligation of the ordinance. These points were brought out clearly. It means Christ's suffering and death for us. It represents the source and supply of spiritual life in us. It is a monumental rite. There is no monument of stone more fitting than Christ in the world. Here in this ordinance is his monument, and the inscription is written by his own hand, "In remembrance of me." It is a symbol of communion and fellowship with Christ, and thus serves to bind Christian hearts. It is all we have, but we must have it. It is a unit, and discordant elements cannot be a unit. The Lord's Supper points forward to heavenly glory. The paper elicited a lively discussion.

Bro. J. W. Bruner was present at the Conference. He reported nine baptized at South Carrollton.

SEMINARY NOTES.

Prof. McEllothlin has returned from Missouri.

Bro. M. J. Hoover declines the call to Elizabethtown.

Dr. J. B. Hawthorne will speak on Home Missions in Norton Hall April 4 at 8 P. M.

The handsome parlorium at Burlington will soon be ready for occupancy by Pastor M. H. Hoover.

Dr. Whitsett preached a sermon of unusual power at Warren Memorial Presbyterian church Sunday morning.

Several of the brethren are holding a very successful meeting with the Mount-street chapel.

Bro. J. M. Hunt reports a fine missionary rally with his church at Pleasant Grove. Bren. Anderson and Lowe were the speakers.

Dr. Andrews will preach at Walnut-street next Sunday morning, and will also speak in Norton Hall Saturday at 4:30 P. M.

Dr. Carrer is not only busy all the week, but also on Sunday. He preached at Broadway Methodist church Sunday morning and at the School of Reform in the afternoon.

Under the leadership of Bro. Dickson, of Georgia, a series of meetings are being held with the Maple-street mission. He has just closed a meeting with Pastor Bengie at West Point, Ind.

"Bessie May" is the beautiful name that has been given to little Miss McEllothlin. We congratulate Dr. and Mrs. McEllothlin in making such a happy selection.

Services for Sunday were: E. C. Gibson, Highgate; A. Newman, Clay-street; Bro. Wall, German Baptist; H. W. Provence, Oakdale; E. C. M. Danks, Highland Park; Dr. Whitsett, Warren Memorial Presbyterian; Dr. Carrer, Broadway Methodist; C. J. Casey, Point. J. B. S.

THE STATE.

Four new churches were ordained by the First church, Mayville, on last Sunday.

Prof. E. W. White, who graduated with honors at Georgetown College, is now one of the Trustees. Bro. White was for years associated with Prof. Evers in Lynchburg Female College. For several years he has been taking a special course in Eastern University, and he is now ready for a position in any of our leading colleges or universities.

Bro. C. J. Casey writes: "On the night of the 15th we closed a very successful series of meetings at the Point mission which lasted 20 days. There were 13 professions. Calvary, Franklin-street church and been baptized. Bro. J. C. Hayes, of Covington, did the preaching. He is an earnest and efficient minister of the Gospel. While deprived of his natural eyesight, his Master has given him power to bring the light of the Gospel to those in sinful darkness."

Bro. C. G. Jones writes: "I was in Hamilton, Co. last week and saw a copy of the Baptist Argus, in which it was stated that I had resigned here and gone to Roanoke, Va. The Calvary church in Roanoke gave me a call, and a call to the Calvary church, I could not tempt any man to move, but I could not get the consent of my mind to leave the good people of Covington. I tried to keep the matter out of the papers, as I do not give publicity to such things. Besides letters are beginning to come in suggesting brethren for my place. I reply: 'I would be glad to put your name before the church, but I'm going to stay myself.' Now, that the matter is in this shape, will you please say next week—just in a line or so—that I am going to leave Covington? The situation is embarrassing."

Pastor J. H. Anderson writes from Owenot: "The church at this place has recently been blessed with a gracious revival. Bren. Sid Williams and Brown were with us two weeks and effected a healthy work both within and outside of the pulpit. As a result the church was revived, 15 were received for baptism, 3 by restoration and 19 by letter, for all of which we feel thankful to God."

Bro. J. T. Turpin writes from King's Station: "We have just closed one of the best meetings that was ever held in this county. Bro. J. T. Horn did the preaching. The church was comparatively dead, and did not have a Sunday-school nor prayer-meeting, but now, praise the Lord, we are going to have both. The Spirit was with us all the time. There were 30 conversions and the Christians were aroused to a sense of their duty and sinners were convicted of their sins. Bro. Hornsby is one of the most consecrated Christians I ever met. He seemed to me to be one of the humblest men I ever saw. He had the most loving heart. Bro. A. L. Haskett, our beloved pastor, was with us during this meeting and assisted. Baptism last Sunday afternoon at Drownville. Let who ever read this pray God that we may meet on the other shore, where we will see those that have put on the helmet of salvation and have accepted Christ as their all."

OTHER STATES.

Pastor Battle, of the first church, of Petersburg, Va., assisted by Brothers W. E. Hatcher, formerly pastor of the church, and P. T. Hale, of Birmingham, closed a meeting in his church with 12 additions to his fellowship.

Pastor Whittinghill, of Coliseum Place church, New Orleans, is to be added in a meeting by Bro. R. T. Bruner, of Hammond.

Pastor Vardeman, of Alexandria, La., is being aided in a meeting by Bro. J. G. Bow, of Pembroke, Ky.

Bro. J. A. Campbell, Principal of the Poe's Creek Academy, N. C., writes: "We have had the most prosperous year in our history—242 enrolled to date—the largest school of its kind in North Carolina with but one exception. This is gratifying news. Bro. Campbell deserves the highest success."

Pastor T. G. Alfred, of Gonzales, Tex., has accepted the call to the pastorate of the Rockdale church, of the same state, and entered upon his work.

The Seventh church, Nashville, Tenn., from which Kentucky took their much-loved pastor, Bro. J. H. Wright, has called a worthy successor, Bro. H. F. Burne, who enters upon his work on April 1.

Pastor Phillips writes from Mossy Creek, Tenn.: "The church here has enjoyed a very gracious revival resulting in more than 50 conversions and 45 additions to the church. Among the number who joined us there were four babies and four converts, all of whom became disaffected with their baptism and were converted to Baptist principles. The membership of the church were greatly revived, backsliders were reclaimed, and the church much strengthened in every way. The members will now be in a sustaining and promise to take its place among the leading pastorates of this

Kidney and Uric Acid Troubles Quickly Cured.

You May Have a Sample Bottle of The Great Discovery, Dr. Kilmer's Swamp Root Sent Free by Mail.

Men and women doctor their troubles so often without benefit, that they get discouraged and skeptical. In most such cases serious mistakes are made in doctoring and in not knowing what their trouble is or what makes us sick. The unmistakable evidences of kidney trouble are pain or dull ache in the back, too frequent desire to pass water, scanty supply, smarting irritation. As kidney disease advances the face looks sallow or pale, puffs or dark circles under the eyes, the feet swell and sometimes the heart acts badly. Should further evidence be needed to find out the cause of sickness, then set urine aside for twenty-four hours; if there is sediment or settling it is also convincing proof that our kidneys and bladder need doctoring. A fact often overlooked, is that women suffer as much from kidney and bladder trouble as men do.

Dr. Kilmer's Swamp-Root is the discovery of the eminent physician and scientist and is not recommended for everything, but will be found just what is needed in cases of kidney and bladder

disorders or troubles due to uric acid and weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's Disease, which is the worst form of kidney trouble. It corrects inability to hold urine and smarting in passing it, and promptly overcomes that unpleasant necessity of being compelled to get up many times during the night.

The mild and the extraordinary effect of this great remedy is soon realized. It stands the highest for its wonderful cures. Sold by druggists, price fifty cents and one dollar. So universally successful is Swamp-Root in quickly curing even the most-trespassing cases, that to Prove its wonderful merit you may in every sample bottle and a book of valuable information, both sent absolutely free by mail, upon receipt of three two-cent stamps to cover cost of postage on the bottle. Mention the WESTERN RECORDER and send your address to Dr. Kilmer & Co., Binghamton, N. Y. This generous offer appearing in this paper is a guarantee of genuineness.

section of the State. Carson and Newman College is flourishing. President Henderson is making harvest and forth with the institution of debt by the close of the present school year in May."

An eight days' meeting in the Rio Vista church, Texas, closed with 59 professions of religion, 30 additions by letter and 27 by baptism.

Sixteen have been added to the fellowship of the Mt. Carmel church, Twelve-mile Association, S. C., as the result of a recent meeting.

A meeting in the Blackwater church, Va. closed with 33 additions to the fellowship of the church, all by experience and baptism.

DR. EATON AND THE PRESIDENCY OF THE SEMINARY.

We took the liberty to interview Brother Eaton in regard to matters connected with his relations to the Seminary. We have not space, nor are our pages the place to give the questions and answers in full, though we may do so elsewhere later. We say this:

Have you any thought or desire—in case of a vacancy—to become President of the Seminary?

Ans. Not a thought nor a wish. After the death of Dr. Broadus, brethren wrote to me in regard to my being considered for the position, and urging me to do so. I promptly declined and informed them that in no case would I seek or accept it. I persistently urged the election of Dr. Whitsett—voted for him and used whatever influence I had to get others to do so. Sure if I had desired it or rather I should have kept out of that discussion, and not pursued a course which would certainly defeat my election. Beyond this, I have been willing, and am still ready, to give not only my word but my bond that in no case that I am possibly able to arise, would I accept the presidency of the Southern Baptist Theological Seminary, if that position were offered me by a vote of the trustees. It is strange that any sensible brethren would for a moment suspect that I am actuated by such a motive.

Question. Is it in any way a fact that you are responsible for the present widespread movement against Dr. Whitsett?

Ans. Sure! No. The decided opposition to his historic statements and the way in which he made them public was general before I returned from my trip to Europe. How I got on my feet I think that I have influenced. I may say directed and controlled, millions of Baptists—thousands of ministers of education and superior intellect, associations, conventions, Baptist papers and writers—how any one can soberly claim that it is a mystery to me, that it was the fact, I must be the most extraordinary man. But no man nor a hundred men could do it. It is simply the outcome of Baptist thought. The great majority of Baptists think on this matter, as I am forced by the facts and evidence to think or rather to act as they do; and it is my conviction that Baptists generally (with few exceptions) will all think the same way before the discussion ends.

Question. What will be the outcome of it all?

Ans. Ah! I can't say. May the Lord direct. This report of Dr. Eaton's language was not written or seen by him, nor did he know that our conversation would appear in our pages. He is an honest, earnest, fearless man, yet just, firm and prudent.—Ford's Christian Repository.

GOSPEL MISSION, Chienkiang, China, January 27, 1893.

DEAR RECORDER:—Please make the following collection in my report for 1897: Received from Wm. D. King \$68.02, instead of \$61.06, making the whole amount for 1897 \$408.32 instead of \$401.42. Yours truly, T. J. HUDSON.

RHEUMATISM. LOCOMOTOR ATAXIA.



DUBOIS & WEBB: This is to say to you (would that I could say it to all suffering humanity) that I shall never cease to be grateful for the wonderful cure effected by the Electropoise in my case.

Eighteen months ago I was a pitiable sufferer with chronic rheumatism and dyspepsia of a most aggravated type. After having tried faithfully all the approved remedies and visited Hot Springs in vain, I was induced by a friend in San Francisco to try the Electropoise. To reality I did so, having not a particle of faith in its powers, but was in six days so fully convinced of its power that I continued its use until, to my amazement, a perfect cure was effected. If I could not get another \$1,000 would not purchase my instrument.

I have also used it in curing a distressing case of obesity, and reduced the patient fifty-eight pounds in four months solely by its use.

Another friend, an old man sixty years of age, who was afflicted with Locomotor Ataxia, and being able to walk for over a year, was, by about three months' use of the Electropoise, so completely restored that he now walks as freely as before his disease came on.

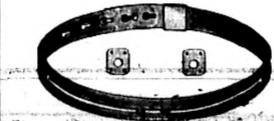
If these facts are of any use to you, I hope you will use them. Very respectfully, J. P. MCINTYRE, Chaplain United States Navy, Navy Yard, New York, Jan. 21, 1896.

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PART PERSONAL AND PART NOT.

During the session of the General Association of Virginia last fall an honored brother called my attention to the fact that the Publication Society was circulating in pamphlet form my address delivered before its anniversaries in 1888 at Washington. I felt its injustice to the work entrusted to me, but, supposing it only local, concluded to leave it unnoticed, as has been done with many other things.

But, learning that its circulation is general in the South, and that the society, at the same time, is sending out a circular titled "A Bit of Baptist History," without name, date or location, and yet as a stroke against the Sunday-school Board, I feel compelled to say a word publicly in answer to questions coming to my office from honored brethren. Waving at present all reference to the anonymous circular, as a method which will not commend itself to the Baptists of the South, I wish to make a few observations in regard to the address:

1. It was entirely sincere; much of it I should be glad to repeat at any time and place. Ten years of denominational life have brought changes in my opinion and judgment, some things true then are not true now, and would require a different expression. One of England's great preachers, coming the second time to the premiership after an interval of twenty years, was twitted for not conducting the affairs of state on the same lines of his former administration. His answer was, "I am not sailing by bearing taken twenty years ago."

2. The address has at least this good phase: It shows the kindly feeling which I had toward the society, and ought to be a complete offset to the charges which have some times been made that I advocated a Sunday-school Board out of sectional feeling. When the Lord laid it upon my heart to advocate a Sunday-school Board with Sunday-school periodicals, I did it with all honesty and sincerity and with such might as God vouchsafed. From the first I disavowed any unkind feelings toward the society and was firmly persuaded then, and all my observation and experience since have confirmed the conviction that the Southern Baptist Convention ought to have its own periodicals, foster its own interests and attend to its own business.

3. It pains me beyond what can be expressed on paper that anything which I may have said ten years ago could now be so turned around as in any measure to contravene the interests of the Southern Baptist Convention and used to thwart any enterprise to which the Convention might set its hand. I regret that anybody should find it in his heart to turn that address to such ignoble service.

I went once by invitation from the faculty to serve on an Examination Committee at Crozer Theological Seminary. I made a public statement of my estimation of the school. Suppose this should be used to make against the Southern Baptist Theological Seminary—but then I ought not to suppose any such thing, and will not. Such a thing is impossible where Dr. Weston is presiding. Such methods, to say the least, will sooner or later make Southern men decline any service for some Northern institutions. We have our affairs and our business at home, and kind words and services rendered to those outside ought not to be turned against our own.

4. Some other examples: Dr. J. B. Hawthorne accepted an invitation from the Publication So-

ciety to speak at their anniversary, and especially stipulated that his address should not in any sense be made to infringe upon the Sunday-school Board, and thought he had made it secure. But lo, and behold! what he said is scattered broadcast throughout the South as a point against the Sunday-school Board in favor of the society.

Dr. Henry McDonald was invited to address the anniversaries. To make himself secure he entered it as a part of his address, giving expression to his allegiance to Southern interests and Southern enterprises, and to our own Sunday-school publications, but lo and behold, when that address was published this particular part of it was left out, and his address in an emasculated form was given out to advance the interests of the society. I have not used the names of these honored men without their consent.

At the time the invitation came to me to deliver the address at Washington, ten years ago, Dr. Basil Manly, Jr., was editor of *Kind Words Teacher*. As a matter of courtesy I informed him of the invitation and asked his advice. His answer, as near as I can recall it, was: "By all means make the address, but bear in mind they will never cease to use it against our work." I thought him over-cautious at the time, but lo and behold, after a lapse of ten years his prophecy has become history.

Dr. John A. Broadus, with this very thing in mind, declined the last invitation given to him to address the anniversaries, after a talk with Dr. T. P. Bell, then Corresponding Secretary of the Sunday-school Board.

5. There is one other remark I wish to make: If the society wishes to follow this method it is their business, and not mine. I leave the matter to the honor of the Baptist brotherhood of the South. From publishing and circulating my address at this time I judge that the society either itself sets great store by my opinion, or thinks that my brethren hold it in high esteem. I do not know which, but beg leave to give expression to my judgment in its revised form, having learned much from experience and observation in the course of ten years, and that judgment is that the Convention never did a wiser thing than the appointment of its Sunday-school Board and the maintaining of its own periodicals.

But this is not an issue between the society and me, or even the Sunday-school Board, but rather between the Publication Society and the Southern Baptist Convention. It is an issue of more than fifty years' standing. I know not whether the society means to renew the strife of seven or eight years ago; if so the responsibility of bringing it on must rest with the society. I do not see how it expects to gain anything among our people by using out-of-date addresses and circulars, anonymous and irresponsible. Certainly with such methods, all published declarations about "wanting to help the Sunday-school Board if allowed," are naught, or worse than naught. If the interests of the Sunday-school Board be worthless, then the society is not justified in the outlay against them; if they are worthful, then the Baptists of the South should foster them to the point of their highest power and efficiency.

Our publishing brethren in Philadelphia seem bent on sweeping us from the face of the earth because the Southern Baptist Convention, representing a million and a half of Baptists, and actually holding the center of the Baptist population of the world, ventures to found and foster its own pub-

lishing interests as an agency for the furtherance of the Gospel. Will sectionalism never cease? Will the Southern Baptist Convention, in its action and work, be forever disregarded and contravened? Is there to be no recognition of denominational territory, and is comity in our denominational life clean gone forever? The Methodists North and South have set us a noble example in this thing. Isn't it worth while to recognize God's hand and providence in the development of our denominational life, and to cultivate brotherhood and fellowship and try to meet, each in his own sphere, the vast responsibilities that confront us?

God's blessing has rested greatly upon our work, crowning it with success after success. We stand humbly before him and humbly also before our brethren, but with full purpose of heart to push forward these great interests with the fulness of our ability. God wills that we build, and build we will. J. M. FROST. Nashville, Tenn.

A SAINT is not free from sin, that is his burden; a saint is not free to sin, that is his blessing. Sin is in him, that is his lamentation; his soul is not in sin, that is his consolation.—Wm. Secker.

Three Big Meetings In One.

American Baptist Educational Society, May 5. Southern Baptist Convention, May 6-12. Woman's Baptist Missionary Union, May 6-10. Norfolk, Va., 1898.

The great through line to Norfolk is the Southern Railway. From all principal points in the South, Norfolk is best reached by the Southern Railway. For these meetings, the rate will be one first-class limited fare for the round-trip. Tickets will be sold by all lines in the South, in connection with the Southern Railway on any day which includes, good so returns fifteen days from date of sale.

The Southern Railway is the line to Norfolk and will take you through the beautiful mountain sections of North Carolina, via Asheville, "The Land of the Sky," thence through the most interesting section of Eastern North Carolina, via Raleigh.

In addition to the already convenient regular train service, special "Baptist Trains" will be run for this occasion.

For maps, rates and information, apply to any of the undersigned or agents of Southern Railway.

W. A. Turk, Gen. Pass. Agt., Washington, D.C. S. H. Hardwick, Asst. G. P., Atlanta, Ga. C. A. Beaucroft, Asst. Gen'l. Pass. Agt., Chattanooga, Tenn. Wm. H. Taylor, Asst. Gen'l. Passenger Agent, Louisville, Ky.

THE MARKETS.

Report for the Week Ending Saturday, March 19, 1898.

Cattle—The market opened Monday about steady on all grades of butcher cattle, desirable kinds changing hands readily. A scant supply of desirable feeders and stockers were on sale. The bull market was about steady. Prices were about the same as the previous Monday.

Calfves—The market opened Monday with best veals selling at \$6 50/5 75 and remained that way throughout the week.

Hogs—Monday the market was very slow in opening. Best heavy hogs sold at \$10 25, mediums at \$8 50/8 75, light shippers at \$7 50/7 75 and pigs at \$5 50/5 75. The market remained steady and unchanged during the remainder of the week. Pensa well cleared.

Sheep and Lambs—Receipts light and quality very good. Light stuff is in good demand, while heavy sheep and lambs are not wanted.

CATTLE.

Table with 2 columns: Item and Price. Includes entries for Extra shipping cattle, Light shippers, Best butchers, Fair to good butchers, Common to medium butchers, Calfves, Hogs, Sheep, and various grades of cattle and sheep.



A Tip to Butchers.

Use Pearline. Have your place a little neater and cleaner and sweeter than other places. Did you ever see a Parisian butcher shop? Well, you can make yours just as dainty and attractive by taking a little trouble with Pearline. Isn't this worth something in these days of competition? But the foundation of all this cleanliness, and the only thing that makes it possible, is Pearline.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled. If your grocer sends you an imitation, be honest—send it back. JAMES PYLE, N. Y.

Attractive Homes AND How to Make Them So

Is worthy of more than passing thought. No matter whether the house is large or small one, we have the fitting Floor Coverings and Drapings for you. We are justly proud of the quantity, quality and style of our stock, and the minimum prices attached. In correct and attractive combinations we can please you in...

Carpets, Mattings, Rugs, Linoleums, Lace Curtains, Portieres, Shades, and all Interior Housefurnishings.

Keep in mind we are the largest distributors of Mattings in the South.

W. H. McKnight Sons & Co.,

WHOLESALE AND RETAIL. 325 Fourth Ave. 325-330 W. Main Street, LOUISVILLE, KY.

SPECIAL—We are sole agents for the Interior Hardwood Co., of Indianapolis. Come to us for estimates on floors and Interior Finishings.

A Business

is absolutely necessary to the young man or young woman who would win success in life. This being conceded, it is of first importance to get your training at the school that stands in the very front rank—

The Bryant & Stratton Business College,

LOUISVILLE, KENTUCKY. Write for beautiful book giving testimonials from graduates occupying prominent positions all over the United States—it will be mailed to you—FREE. COLLEGE BUILDING AND OFFICE—THIRD AND JEFFERSON STREETS.

AGENTS WANTED

TO SELL THE AUTHORIZED MEMORIAL VOLUME, ENTITLED

"The Beautiful Life of Frances E. Willard."

One million copies will be sold. Every minister, every W. C. T. U. member, and every Christian family will buy it. Low prices, profusely illustrated, and the only story of this beautiful and heroic life that has the endorsement of the W. C. T. U. Do not defer taking hold. The whole world is to-day mourning the death of this noble woman, and all are eager to buy the story of her life. Those who start in Liberal Commission and Finest Premiums Ever Offered, now will get the "cream" of the Address.

THE JONES BROS. PUBLISHING CO., CINCINNATI, OHIO.

Table with 2 columns: Item and Price. Includes entries for Fat hogs, Fat sheep, Fat lambs, Good to extra shipping sheep, Fair to good sheep, Common to medium sheep, Extra spring lambs, Best butcher lambs, Fat to good butcher lambs, Tail-ends.

LEAF TOBACCO MARKET.

Report for the week ending Saturday, March 19, 1898.

SALES, WITH COMPARISONS.

Following were the sales for the week and year to March 19, with comparisons:

Table with 2 columns: Item and Price. Includes entries for Year 1898, Year 1897, Year 1896, Year 1895, Total new crop sold to date, Sold to date in 1897, Sold to date in 1896, Sold to date in 1895, Sold to date in 1894, Sold to date in 1893, Sold to date in 1892, Sold to date in 1891, Sold to date in 1890, Sold to date in 1889, Sold to date in 1888, Sold to date in 1887, Sold to date in 1886, Sold to date in 1885, Sold to date in 1884, Sold to date in 1883, Sold to date in 1882, Sold to date in 1881, Sold to date in 1880, Sold to date in 1879, Sold to date in 1878, Sold to date in 1877, Sold to date in 1876, Sold to date in 1875, Sold to date in 1874, Sold to date in 1873, Sold to date in 1872, Sold to date in 1871, Sold to date in 1870, Sold to date in 1869, Sold to date in 1868, Sold to date in 1867, Sold to date in 1866, Sold to date in 1865, Sold to date in 1864, Sold to date in 1863, Sold to date in 1862, Sold to date in 1861, Sold to date in 1860, Sold to date in 1859, Sold to date in 1858, Sold to date in 1857, Sold 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It is easy to see which side of this shoe has been polished with Vici.



Leather Dressing. The lustre, the softness, the look of newness, all testify to the merits of this great medicine for leather.

**VICI Leather Dressing** is prepared for all kinds of leather—all kinds of shoes. Sold by all dealers. It is made by the makers of Vici Kid, known and worn the wide world round.

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Possesses in the highest degree the active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poorer Blood, General Debility and Wasting Diseases; increases the Appetite, Strengthens the Nerves and builds up the entire system.

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Leaving Central, 70¢ quiet. Most convenient for merchants, or ladies visiting the Metropolitan. Rooms \$1.50 per day and upwards. Service and patronage first-class.

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**BELLS**

Best Alloy Church & School Bells. Send for Catalogue. The G. & B. BELL CO., Cincinnati, Ohio.

**The Farm.**

The Central Record reports sales of hogs at \$3.80 and corn delivered at \$1.75.

G. W. Jones, of Pulaaki, sold 80-odd yearlings last week at \$17 to \$24.

James Herring bought in Casey and Russell a bunch of butcher cattle at 2 to 2 1/2c.

Some crops of growing wheat have been sold in Mercer county at 75c per bushel.

Brent Bros. have bought nearly all the hemp crop of Bourbon county at \$3.50.

There has been fed and are now on feed within a radius of 12 miles of Elizabethtown 10,000 cattle.

Sam K. Hodgkins has bought about 1,200 lambs for delivery June 1 to 10 at 5c.—Winchester Democrat.

Neff & McSwain shipped to New York last week 6,000 dozen eggs and 1,800 fowls.—Richmond Register.

The Harrodsburg Democrat says G. W. Patterson has bought 1,000 lambs for July 1 and 10 delivery at 4c.

At Louisville last week 7 hhd. Scott county tobacco, leaf, lugs and trash, sold at \$18.50, to \$12.75; 15 hhd. at \$11.75 to \$7.40, and 1 hhd. at \$5.95.

The Jessamine Journal says: During the past week Brown & Cogar and E. A. Dodd have bought 20,000 bushels of wheat in Jessamine county at \$1 per bushel.

This country is sending beef cattle abroad to the value of \$3,000,000 monthly, to say nothing of enormous additional exports of canned and salted meats and dressed beef.

Thirty-seven hogheads of Clark county tobacco were sold at Louisville last week; 17 hhd. brought 12 to 17c; 19 hhd. 6 1/2 to 9 1/2c, and 1 hhd. at 5c.

The department of agriculture report last year's crops still in the farmers' hands as follows: Wheat, 121,000,000 bushels; corn, 783,000,000 bushels, and oats, 272,000,000 bushels.

Jacob Troutman, of Jessamine county, sold his crop of tobacco, yielding 18,300 pounds off of 10 acres, at 12 1/2c per pound, which brought \$2,287.50, an average of \$228.75 per acre.

Wood & Johnson sold last week in Harrodsburg 60 cattle over two years old from \$26 to \$30 per head. They have bought within the last few days 200 sheep for \$4 and \$5 per head.

Very little hemp has been sold the past week. Mr. J. L. Bohannon bought 6,000 pounds from Mr. Van B. Nelson at \$3.65. Mr. W. C. Arsett sold 30,000 pounds to Mr. Longbridge, of Lexington, at \$3.50.—Woodford Sun.

Ferguson and Peddicord, of near Centreville, sold their crop of tobacco, consisting of 33,220 pounds, to Edward Bair, of Cythians, agent for Liggett & Myers, at 14c from the ground up, or a total of \$4,650. This tobacco was raised on 18 acres.

The Stanford Journal notes the sales of 600 bushels of wheat at \$2 1/2c; 170 barrels of corn at \$1.70; 25 steers, weight 850 pounds, at 4 1/2c; a small bunch of feeders at 3 1/2c, and a bunch of good heifers at 3 1/2c.

Lamb buyers are offering 5c for June and 4c for July delivery. The lamb crop in Woodford this year will be larger than last year. J. D. Smith has engaged 125 lambs to J. A. Cohen for delivery between the first of June and the middle of July at \$3.25.—Sun.

**SOME ELEMENTARY INSTRUCTION.**

**THE BEGINNER SHOULD LOOK FOR LAYERS.**

Let us start at the beginning, if we wish to manage successfully a breed of fowls. Given first a farm, the problem is to stock it with the breed or breeds which will most quickly turn us in a profit for our outlay and give us a reputation for our strains.

The first quality, in my opinion, that a beginner should look for in any breed is egg production. Now there are a few breeds which are great egg producers. We can count them very quickly—the Leghorns, Plymouth Rocks, Minorcas, Wyandottes and Hamburgs. Of course, breeders of Brahmas, Langshans, Cochins, Andalusians and Dorkings will all make claims of wonderful records. These records may all be correct, because the natures of these breeds are thoroughly understood and the ability to make them lay well naturally follows. But I do not consider them great layers in the hands of any novice.

On the other hand, the five great laying breeds will not do their best, either, unless their natures are perfectly understood; but inasmuch as they are natural layers, chances are in favor of the beginner. It is possible of course to keep all five of these breeds, but it is not advisable. A beginner can do justice to two breeds at the start and possibly take on another layer. Many of our most successful breeders however, content themselves with one breed only, finding it difficult enough to care for and manage this, and to obtain from it the utmost the breed is capable of.

Of the Leghorns, the White, Brown and Buff are the favorites. Which to choose is a matter of fancy. The Whites are the oldest and a trifle the largest. The Browns are probably the most attractive in plumage, and the Buffs are the newest and most fashionable. They all lay large, white eggs and plenty of them, and are non-sitters.

The Plymouth Rocks are Barred, White and Buff, and rank in the order named as to age. The first are the plainest, the second most attractive and the third the newest, and like the Buff Leghorns more the fashion. As to practical and money-making qualities compared with the Leghorns they are far superior. First, they are hardier, more contented, almost as good layers and decidedly better table fowls. Their eggs are large and brown in color. Being sitters, they are capable of hatching their eggs and adding to the flock. This is an advantage they have in one way over the non-sitting Leghorns, but the latter makes up for this quality by continuing to lay. If the Plymouth Rocks can be broken up easily when broody, they are capable of laying almost as many eggs as their more active rivals.

We come next to the Minorcas. The blacks are the originals and the best. The whites are not so popular. Larger than Leghorns, they are great layers of large white eggs, fairly hardy, good bodied, fare table fowls and handsome to admirers of a black breed. They have only one troublesome quality, their very large combs, which are apt to freeze in a cold climate.

Wyandottes are a large family, the most popular are the Whites, Silver and Golden. Of these, the Whites are most in favor; a short, compact built fowl, almost as good layers as Plymouth Rocks, and excellent table qualities. They make the best of broilers, good roasters,

and excellent mothers. They are increasing rapidly in popularity and are to-day a recognized rival of the Plymouth Rocks. Hamburgs are great layers, but their eggs are a trifle small for commercial purposes. If we wish to produce white and brown eggs, we must keep two breeds. The combination can be made as follows: First, White, Brown, or Buff Leghorns and Barred, White or Buff Plymouth Rocks; second, Minorcas and either White, Silver or Golden Wyandottes.

Taking into account the non-sitting nature of the Leghorns and Minorcas, it is good policy to add Plymouth Rocks or Wyandottes, rather than entrust the hatching to mongrels. If incubators are used, they will solve the problem.

After the breed is chosen comes the most important part of all, namely, care and management. There is nothing to be gained by keeping poultry, if one does not properly care for the breed he has chosen, and endeavor to get some return for time and money spent. Regular, systematic care and feed give the best results, and it is only by running one's plant on business principles that any success can be made.

If carelessness and neglect are to be a part of the management, then Barred Plymouth Rocks and White Leghorns will stand it better than any other breeds I know. If the contrary methods prevail, no breeds will give a handsome return.—E. O. ROESSLE, in Country Gentleman.

**WHERE AND HOW TO PLANT GRAPES.**

BY W. B. SEHAUL.

To get the best results the vineyard should be planted on high ground and warm southern slope.

It requires a warm, loamy soil, well drained, and a porous subsoil. The soil should not be excessively rich in nitrogen. Too much barnyard manure causes an overgrowth of wood, accompanied by few grapes of poor quality. The grape requires potash, and if the soil is not strong in potash scatter ashes in the vineyard, or supply it by means of commercial potash fertilizers.

The post and wire trellis is the best, but should be much higher than it is generally made, at least four and a half feet, with the arms of the vines fastened along the top wire, which allows the grapes to hang beneath a leafy canopy, and also permits free circulation of air beneath the foliage.

Cultivation should be constant and thorough, but shallow, getting much sunshine and oxygen in the surface of the soil, and preventing too great evaporation of moisture. Ordinarily grapes are not pruned as close as they should be. It is hard to impress upon the beginner the necessity of very close pruning. The old Concord is still the leading grape, but it is too often marketed half green. It should hang on the vines from two to three weeks after it begins to color. The Worden is fast pushing its way into popularity here, and largely as a result of the practice above mentioned of marketing the Concord half ripe, will soon displace the latter in the neighborhood. It does not ship well. Moore's Early and Agawam are both profitable grapes when not raised in large quantities. Moore's Early for early table use, and Agawam to be kept until mid-winter in cold storage.—American Agriculturist.

Now is a good time to begin whitewashing hen roosts.

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Items of Interest.

No more is known in regard to the Maine disaster as we go to press than was known a week ago...

A new cotton mill was started in Avondale, Ala., on Tuesday, the 15th. The plant cost \$600,000...

The ship New York is among the many losses of the last few weeks. She was wrecked at Half Moon Bay, California...

The Spanish Government has made a most courteous representation to the United States Government of the harm the gathering of a large United States navy at Key West may do...

The oligarchy of usurpers in Hawaii have become convinced that the treaty of annexation cannot pass the Senate...

Sir Henry Bessemer died in London on the 16th, aged 81. In 1866 a paper read before the British Association showed high scientific attainments...

Prince Albert of Belgium is on a visit to the United States. He is a nephew of the king, eldest son of the Count of Flanders...

Mr. Secretary of Treasury Boutwell speaks words of truth and soberness when he says that if the United States should engage in a war with Spain...

On Wednesday of last week the British vessel Princess, in a collision, cut an unknown steamer in two...

Mr. Gladstone's health is causing great uneasiness. He went to Southern France for the cure of the pain he was suffering in his face...

Lord Salisbury's health is far from good. He is suffering from the after effects of an attack of influenza and has been sent to Southern France by his physicians for a few weeks rest and recuperation...

JUST ONE DOLLAR.

In view of the great need of the Foreign Mission Board, the members of the Woman's Foreign Missionary Society of Walnut-street church have been led by the suggestion of an earnest sister to reflect on what a difference would be made if each Baptist could be induced to add one dollar more to his or her subscription to missions...

ADDAN KARRICK MONTGOMERY, Sec. Woman's Foreign Missionary Society, Walnut-street church.

CHRIST'S CROWN.

Do missions pay? Pay! Who said anything about paying! Look to your marching orders! If every missionary that ever set out to preach the glorious Gospel had been murdered in cold blood...

And the ultimate triumph is sure. "Let the kings of the earth set themselves, and the rulers take counsel together. He that sitteth in the heavens shall laugh: the Lord shall hold them in derision..."

Thanks be to God for the honor of serving the King! A brave word was that of the wounded Spartan who, having wounded himself in battle, was asked by the king, "What wilt thou? A wreath, a noble title, a lucrative province? What wilt thou?" And he answered, "Let me march, O king, in the van of the army..."

FAITH is to believe what we do not see.

LOVE IN LAW.

"Law is the religion of the Old Testament; Love is the religion of the New." That is a popular idea, among Christians, as to the Bible and its teachings. This idea is proclaimed in this form of statement in pulpit and in press so frequently, if not so generally, that every man accepts it as not to be questioned or qualified...

Whoever fails to recognize this truth fails to understand the Bible as a revelation of God, in both the Old Testament and the New.

If, indeed, it could be shown that the New Testament is not consistent with the Old, and that it presents God as of a different spirit from that in which he is revealed in the earlier disclosures of Himself to man, it would be necessary to accept one of these Testaments as true, and to reject the other as not true. If it could be shown that Jesus Christ was not a manifestation of God as God was from the beginning, then either God or Jesus Christ would have to be accepted as the object of worship and of confidence as the other could not be; for "God is not a God of confusion, but of peace..."

That love is only, or primarily, or mainly, of the New Testament, in contrast with the Old, is a comparatively modern error, widespread though it be to-day. It did not come from a careful study of the teachings, nor from an apprehension of the spirit, of the Old Testament. It was not taught by Jesus or his apostles. It is not a declaration of the New Testament.—Sunday School Times.

ALL Godlike things are joyous. They have touched God, and so they carry with them an irresistible gladness everywhere.—F. W. Faber.

BEAUTIFUL SEA SHELLS.

Every one admires them! Since coming south I have received numerous inquiries from northern people for sea shells, and now I am prepared to answer you. I can send you shells for I have made up a collection of lovely shells, both from our own coast, the coral reefs, and some beautiful ones from the West India Islands...

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Handsome Black Fallie, all-silk, 22 inches wide, regular \$1.25 quality, only 85c
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