

# WESTERN RECORDER

Faith, Hope and Love, these three.

73rd YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, OCTOBER 27, 1898.

NUMBER 47.

## WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE,

307 WEST JEFFERSON STREET.

One copy one year (in advance) . . . . . \$1 00  
After three months . . . . . 75  
After six months . . . . . 50

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Hon. THOMAS F. BAYARD, it is said by one who knew him, seldom wrote a letter without attaching a quotation of a spiritual character or enclosing a religious leaflet. This is an example set by a leading politician which may well be imitated.

One hundred of the prominent citizens of Santiago sent a petition to President McKinley requesting him to recommend to the Pope to appoint a certain priest to the Archbishopric of Santiago. Which shows how little conception even the prominent citizens have of a total separation between church and state.

The Home Mission Board of the Northern Presbyterians report the receipts for the last six months as \$217,347, an advance over the corresponding months of last year of \$30,580. The Home Mission Society of the Congregationalists reports the debt of \$55,000 paid and \$700 in the treasury.

A CORRESPONDENT of the *Watchman*, who has long been connected with the work of the Young People's Societies, gives them some wise advice upon the danger of dependence on superficial motives. He illustrates the danger by saying: "In local union work we have heard many say that if it were not for the rivalry of the roll-call and the bus-load and trolley-car delegations, it would be difficult to maintain the meetings in encouraging numbers."

The Triennial Convention of the Episcopal church has held its session in Washington City. Its action has shown that here as in England the laity of that denomination are more soundly Protestant than the Bishops. The House of Bishops passed a bill changing the name so as to leave out Protestant and put in Catholic. It was voted down by the House of Deputies by a vote of 108 to 2. Other denominations can rejoice with the Episcopalians in the good sense shown by the Deputies.

Rev. C. E. BARNES, an Episcopal missionary to India, has had a baptistery put in his new church at Multan. In a letter explaining this Mr. Barnes said he had always shrank from using immersion as involving difficulty. But his bishop, in a conversation with him had urged the importance of immersion, and this had led him to try it whenever a candidate desired it. The result is shown in his words: "There is now no longer any question in my mind, that, for an adult, baptism by immersion is far more impressive, and best illustrates the spiritual meaning of the act."

## CHURCH FINANCE.

BY THURSTON.

Questions of finance, matters of money, its needs, and its best uses, and especially how to obtain it are constantly recurring in all the churches. There are none so rich and strong that these questions do not arise; none so small and feeble as not to be vexed with them. These perplexities are perhaps of necessity incident to the present condition of religious society and the present methods of church life. But are the present methods legitimate and according to the divine plan? is a serious question. Money is important in Christian work, but not so important as it is usually considered. Money is not the chief thing, as so often seems to be thought, both in church work and in all our benevolent operations. If there were more consecration of heart and life on the part of Christian people, more being filled by the Spirit and walking in the Spirit, the money needed for the Lord's work would be more easily obtained than now, and would go much further in its use than now. This seems past controversy. Were half the efforts now expended in raising funds for what is called "the Lord's work" given in contrition and faith to obtain a larger endowment of the Holy Spirit, the funds would come more easily, all that was absolutely needed, and, in addition, a great revival of spiritual life, vastly more important than the money, would also be obtained. In such a condition Christians would wish to give and not to decline. They would give with a purpose and from a motive. Are these statements correct? The divine plan of Christian work does not seem to me to be clearly apprehended by the Christian public of to-day. Nor would I presume to be a prophet to expand it. It is a serious question whether the spiritual vision of the current Christianity is clear enough rightly to apprehend it if it should be revealed.

But matters being as they are, and funds being needed constantly in both church and general Christian work, how can it be best obtained and most effectively used? These are the questions pressing, but which this writer does not feel competent to decide finally. A half-century's experience and observation in such matters has taught him some things, but absolute truth, outside the Word of God, it is hard to predicate of any human affairs. Indeed, the best method may be largely the result of experiment. What may be the best in one place at one time, or in a certain condition, may not in others. One thing, however, seems certain: that the more the giving of money can be made a religious act, an act of faith and conscience and prayer—indeed, an act of worship—the more freely and even joyfully it will be responded to by those who have the Spirit of Christ. Those who have not his Spirit will of necessity act from selfish motives. In my earliest ministry the very deepest regret I had was that I could not literally preach the Gospel without money and without price. That I must be dependent on the contributions of the people, and have money thought about and talked about in the house of God and hear its click in the contribution box, was my grief. I was right in the sentiment, but wrong in its application. Money ought to have a place in the house of God, and come into all our religious activities as an expression of love and devotion to Him who loved us and bought us with a price. Let giving be religious giving, and appealing be religious appealing, and the secular be kept as far aloof as possible from its demand and use.

Another thing to be said is that Chris-

tian finance should have a systematic method, and not be left to a chance helter-skelter way of doing it, as is too often the case, condemning the whole business to disrespect and largely to failure. This whole system—or want of system—fails to impress either the conscience or the judgment, has no educating force, relies on feeling as the result of temporary incentives, moves a few and leaves the large majority unmoved. The minority do all the giving and the majority do none. Some system should be had. What is the best system is hard to tell. Wise pastors and brethren can decide for themselves and determine by trial. If one does not succeed, try another; and if one does succeed another may be tried to see if it may not give better success. But no plan will work itself. Having adopted a plan, do not neglect it. See that it is faithfully worked. Its value cannot be otherwise tested. In all this service no one can do so much, or has so much responsibility, as the pastor. While he should not manage the church's finances, nor be held responsible for them, he should see that they be managed, and well managed, to the best of his ability. The business men in the church should have charge of the money matters, but the pastor should be their counsellor and inspiration, but should not handle the funds. To do this would often subject him to criticism or suspicion, and make his relations unpleasant to himself and others.

Special emphasis must be laid on this fact, that in religious finance every individual must be appealed to and give something. However small the amount, something must be secured from each. All need the privilege of giving, all need the development of grace which giving imparts. All can set a good example by giving, and it often happens that those who give small sums out of their poverty are the most impressive and influential examples. Moreover, the real value of religious giving is not to be estimated by the number of dollars given. God does not balance accounts as the bankers do. Jesus said the widows' mites were more than all the munificent gifts of the rich. God is able to make his grace abound both to the gifts and to the giver. And it has often happened that the pennies of some poor, sick child, or some humble, suffering saint in the starting or crowning of some gracious endeavor have counted more than have the thousands of the rich. No one can be compelled to give who has not a heart in it. And no one can be dictated to as to how much he shall give. The Spirit of the Lord gives inspiration, and with something from every one with a warm heart in it, and the blessing of the Lord on it, the treasury of God will not lack money with which to carry on all the work he recognizes as his work. All that he will care for and succeed.

But how much work, commonly called "the Lord's work," is service done for pride, vanity and human ambition, and for the operation of merely human machinery, we may not be able and do not wish to decide. The wheat and the tares grow together, but the fire shall try them and the last day shall reveal them.

LORD, how come wicked thoughts to perplex me in my prayers when I desire and endeavor only to attend thy service? Now I perceive the cause thereof: at other times I have willingly entertained them, and now they entertain themselves against my will. I acknowledge thy justice that what formerly I have invited, now I cannot expel. Give me hereafter always to bolt out such ill guests.—Thomas Fuller

## THE NEED OF THE HOUR.

In nearly all the churches there are problems of skepticism, weak faith, indifference and inactivity in Christian service clamoring for solution. In most congregations there are persons who dislike a positive Gospel. They do not quite believe in man's lost estate, in the necessity of forgiveness through a crucified Savior, of regeneration through the agency of the Holy Spirit. With many the form of so-called sound words has lost its effectiveness. With most men mere assertion or dogmatism is offensive. The chief need of to-day is that this condition of things should be removed, for, while certain changes in expression may be necessary, truth has not changed. Man is still a sinner. He cannot gain eternal life apart from the aid of the Holy Spirit. Apprehensions of truth, and even of the nature of the work of the Saviour, may not always remain the same, but Jesus Christ himself is the same yesterday, to-day and forever. Believers to-day ought to be better able to present him to their fellow-men than those who lived in the sixteenth or in the eighteenth century. Every year brings new witness to his power and grace. His promises to give the Spirit to those who ask for him are verified before our eyes. We can no more deny this than we can deny the ordinary experiences of daily life. This gift of the Spirit can bring new life to the churches, and it is needed to-day as no other. Skepticism cannot be met by argument or counter assertion. Spiritual power alone can overthrow it. It cannot survive in a spiritual atmosphere. Neither can indifference, nor so-called Christian inactivity.

With a spiritually-minded minister, a spiritually-minded church has little difficulty in maintaining itself, whatever be its location. It can even endure the severe strain to which many city churches are subjected through the removal of so many of their members to newer and more fashionable districts. Ability is acquired to win the vast working population which crowds into the places left vacant. The old church, with its open doors, its warm Christian atmosphere, its words of welcome, its earnest sermons, its friendly meetings of conference and prayer, its opportunities for consultation on any matters of practical interest at almost any time, becomes a center of moral power to which the weak and tempted gravitate in ever-increasing numbers. But this is only when the ministry of the church, its official boards, in fact, its whole membership, are of one mind as to the value of the gifts they are commissioned to impart, when they act upon the conviction that the church exists solely to save men and fit them for life here and hereafter. Such a church does not ask its minister to preach sensational sermons, to strive to catch the crowd, but to preach sermons which will be of service to those who hear them. Here little is heard of unbelief, for there is constant evidence in the lives of those present that God answers prayer, nor are there complaints of the exclusiveness of certain circles, or of the unwillingness of so many to take part in Christian work. In response to the petitions which are offered in every gathering for prayer, the Spirit has come and seems to be directing those who are bearing testimony for Christ. This spiritual life, with its power, is not something reserved for the few. It is offered to all who desire it and are willing to comply with the plain Scripture conditions upon which it is bestowed.—Congregationalist.

WERE OUR FIRST PARENTS RESPECTABLE?

BY A. L. VAIL.

An eminent preacher has recently published in a Baptist paper a series of discussions of "Old Testament Difficulties," which are announced soon to appear in a book. As a whole, they are well worthy of that honor. Dealing with the story of Eden, however, he seems to me to flounder at one point. His view is doubtless the popular one, but that does not make it true. Believing it to be incorrect, I venture to respectfully challenge and scrutinize it, as expressed in these words, "Adam's lack of chivalry, born of sin, blames the woman and the woman blames the serpent, but Adam's reply was too witless to deserve God's notice."

Poor Adam! What a pile of pitiless cudgeling he has received on account of his assumed lack of nobility in that transaction! I say "assumed" advisedly; the Scriptures do not warrant it. That is the point to which attention is now directed. Nearly every one seems disposed to make it appear that our first parents were exceedingly mean in Eden. I don't think they were. My mission just now is to make it appear that they were very respectable people. They constituted "the first family" in more senses than one, in the highest sense. They were created in God's image and likeness and made rulers of the earth because they were endowed in that image and likeness for such rulership. Their dominion did not rest on an arbitrary decree, but on dynamic propriety. The Creator's assignment of them was His recognition of their respectability in powers and in character. They were great intellectually and morally. The opinion may be held with good reason, that if they had not sinned, they and their descendants would speedily have made all those conquests of nature that have been made during the course of ages, pre-eminently in this century. They had it in them to do all that and a great deal more.

Not only is the above true, but it is also true that they were not immediately plunged by their transgression into an abyss of meanness. Sin does not work that way; its processes are gradual. Original sin is a fountain on the hillside, far from the sea, not a cataract plunging directly into the depths. Milton's conception of the immediate effect of sin, as being a tremendous and universal cataclysm, is a monstrosity, contrary to experience, even after the lapse of ages of sin, and how much more so in the beginning of it. I don't believe that nature realized it that day, or that Adam became a boor and Eve a vixen instantaneously. Not only is experience against that view, but Genesis also is when properly read. The very shame of our first parents proclaimed their delicacy and nobility after the fall. The central lesson in the history of our fallen race is the lesson of the persistent power and the terrific ultimate consequences of the slightest disobedience to God, the lesson of the subtle, cumulative processes of sin. Genesis should be read and our original ancestors interpreted in this light.

It is very easy to say that on eating the forbidden fruit Adam at once became a monster and a sneak and a simpleton, eager to shift his responsibility onto his wife in a remark so witless that it was beneath God's attention—very easy but very erroneous. It was true, as he said, that the woman gave him the fruit and that God gave him the woman, and God did not despise the statement unless he despises the truth. Indeed the one striking thing here is the way in which Adam traces the responsibility to its source and lays it on God. The divine silence under that presentation is a compliment to Adam. As Dr. Conant says on this passage, "It is sometimes falsely interpreted as an unworthy attempt of the man to cast the blame of the offense on the woman. But the emphasis lies in the words, 'Whom Thou gavest to be with me,' and he seeks to transfer the responsibility from himself to God, who gave him the companion by whose example he was betrayed into sin."

When Jehovah inquired, Adam told the truth with simplicity and brevity. He might have woven a shield for himself out of a prevarication or even an elabora-

tion of the truth. But he did neither. "The woman whom Thou gavest me, she gave me of the tree, and I ate." Less would not have told the whole truth. Having told the whole truth in the direct manner, he paused, leaving the deductions to take care of themselves, which was perfectly safe in dealing with the Infinite Intelligence. His course was manly, generous, chivalric, tender. He could not tell the truth without implicating her, but he did it as gently as possible. Indeed his statement is so framed as to protect Eve. And did Adam venture to lay the responsibility on God? Verily he did, just as far as the facts warranted, and that in a way to excuse Eve along with himself. "The woman whom Thou gavest to be with me," implying, "Remember how she was given, to be my companion, counselor, friend, whom I was to trust, God's best gift to me."

But we are maintaining the respectability of both our first parents. Eve was as honest and as generous as Adam. She might easily have blamed him. He was the head of the family and ultimately responsible in a view that she might never naturally have taken, if she had not been superior to many of her daughters. She might have fairly claimed that he was not obliged to err because she had, and even that he was under obligation to correct and protect her. But she said nothing of that kind, laid no blame on him but all on the serpent.

The treatment received by these persons at the hand of God is the best indication of how he viewed their sin. He pronounced no penalty on Adam and gave him no rebuke directly. He recognized the consequences of his sin and stated some of them. The curse that seems to be coming straight and swift on Adam misses him and strikes the ground for his sake. That is a very significant miss, on which it may pay to meditate several hours. Likewise no curse clearly falls on Eve. God's word to her is more searching than to Adam; that is the divine equity in the divine estimate of their responsibility; but what is said to Eve is a prediction of consequences rather than a penalty. But on Satan the curse comes down clear-cut, incisive, complete. These divine distributions reveal the eye of God as he looks down on those three sinners.

And this is not all. Two other things need to be clearly apprehended and carefully weighed. First, Adam and Eve were not removed from the Garden because they had sinned. The expulsion was not on account of what they had done, but what they might do, not punitive but preventive, not because they had eaten of one tree, but lest they might eat of another tree. They went out not as a punishment from God for what they had done, but rather as a protection from Him against what they would probably or possibly do if they should remain there. This expulsion, so far as Genesis indicates, was not a smiting of the law of God but a shielding of the grace of God.

The second significant thing is that God took skins and clothed them. Who has ever fathomed the pathos of that brief, simple statement? For their shame they had clothed themselves with leaves. That was the best they could do, but it was not sufficient. Their shame before God on account of their sin against Him required better clothes, and God, the Holy One, answered their desire to hide their guilt with adequate garments. He could see them just the same, but they would not see themselves just the same in the sin for which they were sorry. O the tender pathos of that act! O the divine sympathy of it for those penitent sinners! O the comprehensive and delicate sensibleness of that illumination down the ages to that garment of the righteousness of God's redeeming Son evermore to entirely snuff every ransomed soul!

Once more. The dealing of God with those sinners expresses His estimate of the motive, which is the measure, of their transgression. What was Eve's supreme motive? It was to attain to divine knowledge. That was a motive far above those dominating many of her daughters. It is the highest motive possible to a woman. Her error was not in the desire but in the time and method of gratifying it. If she

had only waited obediently for God's time and way, probably that tree and its knowledge would soon have been free to her. What led Adam to sin? His trustful love for Eve. Bickersteth's elaboration of this thought may be nearer the truth than some other poetry. There is no evidence that it had ever been intimated to Adam that he should be on guard against her influence. Satan's compliment for Adam is in the fact that he assailed Eve instead of her husband, who was the proper one to attack if he had been directly vulnerable. He perhaps was not, but was superior to his wife at least in judgment and will. He fell chiefly through respect and love for his wife. Now if God honors a woman for desiring divine knowledge and a man for trusting and loving his wife, he honored Adam and Eve in spite of their sin. Therefore He shielded them as He did in utterance and act immediately following their fall.

This is not extenuating sin against God. Its wild and woful, persistent and putrid tide has swept all that away. But it is protesting not only against the whole ape theory of human origin, but also against the transportation of the fruits of sin, as they have ripened through the ages, back to that first hour. Adam and Eve were neither witless nor mean. So to say is a reflection on them and on God who shielded and clothed them and cheered them because He respected them and sympathized with them as they went out to eat the bitter fruit of their freedom and their folly. Let it be repeated, for it is the pith of the whole story. The spring of human wickedness and woe was exalted on the mountains of God, amid radiant sunshine and balmy air and angel song; and the great lesson of the pitiable prostration and pollution of our race is the lesson of the perilous possibilities of the slightest disregard of the command of God, under whatever lofty motives and by beings however noble.

Philadelphia, Pa.

THE EXAMINER'S MISSION.

BY A. F. GRAVES, D.D.

In *The Examiner* for August 26, I see that your correspondent, "L. M. S. H.," in closing his article on the wonderful growth of Baptists in Binghamton, says: "I remember hearing Dr. Bright say that the First church of Binghamton had the largest *Examiner* subscription list in the country." It is no marvel, with this fact before us, that we now see seven Baptist churches in that city of 40,000 people.

It was my high privilege to be ordained to the ministry near Binghamton nearly fifty years ago, and I have known the history of our cause and several of the honored pastors who have labored there. And in that city, as well as scores of others in all parts of our country, it is true that where much attention has been given to having religious papers in the home strong churches have sprung up, and deep piety has been manifest in the homes. How often in my revival work have I heard Christians, bright and strong, say, "My parents took such and such a paper as long as I can remember." It is from seeing these benefits that I have so strongly urged, again and again, that every home should have a religious paper. We need a great revival in our homes on this subject. I wonder pastors do not urge it more often and more earnestly. In this age of so much religious activity to the ends of the earth, what a foundation would be laid, as in the city referred to above, and for fifty years to come, if pastors and parents would see to it that there was a good, live religious newspaper in every home.—*The Examiner*.

ONLY the love of truth can make a dispute profitable. The man who enters into an argument solely to get the better of his opponent is in no condition either to profit or to be profited. He is neither a teacher nor a pupil, but an artilleryman bombarding his neighbor's castle, just to see him run up the white flag. No man is fit to enter into a debate who would not rather get at the truth than win a victory.

SELF-CONTROL.

In an hour when noble manhood would have prompted a generous impulse Shimei went along on the hillside over against David, and "cursed as he went, and threw stones at him, and cast dust." While the king's meekness under such provocation no doubt encouraged Shimei in an increased impiety, that self-control which he then exhibited stands out conspicuously in the sacred record, teaching us two valuable lessons:

First, an inward strength that overcomes all personal resentment is the divine method of conquest. It was this spirit at a critical hour of adversity that made David a conqueror, causing him to resist the rage of Abishai, who would have summarily demolished the offender. What a lesson is taught us here! Experience testing us awaits us through our life. We will never cease to feel the sharp sword when it pierces us to the very core, but we may conquer nevertheless. We may by looking to God acquire a self-control sufficient for any assault—a wonderful self-poise that effectually checks all resentment. At such an hour not a wrong word will escape our lips. In such a victory we may imitate, though we may never so perfectly repeat, the example of our blessed Lord, who "when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." The closer we, His followers, imitate His example in this respect, the greater will be our victory. Even though our foes be not crushed at the moment, we will be still victors, in that we show the power of grace to make us strong and quiet in our integrity. David met thus the fierce assaults of the Benjamite when bowed down under the weight of his sorrow, as he journeyed away from the city of his God surrounded by a royal but saddened retinue. We may well imagine that, under these adversities, his eyes were lifted "unto the hills," whence cometh all our help. Possibly during all that sad, anxious journey the royal company may have wondered at his quiet demeanor and holy trust.

Such self-mastery is real—that is, the calm within is not that which watches for the favorable opportunity to redress a wrong. It is a genuine committal of all our circumstances to "Him that judgeth righteously." It is to rise higher than earth—to occupy a realm whose very atmosphere is restful to the troubled soul. In this respect David is an illustration. After the clouds had disappeared and prosperity had come, he did not seek out the man who had dishonored his person and his throne. He came to Jordan in triumph, but not in wrath. If judicial measures were afterward adopted, these were only necessary safeguards for the government, and were not measures of retaliation. Among the first to offer obeisance as David entered Jerusalem was Shimei. Prostrated before the king, he said, "Let not my Lord impute iniquity unto me, for thy servant doth know that I have sinned." The king said, "Thou shalt not die." David was not blind to his guilt. He was obliged to treat him with dignified caution for the preservation of his kingdom, but no one can detect anything contrary to a sublime self-control in his subsequent intercourse with Shimei. He won because he first conquered his own secret self. And so it may ever be.

Second, we overcome our earthly difficulties when we regard them as only forming a part of a necessary discipline. These are the ways by which our spiritual scholarship on earth is made possible. David met this angry and uncontrollable assailant. You may judge that god came to his soul as, looking up, he quietly moved forward amid the shower of missiles. Who will say that we are not indebted to this trying experience for some of David's sweetest psalms? His words to Abishai reveal the spirit of humility and resignation. He felt that God's providence directed his steps, though he could not see how. Such is ever the Christian's life. It is well with us under all circumstances, if we only leave our cause in His hands, and learn that in the training school of this life there is none so near to us as Himself.—*Christian Advocate*.

AN INTERVIEW WITH PROFESSOR DAVED MASSON.

BY JOHN T. CHRISTIAN, D. D.

Prof. David Masson, M.A., LL.D., is one of the most scholarly Scotchmen living. Until three years ago he was Professor of English Literature in the University of Edinburgh, when, on account of advancing years, he gave up active teaching; but he still retains the position of professor of English literature in the University of Edinburgh. He was a professor in Edinburgh for thirty years, having previously served thirteen years as Professor in the University College, London. So he has put in 43 years of active service in the study of English literature. Perhaps no English-speaking scholar has given so much attention to the period of the civil wars of England (A. D. 1640-1660) as he has. His biography of John Milton, published in six large volumes, easily stands at the head of all of the biographies of that great statesman. This great work cost Mr. Masson nearly thirty years of exacting labor. Beginning the work while yet a professor in London, occupying an honorable position, he had every avenue of information open to him. He has told us something of his studies and processes of work in the British Museum. He says:

"Of the multiplicity and extent of the researches that were required, any general account would be tedious. Perhaps, however, I may allude incidentally to my obligations to the State Paper Office in London, where there were printed calendars of the State papers; the task of consulting them is easy. Unfortunately, when I began my readings in the great national repository, the domestic papers of the period of the civil wars from 1640 to 1645—were utterly unenclosed. They had, therefore, to be brought to me in bundles and inspected carefully, lest anything useful should be skipped. In this way I had to peruse at a slow rate in my rough notes, and I believe can now say for much the greatest part of the time embraced in the present volume (III)—1640 to 1645—there is not a single domestic document extant of those that used to be in the 'State Paper Office,' which has not passed through my hands and been scrutinized" (Preface to Vol. III.).

So when I quoted Prof. Masson in favor of dipping among the Baptists of England prior to 1641, I felt, and still feel, that I was quoting one of the greatest authorities on the literature of that period. I further considered that he was an exceptional witness, not being a Baptist and wholly unprejudiced in their favor. He said to me, with a touch of his Scotch humor, that it was a matter of little moment to him whether I dipped or not. He said he sprinkled or dipped. It will not do to say that Prof. Masson represents "the old learning and not the new, and therefore his testimony is not to be considered." I boldly affirm in the face of the higher critics that a thing is not false merely because it is old. It is an hour to Prof. Masson and not persuaded that he represents "the best learning," whether it be old or new. When Barclay's book did come out Prof. Masson did not think much of it, as will appear through his own papers.

The following is the quotation I made from Prof. Masson in regard to John Smyth "Did they Dip?" p. 90: "Now Smyth, adhering to the tenet, had pushed it to a logical consequence not ventured on by the Separatists before him. If the ordination of the Church of England were the practice of sprinkling, and had to be reordained when they became pastors and teachers of Separatist congregations, why was the baptism of the Church of England accounted valid; why were not members of the church rebaptized when they became Separatists? Barclay's book raised the query, aided by other investigations, Smyth had developed his Separatism into the form known as Anabaptism, not only requiring the rebaptism of members of the Church of England, but rejecting the baptism of infants altogether, and insisting on immersion as the proper Scriptural form of the rite." (The Life of John Milton, Vol. II., p. 640. London, 1871).

"Smyth appears to have remained pastor of this congregation till his death, when he was succeeded by a Thomas Helwiese, one of the oldest members, a plain man of pragmatic notions, and quite self-taught." (Masson's Life of Milton, Vol. II., p. 640).

But Masson does not leave us in doubt as to the views of this new pastor. He says: "Now, this Helwiese, returning to England shortly after 1611, drew a line of distinction from here the first congregation of Geneva, or of Arminian Baptists in London; and this peculiar Baptist congregation seems to have become the depository for all England of the absolute principle of Liberty of Conscience expressed in the Amsterdam Confession, and the more strenuous principle advocated by the general body of the Independents. Not only did Helwiese's folk differ from the Independents generally on the subject of Infant Baptism and Dipping; they differed also on the power of the church to excommunicate and excommunicate." (Life of John Milton, Vol. II., p. 644).

Leonard Busher appears to have been a noted member of this congregation of Helwiese's. "It was," says Masson, "in short, from their little, dingy meeting-house, somewhere in Old London, that the sect first in England, the absolute doctrine of religious liberty, 'Religious Peace, or, a Plea for Liberty of Conscience,' is the title of a little tract first printed in 1641, and presented to King James and the Scotch Kirk." This Leonard Busher, although he is named as a member of Helwiese's congregation, and we learn from the tract itself that he was a poor man, laboring for his subsistence, who had his share of persecution. He had probably been one of

Smyth's Amsterdam flock who had returned with Helwiese. The tract is certainly the best known English treatise in which full liberty of conscience is openly advocated. It cannot be read now without a throb. The style is simple and rather helpless, but one comes on some touching passages." (Masson's Life of Milton, Vol. II., p. 62). His testimony on the subject of dipping is clear and conclusive. Busher says:

"And therefore Christ commanded his disciples to teach all nations and baptize them; that is to preach the word of salvation to every creature of all sorts of nations, that are thirsty and willing to receive it. And such as shall willingly and gladly receive, He has commanded to be baptized in the water; that is, dipped for dead in the water." (Plea for Liberty of Conscience, p. 50).

While spending a time in this classical city of Edinburgh, I concluded that I would interview the learned professor and see what he had to say for himself. Upon enquiry I found that he lived at Gowanus, Juniper Green, in the north-west corner of the city. Yesterday afternoon I took the train for his village and found him at home. The venerable professor received me with characteristic Scotch dignity; but after a little while, when he found out my mission, he spoke with great freedom. He gave me much information in regard to my investigations, and much good advice where I could find valuable material, and pointed out persons who could assist me in technical points. Prof. Masson is a typical Scotchman, of a very pleasant and unassuming, but very firm character of middle size and of pronounced features and a rich Scotch brogue, especially when he spoke of local affairs. He lives surrounded, apparently, with plenty, but without ostentation; he dresses simply but very effectively. In a pleasant conversation, he returned with me to Edinburgh, and in conversation with him in his home, at the station while waiting for the train, and in the railway carriage to the city, I felt that it was the pleasantest meeting of my life. While discussing the subject of dipping among the Anabaptists of England for some time with him, I asked the privilege of repeating his statements to the Western Recorder, which was readily granted. He spoke, great freedom, and gave me much information, not very hasty or ill-timed. Knowing that Robert Barclay, the Quaker, was the first in this century, though I shall point out at another time where Barclay perhaps got his idea, to declare that the early English Baptists practiced sprinkling, I asked Prof. Masson:

"Are you acquainted with the 'Inner Life of the Religious Societies of the Commonwealth,' by Robert Barclay, and what do you think of the book?"

"Yes, I know the book well. I was much interested and read the book as soon as it came from the press. Robert Barclay belonged to a family which had long been connected with the religious history of England, and I was led to expect great things of his book; but I was disappointed. He seems to me that he failed to catch the trend of the religious life of the times of which he wrote. The work is in no wise equal to the subject with which he deals; or with what we might have expected from him. I suppose he collected some useful information, but the work is not especially valuable."

Q. "Does your reading lead you to believe that the English Baptists before A. D. 1641, practiced immersion? or do you think they practiced sprinkling, and about the date indicated changed their minds and since are immersionists?"

I do not think I ever saw a man look more surprised at a question than Prof. Masson did at this one. "Does any one believe anything like that?" he queried. When I explained that some Baptists had adopted the view, he replied: "Well, I am always open to new light. These gentlemen may know something that I do not in support of their theory; but all of my reading is in the direction that the Baptists in England were immersionists in practice. Of course, among the early Anabaptists of Germany, when all kinds of people were called Anabaptists, and the term covered all sorts of religious beliefs, there may have been some who were called Anabaptists who practiced sprinkling, but I know no such in England. When a man puts forth a new opinion like this, no one is under the slightest obligations to believe it or to refute it unless it is supported by the most powerful reasons. All of the literature of the times is in favor of the dipping theory. When I wrote my book I tried to guard every point with ample authority. I had good reason for what I did, but much has passed out of my mind and is very dim to me now. But what I recall is in that direction. The Anabaptists were nicknamed 'dippers.' That would seem to be a reasonable inference. Dipping is thoroughly immersionist. I had good and always make the Anabaptists dippers. He knew them well, and while he was venomous and prejudiced, he doubtless pointed out their true practice. Edward's (Gangrene) is a good authority on the subject of all the literature of the times which I recollect."

Q. "Have you anything else to say of the Baptists of those times?"

A. "Yes; that which impressed me more than anything else was their form of government, and it seemed to me that they grasped the idea of religious liberty more freely than had any others. I remember I was especially interested in Roger Williams, a very respectable man and did a great work for the world."

Q. "Give me in a word something of the University?"

A. "The University has been a great power for good in Scotland. For the last three years I have only nominally been connected with the

University. Two or three years ago we had about thirty-five hundred students, but there are not quite so many at present. The Medical students lead in numbers, and next in order follow the Arts and Law students, and then the other departments."

Our conversation then wandered away upon other topics, but in leaving him the professor, who had evidently been going over in his mind the subject of dipping among the Anabaptists of England, returned to the subject and was even more impressive than before.

Edinburgh, Scotland, Sept. 25, 1898.

LITERARY.

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

BOOKS.

SELECT NOTES. A Commentary on the Sunday-school Lessons for 1899. By F. N. and M. A. Peloubet. Illustrated. Cloth, \$1.25. W. A. Wilde & Co., Boston and Chicago.

"A student of the Bible who has not Peloubet's 'Notes' is like a ship without a rudder," says one of our leading Sunday-school men, and there are surely many other teachers who weekly depend upon Dr. Peloubet to turn their thoughts toward heaven that would gladly second this affirmation.

No other book, save the Bible, can record such enormous yearly sales for over a quarter of a century as Peloubet's "Notes," and upon no other book is lavished, every year, such expenditures in order that every issue may exceed its predecessor.

The volume for 1899 is no exception. In every detail that the most critical scholars could suggest, or its publishers' experience indicate, the book has been improved, and it is sent out knowing that its exceptional merit, backed by its splendid reputation, will give it a welcome from every teacher and scholar who desire to know the inmost riches of the Scriptural lesson.

THE LITTLE LAMB LORD. By Theobald C. Elmsted. 12mo, 255 pp. Philadelphia: The Union Press, 1122 Chestnut street.

Miss Elmsted has already won an enviable reputation as the depicter of lovely child character. This book is not equal to her "Little Lady of Lavender"—few books are equal to that. But it is an interesting story of a most beautiful child, Dorcas, who married the beautiful and ambitious daughter of a man who had grown rich on "s. p." Their first children were four daughters who were neglected by their mother in her bitter disappointment. When at last the son and heir was born, the delight of the mother and the pride of the soap-bolling granfather knew no bounds.

The adventures of the child when his nurse ran away with him, his finding by his mother and his return to fit-home make a most interesting story.

WARD HILL—THE SENIOR. By Everett L. Tomlinson. 12mo, 390 pp. Philadelphia: A. I. Rowland, 1420 Chestnut St.

Mr. Tomlinson's previous book, "Ward Hill at Weaton," has prepared its many readers for the enjoyment of this volume which gives an other year out of Ward Hill's life.

The first year young Hill neglected his studies and associated with a band of boys who were the mischief-makers in the school. But his father's sorrow, and greatly the influence of Mr. Crane, one of the wisest of teachers, made him study hard all his vacation to recover that ground and go back resolved to redeem his name.

His struggles and his success make an interesting story. The author assures us that the incidents are true ones. We hope the character of Mr. Crane is drawn from life, and that he will live many years to guide many boys towards true manhood.

GARRY. By Marianne Kirlow. 12mo, 229 pp. Boston: A. I. Bradley & Co.

The story introduces us into an English family. Mr. Glynn, who had named his son Garry in admiration of the murdered President. We are introduced just as Garry goes off to school, and the book is the story of his school-life.

It shows the troubles which a boy must encounter who goes to school, troubles which seem great to the boy, but which, as some writer has said, "Knock the nonsense out of mother's curled darlings and make men of them if they have the making of men in them." Garry has the making of a man in him, and the usual trials developed his character and strengthened it.

ANNIE WYNKOOP, ARTIST. By Adelaide L. Rouse. Illustrated by E. B. Barry. 12mo. Boston: A. I. Bradley & Co.

Miss Frost, artist from the city spent the summer in a village, where she met An-

niece Wynkoop. Annie's father had but small means, and his girls needed to do something for a living.

Miss Frost discovered her artistic talent in the girl, and encouraged her to go to the city, and, what was far more, look after her when she had reached the city. Owing to this, her experience was very different from that of a majority of poor girls who go to the cities with such high hopes.

After various adventures, and after proving that she had the talent to make her way by painting, Annie chose the better part for woman and married Miss Frost's brother. The story is brightly written and will hold the attention of its readers.

UNCLE ALLEN'S PARTY IN PALESTINE. By H. A. Tupper, Jr., and Mrs. C. A. Hamilton. 12mo, 175 pp. Price 75 cents. Philadelphia: American Baptist Publication Society, 1420 Chestnut St.

A party of four, consisting of Doctor Allen Philip, his nephew, Katharine, a girl of fifteen, and Cousin Serena, set out from Cairo for a trip in the Holy Land. They go over the usual ground, Dr. Allen explaining the scenes through which they pass to the younger ones; and as explanations were made all most instructive and interesting, the questions asked by his bright and eager listeners. We were much pleased also with the illustrations. These are not the old pictures which have been made to do duty in so many volumes, but they are entirely new, at least to us.

THE WIFE OF A PASTOR'S WIFE CAN DO. 12mo, 80 pp. Price 30 cts. Philadelphia: American Baptist Publication Society.

A bright little book, "chuck" full of wisdom and sound common sense. No pastor's wife can read it without being benefitted, no matter how good a pastor's wife she has been. The story of this wife's life may differ in many particulars from that of others, but there is something touched upon which is not of interest to all.

MAGAZINES.

Professor George Burford Adams writes of "Early Italian Superiority" in the October Book Review, reviewing the famous book with that title by Edmond Demolins, which has run quickly through ten editions in France. Miss S. T. Prichard, the famous English amateur book-binder, who learned her craft with Mr. Cobden Sanderson—writes an interesting essay on "Early Italian Bindings," with six photographs of originals.

The writer recently had occasion to observe closely two dogs. One of them from earliest childhood had been thoroughly trained, the other had been left entirely free to follow his own whims and instincts. One of the chief contrasts between the two animals was the superior composure and happiness of the dog that had been trained. You could see in the pose of his head, in the way in which he held and in the light of his eye that he was a far happier dog than his undisciplined brother. The same principle applies to human beings. Discipline that leads to the formation of correct habits seems to be a grievous trial to children and to their over-indulgent parents, but the truth is that probably it is not in the power of parents to do any one thing for their offspring that will do so much to contribute to their happiness in life as to lead them to acquire good habits of respect for the rights of others, of orderliness, of self-control. 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# SUNDAY-SCHOOL LESSON.

SUNDAY, NOVEMBER 6.

HEZEKIAH'S GREAT PASSOVER.

3 Chron. 30:1-13.

**MOTTO TEXT**—"Yield yourselves unto the Lord, and enter into his sanctuary."—2 Chron. 30:8.

Hezekiah made a brave, strong effort to bring back the people of Israel and Judah to the worship of their fathers. But the people liked the "improvements" in the worship and did not care what God thought. And the disappearance of Israel and the long captivity of Judah showed that God must be reckoned with, sooner or later. "And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh."—Israel was the name of the kingdom of the ten tribes of which Hoshea was king at this time. Besides the general letters, Hezekiah wrote special ones to Ephraim and Manasseh, the two leading tribes of the ten. It is probable that he wrote to them especially in order to assure them his intention was a religious one altogether, and did include any effort to bring them again into the kingdom from which they had separated. The jealous Ephraim felt towards Judah was one powerful factor in the division of the kingdom. Hoshea was one of the best of the kings of Israel, and would not object to his people going to Jerusalem to worship as they were commanded in the law of God, when assured no effort would be made to win them from their allegiance.

"For the king had taken counsel, and his princes and all the congregation in Jerusalem, to keep the passover in the second month."—No small preparation was necessary to receive the many thousands whom they hoped would come to the passover. Therefore all united in the invitation so heartily extended. The time to keep the passover was the fourteenth day of Nisan, the first month. But the law allowed those who could not celebrate it then, on account of absence or uncleanness, to celebrate on the fourteenth of the second month.

"For they could not keep it at that time."—The regular time in the first month. The priests must kill the passover, and they could not do this unless they were ceremonially clean. They had long neglected the requirements of the law about their cleansing. Not only was the pious king pleased at the thought of obeying God's commandments, but all the congregation were also pleased. Who can doubt that God's elect had been praying for this, it may be, for long years before the answer came.

Verse 5—God gave the ten tribes another opportunity to repent and turn unto him. The proclamation was sent every where, from "Dan to Beersheba"—that is, from the extreme north to the extreme south of their country. All heard the call.

"Ye children of Israel, turn again unto the Lord God of Abraham, Isaac and Jacob"—the un-

changed and unchangeable God who had blessed their fathers, and would bless them if they were obedient to his commands. He would freely forgive their transgressions if they would turn to him with penitent confession and forsaking of their sins. "He will return unto the remnant of you, that have escaped out of the hands of the king of Assyria."—See 2 Kings 18:30; 17:1-6 for an account of the calamities they had suffered from the Assyrians.

Many of them had been carried into captivity. Surely the remnant in their distress would be eager to turn to the God of their fathers.

"And be ye not like your fathers, and like your brothers."—Their fathers had been rebelling against God ever since the days of Jeroboam I., and had been chastised again and again. Their brothers had worshipped Baal, and were gone into captivity, their homes having been laid waste. Hezekiah reminded them that these misfortunes had befallen them because they had trespassed against the Lord God of their fathers.

"Now be ye not stiff-necked as your fathers were."—Like oxen which persist in going their own way despite the punishment they receive. "Yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified forever."—Litterally "give the Lord your hand" as a token of allegiance and a willingness to obey. All the tribes were commanded to worship in the temple at Jerusalem, but it had been many years since the bulk of the people had gone to the temple.

"Serve the Lord your God, that the fierceness of his wrath may turn away from you."—They could not hope to overcome him nor to free themselves from his power by being stiff-necked and persisting in their contention with the Almighty. This amazing folly of fighting against God is seen in every age of the world. Sin is the acme of foolishness.

Verse 9—Not only would their turning to God bring them a blessing, it would also bring a blessing to their brethren and children, who were already in captivity, and those who were in danger of being carried away by future raids of their enemies. There was no help but in God, and he was mighty to save and ready to pardon and show mercy to all who would turn humbly to him, forsaking their sins. Hezekiah's letter was well calculated to bring Israel back to God. He had done all he could.

"So the posts passed from city to city."—Just so ought the ministers of the Gospel to pass from city to city all over the earth telling of the mercy of God to penitent sinners. "Even unto Zebulun."—The most northern of the tribes which had not been carried off. Hezekiah sent a message of love, of hope, of promise, and it was laughed to scorn. So to this day is the great message of peace scorned by sinners all around us. But the remnant were saved according to the election of grace. God does not leave himself without a witness, nor allow his word to return unto him void.

Here and there individuals, especially in the tribes of Asher, Manasseh and Zebulun heeded the message. It is always humbling to human nature to confess sin and turn away from it. These faithful ones had to bear much contumely from their people. A man's foes are often those of his own household.

Judah had not strayed so generally into idolatry, and several

good and able kings had wrought reformation among them, notably Jehoshaphat. But even in Judah God's power was needed to lead them to do right. Had not God given them a heart they would not have obeyed Hezekiah. Judah and those who came from other tribes made a large multitude who gladdened the heart of the king and the princes who were aiding him in his good work.

## IN THE SAFFRON PLAGUE.

Just twenty years ago, one year after I gave up my pleasant pastorate in Kentucky, we had, in Mississippi, the devastating plague of yellow fever of 1878. I was then pastor in Oxford, Miss. We escaped the dread destroyer until late in the fall. But I shall ever vividly remember the prolonged consternation of the season. The yellow fever was north of us at Holly Springs, and south of us at Grenada. Every day we heard of the death of some one or more of the substantial citizens of these two towns. Oxford was strictly guarded by determined men with charged guns to prevent any one from slipping into town from points of infection. I was chairman of the relief committee and well knew that I must bear the consequence of a scourge of yellow fever, should it come. At last, late in October, a lady died of a malignant form of fever. It was thought to be the saffron plague. The people were wild with fright. Every available vehicle was soon in motion, carrying the frightened population to the safe retreats in the adjacent country. I stood, late in the afternoon, on the porch of the house where the lady died, and where her daughter was then critically ill, and heard the roar of the moving wagons on the public highways leading out of Oxford, and saw frightened men and women going along the road some distance from the house, with perfumed handkerchiefs over their faces, pressing their horses to the utmost of their speed. I, having banished all fear, could not but think the scene a trifle ludicrous. Yet, when it was all past, I sincerely hoped that my eyes might be spared seeing such things again.

But once more I am in the track of the saffron plague. For six weeks I have, in this good city of Jackson, been in the dismay and horrors of a yellow fever scourge. I suppose that no one will covet my experience during this time. On Saturday, the 10th of September, the health officers announced that a case of yellow fever had developed near the Central depot. If all of Blanco's forces had been declared just outside of the city limits, the information could not have filled many of our citizens with greater alarm. Many of our people, half wild with fright, began immediately to rush along the streets, getting ready to leave the city in great haste. On Sunday morning, I have been told, forty wagons rattled up State Street in close succession, carrying excited men, women and children to the country—or anywhere to get away from Jackson. A peculiarity of this fright of yellow fever is that it is more contagious than the yellow fever itself. More than once have I been compelled to leave the streets and go into my house to evade the contagious fright. Every one seems to feel that death, unseen, is riding upon the air he breathes and that his one safety is flight. As the weeks have come and gone, the saffron plague, despite the vigilance of our health of-

ficers, has, by degrees, crept through the city. I am told that ninety per cent of the white population has fled. Three-fourths of the residences are closed and no sound heard within.

As one rides along the streets, a strange sensation possesses him. Palatial homes have their windows and doors tightly closed and the shutters drawn. One can go for blocks, in the most thickly settled parts of the city, and find only here and there a house occupied. Hungry dogs howl in the front yard and cats, with forms drawn up and eyes half closed, mew pitifully in front of the house. They come to our homes and mournfully plead for something to eat and are rewarded for their pains by the kind-hearted citizens who are here.

The disease appeared first among the colored people. Now five hundred of them, huddled together, are cordoned by a strict guard to prevent the rapid spread of the contagion. They are being fed by the hand of sweet charity. But thousands of colored people outside of the cordon are left without means of support. All the wheels of business have ceased to hum, and nearly all the mercantile establishments are closed. The cheerful whistles of the engines of the manufacturing companies and oil mills are no longer heard. The sound of buggy wheels on the street draw the people, with open eyes to the front of their homes. One neighbor is afraid to meet another on the street, lest he should catch from him the dread contagion. All places of public gathering are closed, and have been for weeks. No church bells are heard, calling the people to worship. One day slowly follows another, as we await the coming of frost. Every breeze from the North is hailed as a thrice-welcome guest. As I write, the saffron plague is just two doors from me up the street where an entire family has been stricken with the dire malady. The buggy of the immune physician is now rattling by, as he is making his morning round to see his patients. But all is well where God moves and he will see to it that "joy cometh in the morning."

Jackson, Miss.

Z. T. LEAVELL.

## ALONG THE BORDER.

Perhaps a few items from the Pennyroyal district will be acceptable. The churches in Warren county have greatly honored the writer this season. He was invited by the Goshen Baptist church to aid their pastor, Dr. Granville Dockery, in a meeting. The Lord blessed the preaching of the Gospel, the church was strengthened, fourteen souls professed faith in Christ and eleven were approved for baptism.

The next meeting was with the Drake's Creek Baptist church in the month of September, Bro. M. F. Ham being the pastor. That was a fine meeting. Congregations were good, attention and conduct excellent, a number of professions and additions, and, by request of the church and their beloved pastor, the writer baptized eleven converts in Drake's creek Wednesday afternoon, October 12. Drake's Creek church has some choice spirits among her members, hospitality and brotherly love abound, and they do the handsome thing by the visiting brother. Their pastor is one of the most remarkable men in the State. He is able, "mighty in the Scripture," at times sublimely eloquent, modest, stainless in his private life. I suppose he has preached to one

# A Minister's Son

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

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

# Hood's Sarsaparilla

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

Hood's Pills set harmoniously with Hood's Sarsaparilla. See

church longer than any other Baptist preacher in the State. He has preached for Trammel Baptist church, in Allen county, more than fifty years. It is helpful, delightful and uplifting to be with this Godly man in a meeting.

Beginning on the first Sunday in October at Plano, the pastor, Bro. A. Malone, preached on Sunday and Sunday night, and on Monday was joined by the writer. The meeting continued ten days, with no visible results. It is a very fine community. There are some noble men and women in the church, the congregations were good, but there were no manifest results. During this meeting Warren Association was in session with the Goshen church. With that young, talented brother, J. B. Benton, as moderator, the association did well. The hospitality was princely, congregations good, speaking excellent and preaching helpful.

Auburn is casting about for a pastor. They have their eyes on a noble Christian brother who is a capital preacher and first-class pastor. The pastor, J. H. Burnett, has resigned the care of Spring Creek. The saints down there know how to treat a pastor, and fortunate the brother who shall be called to that desirable field. It seems that other churches than Clarksville know a good thing. Pastor Boone has been preaching for some pastorless churches lately.

Bro. W. D. Turnley, prohibition candidate for the Governorship of Tennessee, was ordained by the New Providence church a few weeks ago. He was called to a new church (Silvier) lately. He is a prince among men.

Trenton and Allensville are in mourning over their disappointment in regard to securing a pastor. They called Bro. Ryals, of Trenton, Tenn., but his church, for which he had been preaching about fourteen years, said no with emphasis. He remained.

The writer began his pastorate for the second time at Adairville on the second Sunday in October with bright prospects. This is one of the best organized churches in the State. They have had such men as P. I. Lipey. Success to you. More anon.

J. H. BURNETT.  
Auburn, Ky.

The true way to imitate the wisdom of the older times is this; to watch the conditions of the age in which we live; to accept them thankfully and freely, as at once the laws of Providence for our guidance, and the gift for our encouragement; and when we learn by experience that the tools with which other generations wrought are not suited for the work that is given us to do, then to find, if we can some other tools which are.—Gladstone.

**THE GENERAL ASSOCIATION OF MISSOURI.**

The Missouri Baptist General Association met in its 64th annual session with the Kirksville Baptist church, October 17, 1898. Devotional exercises were conducted by the venerable Dr. S. H. Ford.

Dr. R. P. Johnston, pastor of the Third Baptist church, St. Louis, preached the introductory sermon on "An unrepented command" (Matt. 28:19-20). The Doctor's theme was not, by any means, a novel one, but his treatment was fresh, broad and vigorous, and deepened the sense of the body of the profound significance of the great text.

The association was organized by the re-election of Hon. E. W. Stephens, of Columbia, as moderator; Rev. J. F. Kemper, of Marshall, assistant moderator; A. W. Payne, of St. Louis, clerk, and J. L. Applegate, auditor.

The usual addresses of welcome by the Mayor of Kirksville and the pastor of the church, with reply, was the order Tuesday morning.

W. A. Simmons, the pastor, was not born in Kentucky, but he atoned for it by marrying a Kentucky wife while pastor in Kentucky. He has developed wonderfully since those days, and she doubtless deserves much of the credit for it. Dr. W. Pope Yeaman, an ex-Kentuckian, responded to it in his usual felicitous and forceful way.

During the sessions Dr. Willingham, Dr. Tichenor, Dr. Frost, Dr. Seymour, Dr. Prestridge, Miss Mollie McMinn, Prof. McGlothlin and other visitors were reported. The Recorder representative, Dr. Harvey, was missed.

Dr. J. B. Turpin, J. C. Maple and Revs. J. F. Hargett, J. H. Riffe, O. H. Murray, J. W. Rucker, H. L. Weeks, H. E. Truex, J. H. Drew, J. E. Matthews, R. L. Matthews and T. W. Kelly were recognized as new pastors in the State.

Dr. Seymour represented the work of the American Baptist Publication Society. He stated that there are to be no misunderstandings and no complications growing out of the work of Dr. A. J. Diaz for the society in Cuba.

The report on State Missions was read by Secretary T. L. West, who has done remarkably well during his first year's experience. It shows that despite the hindrances operative throughout the country impeding religious work, that 53 missionaries and missionary pastors have been employed; churches aided, 35; District Associations aided, 8; sermons preached, 7,107; conversions reported, 1,365; baptisms, 1,074; churches organized, 8; Sunday-schools organized, 26; raised and expended on fields for buildings and repairs, \$12,896; expended by the Board, \$14,000; expended in missionary work by District Associations in the State, \$14,685. The report was discussed by Secretary West and Bro. Keltner, Riggs, Reed, Lawless, Boyd, Johnston and Brown. A debt of \$8,000 was reported which was reduced by a collection of some \$1,300 and by money sent up to the association.

The report of the Board of Home and Foreign Missions shows collections for Home Missions, \$5,355.18; Foreign Missions, \$3,182.83. To this should be added \$2,884.83, the expense of the Board and of collections, making a total of \$18,597.81.

A Foreign Mission rally was held on Tuesday evening which was addressed by Dr. W. J. Breaker, Corresponding Secretary;

Rev. J. S. Cheavens, who is desirous of going to the foreign field; Rev. John Lowe, recently appointed missionary to China, and Dr. Willingham. Bro. Lowe is a native of the State, young, forceful, devoted, beloved, commended in the very highest by fellow-students at William Jewell and the Seminary, and his going will be another bond to bind Missouri Baptists to the work of Foreign Missions. The meeting was one of very great power, the addresses being of the first order.

The question of Home Missions was discussed Wednesday morning in powerful addresses by Dr. Tichenor, Dr. W. W. Boyd and Rev. J. R. Brown. Dr. Tichenor is one of the foremost teachers of the philosophy of history, and his interpretation of recent events is tremendous.

William Jewell College reports 329 students, 118 approved by the churches as students for the ministry. The endowment has been increased \$2,691; \$6,000 has been collected for the Eley memorial.

The report was discussed by Drs. E. S. Graham, R. P. Johnston and J. P. Greene.

A collection of more than \$2,000 was taken. More anon. J. M. McMANAWAY.

**MISSISSIPPI NEWS.**

The Baptists of this State have been without a state paper for over one month. The new stock company organized at our last convention having purchased the two papers, *The Record* and *Layman*. The new paper will be domiciled at Jackson. The first issue has been delayed on account of yellow fever until about Dec. 1st. Those who have missed the weekly visits of the other two papers will extend to *The Baptist* a hearty welcome.

All business is on a standstill in this State. Most of the churches are having their regular services except in towns infected by yellow fever. So far as can be learned most of the associations have been postponed.

Rev. R. M. Werrill the former bishop of Grenada has accepted the call to the Baton Rouge Baptist church, La. We regret to lose Bro. Merrill from our state. He has been a pastor before in Louisiana and the brethren no doubt gladly welcome him back.

The Blue Mountain Female College opened before the quarantines were on. This school had a most encouraging opening. President B. G. Lowry is expecting a large increase in attendance just as soon as quarantine regulations are raised.

The yellow fever has invaded our Orphans' Home at Jackson. The matron and assistant being the first to have it. We trust that the children will be spared. The Baptists should see that Manager L. F. Foster does not want for any thing in this sad time of affliction.

Mississippi has eight students at the Seminary this session. L. F. Gregory, B. Y. Alford, B. Simmons, A. L. O'Brian, Theo. Whitfield, E. D. Solomon. I have not the names of two other brethren. Rev. W. P. Price has been called to the pastorate of the Winona Baptist church. This leaves Brookhaven and Magnolia without a bishop.

Our beloved State Secretary, A. V. Rowe had his arrangements made to visit more associations this year than he has been able to visit heretofore. He should be informed of the changes made in the meetings of all associations.

The latest report that I have



**THE ROMANCE OF THE SEACOAST**

A series of thrilling articles of little-known phases of life along the Atlantic coast.

I—*The Lights Along the Shore* will describe the wondrous changes in lighting, and of the perfect system by which our Government takes charge of the thousand and more lighthouses of the nation.

II—*If you see the Fisher Fleet Goes Out to Sea*. The thrilling dangers of a class seldom heard of—the Nova Scotia fishermen in their daily lives, their hardships and sufferings.

III—*With the Life-Savers Along the Coast* will tell of the everyday lives of those brave men who dare death and darkness in their angriest forms—showing the workings of a system that saves thousands of lives yearly.

IV—*The Men Who Wreck Ships*. It is popularly supposed that wreckers no longer exist; this article will tell of well-organized bands of wreckers who lure on to rocks, by means of false signals, rich vessels for the sake of their treasures.

V—*Perils of the Smuggler's Life*. The risks that are taken nightly to circumvent the Customs officials—a business that is much larger to-day than it is supposed to be.

The illustrations in this series will be the most striking that have ever appeared in the *Post*.

**MEN, WOMEN OF THE HOUR**  
*Close-Range Studies of Contemporaries*

Is the title of a weekly page that displays at a glance the panorama of people prominently before the public—portraits and paragraphs that tell the week's history among the notables.

**POPULAR BIOGRAPHIES** The *Post* will give, in the course of the year, thousands of brief biographies, and sketches of its writers and authors, illustrated wherever possible with photographic portraits.

**THE BEST POEMS IN THE WORLD**

The poems in this series will be admirably illustrated, and, wherever possible, there will be given a sketch of the life of the poet, with a portrait, and the story of how each poem came to be written. The poems will be selected, not from the standpoint of the ultra-literary man or woman, but for their appeal to lovers of sentiment. They will be poems of the emotions—those that appeal to the heart, those that tell a story—those that are filled with human interest. They belong to what may be called the "pocketbook school of poetry"—those poems that one cuts from a newspaper and carries in the pocketbook till they are worn through at the creases.

THE SATURDAY EVENING POST WILL BE MAILED TO ANY ADDRESS FROM NOW TO JANUARY 1, 1899, ON RECEIPT OF ONLY TEN CENTS. . . . THE REGULAR SUBSCRIPTION PRICE IS \$2.50 PER YEAR

THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

at hand, the following churches are without pastors, Corinth, Grenada, Hardy, Oxford, Brookhaven, Magnolia, Fifteenth-avenue church, Meridian.

H. P. HURT.

**AN OLD GUARD.**

**BRO. HARVEY:**  
I don't ask to be recognized as a writer, or a place as such, in the Recorder. There are plenty of others willing to fill that department, but I want to help all I can to establish and settle that most excellent and valuable paper as a constant corner and welcome arrival in every Kentucky family. And with that view and to aid in that direction I make this statement, which you may copy as an extract from my letter. That I have been a subscriber for and reader of the *Western Recorder*, beginning in 1839 and until the present time, fifty-nine years, costing me, I suppose, upon an average of \$2.50 per annum, and aggregating for the fifty-nine years \$150, and I do not believe I have in that time spent any \$150 so well and profitably as in this, securing to myself and family the instructions and teachings of this paper. Since I came

to Montana I take and read it, and claim it as my Kentucky pastor. It never gives me wrong advice. God bless you in your work for his glory.

Truly,  
P. H. LESLIE.

Helena, Mont.  
"NOTHING LITTLE AND NARROW IN ME."

One of the city pastors in Memphis, Tenn., recently, when given an invitation to commune, said, "We invite Christians of all churches,—nothing little or narrow in me."

I would like to ask that brother by what authority he extends such an invitation? Did he get it from the Bible, or is it one of his own? Does he mean to say he would invite to the communion table a Christian, whether baptized or not, whether in fellowship or not? Does he mean to say that the Bible requires only one qualification to commune, the simple fact of being a Christian?

Let the brother read the law of communion as given in Acts 2:41. "Then they that gladly received the word were baptized, . . . and they continued steadfastly in the apostles' doctrine and fellowship, and in the break-

ing of bread and prayers." Again, "I praise you brethren . . . that ye keep the ordinances as I delivered them to you." 1 Cor. 11:2, &c.

Is the brother "a teacher in Israel and knowest not these things?" How can he stop with one qualification when Christ requires four? Will he say it was "little and narrow" in Christ to require four? Is the servant greater than his Lord to stop short or go beyond what his Lord demands? Or is the servant to be called "little and narrow" because he is faithful to do and teach exactly what the Master says? M. V. N.

**REVIVAL.**

"It is an ill wind that blows nobody any good." While being quarantined away from my own field, I was invited to assist Rev. E. W. Spencer, pastor of the church in Brooksville, Miss., in a series of meetings. The Lord graciously revived his work, resulting in nine accessions by experience and one by letter.

M. V. N.

West Point, Miss.  
As you get, give; as you receive distribute.—C. E. Spurgeon.

**THE SCORN OF JOB.**

By the Bishop of Derry and Raphoe.

(Job xxxiii:7.)

"If I have eaten my morsel alone!"  
The patriarch speaks in scorn:  
What would he think of the Church,  
were he above  
Heathendom, huge, forlorn,  
Godless, Christless, with soul unfeared,  
While the Church's ailment is full-  
ness of bread,  
Feasting her morsel alone?

"I am debtor alike to the Jew and  
the Greek,"  
The mighty apostle cried;  
Traversing continents, souls to seek,  
For the love of the Crucified,  
Centuries, centuries since have sped;  
Millions are famishing; we have  
bread,  
But we eat our morsel alone.

Ever of them who have largest dower  
Shall heaven require the more.  
Ours is adfamer, knowledge, power,  
Ocean from shore to shore;  
And East and West in our ears have  
said,

"Give us, give us your living Bread."  
Yet we eat our morsel alone.

"Freely, as ye have received, so  
give."

He bade, who hath given us all.  
How shall the soul in us longer live,  
Deaf to their starving call,  
For whom the blood of the Lord was  
shed.

And his body broken to give them  
Bread,  
If we eat our morsel alone?

—Church Missionary Intelligencer.

**OUR PULPIT.**

**BAPTIST FORCES IN CHINA.**

BY REV. W. AHMÖRK, D.D.

Have we people who are called Baptists, any justification for our existence? Have we anything worth standing up for, and standing out for? If we have not the sooner we go into liquidation the better. If we have, let us get the measure of the things in question and assert ourselves according to the degree of worthiness. If Christianity does not need us in this big world-fight that is coming on, then let us order the hearse and have a first-class ecclesiastical Baptist funeral at once. If Christianity does need us, then let us shoulder our vindications and stand in line of battle. Never let it be said of us, as was said of Ephraim, that we, being armed, and carrying bows, turned back in the day of battle.

In what is now about to be said let no one take offense. No offense is intended either to Jews or Gentiles, or to the Church of God: either to Methodists or Presbyterians, or Congregationalists or Churchmen. We here in China, as you in India, are living among the members of these various brotherhoods, and are working with them side by side and shoulder to shoulder. We do not pretend to be better "men of God" than they are. Indeed, in some things, we wish we were fully abreast of them all. We are not proposing a controversy. Much better to talk on the things wherein we are of the same mind. We have gone into the conflict with the powers of evil, having ourselves alongside of them, and having them alongside of us. We expect to do it in the future more than in the past. We shall be forced to do it. The confederated forces of darkness are closing in upon us, and we are closing in upon them. If we Baptists find ourselves the under man in a grapple with heathenism or Romanism, or a top-heavy science, or a sneaky philosophy, and a Methodist or a Presbyterian happens along, we know he will "mail in" at once. And if any of them happens to be getting the worst of it, and a Baptist comes along,

depend upon it that with an ejaculatory prayer, "Teach my hands to war and my fingers to fight," he will "pitch in" too, as Moses did when one of his Hebrew brethren was being smitten by an Egyptian bully. Blood is thicker than water, and grace is thicker than blood. All that is fully understood. Let not the enemy count on a division among us when we join battle with them among the slime pits of Siddim; our four kings, or men, against their twelve. We have a "dreibund" of our own.

And now there are a few things we want to say. We should like very much to be understood by others; but more than all that we want to understand ourselves. The main thing in this present writing is to look a little into our family affairs to see if we are all right. The subject is vast in its amplitude. The house of John Ben Zacharias has grown to be immense. But we are going to speak only of one part of the household. At present it is but a small part. You have larger branches of the family in India, in Burma, and even in Assam. But depend upon it, there will some day be a big family of us here in this Chinese Empire. So what we have to say will be about Baptists and their position in China.

It is a common opinion entertained about us that the difference between us and our sister denominations is all resolvable in a question of a little water, more or less. They do us a great wrong who say that. The quantity of water is an infinitesimal part of the great issue. As well might one say that the reason why Adam was driven out of the garden, was because of a fusc made over one small apple. For aught we know to the contrary the tree might have been laden with others of the same kind. Why so much disturbance about one apple? Adam and his wife together ate but only one. This way of misconceiving and mistating the whole matter is only fitted to excuse Adam and to reflect on the infinite greatness of soul of the Almighty. But it was not a question of one small apple at all (if apple it was); it was a question of obedience—the smaller and more inconsequential, seemingly, the requirement, the more blame to Adam for not observing it.

So with us Baptists. It is first of all a question of obedience; and next it is a question of significance. The command is—not to be sprinkled, not to be poured—but to be immersed, or immersed into. That is what the word means; that is the way John baptized; and that is the way Jesus was baptized; and that is the way everybody else in the New Testament was baptized of whom we have any details; and we maintain that is the way people must always be baptized until Christ shall come again. We hold, too, that the full significance of "baptizo" is immersion into; or incorporation into union with some one. So we are immersed, or incorporated into one bodyship with Christ; we are immersed, or incorporated into his death and into his life, that is into participation in the consequences of his death and in the power of his life. And notably in baptism we are immersed into, or incorporated into, the name of the Father, and of the Son, and of the Holy Ghost, just as the bride has her name merged into that of her husband. "And I will write upon him the name of my God and the name of the city of my God."

Here certainly are two things

worth standing up for till the end of time. The command of God must be obeyed; the example of Christ must be followed; the wonderful significance of "baptizo" must be recognized. If nothing else were involved than the mode of applying water with all its important sequences, we say that we Baptists have a reason for being in existence. But there are other things, some related, some not related. Without attempting to argue, let us call them out and put them in order.

I. Baptists stand first of all for the doctrine—that the proper and the only fit subjects for New Testament baptism are penitent believers. No one else has any right whatever to the ordinance.

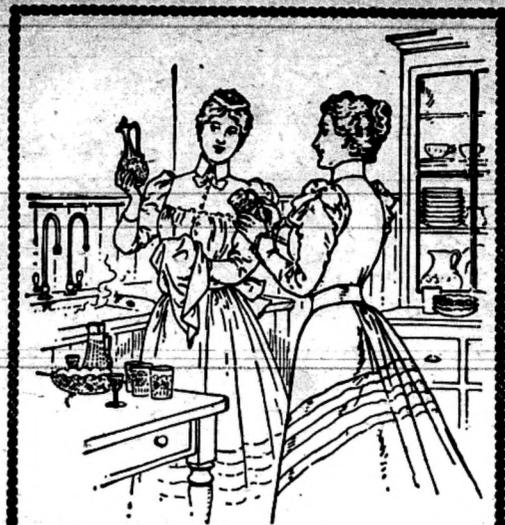
II. When a man has become a penitent and a believer, then, upon his own intelligent and voluntary profession, he is to be baptized—that is immersed, or immersed into the name of the Father, and of the Son and of the Holy Ghost.

III. Baptists stand for the doctrine of soul liberty—that is, the amenability in all matters of conscience and of religious worship to God and to God alone. No man, nor any set of men, has any jurisdiction over another man's conscience. This at once and forever bars out the state from all interference with doctrinal beliefs and ecclesiastical opinions.

IV. Baptists stand for the exclusive authority of the Word of God in all matters of faith and practice in religion. They maintain the Lordship of Christ in his own church. They deny that any council has any right to alter or modify any usage of the New Testament. Christ has delegated no authority of that kind to any church, or to any association.

Nor will any number of years or centuries in a wrong practice or an erroneous belief, ever make either of them right. Tradition is discarded utterly. They hold to the Word of God and no tradition. There are some other things which might be mentioned; but these four points constitute what may be regarded as the Baptist Quadrilateral, which we are bound to defend and maintain.

Baptist missionaries in China are American Baptists (North), American Baptists (South), English Baptists, China Inland, Christian Alliance, Seventh Day Baptists and the Gospel Mission (South). As regards distinctive Baptist usages, the Northern Baptists, the Southern Baptists and the Gospel Mission are essentially alike and may be grouped as one. So also those Baptists in the China Inland and the Christian Alliance Missions are alike in views and practices and may be grouped together. The Seventh Day Baptists—They have sent out some good and faithful men and women to represent them; but the number has never been large—never more at one time, I think, than about a half dozen persons. They have carried on their operations in and around Shanghai. They do evangelistic work, school work and hospital work, all of which is highly spoken of. But missions are long and missions are vast, and a stronger and expanded force must be maintained to make any very deep impression. Our brethren of that denomination at home are not numerous themselves, and no doubt they are doing all they can. The rest of us do not take their view of the seventh day; but those who have come into relation with them bear witness to their Christian zeal and consecration. As a matter of fact, therefore,



Some-how the brilliancy of the cut glass and bric-a-brac is dimmed after the washing. It's the fault of the soap, most of which contains rosin and alkali. Ivory Soap contains neither; makes foamy suds. Rinse thoroughly with clean water and the glass will sparkle with a new brilliancy.

A WORD OF WARNING.—There are many white soaps, each represented to be "just as good as the Ivory"; they ARE NOT, but like all counterfeits, lack the peculiar and remarkable qualities of the genuine. Ask for "Ivory" Soap and insist upon getting it.

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The China Inland Mission and the Christian Alliance. We put these two together for a reason already stated. They have a common administrative method as regards those among them who are regular "Baptists," and they have many such as regards the ordinance of baptism, and mostly, too, by logical inference, of the proper subjects for baptism. Both of these societies accept as missionaries all good Christians, and they regard them irrespective of their views on baptism. Thus there are those on their list who believe equally in sprinkling, pouring and immersion, and there are others who hold that immersion only is baptism. These practices do not fit in together. It is not a matter of surprise, therefore, that in the earlier days of their experience there was no little confusion. In the China Inland missionaries were often changed about. Then it was that the evil was seen. A Baptist might be at a certain station and be successful in securing converts. He would immerse them of course. After his transference to another station his place would be taken by one who sprinkled. All at once a question was raised: Did that Baptist man lead them into a needless amount of trouble? Or, if the Baptist followed a sprinkler, then all the previous sprinkling had to be impeached if the man were true to his convictions; or else he had to condone them and hold his conscience down in a sort of unrighteousness. It was soon apparent, therefore, that the two kinds of teaching should be kept apart, permanently if possible. Therefore the China Inland early adopted the plan of having immersers off in one region, and sprinklers off in another—so far away that friction would not be probable. And now the Christian Alliance is bound to follow in the wake, for there is really no other way for them, constituted as they are.

there are patches of the great field where, without having the name of Baptist, there are persons who are preaching and practicing immersion as held by rigid Baptists. How many of these persons there are all told we do not know at present; but as the China Inland had recently about seven hundred men and women in its service; and as the Christian Alliance had about one hundred and ten, the proportion can hardly be inconsiderable. Some of these people we know personally; and some of them again, as we think, ought to have been connected with the Missionary Union. As matters stand, the general effect of their position is, in some respects, for us; but in other respects against us. The fact of their being Baptists and their being in the service of other societies is causing no inconsiderable amount of money to be diverted into other channels which ought to go into the treasury of the Union. What is still more of consequence is that not a few of our pastors and some of our churches are led to bestow their sympathies and efforts in directions where it does not help us as a witnessing denomination at all.

The English Baptists.—Their operations are wholly in the north of China—in the provinces of Shantung and Chili. They have maintained a godly staff of workers, men and women worthy of the great Christian body which sustains them; and

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peers of the best of missionaries—their neighbors. The record shows in number about fifty at a time, though of course it varies as does that of others. Their success has been conspicuous. About 3,000 are gathered in their churches. About 300 places are occupied, more or less, by their preachers. They have had over eighty village schools with nearly 800 pupils; a flourishing boarding school with about seventy boys, and a theological training school with about fifty students. These are round numbers and not their very latest report; but this is certainly a good showing. They are well organized, and while preserving a proper congregational independence, they are co-operative, and are not pulling and hauling in several directions, each man for himself, thus greatly augmenting the aggregate efficiency. Best of all, their field is widening, and beyond question there will be a large growth of the Baptist family in these Northern provinces. They are, however, all open communionists in practice, as are the Baptist missionaries connected with the China Inland and Christian Alliance. This leads to certain incongruities and inconsistencies, as we must consider them, and about which we shall have a word to say presently.

The American Baptists.—Among these are included the Northern Baptists, the Southern Baptists and the Gospel Mission—the last really an off-shoot from the second. In number, the missionaries count up to something over a hundred, all told; and the converts to something over 3,000—not having full statistics, we cannot speak with precision. The year 1897 has been one of the best years in our mission history. When returns are all in, we expect to find that in the Southern China Mission (Swatow and vicinity) the baptisms will probably have reached 300 in this part of the field alone. The ratio of increase is accelerated in these days, and it is destined to be more so, for reasons of which we shall speak at some future time. These Northern and Southern Baptists are well spread out. They are found in and all around Canton and far up the West River; in and around Swatow, and far up some of the rivers of that region; in and far inland from Ningpo; in Shanghai and at various points up the Yangtze back into Szechuen; and finally up into Shantung province. They have a goodly number of schools of various grades for both boys and girls, and four centers for theological instruction. They are planning large things and cherish large expectations. They are distinguished for an uncompromising adherence to all the logical sequences of their views of Scripture ordinances, and they regard Scripture authority as supreme over all. Of course, they are strict communionists in practice. Doctrinal unity among them is noteworthy.

Witnessing Power.—When it comes to the witnessing power of these branches of the Baptist family, there is a difference. The

logic of the Baptist position is not cared for by all alike; if it were, the might would be irresistible. The defence and maintenance of the consistent Baptist position falls mainly upon the Northern and Southern Baptist missionaries. They are always ready and "set for the defence" of two things.—These are:—

I. Insistence on the Scriptural relation to each other of the two ordinances, baptism and the Lord's Supper, in all churches of their administration. It is their recognition of that relation and their firm belief in its valuable nature, which makes them restricted communionists. They maintain that baptism must always go before the Lord's Supper, and never the Lord's Supper before baptism or without baptism. They hold that each church must, itself, be the judge for itself of the reality of any man's profession of repentance. It is not left to be determined by the applicant himself. So also the church must decide for itself whether the man has been baptized according to their reading of the Word of God—the man who asks to come to the table of the Lord. It is not left for the man himself to decide. He may go elsewhere and do as he likes; but in a proper Baptist church, he must conform to the rules which they themselves all observe. Men are not allowed to break laws because they are strangers. If a young man in a Baptist family should be converted and want to come at once to the Lord's Table, his own father and mother will tell him, "No! not till you have been baptized." That is all that Baptists in America say to other people. It is that which constitutes their strict communion.

Our English Baptist brethren, and our Baptist brethren in the China Inland, and in the Christian Alliance are indifferent about these issues. This leads to various self-contradictions and to things, which in America, we would call "unbaptistic"—to use that newly-coined word. Thus they let every man be his own judge as to what constitutes baptism, when he comes to them. The rule of the church binds their own children, but it does not bind outsiders who ride right over it. Then, here in China, they receive in some places, as full members of their churches, persons who—they themselves teach it—have not been baptized at all; but only think they have. Their rule is, "if a man think a thing be so, then it is so." Of course such a policy weakens their testimony on baptism, "immersion only is baptism," they say as do we. "Sprinkling is not baptism," they also say; "but if you have once been sprinkled, then it is all right enough; we recognize you henceforth the same as if you had been immersed." But this is what the American Baptists do not say, and cannot say. They insist upon maintaining the two ordinances, and also upon maintaining the uniformity of their common testimony in regard to death and resurrection. One must not be allowed to contradict the other. Baptism and the Lord's Supper testify the same and testify unchangeably.

II. Insistence upon the full and unequivocal translation of the whole word of God into the language of the people, regardless of human traditions in West-

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The following is a list of names of persons who have been cured of cancer by the use of the 'Cancer Cure'...

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- 35c For extra quality Ladies' Jersey-ribbed, fleece-lined Vests or Pants; worth 50c.
- 50c For superior make of Ladies' fine ribbed, fleece-lined Vests or Pants, extra well made; worth 75c per garment.

## Cloth Department.

- All-wool Ladies' Cloth, 54 inches wide, in all the new and popular shades, only 65c
- New Farnsworth Suitings, 50 inches wide, for 40c
- Penzance Suitings, 50 inches wide, all shades, for 50c
- Amans Society Suiting, 56 inches wide, in the latest and newest shades, all wool and well shrunken, at 65c

## Flannel Department.

- Plain Blue-gray Wool Flannel, soft quality, for babies and children's skirts, at, per yard 14c
- Good quality White Flannel, 27 inches wide, non-shrinking, at, per yard 15c
- Red all-wool Twilled Flannel, 28 inches wide, a heavy quality; regular 20c quality, for 15c
- All-wool navy blue Flannel, 27 inches wide, for boys' waists and men's shirts, for, per yard 20c

## Ladies' Hosiery.

- 15c For Ladies' black fleece-lined Hose, double sole and high-applied heel, made full seamless; worth 25c.
- 25c For Ladies' navy blue or brown fleece-lined Hose, full regular, extra double sole, high-applied heel, all fast colors.
- 35c For Ladies' fine black fleece-lined Hosiery, Hermsdorf dye, extra double white sole and high-applied heel; worth 50c a pair.

## Ladies' Dress Skirts.

- 98c For Ladies' Black Figured Dress Skirts, 3 1/2 yards wide, made on good lining and bound with velvet.
- \$1.44 For Ladies' Black Figured Brillantine Dress Skirts, 3 1/2 yards wide, well lined and bound.
- \$1.98 For Ladies' Black Serge Dress Skirts, 3 1/2 yards wide, made very stylishly of extra quality serge; extra quality lining and binding.
- \$2.75 For Ladies' Black Serge Dress Skirts, 3 1/2 yds wide, trimmed with black satin ribbon, made on good lining; velvet bound.

## Shoulder Shawls For Old Ladies.

- 35c For nice Woolen Shoulder Shawls, 37x37 inches, in dark checks, made by the Toga Textile Company.
- 65c For strictly All-wool Dark Gray Shoulder Shawls, 36x36 inches, with fringed ends.
- 90c For extra quality Dark Brown and other shades Ladies' Shoulder Shawls, size 42x42 inches.
- \$1.25 For superior quality All-wool Shawls, size 47x47 inches, in brown or gray.

ern lands. Here again we part company with our English Baptist brethren and we part very sorrowfully, as we do also with some of the China Inland and Christian Alliance Baptists. If they bore testimony with us it would help wonderfully; but as they do not, we have only the broader and stronger current to row against. We have our own brethren working against us. The counter influence of one Baptist is more than that of half a dozen others. In our Bible translations in the West, we have compromised by transliterating the word "baptizo" instead of translating it. Thus we make a new word, "baptize," where we ought to translate. Out here our brethren of the other denominations do not even do that; they *mal* translate. Where the Greek word occurs they say "the washing rite." So John is made to say, "I administer to you the washing rite." "Jesus had administered to him the washing rite," and so it goes on. Now, the English Baptists are content with that expression. At least the most of them are. When we once argued the case with them, they argued that their word

would do very well, for they asked, "How can you wash a thing without dipping it in water?" as if the significance of baptism was exhausted in the idea of cleansing! In the long run, such a compromise with a great error can hardly fail to end in the degeneracy of sound Baptist principles. How can it be otherwise. If the teachers are lax, the pupils will be lax. Some years ago an English-speaking Baptist church, so-called, was started in Shanghai on this very basis of mixed translations and mixed baptisms. People had been taken in who were immersed or sprinkled or poured as it happened, though they laid down a rule that new converts were to be immersed. The name "Baptist Church" was on the sign board at the time; but they took in so many who had been sprinkled and poured, that after awhile the name "Baptist" was painted off. It is a Baptist church no longer. "The thing which hath been is the thing that will be." It is with great sorrow that we record the conviction, that, today in China, the only effective bulwark in defence of the Bap-

## Black Dress Goods.

- 25c For Black Figured Mohair, 40 inches wide, extra good value.
- 25c For extra heavy quality 36 inches wide, All-wool Ladies' Cloth, worth 40c.
- 35c For All-wool silk-finished Henrietta, 38 inches wide, worth 50c yard.
- 50c For extra fine quality All-wool Storm Serge, 50 inches wide.

## Colored Dress Goods.

- 25c For Novelty Check or mingled All-wool Dress Goods, 34 inches wide.
- 35c For All-wool Mixtures, 36 inches wide, good quality, all the new Fall shades.
- 45c For All-wool Flannel Plaid Suitings, 36 inches wide, in the latest styles.
- 50c For solid color Covert Suitings, 36 inches wide, for coat suits.

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- Gold Plated Beauty Pins for ladies, the most popular pins now in use, at..... 5c
- Beautiful Jeweled Enamelled Hat Pins, all new and attractive styles, at..... 25c
- Dainty Gold or Silver Chains, for lockets, etc., at 24c
- Just received a line of those swell Lorgnette Cuffins, to wear single or double, in black and gold, turquoise and gold, and gold and lilac, only... 98c
- Ladies' Black Silk Watch Guards, with Sterling Silver or Gold Plated Swivel, at.... 24c

tist quadrilateral of truth is the firm and uncompromising attitude maintained by American Baptists. In all our versions of the Scriptures we insist upon it that the word "baptizo" shall be—not transliterated, but—translated just as all other words are translated, no more and no less. The rule is worth contending for, even though it separates us from all the denominations. The future will justify us. Swatow, China.

SATISFIED! O are we satisfied? And with that are our souls satisfied? If with the things of this life only, how sad, how unutterably sad! And what is our outlook for the future life? But if we are satisfied with God, with his goodness, his favor, his will for us, then how blessed are we! "We shall be satisfied," by and by, with a full satisfaction, compared with which even the present joy is as nothing. Yes, when we see the King in his beauty, when we awake, or are changed into his likeness, we shall be satisfied.—Sword and Trowel.

SATAN has no pleasure in religious watch-towers. He wastes not his strength on strongholds.

**EDITORIAL.**

**IMPORTANT NOTICE.**

The Baptist Book Concern moves from 307 West Jefferson Street, to our elegant and permanent quarters 642 Fourth Avenue, opposite Government Building and Post Office. The offices of the WESTERN RECORDER, Book Order and Publishing Departments will be conveniently located on the first floor. Our friends will bear this in mind in calling and in writing to us.

The cultivation of piety is a matter to which comparatively few church members give serious attention. While they seek to avoid what they think has "harm" in it, they are not careful to seek what has good in it. When any question arises as to the wisdom of a proposed course, they ask, "what harm is there in it?" rather than "what good is there in it?" If they can be satisfied that there is "no harm" in it, they feel they can do it with a clear conscience and in entire conformity with their Christian profession. That is to say, they are satisfied to do things that are good for nothing, so only they are also bad for nothing.

As a matter of fact, no course of action is thus neutral. What does no good is not fit to occupy the time and energy of a Christian. We must make diligent use of our opportunities in doing good. It is not enough that we do "no harm." The barren fig tree did no harm. It bore no deadly fruit, and no deadly miasma breathed forth from blossoms on its branches. Yet because it did no good, because it failed to bear the fruit it ought to have borne, Christ's curse blasted it in its prime.

The people of Meroz had done "no harm." They had not helped the enemy, nor had they in any way resisted the army of Israel. They had been strictly "neutral," and had done nothing on either side. Yet the "angel of the Lord" said: "Curse ye, Meroz, curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord, to the help of the Lord against the mighty."

The man with one talent, in the parable, did "no harm" with it. So far from that, he took good care of it. He was at the pains of digging in the earth to hide the money safely. And when he was called to his account he had the talent all ready: every cent of it was there. None of it had been lost through carelessness, or squandered through extravagance. The talent was returned in as good condition as when it was received. And yet, and yet, the Lord said to the servant: "Thou wicked and slothful servant," and to the officers: "Cast ye the unprofitable servant into outer darkness."

Still again, those on the left hand at the Judgment (Matt. 25:41-43) are represented as condemned, not for what they had done, but for what they had not done. "These shall be as also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels: for I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink: I was a stranger,

and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." It is not stated that they had injured any one. They are not charged with having made anybody hungry, or thirsty, or strange, or naked, or sick, or with putting any one in prison. The charge is not that they did any "harm," but that they failed to do good.

These cases clearly show how God regards those who simply wish to do "no harm," and who are not active in doing good. For we are commanded to do good, and there is crying need all around us. Whosoever we will we may do good, and that ought to be all the time. "A day spent without doing any good is a day guiltily spent. We must not only give an account for all the wicked words we speak, but for every "idle word" as well. An idle word is a word that does neither harm nor good. It is idle and does nothing. We have no right to even speak idle words. All that we say and do must be for the glory of God. We must be busy about our Father's business, and our great fear should be lest the coming night of death shall find our work undone.

The recent grand juries of Louisville have been stirring up the gamblers. A number of indictments have been found, and it is reported a good many gamblers have left town. Judge Barker rebuked the police authorities for allowing gambling to be carried on right under their noses, for the gamblers made little effort to conceal their work.

Now gambling and allowing gambling on one's premises are felonies under our Kentucky law, and every now and then a Negro, caught gambling in an alley, is punished. But the well-dressed gamblers have not been seriously interfered with. When one well-dressed gambler is sent from Louisville to the penitentiary, we will have a confidence we lack now that the officials really mean to suppress gambling.

The law against gambling gives officials the opportunity to levy blackmail on the gamblers, as the price of being allowed to carry on their business. Hence the officials involved can derive a considerable revenue from the violation of law. But in order to make the gamblers willing to pay freely, they must be raided occasionally, and a show must be made of prosecuting them.

When they are sufficiently alarmed to be ready to pay up freely, the prosecutions can be dropped on one plea or another, and the gambling can go on until another raid becomes desirable. If the gamblers were allowed to be too open and easy, they would not be willing to pay for immunity.

Even the grand juries cannot get at it, if the prosecuting attorney wishes to prevent their doing so. Hence the gamblers, by feigning the prosecuting attorney, can protect themselves against grand juries. The prosecuting attorney has to draw all the indictments which are found by the grand jury, and it is easy for him to draw an indictment so that it will not stand when the trial comes. No other lawyer is allowed access to the grand jury, and so they are obliged to accept the services of the prosecuting attorney. It has not been long since members of a grand jury in Louisville got legal advice from an attorney, and as the result of that advice secured the indictment of some saloon-keepers that was rightly prepared. Yet when the trial came the

judge dismissed the case on the ground that the grand jury had been tampered with.

Hence to protect themselves from grand juries, it is necessary only that the gamblers shall stand in with the prosecuting attorney and pay him his price for protection; while they can also pay the price needed to the police officers, and then they need fear no molestation. When an outraged public sentiment speaks out and demands the suppressing of gambling, these officials can make a show of doing something; they can even shut up some gambling dens, and can go through the motions of bringing gamblers to justice; but soon the public will quiet down and the gamblers can be allowed to proceed unmolested.

What is the remedy? The most effective remedy is for our best citizens to take more interest in civil government. Let only good men be put in the positions where they are to enforce the laws. Let grand juries learn how to frame indictments, and let them get any legal advice they want. Elect only good men as judges, and as governors, for governors have the pardoning power. Several years ago a number of the best citizens of Louisville were aroused against gambling, and they actually secured the conviction of sixteen gamblers (we believe that was the number); but lo! just so soon as the convictions were secured, pardons from the governor at Frankfort were produced, and it happened that there were seven pardons. They had been signed in blank at Frankfort, and were sent to Louisville to be filled out with the names of the culprits, and one more pardon was sent than was needed. Let only men who respect law be made governors.

It is announced that the Holston Conference (East Tennessee) at their recent session endorsed the course of Messrs. Barbee & Smith in getting money from the United States Government by misrepresentation. This is surprising. Messrs. Barbee & Smith are, no doubt, good men, but that they did wrong in this instance does not admit of doubt. True, they acted under great pressure, and did not have time for reflection, and these points should be considered in judging of their conduct. But to justify that conduct is to show a sad dimness of moral vision. We trust that the Holston Conference has not been fairly represented, and that they simply excused these agents in view of the pressure under which they acted. We find it hard to believe that such a religious body should justify obtaining money by misrepresentation. Dr. Price, the editor of the *Midland Methodist*, promptly resigned after the Conference acted in this matter. We honor him for this.

We have had for some time the "new theology," and perhaps we are now to have a "new morality," which teaches that it is all right to get all you can by telling anything you please. We cannot believe, however, that this "new morality" will control the M. E. church, South, in this matter or in any other matter. It will be another generation, before they can be so "advanced" as that.

The Tennessee Conference at Clarksville last week passed a resolution favoring the return of the money to Congress. They also "passed" Dr. Barbee's character. Every Methodist preacher has to have his character passed upon at each session of

his annual conference. Those who objected to Dr. Barbee were told to wait till his annual conference met, when all the facts would be carefully sifted, and he would be condemned or acquitted according to the evidence. It does not appear that there was any careful sifting of evidence, because, we suppose, the facts were well known to the public. So his conference says he is all right, and those who are not satisfied will remain unsatisfied.

In last week's *Examiner* is a "Kentucky Letter" signed "A. T. R.," which initials are known to stand for Prof. A. T. Robertson of the Seminary. In that letter Prof. R. says:

It is, perhaps, an opportune time to say that the Seminary faculty were never more determined than now to hold what has been guaranteed to the institution. The right of investigation, liberty of opinion on matters outside the Seminary creed and reasonable freedom of teaching have been cherished by Boyce and Broadus. This policy of the fathers has been guaranteed by the trustees by express resolution. It is apparent from the attitude of the trustees and the tone of the denominational press in the South, that the faculty have the sympathy of the denomination in declining to suffer the ideas and spirit of the *Western Recorder* to be foisted upon the institution. Let no one imagine that that paper represents or controls the Seminary.

Now we call upon Prof. Robertson to kindly cite some utterance of the *WESTERN RECORDER* opposed to "the right of investigation, liberty of opinion on matters outside the Seminary creed, and reasonable freedom of teaching."

We also call upon him to point out some difference between the position of Drs. Boyce and Broadus in regard to the teaching of the Seminary and the position of the *Recorder* on the same subject. Exactly where Drs. Boyce and Broadus stood, is where the *Recorder* has stood, and where it proposes to stand. This paper favors, has ever favored and ever expects to favor "the right of investigation, liberty of opinion on matters outside the Seminary creed, and reasonable freedom of teaching." Prof. Robertson is contending with a man of straw.

A WRITER in the *Commonwealth* tells how on a pleasant Sunday recently he went to hear the Rev. Thomas Dixon preach in the Grand Opera House, New York, where he carries on what he calls the "People's Church." To the surprise of the visitor "there were not a hundred people in the house." This is in striking contrast with the multitudes that crowded to hear him before he took his departure from the Baptists. The writer in the *Commonwealth* says that Mr. Dixon's subjects have been such as "Mr. Alger," "McKinley," "The Philippines," &c. This Sunday the theme was "Will the Old Faiths Stand?" To this question the speaker answered an emphatic no. He ridiculed the doctrines of the stonement and of election, and jeered at the idea of a man's seeking his own salvation.

Our friend Dixon found a Baptist pulpit "too narrow" for him, though he had thousands to hear him. Now that he has "broadened" out, he counts his hearers only by tens. It is ever so. Nothing attracts like "the old, old story." Denials never build up, and they are not long attractive.

If Christ prepare the end for us, we ought surely to prepare the way for him.—Matthew Henry.

**Editorial Varieties**

Dr. H. K. Carroll, after twenty-two years' service, resigns his position as one of the editors of the *N. Y. Recorder*. He goes as a special commissioner to Porto Rico.

Father G. Eucher, a Roman Catholic priest of Buffalo, has published a book—"Monks and Their Decline"—which has been put on the Index Expurgatorius, by the "Sacred Congregation" (7) at Rome.

It is stated that only four Jews have ever been United States Senators; the Hon. Joseph Simon of Oregon being the fourth. The others were D. L. Yale of Florida, Judah P. Benjamin and S. F. Jonas, both of Louisiana.

More of the population of Chicago were born in Germany than were born in America. The figures are, respectively, 62,346 and 48,882. Chicago also has 24,612 people who were born in Ireland. Chicago is well it is Chicago.

Dr. Buckley tells that he was in Norway when Cleveland was nominated for President, and a Norwegian paper said: "Grove Cleveland was yesterday elected by the Democratic party of the State of New York President of North America."

At the recent session of the Indiana Baptist Convention, Dr. Stott told of a report of the "Campbellites" work in that state during the great controversy. The report was, "we have, during the year, baptised 80 sinners and expelled 80 sinners. A good many Baptists were 'cast out'" during that period.

Mayor Jones of Toledo owns a factory on the walls of which he has tacked the following: "The Rule Governing the Factory—Therefore whosoever ye would that men should do unto you, ye must even so unto them." It is said that this has worked well in the factory. Let that motto be tacked on everybody's wall.

That is a very interesting interview we publish this week between Prof. Mason, the great church historian of Scotland, and Dr. Christian. Prof. Mason has known the world by his great work, "Life and Times of John Milton" (six vols.), and no living man knows more of the religious history of Great Britain than does he.

An exchange tells of a sensational city preacher who announced as topics for sermons: "Is the Lord Battered up Wrong?" "A Rag with Hoops," "Battered Skeletons Equipped for War," and "A Speaking Donkey." The exchange did not state whether the preacher gave his own history under the last theme.

Dr. J. J. Porter, in answer to letters of inquiry, writes in the *Baptist News* (Da Quoin, Ill.) declaring that he is not the author of the articles in the *Western Recorder* signed "A Northern Pastor." These articles, however, he says, "express our convictions exactly," and he adds, "With all our pastors could read them."

"The Episcopalian (the only Protestant denomination that has a house of worship in Cuba, as we have been informed) might draw on Mr. McKinley for protection."—*Christian Advocate*, Nashville, Tenn. It gives us great pleasure to inform the *Adversus* that Baptists have a very large and very handsome house of worship in Havana.

We have just heard of the sudden death of the Rev. M. T. Martin. His son, the Rev. T. T. Martin writes: "On a train near St. Louis, Father died in my arms in the train a few minutes ago. Will bury at Glover, Miss., Tuesday afternoon. Yours in sorrow, T. T. Martin." The father was a man of rare gifts and of great force, and the son is more than worthy of him. We tender our condolences to the bereaved family.

The Control Methodist has been bought by a stock company and is to be moved as one from Olatheburg to Louisville. Dr. Meek ceases to be editor and Dr. M. E. Chapman, pastor of the Walnut-street Methodist church, takes charge. We think this is a decided step forward, and we congratulate those interested. Dr. Chapman is an able man and not without editorial experience. Dr. Meek has been editor for nearly thirty-two years.

Our neighbor, the *Apostolic Guide* of this city, thinks the thief on the cross was baptised by John the Baptist. Editor Brown does not notice matters. He insists that baptism is necessary to the forgiveness of sin. He explains why the pained man and the woman who touched Christ's garment were forgiven without baptism, while people now cannot be, by saying: "Neither the woman nor the pained man were commanded to be baptised, but we are." Why not claim that they were baptised by John the Baptist as is claimed for the penitent thief?

Dr. Henry B. Burrage has completed twenty-five years' service as editor of *Men's Advocate*, Portland, Me. We congratulate him and the Baptists of Maine. Dr. Burrage knows how to edit a "circumlocutionary" paper. He not only has the courtesy of his contributors, but he has, what is far rarer, the courage to have convictions, and at the same time he can differ with a man without attacking the man's motive. If you have occasion to differ with him, you may find it a matter of fact and logic, and you will find him difficult to handle, but you may be sure he will treat you like a Christian and a gentleman. He was a gallant and chivalrous soldier during the war between the States, having the mark of cannon; and he is a noble and a true man.





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**A LITTLE BABY BEAR.**

If I gave you ten guesses you would use them all and still not be able to tell me what queer visitor I had the other day. Do you give it up? Well, it was a tiny baby bear. A hunter had caught him in the woods and brought him down to his string. As soon as I heard of him I invited the baby to spend part of a day with me, and we had great fun playing together.

Long ago I used to have a picture of an old man, a fat little man, all dressed up in a fur suit, and when I saw the baby bear I could almost believe that my picture had come alive. He had the same short woolly legs and fat roly-poly body; and there, too, was the droll, grave face looking as if he were just trying to keep from laughing. He came right into the house as if he had known me all the three weeks of his life; and walked about under the table and behind the door, for he was no larger than a big cat. His little, pointed black nose went into everything that he saw; but as soon as he had a good smell he trotted away and put his nose into something else. It seemed to be hunting for some smell that he had known in the woods, where he was born and lived so cozily, snuggled up in his mother's nice black fur. When he thrummed with the legs of things he went higher. Right up to the top of a great arm-chair he climbed and hung himself across the back as if he were hanging himself out to dry. There he rested a little while; then, dazed himself into a ball, off he rolled on to the floor with such a thump that I thought he must have hurt himself. But he thought not, for, without even waiting to rub his knees, he ran across the floor to stand up by his front feet on the book-case. He reached out one of his soft paws and patted the backs of the books, as if to say: "I like you very much, but I have not time to read you just now."

I am sure you would have thought him very cunning if you had seen him tipping about on his hind feet with a tiny yellow orange in his arms. He hugged it tight against his breast and set a row of wee baby teeth on the stick. But he did not catch a glimpse of his tongue until I gave him the hand mirror. The moment he saw the baby bear in the glass a pink tongue, like a curled leaf-leaf, came out and made loving little smudges all over the bright glass.

Again and again he lifted up the glass and peeped underneath to find the baby bear behind it. I suppose he wanted to go up beside the glass; and I don't wonder, for he was soft and nice to squeeze.

When his dinner time came I gave him his milk in a bottle with a rubber top. When he saw it he reached out and whimpered for it just as a hungry baby does up and took the bottle between his front paws, and, tipping it up, sucked away so fast that soon there was no milk left.

Then when he saw that it was all gone he tied up his little black coat sleeve and wiped off his milky mouth.

On his way back to his home the children got about him on the street and laughed and jumped around him, snapping their tongues and looking like the fun and made them laugh louder by standing up on his hind legs and walking like a cunning little man. He wanted to stay out in the street to play some more when he got home, but you see it was past bear-bear time, and he had to be taken in. I am glad to be able to tell you that he did not cry at all as he trotted in and found his own little bed, that must have seemed nice and home-like, all ready for him in the corner.—St. Nicholas.

**A CHIVALROUS ACT AT CHAPULTEPEC.**

The war with Mexico is a part of our martial history. Taylor and Scott and Davis and Lee came out of it immortal. The epic of that great struggle was the storming of Chapultepec. The frowning fortress was the Gibraltar of Mexico. Its massive walls seemed impregnable. But American daring halted at no obstacles, and an intrepid band of volunteers was chosen to scale and assault it.

Among the first of the dauntless few who braved their way through shot and shell to the fortress on that dreadful day was a young Mississippian, conspicuous for his heroic conduct. He was among the first, but not the first, to scale the wall, and sword in hand, dashed along that storm-swept rampart in advance of all his fellows to catch the waving flag of the conqueror on the top

immortality of the deed. He was the first to reach the flag; his sword was raised, when he heard swift footsteps behind him. He paused, turned, and saw his commanding officer, to whom he was tenderly attached and deeply obligated.

And then this gallant Mississippian, without a moment's hesitation, with the bow of a Chesterfield, lowered his sword, and with the point at rest stood while his friend and commanding officer cut down the flag of Mexico, and was but a minute for the laurels of that splendid day.

In the history of battles there was never more gallant, more chivalric deed than that. And the real hero of Chapultepec, maimed and gray, but glorious still, lies just before me here to night in the person of my noble and beloved friend, General William S. Walker of Atlanta.—From an address by John Temple Graves, in Atlanta.

**HE DECLINED THE INVITATION.**

Prof. W., a well-known Edinburgh professor, is accustomed to take a daily walk with another old professor, when they discuss matters far beyond the comprehension of ordinary mortals.

One day when the walking was exceedingly bad, Prof. W. was on his way to the corner at which he and his friend always met, when he encountered a young student whose face he recognized dimly, having seen it every day for several weeks in the class-room. He accordingly hailed his pupil, who was wading through the mud to get across the street.

"Have you seen Prof. S.?" he asked.

"Yes, sir," replied the student, pausing respectfully in the midst of a mud puddle to remove his cap.

"He is at the corner below waiting for you."

"Good, very good!" responded the professor, looking over his spectacles with his class-room air, when well pleased with a student. "I thank you. You may be seated."—Strand Magazine.

**STARVING**

In the Midst of Plenty.

That's what people with poor digestion are doing every day. They have no appetite or if they do have an appetite and eat what they require, it does them no good, because the stomach does not digest it and the fermenting mass of food becomes a source of disease, of headache,



**MR. JUDSON A. STANTON.**

alopecia, languor and the thousand and one symptoms of disordered digestion. Mr. Judson A. Stanton, the great Church and Sunday-school worker and president Christian Endeavor Union St. Louis, Mo., says: "I have had to be extremely careful what I ate. Many things were indigestible, and after a hearty dinner I could scarcely keep awake. I never have been sick to bed, but have had a great deal of inconvenience from indigestion. Since I learned of the merits of Stuart's Tablets, I keep them in my desk or carry them in my pocket, and find that I can eat anything all without discomfort. They were recommended to me by a friend who is enthusiastic in their praise. I cannot afford to be drowsy after lunch, and find these tablets just the thing to assist digestion and keep all my faculties wide-awake." Stuart's Dyspepsia Tablets promptly relieve and cure all forms of indigestion. They have done it in thousands of cases and will do it in yours. The reason is simple. They digest the food whether the stomach was or not and that's the whole secret. At all druggists, 50 cents a box. For book on stomach diseases giving valuable advice address, F. A. Barnet Co., Marshall, Mich.

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CONDITION OF ROADS AND MANNER OF TRAVELLING IN ENGLAND IN THE EARLY PART OF THE NINETEENTH CENTURY.

This century rich in novels, memoirs and criticisms has furnished some of the finest literature of our language. Then lived Pope and Dryden, then lived the equally renowned novelists Swift and Defoe. While many are familiar with their works, there is such a proneness in us to become absorbed in plot, that often the conditions of the age in which authors write, are scarcely considered. But to truly appreciate these men of genius, to form an estimate of how their works depict those times, we must know something of England at that age.

Comparing the England of our great grandfathers with the England of to-day the transformation seems wonderful. London was the literary center, and the knowledge of England at that time is mostly limited to London and its vicinity. No turnpikes or paved roads existed but roads were the thoroughfares scarcely even deserving this name.

The streets were in places sheets of mud, and they were cut to pieces by numerous ruts. The streets were so narrow that ladies had to crouch down and creep along against the walls to protect themselves from the splashing mud. When such was the condition in the capital, much worse might be expected in the country. The roads were overshadowed by trees allowing no sunshine to penetrate and dry up the moistures. Sloughs were numerous and there was absolutely no road without its "slough of despondency." Arthur Young, who traveled over England in this century, pronounced imprecations upon them, ridiculed the idea of their being termed turnpikes, and advised men to shun them as they valued their lives. It was no common occurrence for people going on a journey of fifty miles to make their wills and entrust their families to friends.

No railroads existed and travelling was effected by stage coaches. At first these ran only during the day; later, on moonlight nights, and finally regularly at night as in day. They usually accommodated six people inside and a number rode outside in the basket, which was fastened to the back of the coach. To go from London to York required one week, from London to Edinburgh two weeks; though the flying machines, as the fast coaches were termed, occupied only three days in travelling from London to York. Oftentimes the passengers were overturned in the mud and forced to spend the night in the sloughs.

Besides the difficulties arising from the roads, traveling was rendered more dangerous by highwaymen. Not only in the country but in the very streets of London did these daring robbers practice their villainy. Often people of high positions in society, being in want would seek this life as a means of obtaining subsistence. On some occasions atrocious murders were committed but usually money was the only booty desired. We read of a lady who always kept an extra purse, carried it with her and gave it to the highwaymen should she be intercepted by them. Frequently the booty was bestowed upon the poor, a custom represented in the character of Robin Hood and also of Bob Roy.

Numerous efforts were made to improve the conveyances and to render travelling more secure. The turnpike system had been in existence several years but only nominally so, bars were placed across the roads and all persons were required to pay toll before entering. The toll collector however, often dishonestly pocketed the money and the poor travellers continued making journeys with their lives endangered.

It was only after many years of trials that any ideal of success was attained. Numerous acts were passed in Parliament but to every suggestion great opposition arose. However, during the last portion of the 18th century such a revolution in internal communication took place as has only been rivaled in our country by the great power of steam.

A. F. VAUGHAN. Jonesville, Texas.

HEAVEN.

BY MRS. W. H. SMITH.

A friend said to me the other day, "I never read a copy of the WESTERN RECORDER but my faith in the surpassing beauty of the true Christian's life, in the reward of the faithful, and in heaven, is strengthened many fold." These are grand truths to which all should give more earnest heed. Do you often think of the brevity of life? Here your years are few at most, but who can enumerate them in the world to come? Then, considering the vast difference in the duration of the two, why not spend more time meditating upon and preparing for the life that will never end? Why feast so much upon perishable things when Christ is preparing a heavenly feast for all who place their affections upon him? But many, yes, many of you are striving to be partakers of that grand feast. With many of you, as with the friend mentioned above, it is a feast to retire from the hurry and bustle of life and drink in the grand and beautiful thoughts ament that real but unseen world which are handed to you by those who seem often to get glimpses beyond the veil which screens heaven's attractions from view and shrouds all, more or less, in a mystery. How deep, how dark that mystery to many, and how sad that the allurements of this present world are supposed to obscure all thoughts of duty to God, and to render doubtful the reality of a life of peace and happiness beyond the grave. How unsatisfactory must such lives be, and how different with you who have treasures laid up in heaven, who believe that heaven is a country not far off, and that ere long its possessions will be enjoyed. Such a sure and steadfast hope belongs to all you who have been faithful, who love God and love his Word and obey it.

And heaven is sometimes made more real because of friends who have gone there. Four years ago last June we were called to the bedside of a loving father, and in his last talk to us he said: "Do not weep for me when I am gone. I am ready and willing to go, and am only waiting for the Saviour to call me," and when the Saviour did call, and the glorified spirit went home to God, there was left upon the cold face an impress of heaven's own sweet rest. How great was his faith all through his sickness, and it seemed that his vision often reached beyond the veil, and the beauties therein were unfolded to him until every attraction of this world faded from

his sight, and he saw only those beyond.

Two years ago I had a lovely sister to cross over the river, and her last hour on earth was spent singing, "Oh beautiful, beautiful, beautiful," as she testified to seeing angels in the room. Can I ever doubt that these are both in heaven? Never, nay never.

Since then I have had other near and dear ones to die amid manifestations of the same sweet faith, and their lives seemed clothed more and more with heavenly garments as they neared the shore. Oh what consolation.

Yes, some may sneer and some may doubt, but an eternal destiny awaits all. For those who choose to lay up treasures in this world that destiny is dark, yes, horrible to contemplate, but for you who lay up treasures in heaven there is "an inheritance that is incorruptible and undefiled and that fadeth not away." This you know because God's Word says so, and you believe that Word because he is your Father true and good, and because he putteth something in your heart that testifies to the truthfulness of his Word (1 John 5:20). How real he makes himself, and because he is real his life is sweet and glorious, and because his life is such, heaven, his abiding place, is real and sweet and glorious. Have you not tasted the sweets of that celestial atmosphere when the glory of the divine presence revealed to you the nothingness of the highest enjoyment of this world in comparison to what he has in reservation for you. How bright, oh, how bright and unclouded is your faith in that beautiful home above when you live near him and lovingly and trustingly obey his Word.

OPEN FIRES VS. STOVES AND FURNACES.

BY WILLIAM MATTHEWS, LL. D.

Of all the nuisances in the shape of modern economical inventions, one of the most unmitigated, in our opinion, is the dark, jail-resembling, mirth dispelling, close stove. No doubt it economizes fuel, as it does health also; but we never attempt to infuse vital warmth into our shivering body by one of these gloomy iron boxes, but we wish these deadly foes to cheerfulness (and, we fear, their inventors with them) were sunk to the bottom of the Atlantic. If wood were twenty dollars a cord, instead of ten, we would burn it in an open fireplace. Nay, we would almost rather shiver in view of a generous, blazing, roaring open fire, than undergo the slow thaw affected by a cheerless, blue-engendering, suffocating iron stove.

Glad, therefore,—nay, more, delightful,—was I when I read, some months ago, in *The Watchman*, the brief and admirable editorial observation on "A Wood Fire." To me it is not "a fair question," as the writer says, whether by exchanging the wood-fire for the coal-stove or furnace, we have not lost as much in one way as we have gained in another; the loss, I am sure, is greater than the gain. The people of the present generation, who warm themselves by stoves and steam-pipes, which almost invariably overheat or underheat the buildings in which they are placed, roasting you one hour and letting you freeze the next,—or who put their trust in that subterranean hades, a furnace, now sending up volumes of vitiated air, and now doling it out in miserly puffs, ruining your books, and covering your walls and

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furniture with fine dust,—these persons know nothing of the blazing log fire of "the olden time."

One of the drawbacks of our boasted civilization is, that while it has introduced into our households so many comforts, it has by an inevitable compensation driven out a multitude of pleasures. We have "improved" our homes by elaborate contrivances, until they have lost nearly all their sweetness. We have surrounded ourselves with so many "modern conveniences," that we have shut the door upon almost every felicity. Where a house is heated uniformly throughout, its occupants, being accustomed to an unchanging temperature, become exceedingly sensitive to cold, and are apt, when they go out of doors, to be seized with a sudden chill and the resulting cough or catarrh.

We have little doubt that the decline in family life in this country is due in some degree to the use of the stove, furnace, and steam-pipe, in place of the good old open fire. And if, in the future, the fire of patriotism burns low in our souls, it will be, in part, because the hearth for which our fathers fought has so generally disappeared. Who can conceive of a man's shouldering his musket and hurrying to repel his country's invaders, because he has been exhorted to fight for his base-burner, his register, or radiator?

We believe that there is not a more common cause of contamination of the air of our dwellings, offices, school-houses, and churches, than the almost universal use—except to some extent in large towns—of stoves. Heated iron not only absorbs rapidly the oxygen so necessary to the lungs, but at the same time exhales a deleterious suffocating effluvia. Hence the severe headache to which almost every one is subject who respire the atmosphere heated by an iron stove. When the laws of human posture are reversed, and men stand on their heads instead of on their feet, then, and not till then, will "air-tight stoves, base-burners, steam-pipes, et id omnia genus, which now heat the former and cool the latter, answer in some degree

the purpose for which they are designed. The pain in the head, which they so often cause, proceeds from the want of a sufficient oxygenation of the blood in the lungs. It is said that a similar effect has been produced on quadrupeds by causing venous instead of arterial blood to pass into their heads. Besides all these formidable objections to the close-iron stove there are the additional ones, that it produces, as generally managed, a great excess of heat, and affords no means of warming the feet.

"La poele arsaissin" is the name which the French has given to the stove which bears the name of M. Choubersky, on account of the number of unwary people who have died in their beds from inhaling its poisonous breath. Would not the name be an apt one for all close stoves, which differ from M. Choubersky's only in the slower and more insidious way in which they destroy our lives?—Watchman.

Winter Excursion Rates to Southern Resorts via Southern Ry.

Beginning October 15th Winter Excursion tickets to principal Southern resorts, including Asheville and Hot Springs, N. C. and Florida points, are on sale by connecting lines via Southern Railway. Tickets allow 15 days stop overs, and are good to return until May 31, 1894. The Southern Railway quickest and best. Write for maps, schedules and rates. W. H. TAYLOR, Asst. Gen. Pass. Agt., Louisville, Ky.

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ALL are not forsaken of God who think so themselves or whom others think to be so.

**THE TWO COVENANTS.**

BY REV. JOHN T. GRIFFITH.

In Paul's Epistle to the Galatians, fourth chapter and from the 22d to the 28th verses, Paul uses Hagar and her son and Sarah and her son as representatives of the two covenants and their subjects. The two covenants are represented in Abraham's two wives, and the two classes of people are represented in the two sons. The earthly Jerusalem represents the Jewish economy, and the heavenly one denotes the Christian dispensation.

A covenant is defined by scholars as meaning "a mutual consent or agreement of two or more persons to do or to forbear some act or thing... an appointment, a testament... also it often occurs in the sense of a command or a religious constitution or dispensation" (Christian Review, Vol. 19th, p. 551). The word covenant in the Old Testament sometimes means a statute, ordinance, establishment, appointment and decree. As in Jer. 33: 20, "Thus saith the Lord, if you break my covenant of the night," i. e., my appointment of the succession of day and night. The nature of the covenants is seen in the promises which were given to Abraham.

Abraham stands in the Bible as the representative of two kinds of seeds, the natural and the spiritual, hence God gave him two kinds of promises which were fulfilled by the giving of covenants, the first to his natural seed on Mt. Sinai, the second to his spiritual seed on Mt. Zion. The spiritual promise is this: "And in these also shall all the families of the earth be blessed," i. e., in thy seed which is Christ. The blessing is the reception of justification by faith, after the example of Abraham, who is the father of all that believe, Jews and Gentiles. This is the doctrine which Paul teaches in his Epistle to the Galatians, "Even as Abraham believed God, and it was reckoned unto him for righteousness, know therefore that they which be of faith the same are sons of Abraham." And the Scripture, pre-seeing that God would justify the Gentiles by faith, preached the Gospel before hand unto Abraham, saying: "In thee shall the nations be blessed. So then they which be of faith are blessed with the faithful Abraham" (Gal. 3:6-9, R. V.). "Now," said he, "this I say, a covenant confirmed before hand by God, the law which came four hundred and thirty years after, doth not disannul so as to make the promise of none effect" (Gal. 3:17, R. V.). This covenant was not disannulled neither by the covenant of circumcision nor by the law; neither was it made uneffectual, hence the coming of Christ into the world was looked upon as the fulfillment of this promise, for in the first verse of the New Testament he is called the son of Abraham. When he was born it was said that the Lord remembered his mercy, "As he spake to our fathers, to Abraham and to his seed forever." After the resurrection of Christ the apostles said: "Ye are the sons of the prophets and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the families of the earth be blessed." How was this effected? "God having raised up his servant, sent him to bless you in turning away every one of you from his iniquities... and we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the

same unto our children," (how?) "in that he raised up Jesus" (Acts 3:25-26; 13:32, R. V.). Thus we see that the promise which God made to Abraham was fulfilled in the resurrection of Christ, hence this promise in its fulfillment is the Gospel, the purpose of which is to turn many from their iniquities, and to save those who believe in Christ. The other promises were that Abraham should be a great nation, and that they should inherit the land of Canaan; now it was to these promises that circumcision belonged to distinguish the seed of Abraham from the Gentiles. From these two kinds of promises you may form a proper idea of the nature of the covenants, the one temporal, the other spiritual.

The very nature of these covenants show that they are two positive and distinct institutions. The prophet, Jeremiah, and the author of the Epistle to the Hebrews give a very comprehensive description of the contents and distinctions of these covenants, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers, in the day that I took them out of Egypt, which my covenant they break, although I was a husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their hearts, and they shall be their God, and they shall be my people. And they shall teach no more, every man his neighbor, saying, know the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34).

Read also Hebrews 8:8-13, in which the writer shows the superiority of the new covenant over the old. Here we see that the new covenant was not practically in existence even in the time of Jeremiah, and if it was not so then how could it have been in the time of Abraham? For Jeremiah stood about 1,351 years this side of Abraham. It is true that it was in existence in promise and in type, but not in fulfillment. "The old covenant was given by angels through Moses; the new was given through Jesus Christ. The old was confirmed by the blood of beasts; the new by the blood of Jesus. Moses was the mediator of the old, Christ of the new. Aaron was the high priest of the old, Jesus of the new.

The conditions of membership in the old covenant were either a birth of flesh or a purchase with money. They were not in it on the ground of faith or any change in heart or life. The condition of membership is seen in the law of circumcision. I will give you this law as expounded by the late Dr. Jeter. This law is found in Genesis 17:11-13. There we are told that "God said unto Abraham ye shall circumcise the flesh of your foreskin... He that is eight days old shall be circumcised among you, every man child in your generations... He that is born in thy house, and he that is bought with thy money must needs be circumcised." There can be no mistake as to the meaning of this law, circumcision was of necessity confined to males. All male children of the age of eight days, whether of the head of the family or of his slaves, were subjects of the rite. Moreover, all the male children and servants of whatever age, were

required to be circumcised if they had not been in infancy. To preclude the possibility of a mistake, we are furnished with an inspired commentary on the law (see Josh. 5:2-9). The Israelites, during the time of their wanderings in the wilderness, neglected this rite. Before entering on the conquest of Canaan "Joshua made him sharp knives and circumcised the children of Israel." The point to which we call special attention is this, that no moral qualification, such as repentance or faith or freedom from vice was ever demanded as a condition of receiving circumcision. All the males among the Israelites, free and bond, good and bad, young and old, were required to be circumcised. Is this the law of baptism? Are the subjects of circumcision and the subjects of baptism the same? Either, they are precisely the same, or they are not. If they are the same, then only males, and males without distinction as to age or moral character, whose fathers or masters have been baptized, are the proper subjects of the rite.—Dr. Jeter.

What are the prerequisites to membership in the Christian church? Repentance and baptism. None of the members of the old covenant could have been received into the new without these qualifications. "Marvel not that I say unto you" (the Jews), "ye must be born again." "Bring forth fruits meet for repentance, and think not to say within yourselves, we have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham." All infants dying are saved. "Just as adults as to the price of redemption and as to the sanctification of their nature, but they are not saved as adults by the truth believed.... The necessity of faith and the necessity of the atonement are not of the same kind. Ignorance of this has led to the most frantic extravagance. In order to save infants some have been led to assert that they have faith, others that they have imputative faith, and others that they have habitual faith. Now all these opinions are grounded on the ignorance of the difference between the necessity of faith and the atonement. The infant faith of Luther, the imputative faith of Calvin, and the habitual infant faith of the Church of Rome, are all based upon their ignorance of this distinction, and all are opposed to sound views of the truth. But those who are included in the new covenant have the laws of God put into their mind and written on their hearts." (See Carson on Baptism, pp. 216, 218, 217).

Dr. Strong says that "the Christian church is either a natural hereditary body, or it was merely typified by the Jewish people. In the former case, baptism belongs to all children of Christian parents, and the church is indistinguishable from the world. In the latter case it belongs only to spiritual descendants, and therefore to true believers" (Syst. Theol., p. 537). The latter view is the New Testament idea of the church.

**CONSUMPTION CURED.**  
An old physician, retired from practice, had placed in his hands by an East India missionary the formula for a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested this wonderful curative power in thousands of cases, and desiring to relieve suffering humanity, I will send a copy of the book to all who wish it, this recipe, in German, French or English, with full directions for preparing and using, sent by mail, by enclosing the name of the patient, and a stamp, naming this paper, to A. J. Wood, the Proprietor, Block, Rochester, N. Y.

Love thy enemies.

**AN EMACIATED BOY.**

He Lived No Larger than a Person's Wrist—The Peculiar Condition of J. F. Williams' Four-Year-Old Boy—The Case Attracting Wide Attention—Many Parents and Physicians Interested.

From the Democrat-Message, Mt. Sterling, Ill.

Residents of Damon, the village fourteen miles northwest of Mt. Sterling, Ill. have recently told of the almost miraculous recovery of little Josie Williams, the four-year-old son of John F. Williams, who resides a short distance northwest of Damon. The Democrat-Message sent a reporter to obtain the actual facts regarding the case, and it takes its reputation as a newspaper upon the truth of the incidents herein cited. Mrs. Williams is a pleasant voiced matron. She has the forceful personality, the positive manner that is nurtured and developed by the cares and responsibilities of a business wife. She would make a good witness for any cause founded upon truth and equity, and she told the story of little Josie's sickness and recovery convincingly. "He was never right from the time of his birth," she said. "He was weak and puny and did not grow like other children. A year ago last February, when he was two years old, he had an attack of lung fever. We had the services of Dr. Jones for two or three weeks. After Josie had recovered, he did not get any strength. He had no appetite and could not keep anything on his stomach. His legs seemed to wither away until there was nothing but skin and bones, and he kept up a continual coughing."

proving and finally we gave him one pill at a dose. Near the first of June we gave him the last of the three boxes which we had bought in March, and now little Josie is as fat and hearty as any boy in the neighborhood. He has a good appetite and never has any trouble with his stomach. Dr. Williams' Pink Pills for Pale People saved him from the grave, and I do not believe anything else would."

"We had a boarder named Ann Robinson who had rheumatism so severe that he was unable to do his work. He had used Dr. Williams' Pink Pills for Pale People, and had become well and strong. He said that at that time I also read an article in the country paper regarding some people who had been cured by these pills, and I said to my husband that we should get some for Josie as they cost only 50 cents a box or six boxes for \$2.50, and could be bought at any drugstore. He decided to try them, and went to Mt. Sterling to Dr. Irving and bought three boxes. He began the first of March giving him one-third of a pill three times a day. In three days we noticed an improvement, and we increased the dose giving him half a pill at a time. He kept in-

Subscribed and sworn to before me this 21st day of June, 1887.

[S.W.] DAVID CHASE, Notary Public.

Dr. A. A. McCabe is the corner of Brown County and a physician of extensive practice. He accompanied the reporter and made a thorough physical examination of little Josie. His statement under oath is appended.

I, A. A. McCabe, a regularly licensed physician of Mt. Sterling, Brown County, Illinois, hereby state that I made a thorough examination of Josie Williams, the four-year-old son of John F. Williams, of Damon, Brown County, Illinois, on Monday, June 1, 1887. With the exception of indications of nasal catarrh, I found him in a thoroughly healthy condition physically. I was unable to find in his present condition any evidence of the disease with which his parents affirm that he was afflicted.

A. A. McCABE, M.D.

Subscribed and sworn to before me this 21st day of June, A. D. 1887.

[S.W.] MARY BROOKS, Justice of the Peace.

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OPIMUM. Reduced Rates West. Via Union Pacific September 30th, October 31st, and November 30th. Address J. P. Agler, Gen. Agent, St. Louis.

Items of Interest.

NEWS THE WORLD OVER. Lieut. Wheelock, commander of the provost guard at Havana, arrested Martin, son of Gen. Merritt, got drunk and proceeded to "paint the town red."

The platform of the Massachusetts Democrats has this plank: "The Democratic party of Massachusetts declares its uncompromising opposition to imperialism whether within or without the dominion of the United States."

Columbus' body has been taken from Havana and sent to Spain, but the final resting place has not yet been decided. Columbus was first buried in Valladolid, then removed to Seville, and from that place he was carried to Santo Domingo and a hundred years ago to Havana.

The strike among the builders excited great interest in the city. Eighty thousand men struck, among them those at work on the buildings for the great Exposition of 1900. Other trades united with them.

Stephen E. Barton, the Red Cross agent in Porto Rico, says there are 2,000 in the hospitals out of the 10,000 troops there, but the large numbers who are not hospitalizable do not recuperate rapidly from fever. The rainy season will be over in December and then things will improve.

Chaplain McIntyre has been court-martialed for telling tales out of school about Capt. Sampson and sentenced to be dismissed from the service. But that sentence was not executed because of the sympathy which was not taken care of nor furnished to the men. He'll have to be court-martialed next.

The charge is made in the East that the United States Commissioners in Paris do not intend to end matters till after the election. This accounts, they say, for the delay in the peace negotiations. They are going to big dinners, one of which will meet the approval of Christians in this country. A Spanish actress recited from Don Juan and a woman dancer danced before them. Neither party can blame the other for either Republican nor Democrat among the Commissioners made any protest.

No warbling that the supply of natural gas is a limited one has succeeded in causing economy in its use. Last year's production in Indiana was 27,000 barrels less than in the previous year. The gas territory has fallen from 4,000 square miles to less than half that amount. The State Geologist estimates that the supply at the present rate of using cannot last more than five years and may fall in one.

Eighteen hundred and ninety-seven was a most phenomenal year in the amount of exports from the United States and consequently the balance of trade in their favor. But 1901 has surpassed that record. The increase in the exports for the fiscal year ending in June were \$180,000,000 as compared with the previous year. Meanwhile the imports have greatly fallen, and the balance of trade in favor of the United States reached the enormous figure of \$248,000,000.

Every year the figures in regard to the increase of insanity are occasion for concern in England. The annual report of the Commissioners in Lunacy has just been presented to Parliament. They show that the increase in two years has been 4,000 cases, and the average now is one insane to every 250 sane persons.

The summer Colerage City brings the news from Alaska that good sections have been made on a new branch of the Alaskan coast. Bonanza, French Creek and the Klondike Gulch. These on high levels are reported as enormously productive. The quartz veins, however, have proved poor.

The reports from the surgeons in the fighting between the British in India and the Afghans show that the X rays are of great value. They saved many a limb from being amputated.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge no fee in advance for all over 100 words invariably in advance. Omit the words and you know as once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

KIRTLBY. Elder Robert Edwards Kirtley was born Feb. 7, 1830, in Boone county, Ky., and departed for his home on high August 31, 1898. He professed faith in Christ in 1858, and became at once an earnest Christian, having been baptized into the fellowship of the Bullittsburg church by his father, Elder Robert Kirtley. He was not ordained to the full work of the ministry till 1882. He was for many years prominent in the affairs of the North Bend Association. His last charge was Sand Run church, of which he was a member, and continued the service as long as his health would permit.

MONUMENTS. Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for prices and designs. Warehouses: 217 West Jefferson St. Works: 18th to 14th on Maple St., Louisville, Ky.

WEST UNION ASSOCIATION.

Old West Union, the mother of all the associations in western Kentucky (or the "Purchase") has just closed a very profitable session at Antioch, Ballard Co., Ky.

All our Mission Boards, charities, colleges and temperance were given a mighty uplift.

Clinnton and Blandville colleges, twin daughters of "Old West Union," are very prosperous. Blandville College is the property of the Association. Professors Ackerman and Williams are born presidents and are leading grandly in the work of denominational education in the "Purchase."

Attendance large and hospitality superb and royal. The discussions were ably conducted, with flights of oratory of the true Kentucky and Henry Clay order.

The early Christians in Rome are said to have persuaded Peter to flee from persecution. On the Appian Way, just outside the city, Peter saw a vision of his Lord going toward Rome and accented him: "Domine, quo vadis? Lord, whither goest thou?" He replied, "To Rome, to be crucified a second time," and vanished from sight. The answer rebuked Peter and he returned to his duty. The church of St. Maria-sopra Minerva in Rome has a famous statue of Christ by Michael Angelo, supposed to represent the Saviour at that time.—EX.

WESTERN RECORDER.—Will you kindly insert a notice in your paper to the effect that the Baptist church at Sharpsburg, Ky., wants a pastor, and would be pleased to hear from some minister who is seeking a field. By so doing you will greatly oblige the brethren here. Letters may be addressed to the undersigned. Yours truly, J. C. NELSON.

Without a Novel. "The Denver and Pacific Coast Limited," is the Union Pacific's latest and most attractive out of Kansas City. It leaves St. Louis on Monday the next morning. It is a first-class train and is the finest of its kind in the West. It is a new train with the best of everything. For rates and particulars apply to J. P. Agler, Gen. Agent, St. Louis, Mo.

YOUR OPPORTUNITY

to purchase Dry Goods. It is seldom high-class goods, such as we have the reputation for carrying, are offered at such reasonable prices. During the past two months our large corps of buyers spent their time in securing goods to this end, and we feel confident in stating that this sale will be a money-saver to every customer who visits our store. During the past our efforts have been fully repaid by our customers, and we feel assured that we will not be disappointed in our efforts for this GREAT SALE.

Ladies' and Children's Underwear.

- Ladies' Ribbed Fleece-lined Vests or Pants, 50c.
Ladies' Fleece-lined Union Suits 60c.
Ladies' Ribbed Merino Union Suits 80c; former price 90c.
Ladies' Ribbed Merino Vests or Pants 60c; cream or natural.
Ladies' Ribbed Cotton Vests, high neck and long sleeves, 15c; cream and natural.
Ladies' Ribbed Corset Covers, high neck and long sleeves, 60c.
Boys' Ribbed Fleece-lined Shirts or Drawers, colored, 50c.
Children's Cotton Ribbed Shirts, 50c.
Children's Ribbed Merino Vests or Pants 50c.
Children's heavy Ribbed Union Suits 50c.
Children's Nazareth Waists, all sizes, 50c.

Ladies' and Children's Hosiery.

- Ladies' Fast Black Double Heel and Toe 12 1/2c.
Ladies' Fast Black Hose, regular size, in this sale, 10c.
Ladies' fancy Fined Hosiery, regular size quality, 10c.
Ladies' fancy Fined, Check and Polka-dots, full weights, 6c.
Ladies' Black Lisle All-over Lace, very newest fall designs, 8c.
Ladies' Black silk, plain and ribbed, all go in this sale at 5c.
Children's Black Ribbed Fall-weight School Hose, all sizes, 10c; regular 2c goods.
Children's Tan Stockings, 10c.
Infants' Ribbed Black Stockings 10c.
Boys' Knee Caps, in leather and jersey, or former price 25c.
Ask to see our special importation of fine China Silk Hosiery, ribbed and plain, in all colors; regular 25c goods for 12 1/2c.

Wondrous Dress Goods Retailing.

- 50c a yard for Cloth Suitings, in all colors, 48 inches wide.
50c a yard for Camel's Hair Dress Plaids in blue, red and green.
50c a yard for fancy Novelty Dress Goods, all wool.
50c a yard for All-wool Camel's Hair Suitings in tan, brown, green, navy, 48 inches wide.
50c a yard for new All-wool Plaids, in fourteen different styles.
75c a yard for one big lot of Silk and Wool Plaids, all new colors.
11.00 a yard for Covert Cloth Suitings, 58 inches wide.
11.50 a yard for French Coverts, Venetians and Meltonettes for tailor-made suits.
50c yard for Corduroy Bicycle Skirting, in green, brown, navy and tan.
50c yard all colors in All-wool Covert Cloths.
50c yard Wool Dress Goods, Bayadere effects, in blue, green and red.

Linens at Low Prices.

- 15c each—Large size All-linen Hemstitched Towels, size 17x24.
10c each—All-linen Damask Towels, hemmed ends, colored borders.
50c each—All-linen Damask Towels, with knotted fringe ends and colored borders.
50c each—All-linen Hearts in pretty bright colors, fringed on sides and ends.
50c each—An extra good white trousseau spread in Marseille pattern; regular \$1.25 quality.
50c yard—Fast color Turkey Red Table Damask, 60 inches wide, warranted fast colors.
50c yard—All-linen Bleached Table Damask, 64 inches wide.
75c yard—All-linen Bleached Table Damask, 7 yards wide.

WE FILL MAIL ORDERS the same day they are Received. SEND FOR SAMPLES.

Stewart Dry Goods Company. NEW YORK STORE. LOUISVILLE.

SENSATIONAL WAIST and SKIRT SALE.

- Black Taffeta Waists, made of good quality taffeta, full front, silk collar. This is a world-beater at \$1.50.
Taffeta Silk Waists, tucks and cords, red and navy; the nicest waist in the market for \$3.00.
Black Satin Waists, nice quality of Satin, corded across front, two styles, at \$3.50 and \$2.75.
Black Taffeta Waists, three clusters cords on front forming point, extra good quality of silk, for \$3.00.
Solid Colored Taffeta Silk Waists, in the best quality of Taffeta, all shades, cords and tucks, only \$2.50.
Nice Black Mackintosh, 75c, \$1.00 and \$1.50.
All-wool Moresen Skirts, \$2.75, \$3.00 and \$2.50.
We set the pace for everybody on silk skirts. Black and Colored Silk Skirts, nicely made for less than you can buy the silk for, at \$3.00, \$2.50, \$2.00 and up to the most extreme styles.
We also show all materials made in the celebrated Empress Skirt, that is so well adapted for the present style skirts; prices \$2.00 to \$4.50, with silk ruffles, \$5.00.
Our separate Wool Skirts surpass anything that we have ever shown. All the new circulars and founces.
New Circular Flounce Skirt, in four styles, Scotch effects, \$1.50.
Black Cheviot Circular Gore Skirts, \$2.50 and \$2.00. Finer in all shades, \$2.50 and \$3.00.

HANDKERCHIEFS.

- Ladies' Initial Handkerchiefs, hand embroidered, all linen, 12 1/2c.
Ladies' old English Initial Handkerchiefs, hand embroidered, pure linen, 4 for 50c.
Ladies' Lace-trimmed Handkerchiefs, 5c and 10c.
Ladies' Lace-trimmed and Embroidered Handkerchiefs, 10c.
Ladies' All-linen 14 inch plain Hemstitched Handkerchiefs, 20c; worth 30c to 75c.
Ladies' All-linen Mourning plain Hemstitched Handkerchiefs, 4, to 14 inches, 20c; worth 75c.
100 dozen Ladies' Embroidered Hemstitched Handkerchiefs, all linen, 10c; worth 25c.
Bandanna, 24 inches square, for Sofa Pillows, 2c.
Just received our full line of Fall Veilings.
Extreme novelties in new Fans now on sale.

CORSETS.

There has been a Corset evolution—short hips and low busts. We have them in all the leading styles and makes, such as the Yasso, Arta, P. D., C. P., J. B., Kato, H. & G., Thompson's Paris shapes, Warner Brothers, Her Majesty's, the Double V and Ferris Brothers' Waists, etc.

MEN'S UNDERWEAR.

- Men's Natural Wool Shirts or Drawers, 50c.
Men's Wool Ribbed Shirts or Drawers, medium weight, 40c.
Men's Imported French Cashmere Underwear, was \$7 and 80 per suit; now \$2 per garment.

DRESS GOODS.

- 50c a yard for Cloth Suitings, in all colors, 48 inches wide.
50c a yard for All-wool Plaids, in 11 different styles.
50c a yard for All-wool Camel's Hair Suitings, 60 inches wide.
75c a yard for one big lot of Silk and Wool Plaids, all new colors.
11.00 a yard for Covert Cloth Suitings, 62 inches wide.
11.50 a yard for French Coverts, Venetians and Meltonettes; splendid for tailor-made suits.

