

WESTERN RECORDER

Faith, Hope and Love, these three.

74th YEAR.

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WESTERN RECORDER.

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God alone must judge—for God alone shall guide.—Charles Kingsley.

In the *Biblical World*, of which President W. R. Harper is editor, Prof. Gilbert denies the pre-existence of the Lord Jesus, and says it was only "ideal." Well, that is his opinion. Ours, to which we have an equal right, is that when the Lord said, "Before Abraham was, I am," he told the literal, real, eternal truth.

In an article in the *Independent*, Prof. Bush says that "The Book of Leviticus" is a Babylonian document, written by a Babylonian during the Babylonian captivity about 500 B. C." We can be as positive as he. The Book of Leviticus was written by Moses, and is no fraud of after ages.

A LEADING Presbyterian layman in New York City said recently: "Laymen are always the most orthodox, as witness the jury in the Briggs trial." If that is true, it is the most terrible arraignment of the preachers which has ever been made. Also if it is true, it shows the faithfulness of the old pastors and the mothers who trained the present generation of laymen.

Some would have us believe that "free thinking," so-called, makes men tolerant and "broad." The *Outlook* shows the falsity of this claim in its true remark about Ingersoll: "It would be difficult to find in any modern advocate of the orthodox creed a more intolerant spirit than this apostle of liberalism sometimes manifested to those who held the faith which he hated."

It has been a law in many colleges that young men must attend chapel. Some have thought this was not allowing sufficient "freedom" to the boys, and there has been much discussion on the subject. A vote was taken in the graduating class at Yale, and the class was found to be strongly in favor of the law. Inquiry showed that two-thirds of the class were church-members. This speaks well for Yale.

FROM JOHN T. BUCHANAN, the Principal of the Boys' High School in New York City, in discussing the small college and the university, says: "The chance for obtaining a special training in any line is undoubtedly much better in the large and rich university, but where a college course is taken to obtain a rounded culture, and to benefit by the discipline of college routine, I believe the small college offers greater advantages."

DELUDED.

BY A NORTHERN PASTOR.

Of all the departments of truth in which men do a great deal of thinking, there is none where less logical skill is shown than in religion. The arrow of thought is too lightly timbered for the loud winds of unbelief. To get a man to see a great religious truth in all its bearings; to get him to front that truth with all his soul—that is the work of spiritual giants, "whose sufficiency is of God." The Church of Jesus has wrought much of its life under the cloud of a delusion, the air is seldom clear over its head. The Sun of Righteousness has been sadly too often shorn of his glorious beams by the mists of error and folly in which men have chosen to live, and yet call themselves religious.

Will I miss it far if I say that the times in which we live are times of fearful delusion? It is hard to get men to see that bright mark which we call the central truth. You may lead a man up to the truth, put your very hand on it before his face, describe it to him, beg him to look at it, ask him whether he sees it—and he will not! he will not! Moral deflection, myopic vision, stupid, fumbling blindness, perversity, compromise—all these mark and mar the Christianity of this hour.

Delusion No. 1.

His is a Trick.—I asked a theological student a few minutes ago, as he sat in his chair before his class, this question: "Do you not think men are losing the sense of sin?" What was his reply? "I don't know; I am glad they are losing it as they once had it." Think of that! No man is capable of making a remark like that who has tasted the wormwood and gall of his own guilt. There is a widespread indifference to sin.

This present summer I have spent a good deal of time seeing the moral degradation of a great city. I have visited the parks in the evening; I have looked into the beer gardens; I have seen from the streets the liquor saloons (have never gone into one quite); I have seen places where young men are snared, and young women are taken down to hell; I have seen womanhood gone out of young women whose hardened, half-demonized features made one hide his face in shame—this I saw in the heart of a great city, and the people do not seem to know it. Why not? The sense of sin is gone. So gone, that the nude is "a drawing-card" with the crowded theatre; so gone, that church-members do not feel half sin's terror, but help it on its way; so gone, that preachers do not know what to say, and wonder whether our theology is not "too strict," after all.

Allow me to utter it as my deepest conviction that the great matter before Northern Baptists is not "the results of higher criticism," nor the great matter before Southern Baptists a "historical theory" of 1641, or any other; but the great matter before Baptists, North and South, is fidelity in life and doctrine to the Bible. We are wasting time. May God have mercy on us in our stupidity.

Delusion No. 2.

That Wasted Energy can be Regained.—Did you ever stop to think that every bit of mental and physical energy that is mispent is clear loss? I woke up to that awhile ago. God gives us just so much working power to use for him, so much brain power, so much heart power, so much bodily power. What are we to do with it? Look at the wasted brain force, bodily force, heart force, serving force! We do not understand the par-

able of the talents. We are not, as a people, fighting at the right point; it is a guerilla warfare we are pretending to carry on. Time is lost, opportunity is wasted, souls go down to ruin, just because we waste our energy in the wrong direction. I suppose the Baptists will never, in our generation, live and work together as brethren in the Lord, but we must waste our time. Paul says to his Corinthian brethren, "I hear that there are contentions among you." This contending was not for the glory of Christ—it had its root in sin. James says, "For where jealousy and faction are, there is confusion and every vile deed." Think of our brotherhood being divided—divided over issues that cannot add to Christ's glory. Energy, precious energy, life itself, is wasted, and it can never be regained.

Delusion No. 3.

That Orthodoxy is Failing because it is Wrong.—This is a Northern delusion that is pretty widely spread. Now what is orthodoxy? It is the body of the clear teachings of God's Holy Book. The man who sets up any other standard is himself deluded. Orthodoxy can be tested by the teaching of the Bible concerning sin and redemption. The man who is sound here cannot be very unsound elsewhere. All heresy begins at one of these doctrines.

Now I say that many are deluded by the thought that orthodoxy is failing because it is wrong. "Is it failing?" you say. "Yes it is, in hundreds of places in the North. Why?" "Oh," says one, "because it is wrong;" and in saying so the father of lies is pleased. No, sir; wherever the truths of the Bible are preached with power, they will conquer. If that were not true, God would not be true. What is the conclusion from this? The truths of orthodoxy have been belittled inside the pulpit and outside of it. Preachers, professors in the great universities, lecturers on the platform, have questioned orthodoxy, run down orthodoxy. Is it any wonder God should give such men over to believe a lie? The man who makes the truth out a lie will soon believe a lie to be the truth.

I believe in orthodoxy—the word is sweet to me; there is honey in every letter of it. Orthodoxy—"Soundness in faith;" "Belief in the doctrines taught by the Scriptures." Oh, what a sin, oh, what a shame, oh, what skulking cowardice, oh, what littleness, oh, what effrontery to God, to cry down his truth and teach heresy.

Delusion No. 4.

That Mental Culture can take the Place of Religion.—This is a common delusion. Since religion, which has fostered every interest, which has blessed humanity, social, civil, educational, is such an enemy to culture, it must be wrong to be religious, if you can be cultivated. Religion is opposed to a godless morality, but not to morality; religion is opposed to godless culture, but not to culture. How can it be opposed to itself?

Delusion No. 5.

That you can make a Theology independent of the Bible.—What is theology, anyway? It is an orderly presentation of religious truth, and that truth is almost wholly derived from the Bible. Speculative philosophy in the guise of "Monism" (puff), or in any other, can never furnish the ground of theology. God and his Bible are the foundation of theology.

Delusion No. 6.

That a Man is fit to teach Religion who has no Religious Power.—You have noted

in some of my articles my complete lack of sympathy with "higher critics." I cannot admire them as such. I hate deeply the very term "higher criticism." It never suggests Christ, or reverence, or heaven, or true piety, or the cross—never! But of late, I have had a new feeling come over me, a feeling of pity, deep pity. A sense something like that I felt when I heard the newsboys cry, "Ingersoll is dead." I cannot describe it; it is a fearful feeling.

I know personally, or have heard, nearly all the "higher critics" in the North. I mean men who have reached a "sad eminence" by a certain "method." I know of "higher critics" in the pastorate, in the professor's chair, in our denomination and outside of it, and I say it with sorrow that they have no power with men for God. There is not a "higher critic" in this country who is an eminent soul-winner. I have seen "higher critics" have opportunities that would have made Paul's heart sing for joy; but there was no conversion—not one!—to Christ. There was doubt, shameful doubt of the Book, though no conversion. Strange these brethren cannot see their folly—cannot see they are weak and disabled in prayer, in speech, powerless in conversion! They are deluded, awfully deluded!

Delusion No. 7.

That any one can be saved apart from Christ.—This is a common, a growing, delusion. The Cross has a small place in present-day theology. The blood of Christ is not spoken of as it deserves to be. I know that Jesus is being besought to leave the coasts of some theology at this time. "He is a good Man." Yes; but where is the Mighty Saviour? "He tried to escape death at last." Did he? Why did he decline the twelve legions of angels? Shall we fall into a base ingratitude that pushes him aside "on whom our hopes of heaven depend?"

"He that followeth me shall not walk in darkness, but shall have the light of life." Delusions will vanish, for the Lord hath spoken it.

THE INNER LIFE.

We all have an inner life that may be quite distinct from the life that others who look only upon the exterior phases of our existence imagine. It is often true that this inner life is higher, nobler and holier than its external manifestations. The hypocrisy of many people does not consist in being worse than they really are, but in seeming to be worse than they really are. There are many perils in translating a good purpose into a good act, and it often falls out that, with the best intention in the world, the act admits of malicious constructions. But the inner man is the real man, and we shall be judged by what we are, and not by what people thought of us. One sometimes wonders whether the preachers always realize this as clearly as they should. The message of the Gospel is first and last to the inner life, and Christ had no hope of reaching or blessing the exterior life except by cleansing and strengthening thought and purpose and aspiration. If the preacher has no message for the inner life he would do well to hold his peace. His politics and political economics and industrial and financial theories do not profit. You can get better elsewhere. But if the preacher has a message that will make our problems clearer, and give us strength to bear our burdens, and quicken resolution and aspiration, we starve unless we hear him.—The Watchman.

THE LACK OF SPIRITUALITY.

BY REV. J. E. SAMPLE.

Attention is being called to a lack of spirituality, a want of pure and vital religion in the churches, to a falling off in conversions reported and members received. There is scarcely an issue of the Western Recorder that there is not something in it bearing upon this subject. But it is a healthy sign that brethren are making the discovery that this exists. If a man never made the discovery that there was some insidious disease gnawing at his vitals, he would scarcely be found searching for a remedy for his ailment.

I would not attempt to name, with certainty, the disease that may perhaps be undermining the very foundation of our spiritual life. But there are some things that I have noticed which weigh heavily upon my mind that may possibly be contributing to the state of things mentioned. It appears quite evident that our people are drifting away from the primitive simplicity of faith and worship. Being zealous to enlarge our borders and multiply our numbers, we have become intoxicated with the spirit of organization, which has begotten a tendency to a form of denominational centralisation in these latter times that is becoming dangerously prominent and popular. It may, or may not, be true that the attention and sympathies of a large proportion of the ministry are so engrossed on account of the weighty responsibilities laid upon them by the denomination in its organized capacity in the maintenance and support of the various benevolent enterprises of the denomination, that the interests of the local churches and the conversion of souls within the bounds of their respective parishes are neglected. I have imagined sometimes, and I trust that it was only imagination, that I have seen some ministering brethren who really appeared to think that they held some kind of membership in the Convention, to which they owed greater allegiance than to the local church.

It should be remembered that the denomination can never be more than what the local churches are able to make it. A stream can never rise higher than its source. If the fountain head fails to furnish a supply or spiritual life and activity, the stream must inevitably dry up. Again, I have given some thought to the increasing stress that is being placed upon the matter of so-called Christian education. In this connection it seems that the minds of some brethren have become trained to the belief that education fits and qualifies a person for Christianity, that it is one of the essentials to a clear understanding of the way of salvation and a proper faith in Christ; that the life and very existence of the churches themselves depends largely upon the number of institutions of learning established and maintained by the denomination. In our missionary operations, it seems to be a growing belief in some quarters that the hope of the heathen lies largely in our ability through a course of educational training to bring them up to a point of intelligence where they will be "within reach of the Gospel." There seems to be a disposition to bring into use human devices and schemes as though we would help the Holy Spirit along in His work instead of getting down upon our knees and imploring His aid. Suppose we call a halt and review our "marching orders" and learn whether we have been loyal and faithful to the Captain of our salvation. "And Jesus came and spake unto me, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always even unto the end of the world. Amen." "The way of salvation is to plain that the wayfaring man though a fool cannot see therein."

Did God command, Go ye into all the world and establish institutions of learning with great endowments, spend millions of money in bricks and mortar that the intellectual faculties of the lost may be so developed and expanded that they may be brought within the grasp of the

Holy Ghost and raised up to a point where the Gospel may be applied to their needs?

If the mission of the church is to evangelize the world, and the Gospel of Christ is as well adapted to the unlearned as to the learned, then why devote our energies as a church to the education of people unless it be for the promotion of their temporal well-being. Is there, what anywhere in the Word of God that education is in any way essential to prepare a soul for heaven?

But I am asked, Are you opposed to education and the establishment of institutions of learning? I answer, Certainly not! Neither am I opposed to any other of the various institutions established by man that tend to promote the happiness and welfare of mankind in this world. But the question is, if one secular institution, the benefits of which are confined to this world and this life, may be brought within the scope of the commission and placed under the fostering care of the church, why not take in others equally as essential to man's happiness?

I would rejoice to see an institution of learning within reach of every family in the land where a collegiate course may be had free for the good it would be to mankind in this world. But these things will not reach within the veil to play any part in the preparation of a soul for heaven. Hence the institution of the Gospel to be borne by a living ministry to the perishing.

Whether we will ever be able as a church to cut loose from our alien cares and responsibilities or not, there ought to be an effort with singleness of purpose to concentrate our prayers and every faculty of the soul in the work of convincing dying men that they are sinners, doomed to an everlasting hell, unless they repent and believe the Gospel.

The theme of the forerunner of Christ was, "Repent for the kingdom of heaven is at hand." The theme of our Savior was, "Repent ye and believe the Gospel." It was Paul who said, "For I am determined not to know anything among you save Jesus and him crucified."

Repent and believe the Gospel was the apostolic cry that echoed among the hills of Palestine and its reverberation down through the ministry of Jesus Christ is the hope of the world now as then.

"The Gospel is the power of God unto salvation to every one that believeth." There is no power in the Gospel until it is believed. "For Christ sent me not to baptize, but to preach the Gospel; not with wisdom of words, lest the cross of Christ should be made of none effect." "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

There seems to be a disposition to place too much reliance upon human schemes and devices as the power to save, rather than the regenerating work of the Holy Spirit in the preparation of the heart to receive the Gospel. Magnificent displays in the erection of church edifices, gaudy upholstering, fine carpets, organs of the most improved and expensive type with a choir whose artistic music will not only entertain but receive the plaudits of all who are competent to appreciate fine operatic displays. These things in some quarters are being held up as a power essential to the success of the church—all of which is as exclusive to the poorer classes of society as iron bars across the door. The religion of the Lord Jesus Christ recognizes no distinctions. And the presence and power of the Holy Spirit will never be felt where conditions and surroundings are such as to make the humblest member of the human family feel unwelcome. When our Saviour condescended to wash His disciples' feet, all men in Christ were declared equal.

Allow me to allude to one thing more that deserves notice. There seems to be in latter days more willingness to compromise the truth as Baptists have always taught it than there once was; and a less disposition to condemn error. I believe the Baptists are the custodians, under God, of New Testament truth and that they will be held accountable for not teaching it and condemning that which is antagonistic to it. If I should be narrowed down to one suggestion as a remedy for the lack of spirituality in our

churches, I would say preach repentance and the truth as Baptists believe it, and condemn error with all the powers of the soul. This is honouring to God and He has promised to honour those that honour Him. Summit, Miss.

OUR EMPIRE'S PERIL.

(How Baptists in England feel in regard to the Transvaal is shown by this letter from the London Baptist.)

To the Editor of the Baptist:—Sins:—When is a nation's most perilous moment? Is it when her fortunes are at their lowest ebb, or when she is on the flood-tide of prosperity? Assuredly it is in seasons of prosperity that the ship of State needs the most careful handling. And thus it is to-day that the fate of England is trembling in the balance. Prosperity is on every hand. The wealth of her Empire was never greater; her naval and military forces are more powerful than they have ever before been; the departments of commerce and labour were never more prosperous; the number of her unemployed was never less. On all hands there is contentment, contentment that is akin to indifference—indifference that is not far from arrogance.

To-day England's hand is lifted to commit an act of infamy which may end in her disgrace; perhaps in her eternal ruin. England is to-day where the currents cross. "Is it war, or is it peace?" is the ever-recurring question in English hearts. "God grant us peace," each true heart utters as it wonders what answer time will bring. "England declares war against the Transvaal Republic!" Not many months ago Mr. Chamberlain raised a laugh in the House of Commons on the mere suggestion of such a possibility. To-day the worst kind of jingoism is occupying in applauding his warlike policy. No real patriot, no true follower of genuine imperialism can, for one moment, allow the necessity of war. Neither can he admit any ultimate utility from a conflict between the British Empire and the Transvaal Republic. On every hand we hear it affirmed that war would create a hatred between not merely the English and the Boers who survive the conflict, but between the whole of the two great white races in South Africa—the British and Dutch. I fancy that even now there can be no great affection between these two peoples. Probably in the heart of every Dutchman is a lingering—perhaps almost forgotten—hatred of the Englishman.

A rapid glance over the history of the Cape shows us that the Dutch were first there and that we followed them, and by right of conquest and by our superior abilities for colonization and government, ousted the Hollanders out of possession. We took command, and they—some of them—were contented enough to settle down and enjoy life and make money beside their victors. Others of the Dutch, however, being filled with a love of independence and liberty, such as runs in the blood of every Briton, went north and founded the Transvaal Republic, whither in course of time we followed them. After a while we, in our coolest manner, annexed this new free and independent State. Three years later the Boers rose, and, as a result, their country was restored to them, the suzerainty of the British being acknowledged. And thus, with practically the whole of a continent before him, the grasping Britisher must have, or try to have, an almost insignificant free State. It is a modern case of Naboth's vineyard.

Whilst I should rejoice to see the Outlanders receiving equal rights with the Boers, I maintain there is no cause whatever to coerce the Transvaal Republic. For, after all, the English have little or no right there—certainly no right to demand a voice in its government. The majority have not gone there as citizens, but merely as adventurers to make money, which object being accomplished, they leave the country. Besides which the Boers have gone north purposely to separate from the English; and is it to be wondered at, that, knowing the English will at the first opportunity annex their land, they (the Boers) place obstacles in

the intruder's path? If Englishmen went into any other foreign country with mere mercantile interests, they would have to abide by the laws of that country. And why should they not do so in the Transvaal?

But is there not a greater disaster awaiting the British Empire after the war is over than even the hatred between the two great white races in South Africa? Is it not possible that a repetition of the calamity of 1788 is in store? The after result of the war may be that the English colonies in South Africa will declare their independence. Is it a possibility too remote? I hope it is. But is it? Remembering the hatred a war will create between the Dutch and British—and the Dutch have a vast influence throughout Cape Colony—and adding thereto the discontent and indifference towards home government of the majority of colonials, I maintain that the independence of Cape Colony will be the result.

Thus this is the hour of the Empire's peril. When a great and powerful Empire begins to coerce and bully a small weak people, her downfall cannot be far off. And war with the Transvaal, though it must end in temporary victory for the English, will herald the setting of the British Empire's sun.

Yours faithfully,
F. G. LAVER.

DRIFTS AND FADS.

BY REV. S. E. WISHARD, D.D.

Drift is that which is carried by the current, forced along by a power outside of itself. It is aimless motion, carrying helpless matter hither and thither without self-control. A fad is a whim, a notion, a fashion, a vagary. The world is full of drifts and fads. There are political drifts, social and righteous fads, that come and go like the restless tide. God made man upright, but he has sought out many inventions. He has a genius for vagaries. Like the fever patient, he is perpetually tossing, looking for a cool place and finding none. The unrest of those who do not go to God for rest is appalling, yet it has lessons for those who are willing to receive instruction.

The world has invented thousands of Utopian schemes, all patented and warranted to remedy social, political and moral ills. They have been put to the test and have signally failed. The disappointed experimenters have turned with fresh hope and enthusiasm to some new fad, all the while drifting onward.

Social reforms innumerable that do not reform have been inaugurated, extolled, tested, then exploded, leaving their devotees in the fog and smoke of the explosion. And still the drift goes on, and a new fad is constructed out of the fragments of the old.

The inventors have discovered in recent years that homes are expensive. They cost labor, care and a deal of self-denial, self-restraint, discipline on the part of parents, if they would discipline their children. Hence the home has flatted out in the fashionable flat in city life, and all the inhabitants above and below drift to a common table at feeding-time. It is convenient, it is easy, say the drifters. The husband does not have to descend to the petty business of providing for the cellar and the larder. He can give himself to great enterprises, to watching the commercial market, to heading off from himself a financial slump, or preparing one for his business rival.

The wife does not need to give attention to those things that perish with the using. The drudgery of a home is clean gone forever. The open sea of social pleasure stretches out before her, inviting her to a broader culture. Domestic life is vulgar. Babies are a nuisance. Home-cares are an endless weary net to be shaken off. They are a drag and are to be shaken off as unworthy the attention of the advanced woman. The club, the caucus, the forum, the legislative hall and the platform invite, and the people applaud. Great is drift!—Harold and Freyster.

Questions Answered.

BY SENEX.

"Give a young pastor some advice in regard to pastoral visiting. Is it important in these days of the printed page? Cannot as much good be done by a circular letter now and then. Tell me also how I can reach the men by pastoral visiting. If it is needed and does good, the very class which needs it most is the one which I cannot reach. The men are rarely at home except at night, and my nights are filled, for the most part, with meetings of every kind."

Pastoral visiting is an absolute necessity if you would build up a strong church and not merely draw a congregation. No brilliancy in the pulpit can prevent your work with the church from being a lamentable failure without the pastoral work. That fact in your mind. Take warning by Talmage's example. You cannot hope to be as brilliant and eloquent as he—few men in this land have ever equalled him in pulpit oratory. But his large membership went to pieces, leaving not even the skeleton of a church together. He did not build, he simply piled up bricks. Let me warn many of these who are worked into strong churches by the pastors of the other churches in Brooklyn.

Especially in the city churches is pastoral work greatly needed, and it is in those churches that the temptations to neglect it are strongest. Do many of our pastors neglect to see the members and their acquaintance with their brethren in the church is often so slight, that the tie which binds them to their church is much weaker than it is in the country and in the villages. I have known men in small towns and in the country to give to their churches and to their brethren a devotion which they give to their mothers. But this is rare in the cities, and the minister needs to be a more positive factor in the hearts and homes of his people. Thus he will do much to make the church a living thing, and not a mere aggregation of elements.

It is an old truism that a pastor must keep in touch with the lives of his members. Each one must feel that his pastor is a personal friend, who loves and cares for him, rejoices in his growth in grace, grieves over his failures, mourns in his sorrows and rejoices in his gladness. A shepherd must know his sheep, one by one. If his flock is too large for this, then it is too large for him. A Christian pastor, in a sense, sick men, not entirely free from the various forms of spiritual maladies. It will not do for a physician to have charge of more men in a hospital than he can thoroughly attend to.

There is no use in dwelling on this point. Admit, theoretically, the vital necessity of good pastoral work, however short they may fall in practice. The brother is right in saying that the men needed the close personal friendship of their pastor, and the pastor needs personal contact with the men if he is to remain in touch with his flock. There was a generation in which so very large a number of men are away from their homes during the day. How, then, can the pastor reach them? Let him go to their homes at night when the men are at home. His nights may be filled with meetings of all sorts, but his pastoral work among the men is his duty. Of course, he must go to prayer-meetings—that is both his duty and his joy. But the other meetings he must give up, as a soldier on duty would have to give them up. All these organizations in the churches are productive of many evils, and among these evils one of the greatest is the inability with the pastor's best time to see the men.

I let him also avail himself of the opportunity of seeing the men when they are detained at home by sickness. If he keeps in close touch with his flock he will know when this is. He must not wait until they are very sick, then in too many cases the modern doctor will forbid all company. Often a slight indisposition will be sufficient to confine a man to the house or to his bed for a few days. That gives the pastor his best opportunity for a long, quiet talk, in which he will come to know the brother's heart as ordinary months could not teach it to him.

Let him follow the men to their places of business. To do this is not only a recognized tact, I know, and all men are not blessed with tact by nature. But grace and love for the brother whom he goes to see, will give him tact. He will know that his stay must be brief, sometimes not more than a cordial handshake and a question or two about his business. Pastors, be really interested in the little things how much such visits are appreciated.

I was in Louisville when the news came of the death of Dr. Warren, of Macon, Ga. A lady who loved him very dearly told several incidents of his life which interested me greatly. She said that in his congregations the men were always the most noticeable. Frequently outnumbered them in the morning, and almost invariably did so at night. The women given were the great pity and weakness of the man, and the fact that he did the greater part of his pastoral work among the men. On one occasion, while he was present in a church, he saw a young man who had been a member of his church, and he brought him back with great pride: "Oh, your young pastor never come to see me. They would soil their broadcloth down here among the dirty machinery. They go to the house and call on your family, and your wife and children dress up and receive

them in the parlor. Your pastors do not know anything about your work nor where you work.

"But my pastor comes stepping in among the greasy machinery, up to his neck in black broadcloth, and he shakes my grimy hand and says a pleasant word about my work. He is interested in my machine and in me, and he shows it. He does not stay long, and he never gets in the way, but his smile and his pleasant words make my heart warm all day. Don't you wish your pastors were like that? I am glad I happened to be in Louisville at that time when his death filled the thoughts of his friend, and led her to speak about him as she would not have been apt to have done at other times. For that story of the workman's words has done me good, and I hope that my repeating it will do good to others."

Encourage your members to invite you to their homes to dine or sup with them. To go to supper is best, for you have a longer time for social intercourse after supper than you would have in the middle of the day. But if your nights are taken up with meetings of some of our societies in your church, you will have as much time at one meal as at the other. The men are at home then, and you can get very near to them around their family board. There is a deep truth in the old Arab idea of eating salt together. They say that hospitality is an extinct virtue in the cities. It is a sad thing if it is true. But a pastor who is greatly pleased to be invited to join his brethren in their home fare when there are no other guests, and who shows his pleasure, will find their hospitality is still living.

I saw some time ago in a secular paper an announcement that some pastor would give the next day his annual supper to the male members of his church and of his congregation. These suppers were given in the lecture room of his church as being large and central. The pastor gave them, the ladies did not furnish the provisions. It was his hospitality to his brethren. He did not recognize the name as that of any Baptist pastor of whom I had ever heard, and conclude he belonged to some other denomination. His annual supper pleased me much. It is a wise plan to get the men of the church together as men; to make them realize their responsibilities as men, and to draw them closer to each other. That pastor is a wise man and understands men as only a manly man can do. Without knowing anything in regard to his church, I am ready to guarantee that it is a united church, that the men love the church with much of the tender and chivalrous love they feel for their mothers, and that their hearts are grappled to their pastor with hooks of steel. Either he has been with that church many years, or he can stay with them so long as he lives.

I do not mean, of course, that the minister should neglect to accomplish his duty, but to apply the wisdom and the tact of the pastor and his love for his brethren. And these things will tell in all directions, and lead me to believe in regard to him and the church what I have said above.

The first and most important thing beyond all comparison is that the pastor should sincerely love all his members and have the interest in them which only love can give. If this love is not present in his heart, the less pastoral visiting he does the better. He cannot assume an interest he does not feel, no matter how much he may feel it to be his duty to try to love them. The youngest child knows by instinct when love is sincere and when it is perfunctory. A pastoral visit into which the pastor does not put his heart will alienate.

If you do not feel a personal interest in and affection for all your flock, do not try to give it to you. Love the brethren is an imperative command all pastors must obey, or their work in building up the church will prove a failure.

An English preacher used the following illustration: "Once there was a brier growing in a ditch, and there came along a gentleman with his spade. As he dug round it, and lifted it out, the brier said to himself, 'What is he doing that for? Doesn't he know that I am only an old worthless brier?' But the gardener took it into the garden and planted it amid his flowers, while the brier said, 'What a mistake he has made, planting an old brier like myself among such rose trees as these!' But the gardener came once more with his keen-edged knife, made a slit in the brier, and, as we say in England, 'budded' it with a rose, and by and by when summer came, lovely roses were blooming on that old brier. Then the gardener came, and he said to the brier, 'What came out, but to that which I put into you.'"

This is just what Christ is doing all the time with poor human lives. They seem to be of no use, with no hope that they will ever be of use. Then Christ takes them in hand, pours his love upon them, lifts them up out of the dust, puts something of his own life into them, and by and by they begin to be like him, little branches of his own beautiful life.—Ex.

The love of devoted disciples must find expression. Martha, as is her manner, must show her love by serving; Mary, as love that forgets all else in the thought of Jesus, must reveal her whole heart to him in one expressive act of love. Can you wonder at her lover's answer? You can wonder that she wonder that she brought an offering that cost her more. Is it a matter of surprise that "she did what she could?" Love that costs nothing is not love. Gratitude that does not manifest itself in service and sacrifice is not true gratitude.—Exchange.

ON TAKING ADVICE.

A notable exception to the rule of supply and demand appears in the superabundance of advice at all times and under all conditions. In the case of other commodities the demand regulates the supply, production keeping pace with need, and ceasing when need disappears. But the supply of advice is governed by no such rule. It is always abundant, and apparently the more when it is not wanted; a fact which might indicate that it has no real value, were it not known that some of the learned professions live upon its sale. But there is advice and advice, and the kind dispensed by these professions is at least assumed to be valuable, because it must be paid for, and because it carries with it the feeling of counsel. It is the gratuitous advice, the kind that costs nothing to the giver, and so is lightly esteemed by the receiver, that is always in over-supply. And like other things of which there is superabundance, it is pushed where it is not wanted, and urged where it is unwelcome.

As a rule, of course, there are persons who like to take advice, who are afflicted with a certain incontinence of purpose, and so grasp at every suggestion of irresponsible friends or acquaintances. There are, too, people who constantly seek advice without any serious intention of taking it, just as there are ladies who perpetually collect samples of goods under a vague impression that they may want to buy a dress-pattern. They are people with a rather vivid imagination, but with deficient capacity for practical affairs, and so like to make plans without any set purpose to carry them into effect. Again, there are people who have the only objection and incapacity of the latter class, but coupled with a vanity which leads them to believe they could do great things if their friends would only believe more thoroughly in them, and give them more sympathy and support. It is when this class of persons meets the real adviser, that the value of his knowledge and advice overrates the value of his experience, that advice becomes an active agent of evil. All these classes are, however, numerically so small as to count for little in any discussion of the danger of taking advice, and of the sort of advisers to be guarded against.

For the really dangerous advisers number a hundred to one of the bodes who insist on forcing their advice upon us. They are the people who do not freely give advice, and who do not take it themselves, but who, nevertheless, hold that it is a good thing in itself, and that other people ought to take it. The man who goes his own way, acts upon his own knowledge, his experienced intuition, and only concludes so much to opinion as is demanded by law, morality and courtesy, is regarded by them as headstrong and conceited. And if by any chance he comes to grief, he is held up as an example of the ill-effects of refusing to take advice. They are not glad that he failed, but only so happy that he ignored advice, and sure that if he had counseled with them, misfortune could have been averted. This certainly arises, not from any egotism on their part, but from belief in the powers of the person to be advised, if only he will consent to be set right. They are people who are ambitious for themselves, and have an innate distrust of action, but who are possessed of an active imagination, and so like to make plans for others.

As they are free from any assumption of superiority, and only give counsel because of their own weakness, they are the most dangerous, because the most pleasant, class of advisers. With little practical knowledge of life, and no realization of the differences that distinguish men from each other, they are yet ready on demand to shape a whole career for anybody willing to accept it. All of us number among our acquaintances, and among our quiet people, deficient in practical affairs but intellectually active, who have reduced the giving of advice to a fine art. We know better than to accept their advice, but when they tell us how much we are fitted to accomplish, what a brilliant and useful career is open to us, we cannot help admiring them, and the profitable flattery such advice is most insidious. We stand aghast at the number of lives ruined by it, and yet we acknowledge its charm, and wish we could forgive the advisers.

In all this we are not saying that the knowledge and wisdom gained from long years of observation and experience is most helpful and tried for the benefit of those lacking these advantages. There is such a thing as good advice, and no one would be less willing to hold it up to ridicule than we are. Every thinking man feels the urgent need at times of advice in some special direction, and all the more frequently when the day is bright and the path of life becomes more difficult. For it is when the shadows grow long, and responsibility accumulates, and the pressure of the needs of those dear to us bears so heavily upon conscience that the pathway of right and honor grows narrow before us, that the "sweet counsel" of a friend is most helpful, and that the wisdom and advice of a counselor we may always have, if not from the living, then from those who have gone before us into the infinite solitude, but whose admonitions and warnings and suggestions abide with us. It is against the clamorous crew of advisers who, ignorant of our limitations, insist in season and out of season, that we should do this and ought not to do that, that we are preaching.—MARTIN in New York Observer.

If we practice goodness, not for the sake of its own intrinsic excellence, but for the sake of gaining some advantage by it, we may be unclean, but we are not good.—Cleese.

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.

When I was a child fiction was not as common as it is now, and in our father's library of more than two thousand scientific, literary, and especially theological books, there were just three stories. These were a volume of T. S. Arthur's Temperance Tales, Theodora Ernest and Beatrice or the Unknown Relations, a story against Josuila. It is needless to say that these books were read again and again by the children in the family, and that they grew up with a horror of strong drink and of Catholicism, and the strongest sort of Baptists.

We were not told to read these books, we were simply allowed to go to the library and read what we chose. For there were no subtly poisonous theological books there. All were sound and able, and such books as could be safely read. But naturally children chose the stories, and had their characters for life impressed by them. Bunyan's Pilgrim's Progress was there, and his Holy War, but these were eagerly read and re-read on Sundays and were not classed as stories.

We thought about our youthful experience as we read The Old Tavern and other stories, by Mary B. Chellis, published by the National Temperance Society of New York City. In illustration of the National Temperance Society and in cheapness of price, this volume greatly surpasses Arthur's Temperance Tales. And we believe it will do as much good to the children who have the good fortune to find it in the library.

IN A COUNTRY TOWN. By Annette L. Noble. 12mo. New York: National Temperance Society. Price, 35c; by mail, 40c.

We have read several stories by this author, and have never found one yet that was not most interesting, most wholesome and most instructive. The National Temperance Society has published several of her books at less than one-third of the usual price, and for that, those who like to read and have in their homes well-written stories which will do good and not harm, owe the Society a vote of thanks.

This volume does not preach, but in the course of a most interesting story shows most vividly the terrible evil of morphine eating. Not enough attention is called, especially the attention of the young, to the dangers of morphine. The number of morphine drunkards in this country is appalling, and this drunkenness is most insidious. By all means put this book where the girls will read it.

MAGAZINES.

The following is the contents of Good House-keeping for October: "Their Bedrooms, and the Folly of Them, Helen Campbell; Child Life in Foreign Countries—China; Laura Irving Heathfield; Kitchen Economy in France, Mrs. Moses P. Handy; The Best Way in Doing All Manner of Things About the House, Hester M. Poole; Parties and Pastimes; Mothers in Gounville; Fashion and Fabrics—V. Margaret Hindland; Women Who Have Made the World Better, Mary Sargent Hopkins; Home Science, Mrs. Burton Smith; The Culinary Realm, Seasonable Menus, X—Appetizing Soups—Frothing—Pickled Salmon and Oysters; The Children, A Good Boy—Filling in the Chinks C. A. Bird's Storehouse; Among the Flowers, Lina; Poetry—What Have Made the World Woodruff; October, Lalia Mitchell.

Frank Leslie's Popular Monthly for October contains the first part of a masterly review, by the Hon. Lyman J. Gage, Secretary of the Treasury, of "The Finances of Our Wars." Walter Camp writes a reasonable article upon "College Athletics." "Edgar Allan Poe's College Days," at the University of Virginia, Charlottesville, are discussed in a richly illustrated article by Jennie Bard Dugdale, apropos of the unveiling of Zolnay's famous bust of Poe, in commemoration of the fiftieth anniversary of the poet's untimely death—October 7th. "Liquefied Air and Its Uses," by Dr. George H. Johnson, is an ideal popular scientific paper. "Women's Letters" are written about by W. R. Draper. Fritz Morris makes instructive comparisons in his illustrated article about "European Fire-Fighters." Frank R. Stockton's wonderful sea yarn, entitled "The Snowflake of the Service," and capably illustrated by Rosenmeyer, is the literary gem of the issue, and there is much other interesting matter.

We want to make this the daily experienced fact of our lives. We are to feel a keen delight in whatsoever things are good and true and pure. We are to make it the purpose of our lives to advance the interests of all that makes for the glory of God. We are to take pleasure in all that is pleasing to our heavenly Father. We are to be alive unto holiness.

SUNDAY-SCHOOL LESSON.

SUNDAY, OCT. 22.

ERAZA'S JOURNEY TO JERUSALEM.

ERAZA 8:11-26.

MOTTO TEXT—"The hand of our God is upon all them for good that seek him."—Ezra 8:22.

Seventy-eight years had passed since, under the decree of Cyrus, the Jews, led by Zerubbabel, had gone from Babylon to Jerusalem. But only fifty thousand had gone the greater part, preferring their gains and their pleasure in Babylon to their national freedom and worship in Jerusalem.

At first the exiles who had returned from Jerusalem kept themselves separate from the nations around them, as their law required. They refused to allow the Samaritans to assist them in building their temple. But, discouraged because so few cared to return to Jerusalem, they had grown "liberal," had united with the nations around them, contracting many marriages with the Gentiles.

Meanwhile in Babylon many of the Jews had become more faithful to their God than were those in Jerusalem. Their terrible strait when Haman planned their destruction would make them draw closer to the God who had protected their fathers. While Xerxes lived they made no attempt to return to their native land.

But Artaxerxes was not a capricious tyrant as was his father. When he was established on the throne Ezra gained his permission to go to Jerusalem, taking with him all of his people who wished to return. About seven thousand went with him, including women and children.

"Then I proclaimed a fast there, at the river Ahava."—Generally thought to be the Ia, a small stream flowing into the Euphrates from the east, on which was a town of the same name, where, it is probable, Ezra placed his camp. It was eight days' journey from Babylon. Many Jews were living in this neighborhood, and this may have been Ezra's reason for camping there to finish the preparations for their journey.

"That we might afflict ourselves."—The Jews were commanded to afflict themselves on the great day of atonement (Lev. 16:29). They kept this command by fasting and abstaining from the bath. This fast was to express their deep sorrow for their sin, to ask God's forgiveness and his protection. "To seek of him a right way."—A direct way—the way in which they could reach Jerusalem in safety.

"For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way."—It seems there was some special enemy from whom they were in danger. If so, nothing is known as to what enemy it was. But a caravan carrying such a great amount of gold and silver would be in great danger from the Arabs. To ask for a guard after Ezra had spoken as he had would have seemed to the king a lack of faith in the power of God. Ezra's fear was not lest God could not protect, but lest the people were too

disobedient to be able to claim the promises made to the faithful. But the king would not have understood that, and God would have been dishonored before the whole empire by Ezra's asking for troops.

"So we fasted and brought our God for this: and he was entreated of us."—In some way God indicated to Ezra that his prayer was answered, and they should not be molested on their journey.

"Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them."—Sherebiah and Hashabiah were Levites. There were twenty-four whom Ezra chose to take charge of the treasure which he had in trust for the temple. Ezra was like Paul in leaving no opportunity for any suspicion against himself in the matter of money. He laid the responsibility of the treasure upon the chief priests and Levites.

"And weighed unto them the silver and the gold."—The Persians kept their silver and gold in the treasuries mostly in bars, although coins were used. Artaxerxes had been most liberal, and his lords and officers had followed his example. Many of the Jews who did not go themselves sent money to the temple.

"I even weighed unto their hand six hundred and fifty talents of silver."—One talent was about a quarter of a million of our money. Herodotus says the annual revenue of Persia was about three and one-half million. This shows how munificent was the gift which Artaxerxes gave in his proclamation found in the seventh chapter. "And a hundred talents of gold."—This was the gold in bars. This was about one million of dollars.

"Also twenty basins of gold, of a thousand drams."—Daries, which were worth a little over \$5. "And two vessels of fine copper, precious as gold."—Thought to be the metal known to the Romans as orichalcum, which was very rare and highly prized. "Ye are holy unto the Lord; the vessels are holy also; and the silver and the gold are a free-will offering unto the Lord God of your fathers."—They, priests and Levites, had been consecrated, or set apart, to the service of the Lord. They were the proper ones to have charge of the consecrated vessels—the free-will offering in money.

"Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord."—The chambers were rooms placed on either side of the main building of the temple. Some were used as chambers for the priests and some as store-rooms for the temple. Thus Ezra reminds them that a strict account will be required of them of all that has been entrusted into their hands. The priests and Levites accepted the charge and undertook the care of the vessel amount.

"Then we departed from the river of Ahava on the twentieth day of the first month."—The month Nisan. This corresponds to the latter half of March and first half of April. They were nearly four months on their way, indicating that they did not take the shortest route. Their enemies were active; they laid in wait for them on the way. But they were safer than if the whole Persian army had been their escort. For they had God's promise.

"And we came to Jerusalem and abode there three days."—That is, rested for three days before they attempted to do any

thing but rest. Such a rest was needed after the long, hard journey. When that was ended, Ezra gave the treasure into the hands of the priests in the temple and offered sacrifices and then began his great work of reform.

SALUTATORY.

It seems strange for me to be addressing the constituency of the Southern Baptist Convention from the rooms of the Home Mission Board in Atlanta. It is the fact however. On September 1st I entered upon my new work, as Corresponding Secretary of the Home Mission Board, and as such I now make my best bow, and send greeting to the great host of Baptists of our Southland, whose I am, and whom I serve next to my God and Saviour.

1. The brethren will be patient with me, I am sure, until I can catch up the various lines of the new work upon which I have entered, and until I shall be able to adjust myself to it. It seems to me almost like learning a new one of the Lord's songs in a strange land. For twenty-eight years I have hardly known how to talk to Southern Baptists on any subject except the Southern Baptist Theological Seminary. It will take time for me to enter aright into my new work.

2. This does not mean, however, that the work of the Home Mission Board has not appealed to me during all these years. I have simply felt that it was safe in the hands to which it was entrusted, and that those charged with its management would look after its interests. Now, however, the brethren have seen fit, in the strange Providence of God, to lay upon me this great responsibility; and already this work opens before me, and grows upon me, in such gigantic proportions, and seems fraught with such momentous consequences, as to make me feel like crying at the outset: "Who is sufficient for these things?"

I find Cuba stretching out her hands and crying, "Come over and help us." The vast Negro population among us has to be helped, or the whites of the South, as well as the Negroes, must suffer the bitter consequences. The great mountain districts of our territory, with both the old mountain life of bygone years and the new life that is flowing in and stirring the old, call loudly and imperatively for our attention. The Indians we have with us; and they must be looked after soon, or our opportunity to give them the Gospel will be gone. What only a short time ago were great sweeps of unoccupied territory on the Southern and Western frontier, are now fertile fields, teeming with population, with towns and cities springing up in every direction. Many of these places are the homes of the children of those now living in the older States, and many more will go thither to seek their homes and their fortunes.

How pressing is the need that these places should have churches to grow up with the growing population! We may be assured that the barrooms and all the influences for ruin will keep pace with advancing population. How sad, if amid it all, there are no heralds of the Gospel, and no churches where the "wandering her" and the solitary may be gathered in religious fellowship. Then again, there are even in the older States many places of old religious destination; and in some the State Boards say they can not meet the demands, and insist that the Home Mission Board must give them help.

Truly the fields are ripe for the harvest. There is no lack of appeal to any one who has an eye to see and a heart to feel.

3. I rejoice very much that I am to have, in assuming the great responsibilities of my office, the association and hearty cooperation of my long time honored and beloved friend and brother, Dr. Tichenor, as Corresponding Secretary Emeritus. This will enable me to go much more prudently and wisely into my work. I shall find much pleasure, as well as comfort, in availing myself of his long experience and ripened wisdom in the work of the Board. The brethren will, I am sure, take comfort also in feeling that, with Dr. Tichenor still connected thus with the Board, its work will not be altogether in the hands of a novice.

4. In conclusion I appeal to my brethren and sisters in all this Southland—the land so dear to us—that they sustain me in this work to which their representatives have called me.

(1) Let me beg that, if heretofore you have not had the Home Mission Board among the objects of your daily prayers, you will put it there from this time on. And will you not also make special mention of the new Secretary, and ask God that His grace may be sufficient, and that as the Secretary's day may demand his strength may be?

(2) It would be very grateful to me if, on reading this, you would stop long enough to send me a line, and assure me personally of your sympathy, and of your willingness to co-operate with me in this great work. I desire to know just as soon as possible, who are my real constituency—that is, those upon whom I can count, and upon whom I may learn. Many letters of this kind have come from many directions, and they have been a comfort and a help. Will you not do this before you forget it? It will be the cup of cold water, if nothing more.

(3) I request also that you will pause to ask if the church to which you belong takes up regular collections for the work of the Home Mission Board. If it does not, will you not use your best endeavor to have it do so? If it does, will you not try to have your collections as large as possible? May the Lord say of more of us, as he said of the poor widow: "She hath done what she could?"

Brethren, I have brought all that there is in me to this work. I beg you to help in every way possible to carry it on. May the God of all grace be with us all.

Affectionately your servant,
F. H. KILBOOT.

HUMAN SORROW AND DIVINE COMPASSION.

Sorrow is a terrible reality and an inexplicable mystery. If we could have our way there would be no tears, no heartache, no disappointments under the sun. Some men who do not believe in the religion of Christ nor the God of the Bible, think they have found a strong indictment against this God in the sorrows of earth. One poet who believes that he could make a better world than this if he only had the power, has poured out an effusion entitled "If I were God." He is fully aware that he lacks power to make a world; but it never seems to have occurred to him that he lacks wisdom also. Addressing the stricken one, he says:

"If I were God, then stricken one, Thy feet a path of peace From thine to death would tread: And breathe a balm of joy,

Woery breathe a balm of peace, Making a path of love would tread, If I were God."

The world is to be congratulated that this poet is not God. We had rather take our portion in the world as it is, under the administration of Jehovah, than risk finding a better state of affairs with this young author at the helm of the universe. There are storms on the Atlantic. In some cases they are so severe that the best Cunard steamer rocks and reels and staggers and is driven out of her course by the fury of the tempest. Some young egotist who is totally ignorant of the sea and the science of navigation might imagine that he could make a ship which would behave itself perfectly on the ocean, a ship that would sail as noiselessly and with as little friction as the earth sails through the yielding ether in its journey around the sun. But sensible men will prefer to take their chances on the Cunarder, built by experienced and scientific shipbuilders, and tried by many a storm, than risk the craft some ambitious man who knows nothing at all might build. We are truly glad that the administration of the affairs of this world is in the hands of God, who permits all this sorrow and not in the hands of an ignorant, selfish, ambitious man.

The sorrows of this world are too deep and awful for description. Those who do not believe in God may paint them as dark as they can, but they can never tell the half. There is enough sorrow in sight to make the stoutest heart ache, but perhaps the heaviest sorrows are never seen. Innocent children, who have never wronged anyone, have inherited untold agony. Sorrow is often associated with sickness and poverty, but the sick and poor are not the only sufferers. Health and gold can never bring happiness. Outward adversity may be the occasion but not the cause of sorrow, and prosperity is not the cure. The best men in the world suffer as well as the worst.

When we are asked why God permits so much misery, we confess that we cannot give a complete and satisfactory answer. A young lady whose father had, for days and nights together, suffered indescribable bodily agony, said to her pastor, "If God is good, and loves us as a father loves his children, why does he permit such suffering to come upon my father?" This is a hard question. But it should not shake our confidence in the goodness and love of God. One thing is reasonably sure. When deep sorrow sweeps over the soul it will create a thirst for God. One may forget the Almighty at other times. He may wander far away; he may hate God, fight against Him, defy Him, deny His existence; but when afflicted, defeated, crushed, in his helplessness and darkness he will instinctively cry to God. He may repress the cry, but cannot repress the thirst. He may refuse to drink of the fountain of living waters, but he cannot help feeling his need of help from on high. Man ought to feel his need of God at all times, in health as well as in sickness, in prosperity as well as in adversity. But as a matter of fact he does not. Many a soul has been compelled to be thankful for sorrow, because it was this sore experience that first awakened in him a thirst for the living God.—New York Advocate.

When any of the four pillars of government are mainly shaken or destroyed (which are religion, justice, counsel and treasure), men had need to pray for fair weather.—Francis Bacon.

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INAUGURATION OF PRESIDENT MULLINS.

The programme we published last week was carried out in well nigh every particular. On Tuesday, at 10:30 A. M., in Norton Hall began the inauguration exercises of Dr. E. Y. Mullins. The Hon. Joshua Levering presided, having been presided by Dr. J. B. Marvin. Drs. Warder, Jones and Weaver took part in the devotional exercises. Mr. Levering spoke of this as an epoch in the history of the Seminary and said that God had given us a man qualified to lead the institution in the new era on which we are entering. He paid a handsome compliment to the new President.

Dr. G. E. Taylor addressed the assembly on the relations of the Seminary to the colleges. Now is a fit time to emphasize those relations. He hoped they would be more intimate and helpful than ever. The older Baptist colleges, except Brown, sprang from the missionary zeal that followed the conversion to Baptist views of Judson and Rice. The speaker said Luther Rice was "the greatest man God has given to American Baptists." He saw the need of an educated ministry and sought to make Columbian University first of all a theological school, but the hour had not struck. Yet he builded better than he knew. Then schools sprang up, six of them in the South, designed primarily for ministerial education, with added classical and scientific training.

Dr. Boyce's famous address July 1st, 1866, on the needed changes in theological education marked an epoch and started a movement resulting in this Seminary which first opened its doors in October, 1869. The Seminary has grown just as the colleges have grown, and this is natural. While all students should be encouraged to graduate, yet the day should never come when a diploma is necessary for admission. The Seminary cannot furnish all that a well-equipped preacher needs.

The Seminary tests the colleges on a common arena. The Seminary should keep ahead of the colleges, so that students would feel they are going higher, and should make no invidious comparisons between the colleges and the Seminary profession.

The colleges should not be consolidated but co-ordinated. There should be free investigation. "I do not believe," said Dr. Taylor, "there is a Baptist living who would deny the right of rever-

ential and free investigation." Baptists should be foremost in searching for truth for the love of truth.

DR. FROST.

Dr. Frost's theme was the relation of the Seminary to Southern Baptist Literature. He bore to the new President the greeting of the Sunday-school Board. He rejoiced that God's hand was in all movements, shaping them according to His will. We should find out the line of the divine movement and put ourselves in line with it. He believed God sent Dr. Mullins and that many shared this belief.

The Sunday School Board has done something in the higher part of literature making. The Board and the Seminary touch here. The Board induces authorship and the Seminary supplies authors. The first book of the Board—Dr. Taylor's Life of Dr. Yates—was signally successful and was a fine beginning. The speaker's thinking on this subject had followed 8 lines. 1st. Community of interest; 2d. Reciprocity of feeling and, 3rd. Oneness of purpose and unity of effort.

1st. The Board was founded by the same men who founded the Seminary. The first President was Dr. Manly and the first Secretary was Dr. Broadus. And the same men fostered both.

2d. He would like to know what the faculty desired the Board to do. Both Seminary and Board belong to the Southern Baptist Convention. The Board is for the Seminary and they want the Seminary to be for the Board.

3d. We can unite in making the Convention a greater power for good. You work with men, we with children. Your students come out of our Sunday-schools and return to them. To move the 1,500,000 constituents of the Convention will demand unity of effort.

DR. WILLINGHAM.

The relation of the Seminary to the world's evangelization was Dr. Willingham's theme. That is the work of the Seminary, as it is the work of the Foreign Board. To fail in that is to fail in all. Nowhere else do so many Baptist preachers come together as here, and this makes a great opportunity. No man is called to preach who is not called to prepare. Preparation is needed in the ministry as much as in law and medicine. One man in 500 in the land is college bred, while 50% of the United States Senators, 60% of the Presidents and 75% of the Supreme Judges are college bred. Of Jewish young men, 43% receive higher education, while among Gentiles the per cent is 10.

The Seminary is to train men for foreign missionary work. It is the greatest work in the world. It is the work Christ came to inaugurate and provide for. From the manger to the cross Christ's life was missionary. Before His ascension He said "go into all the world," and then he came back to earth to call the greatest of all missionaries—Paul—and again to send messages to the seven missionary churches of Asia.

The Seminary properly gives missionary instruction. There is a good beginning of a mission library, which the speaker insisted must be read. The very atmosphere of the Seminary should be saturated with missionary zeal. The world is opening to missionaries as never before. Even the great Siberian and the Andro and Cape railways are but highways for mis-

ries. The students should be instructed how to work in missions and for missions.

Dr. Willingham closed his address by presenting Dr. Mullins a cane from the Amazon valley, and by calling for amen to the following sentiments: God guide our new President, God bless our new President and God make our new President a blessing to all. There were many responses.

Dr. Mullins accepted the cane with the hope it would be a continual reminder to make the Seminary an Amazon of blessing to the world.

DR. TICHENOR.

Dr. Tichenor discussed the relation of the Seminary to the evangelization of our country. The Seminary bears closer relation to the Home Board than to any other part of the Baptist work. We are sending you material and you are sending us workers. He referred to one special instance of a man baptized by one of the Board's missionaries, and now the honored pastor of a great and useful church. All the members of the Home Board have generously helped the Seminary. One of them saved it in its time of peril. No human institution is so deathless as a great institution like this. Whoever attended the funeral of such an one? The University of Oxford has stood through revolutions and convulsions for 1,000 years. The speaker invoked God's blessing on the Seminary. Now is a fit time for prayer. There are storms that come to every great enterprise. There may be clouds, darkness and storms in future, but He who is light and life, who is "God-blessed over all forever more." He will guide and bless the Seminary.

TUESDAY NIGHT.

The exercises were resumed at night. Drs. Pretridge, Eaton and Alderman took part in the devotional exercises.

Dr. McDonald was the first speaker, and he sketched the history of the Seminary. The history of a great institution can never be fully written. The sense of the need of such a school began to be felt soon after the formation of the Convention in 1845. In 1857, here in Louisville, the proposition made through Dr. Boyce was accepted, viz.: That South Carolina should raise \$100,000 and the rest of the South \$100,000, to establish a Seminary in Greenville, S. C. Dr. Boyce, Broadus, Manly, Williams and Winkler were named as the first faculty, though Dr. Winkler did not serve. It was a great thing to start such a school, according to the New Testament idea of the ministry. Here the man who knew no Greek and less English could find what ever he could assimilate. It was a great work to bring this institution in contact with our churches, "every one of them bristling with independence, and rightly so."

The Seminary creed was formulated by Dr. Manly and adopted for all the teachers. If that faculty had taught in an old barn, they could have furnished a high education.

The war came, and there is no brighter page in history of heroic endeavor than the record of that faculty. When a lawyer advised Dr. Boyce to suspend the Seminary, in one of its financial straits, he said: "No; that means death." When it was said the Seminary must die, that faculty agreed "let us die first." The heroism of the faculty equaled that of Dr. Chalmers and his companions in Scotland and they

gave up all for the sake of principle.

The need of a change of location became apparent with the years, and with the agreement that Kentucky would raise \$300,000 and the rest of the South \$200,000, the Seminary came to Louisville, where it will stay. Bless God for those who gave the money to build these houses and to endow the institution. More than 2,400 students have studied in the Seminary, and a goodly number went to the foreign field.

"I believe in liberty of utterance," said Dr. McDonald, "and I never knew a Baptist who did not have liberty of utterance. I believe in outside criticism too." There should be as much freedom conceded without as is claimed within. A preacher's power, however, is not according to his learning, but according to his spirit. He praised the spirit of Dr. Broadus, and rejoiced that Dr. Mullins had been trained in such an institution.

DR. SAMPEY.

Spoke in behalf of the faculty, who are united in aims and administration. He told those who asked him about Dr. Mullins—"Wait and see and do not be uneasy." Now they see you are the man for the place. Born in Mississippi, reared in Texas, living three years in Blue Grass Kentucky, pastor of down-town city church, living in Richmond, and finally near Boston. Dr. Mullins has the marks of the whole country. So with his education at training. He knows what good teaching is. His theology is Pauline. The giants of "those days" made their marks on his heart and life. We rejoice in his business training. He can do his own telegraphing. He knows the ideals of Boyce and Broadus. One of our ideals is "free research and firm faith," with the Bible as the standard.

DR. HATCHER.

Dr. W. E. Hatcher was the next speaker, and he delivered the keys to Dr. Mullins. "I confer on you," said Dr. H., "by authority of the trustees, the keys of this institution of which you become President." This is the most conspicuous position in the gift of Southern Baptists, and one of great influence.

Keys imply authority, and you are now intrusted with all the power of the Presidency. You are sovereign. Keys imply possession, a transfer of effects, and you are to hold these effects with the same care as if they were your own. This is the most valuable thing possessed by Southern Baptists.

Keys mean protection of a most sacred trust that could be committed to you. We thus commit this Seminary to your hands. Here men come to learn what Jesus taught, and to teach it as He taught it.

Keys are intended to lock out intruders, robbers and the unworthy, and any that come to corrupt or to teach false doctrines. The passing of these keys has great meaning. You are the choice of the Baptists of the South for the Presidency of this institution. When the position was vacant there was great anxiety as to who should fill it. The choice fell on you. All welcome you. In old times when a new king came in, the chiefs of the provinces came up to swear allegiance. So here come the representatives of the colleges to bow the knee to you and say they will send their choicest sons to you. Through Dr. Frost the children of the South promise to stand by you; through Dr. Tichenor our Southern Baptist peo-

KIDNEY TROUBLE.

The Most Prevalent, Dangerous and Deceptive Disease.

Thousands Have It And Don't Know It.

Pains and aches come from excess of uric acid in the blood, due to neglected kidney trouble. Kidney trouble causes quick or unsteady heart beats, and makes one feel as though they had heart trouble, because the heart is over-working to pump the thick, kidney-poisoned blood through the veins and arteries.

Soreness or uncomfortable feeling in the back indicates kidney trouble of no small importance.

The passing of scanty or profuse quantities of urine is a warning of kidney trouble. If you want to feel well you can make no mistake by first doctoring your kidneys.

The famous new discovery, Dr. Kilmer's Swamp-Root, is the true specific for kidney, bladder and urinary troubles. It has cured thousands of apparently hopeless cases after all other efforts have failed.

Sold on its merits by all druggists in fifty-cent and one dollar sizes. A sample bottle sent free by mail to any address. Also a book telling all about Swamp-Root and its wonderful cures. When writing, address Dr. Kilmer & Co., Binghamton, N. Y., and mention that you read this generous offer in the WESTERN RECORDER.

ple, and through Dr. Willingham come "voices from afar" to the same effect. "I cannot conceive," said the speaker, "how you could be more royally inducted into your office."

These keys have no sectional ring. We speak of the South because there are our constituents. You have a tremendous opportunity. Houses and professors do not make a seminary, but an unspeakable something. Just as Boston is said to be "a state of mind." You must fill the Seminary with a living reverence, a spirit of unity and peace, respect and courtesy. Breathe into the men spiritual aspirations.

DR. MULLINS.

Receiving the keys, Dr. E. Y. Mullins took the stand and expressed his appreciation of the kind things that were said of him, adding, "If I could be worthy of half of them my heart would leap for joy." In accepting the keys his heart was solemnized and humbled, especially as he thought of the hands that had borne them. "I accept," said he, "in the name of my God, and in response to the call of my brethren." Dr. Mullins went on to unfold his conception of the ideal of the Seminary, very clearly and ably, but since the address is to be published in these columns next week, it need not be reported at length here.

The Seminary opens with more students this year than it had a year ago.

DEAFNESS CANNOT BE CURED

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

Write for One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Remedy. Sent for six cents.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, etc.

Hall's Family Pills are the best.

It is good to hunger and thirst so it be for righteousness.

WALKING WITH THE LORD.

I said, "Let us walk in the fields."
"He said, "No, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."
I said, "But the skies are black;
There is nothing but noise and din."
And He wept as He sent me back;
"There is more," He said; "there is sin."
I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."
I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose to-night
If I am to miss you, or they."
I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."
—George MacDonald.

OUR PULPIT.

THE EPISTLE OF JAMES.

FRANK H. G. WESTON BEFORE THE MOODY BIBLE INSTITUTE.

I learned the New Testament as I learned my mother tongue—not by grammar, dictionary or concordance or anything of that kind, but gathering the meaning of the word from the scope and connection in which the word occurs, and no man ever learns a language in any other way.

The Epistle of James is rarely understood to be a systematic treatise, with order and completeness and perfection. I care for nothing in studying a book of the New Testament that does not answer this question: "What does the Holy Spirit intend to convey by these words he is using?" That is all. I ask no questions, because I don't care about the answering of any question that cannot be answered from the book itself. So in all this great commotion that is made now about studying this thing and that and the other, and various helps and all that, I have no interest whatever.

Said a lady to me the other day: "I am very much interested in these Assyrian discoveries of monuments. They do so confirm the Bible." I said: "If you can find anything in the Bible that will confirm the monuments, that will suit me, but I don't want the monuments to confirm the Bible. The Bible stands on its own footing."

AN EPISTLE OF FAITH.

Because men have misunderstood the character of the Epistle of James, men, for example, that reject distinctive Christian truth, they say: "Oh, James is my epistle. That is the epistle of works, the practical epistle of something to do." And so other men take the estimate of these opponents and let the book go. Let us look at it.

It is the initial epistle of the New Testament, the first book which is put into the hands of Christians as they stand at the beginning of the development of Christianity. It is the initial faith of the New Testament. Instead of being an epistle of works, it is faith. It is an epistle of faith. "My brethren, count it all joy when ye fall into divers temptations, knowing that the trial of your faith worketh endurance." What is the trial of their faith? This, and this only—they believed in Jesus Christ, who gave himself for their sins to deliver them from this present evil world, and that deliverance had not come.

The Old World was all about them with its sin, with its ungodly characteristics, and they were compelled to breathe in its atmosphere and walk in its way. As they stood then, what does it mean? Where is this deliverance from this present evil world? That is the trial of the church's faith. Then comes this question: Why is this? In order that you may be mature and complete, in nothing lacking. That is not the idea, mature and complete. You cannot have Christian life unless you give time for that life to develop.

There is a difference between life and the structure. The structure, like the old Mosaic dispensation, is perfect at the beginning, but it grows worse and worse all the time as you go through life, just as a ship. The maiden voyage is her best voyage. But life, with its potentialities, is an existence of promise and possibilities, and you can not make a babe a week old a grown, mature and perfect man. And so the church of Jesus Christ could not be on the day of Pentecost what it is now.

What does this Christian want, standing in these circumstances so unexpected, so unwelcome? What shall this man do? "If any man lack wisdom, let him ask of God." What he wants is wisdom, not knowledge. Knowledge is something you must get for yourself. "If any man lack wisdom, let him ask God, but let him ask in faith, nothing wavering," not a man of two minds, trying to sail in two boats with one foot in one boat and the other foot in the other boat; let him be consecrated in the Christian faith, nothing wavering.

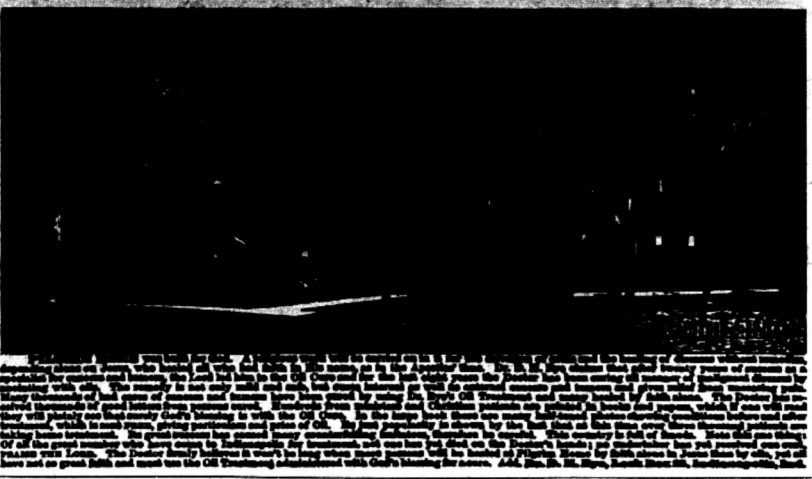
DUTY OF CONTENTMENT.

What is the first thing? It is to be contented with his position, with the state in which God has put him. Let the brother of low degree rejoice in him that is rich. If a man is striving against his conditions and circumstances, and is all the time finding fault because God has placed him in this position, he will not get on. There is the first thing. Recognize the divine appointment in this thing.

What is the second? The second is, remember that in these temptations to which you are exposed God does not tempt you. He has put you into this position, but does not tempt you. Christ was led up by the Spirit into the wilderness to be tempted by the devil, but the Spirit did not tempt him. It was necessary that he should go there and be exposed to this temptation, but the Spirit did not tempt him. It was the devil. Remember that sin comes from you, and every good and perfect gift comes from God.

Now, with this understanding, what are you going to do? Why, you must open your ears to hear the words that come. Swift to hear. Don't go to talking before you understand it. Slow to speak. And above all things don't get mad with these people that are about you or your condition or circumstances.

Slow to wrath. But remember that the hearing itself won't do you any good. You have got to put that hearing into practice. There is nothing in the Bible that does you any good unless it is transmitted into life, unless it becomes part of yourself, just like your food. Unless you assimilate it, and it becomes body and bone and muscle, it does you no good. Now do you see how these men stand with just these characteristics and dispositions?



RIGHTHOUSNESS THE BEGINNING.

Now, what is the first thing that Christ wants in this religion of faith? Righteousness. That is the first thing in the sermon on the Mount, the first thing that men are spoken of as desiring. "Blessed are they that hunger and thirst after righteousness." Notice how the whole man is concentrated on that. We hunger for one thing and thirst for another, but righteousness admits every desire and aspiration of the soul.

Righteousness—that is the keynote of the sermon on the Mount. That is what I want and you want. That is the beginning, the foundation of our relations with him. Righteousness—I don't want pity or compassion. I am president of a seminary. I don't ask my trustees for pity or compassion. What I want of them is righteousness. What is the one thing we lack now in our American Congress? It is just the conception of this one thing, the basis of all that ought to be done there, which is righteousness.

Do you see that this epistle of faith begins with this fundamental conception at the very basis—righteousness? That is the resolution of the golden rule. "Whatever ye would that men should do to you." That isn't a thing of pity or love; it is a thing of fair justice.

Sometimes my men come to me. They don't like some requests I have made. "Well," I say, "the object of this rule is this. Gather the men together who sent you and tell them the reason I have adopted that rule, and ask them what they would do if they were President of the Seminary and in my position, and I will abide by their decision. I will do whatever they say, whatever they would do if they were in my place, and President of the Seminary, and desirous of advancing righteousness."

A FAITH THAT WORKS.

I asked a student the other day in my class what he was doing, and he said: "Doctor, I am thinking." I said: "Bless the Lord that I have got a man who thinks." Plenty of study, but give me a man that thinks.

Sit down and look at your New Testament. After you have studied so you can repeat the epistle from beginning to end, then sit down and look at it. Look at it as the sea greets the flower until its petals expand and its beauty becomes unveiled and the fragrance comes forth. That is the way to study the New Testament. It is the best way to make an impression. Paul says a man is not justified by the

works of the law. What does James say? A man is not justified by the works of faith.

Men tell me that "the Epistle of James is my epistle"—that is, the epistle of good works, justice, honesty, temperance, kindness, love. Ah, you see this old man with his boy down before him and he with a knife ready to strike him in the heart. What sort of a work is that? Come, take faith away and Abraham is a murderer or a madman. The works that justify a man are works that cannot be justified except on the ground of faith. Look at Rahab. See what she did. Take away faith and Rahab ought to have been hanged for a traitor to her country. Take another illustration at the close of the epistle. That old man on the top of the mountain praying that it might not rain for three years. Imagine your roads, property, in dust, your cattle dying for thirst. Imagine your little ones crying for a drink of water. And what is the cause of all this? They tell you there is a gray-headed old man praying that it may not rain. Why, Abraham and Rahab and Elijah would have been lynched in fifteen minutes in any State of the United States if they could have caught them. Justified by works? Yes, but this faith must be a working faith.

CONTROLLING THE TONGUE.

Now we have seen the basis, we have seen the action. What next? There is a very important part of man's nature. This faith must be a faith that controls the tongue, and language is a great exponent of the human character. Write on that wall everything that a man has said who is as old as I am, every word he has spoken. Would not you know exactly what sort of a man he was, what attainments he has made in intellectual study? Wouldn't you know exactly his characteristics, whether he was a passionate man or what kind of a man he was? "By thy words ye shall be justified, and by thy words thou shalt be condemned."

There is no power like the power of language. Men often tell me: "Oh, I get more good by going out in the forests and listening to the music of the trees and the humming of the birds and the song of the streams, the hoarse music of the Atlantic, than by coming into the prayer-meeting." Ah, do you? I remember once going home on one of my missions, and a young friend of mine, recently married, and we were both of us young fathers. He was an invalid, and during my vacation his wife died, and I went to see him after my return. He says:

"Weston, I could be torn into pieces by wild horses if I could just see her again for half an hour." I said: "Dear fellow, I know the awfulness of that separation. What can I say to you?" "Nothing," he said. If he had been a Christian, I could have opened God's Word and I could have shown him: "When thou passest through the waters I will be with thee." I could have shown him that there wasn't a hair of the head of his dear wife fell to the ground without the Father's notice. I could have shown him there was no experience we pass through worthy to be compared with the glory that will be revealed in us. He looked up to the heavens, listened to the trees, he walked by the side of the ocean. No word there for comforting a soul, and here I am with three-quarters of a century behind me, but I look back and see that dark record of sin and imperfection and misery and despair.

Is there any flash of lightning that will answer to me this great question of all questions: Can God forgive sin? I am to stand before him in judgment. Will God forget? Does the music of the ocean sing it? Is there anything in nature that tells it? But let me turn to God's Word where he says: "I, even I, am he that blot out thy transgressions and will not remember thy sins." I look again, "I have blotted out thy transgressions like a thick cloud. I will remember them no more." Oh, thanks be to God, "I have blotted them out like a thick cloud, thy transgressions, and will not remember thy sins."

A FAITH THAT SAVES.

Then the next thought. This faith, in the next place, is a faith that governs the heart. And so the epistle closes with just this idea. This faith that has salvation in its grasp, salvation of body and soul. "Is there any sick among you? Let him call for the elders of the church," that they may anoint him in the name of the Lord. I can understand this very well, that in the first days spiritual offenses were often followed by bodily punishment, as in the case of Ananias and Sapphira and the sorcerer stricken with blindness.

Do you know that all of Christ's miracles are wrought on a very narrow line? All miracles of salvation, all miracles of redemption. The blind man simply opened his eyes. The lame man had the power to walk, the dumb the power of speech. But he did not look after them any more, because his miracles were all wrought for the sake of salvation, to show that he had the

CANCER

Its Scientific Treatment and Cure.

Dr. G. Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few well-known persons who have been cured by him.

Mr. T. B. G. Brinly, Louisville, Ky., President of the Brinly, Miller & Hardy Co., manufacturer of the famous "Brinly Flows," was cured ten years ago of a cancer of the mouth. Had been operated upon three times before going to him.

Prof. H. McDermid, formerly editor Christian Record, Cincinnati, now Professor in Hiram College, Hiram, Ohio, was cured four years ago of cancer of the face. Before his treatment was applied, the diseased part had been cut out twice, each time returning in about six months.

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

A line addressed to Dr. G. Weber, 121 West 24th St., Cincinnati, O., will secure a 64-page treatise free.

power of delivering men from sin and from the consequences of sin. So I can see very clearly how it was perfectly consistent for such a power as this to be in the hands of Christ's people.

Is this only an epistle of good works? Is this a heterogeneous collection of incidental directions how to live? This is an epistle of faith. It is a righteous faith, a faith that brings forth its proper points; faith that gives the tongue speech; a faith that waits for the Lord Jesus Christ; a faith that has power by its broad arms to cover the Christian body and soul with salvation.—Christian Herald.

FROM ROCHESTER, N. Y.

Rochester Theological Seminary opened September 6. The opening was good. As usual Wednesday and Thursday were spent in examining and locating new men. Friday work began in earnest, and has increased steadily. Monday, September 9, the annual reception was given to the Juniors. Frederick O. Anderson, pastor of the Second Baptist church, in behalf of the pastors of the city, welcomed the new men. Dr. Harwood Pattison spoke in behalf of the faculty. His subject was "Every-day English." Charles B. Tenney, of the Senior Class, in behalf of the students, welcomed them to every phase of seminary life. Afterward faculty, students and friends adjourned to the parlors of Trevor Hall and had "a good time." Light refreshments were served.

At present there are thirty-nine in the Junior Class. Two from Kentucky—B. H. Payne, of Georgetown, and W. Eugene Salle, of Henderson—both from Georgetown College, class of '99. Several other Southern States are represented.

Thus far we have had a feast of good things. September 10 and 17 Dr. J. G. Cunningham, of Edinburgh, Scotland, preached morning and evening in the city. September 13 A. C. Dixon lectured before the Temperance Union of the city. September 17 G. Campbell Morgan, of London, preached in the city. He remained the 18th and 19th, lectured in the mornings to preachers and teachers, afternoons and evenings to the general public. The spiritual life of all who heard him was deepened.

Our own George W. Bain was also in the city the 17th. He spoke in the afternoon at the Music Hall of the Young Men's Christian Association; in the evening at Lake-avenue Baptist church.

September 15 a reception was given in the parlor of Trevor Hall by the Senior Class to the new men. The 19th Dr. Augustus H. Strong lectured before the Robinson Ethical Society. Subject: "The Relation of Lit-

erature to Theology." He spoke extempore. To those who have read any of Dr. Strong's writings it is useless to say it was a volume of thought clothed in concise, beautiful language, and gracefully delivered. He has promised to give us in the near future a lecture on "The Progress of Theological Thought in the Last Fifty Years." We are anxiously waiting it.

ROBERT A. THOMSON.

BAPTISMS THROUGHOUT THE WORLD.—1898-99.

Dr. John Clifford says: "There is no better antidote for denominational pessimism than an occasional half-hour with the "Year Book." Statistics may be said to be the account-book of the denomination for ascertaining its affairs."

The figures announced in the "American Baptist Year Book" for 1899 are of an encouraging nature. Let us examine them. The world has a grand total of 50,148 Baptist churches, 38,568 ordained ministers, 4,910,458 members.

The baptisms for the past year numbered 242,646—hard on to a quarter of a million of souls brought to Christ in one year by the instrumentality of Baptists. The baptisms throughout the world average 74 per each ordained minister.

Profit may be derived by dissecting these gross figures, and get to see what each country has been doing as its share in the hard work.

The United States claims the first place. Of the 242,646 baptisms in the world, the exceedingly large number of 208,296 are credited to the United States of America. In round numbers, five in every six baptisms in the world take place in the land of Roger Williams.

The fifty States and Territories may profitably be dissected that we may see what group of States are having the greatest success in winning souls for Christ by the preaching of the Gospel.

Seven States and Territories with sparse settlements, viz., Arizona, Idaho, Montana, New Mexico, Nevada, Utah, Wyoming, with 69 ministers, with 254 baptisms, average, say, 37 each.

Six States, New England, viz., Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, with 942 ministers, record 4,429 baptisms, say 47 each.

Ten States, West, viz., California, Oregon, Washington, Colorado, North Dakota, South Dakota, Oklahoma, Nebraska, Kansas, Indian Territory, with 1,610 ministers, record 8,221 baptisms, say 51 each.

Seven States, South, viz., Texas, Arkansas, Louisiana, Mississippi, Alabama, Georgia, Florida, with 11,967 ministers, record 80,717 baptisms, say 67 each.

Ten States, North, viz., New York, New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Iowa, Michigan, Wisconsin, Minnesota, with 4,899 ministers, record 35,158 baptisms, say 72 each.

Ten States, East Central, viz., Delaware, District of Columbia, Maryland, Virginia, West Virginia, North Carolina, South Carolina, Tennessee, Kentucky, Missouri, with 9,088 ministers, record 74,448 baptisms, say 82 each.

Looking at the map of the United States, the above seems to be a natural geographical grouping of the States, with the exception of the first-named seven, which are grouped together for peculiar circumstances. Readers of the Western Re-

Our Brilliant Display OF Fall Dress Goods

Is attracting widespread attention. Every lady should see them. Prices always the lowest.

Colored Dress Goods Men's White Shirts.

25c For your choice of new, bright Scotch Plaids, 36 inches wide, for children's dresses.

45c For new Covert Cloths, 36 in. wide, in grays, browns and custom shades.

50c For Fanny Brochet and Two-toned Effect Novelties, 40 in. wide; real value 60c.

75c For Fine All-wool Steam-Sponged and Shrunken Cheviots, 50 inches wide, in browns, blues, greens and garnet; worth \$1 per yard.

Black Dress Goods.

30c For Satin-finish Jacquards, 36 inches wide, in new style small figures.

48c For Lupin's Imported Diagonal French Cheviot, 42 inches wide, for suits and shirts.

50c For Fine All-wool Storm Serge, 44 inches wide, worth 55c per yard.

75c For that desirable Steam-sponged Camel's Hair Cheviot, 50 inches wide, worth \$1 per yard, for suits.

Ladies' Gloves.

15c For Ladies' Black Cashmere Gloves.

25c For Ladies' Black Cashmere Gloves, Kayser-tipped Fingers.

25c Ladies' Black Taffeta Gloves, a splendid wearing glove.

10c Buy a beautiful Jeweled Hat Pin, in the best styles.

24c For an extra quality new style Jeweled Hat Pins.

29c For Men's Unlaundered White Shirts, shield bosom, neatly made—a special sale shirt.

40c For Men's Linen Bosom Unlaundered Shirts, double front and back, continuous facings, double felled seams throughout.

50c Buy an excellent Linen Bosom Shirt, made of New York mills cotton, double front and back, continuous facings, cushioned neckband.

Lace Curtains.

75c Pair, 100 pairs of beautiful Ivory Lace Curtains, 3 yards long, double and twisted threads, extra value.

\$1.00 Pair, 175 pairs of new Lace Curtains, 3 1/2 yards long, in the prettiest patterns.

\$1.25 Pair, 75 pairs of extra well chosen Cream or White Lace Curtains, 3 1/2 yards long.

New Veilings.

12c Yard for New Black Dotted Veilings.

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ORDER will find in these figures much to instruct, interest, warn and encourage.

E. O. WHITE.

THEOLOGY NOT PASSING.

In these days of science some think that there is a passing of theology. Why, theology was called by our fathers the queen of the sciences, and theology is to-day the acme of learning, the flower of knowledge, the fruit of all investigation. To know God and his relations to us is the bloom of human wisdom. To have a theology is part of the very blood and bone of humanity.

Everywhere and always there has been some religion. Our world presents an endless range of thoughts and feelings and activities. It presents myriads of common doings and conflicts and achievements. It presents a scene of vast and complicated life; of life continuing day and year and generation. Yet on all this ceaseless play of the waves of the ocean of life there rests the brooding of the Divine Spirit. Ever and everywhere men are sensibly with God, and influenced by his Spirit. The light is more

or less dimmed and the influence more or less checked and perverted, but belief in God is continually acted upon and is ever influential. Ever is there a religion as well as a trade, a handicraft, a science, an art, or a philosophy.

Everywhere and always the religion implies a reason, an explanation, a philosophy of all things; all-penetrating, far reaching, all-embracing. No science or material culture or other philosophy but has been face to face with a religious philosophy of nature, man, and that which is in and yet beyond both.

Everywhere and always the religion has a theology. Why, you might as well throw out science from the curriculum of human study as to throw out theology. Nature is, man is, society is, God is; and man knows it, and studies them all. He strives for a religion, a theological philosophy of nature, of himself, of society. He expects herein to find the brightest interpretation of the world, the deepest consolation for life, the surest direction for duty.

Yes, the world always and everywhere believes itself more

than material, or even human, and that it is also spiritual, and in its worthy inhabitants and society eternal. The prophets and the strong men who have preached religion have ever and everywhere been saturated, filled and impelled by a doctrine. With it they have fired the people, have melted and moulded them. Theology is not passing. It cannot pass while man is man.—E. W. B. in Occident.

THE mountain of penitence is steep. The entrance to it, indeed, by a good resolution, is so easy that it is like a mere gap in the hedge filled up by a forkful of thorns; but, once entered, the soul must climb, and climb, and climb, however weary, with only this consolation, that the more resolutely we climb the more easy will the climb become. . . . But to the soul that perseveres there are on the road sweet resting-places of hope, wherein it seems carried up as on the wings of eagles; and the more one mounts the less it pains; and so, the first thought followed by a resolve, the first divine resolve followed by an action, leads to the portal of conscious deliverance.—Farrar.

EDITORIAL.

We have been very much interested in reading Dr. J. B. Huber's article in the *Popular Science Monthly*, in which he gives an account of his efforts to investigate "Christian Science" from a physician's point of view. He gave months to persistent effort to investigate cases of cure wrought by them of such diseases as cancer and locomotor ataxia particularly, and also yellow fever, consumption and pneumonia, severed arteries, etc. Nervous diseases which are frequently cured by physicians by influencing the mind of the patient he did not attempt to investigate.

The Christian Scientists are great propagandists. Like the Pharisees of old they will compass sea and land to make a convert. They are always "bearing witness" in their meetings to the cures they have experienced or wrought. Here was an opportunity to have made a convert whose adhesion to their ranks would have been quite a triumph.

Dr. Huber went first to the pastor of the "First Church" in New York City, and carried her a list of respectful questions. She declined to answer them herself, but said she would take pleasure in referring them to Mrs. Eddy. The questions were briefly: "In what does your treatment consist? Do you inquire into the causes of illness, investigate symptoms, make diagnoses? Do you take any steps to isolate patients sick of infectious diseases or to protect those about the patient from the disease? Do you treat structural diseases, as cancer or locomotor ataxia? Do you consider you have cured such diseases? Animals sometimes become sick; could they be cured by Christian Science methods?" He also asked for the names of patients cured with the distinct understanding that their names would not be published.

Mrs. Eddy made no answer but turned the questions over to her lawyer, a strange procedure on the part of one who claims to be inspired. Her lawyer answered, saying, he admired greatly Dr. Huber's kindly spirit and the entire fairness, from his standpoint, of the questions, but he declined to answer. Would not answer one of them!

That was sufficient to show the humbuggery of Christian Science, and to disgust honest folk. But Dr. Huber resolved to go on with his investigations. He went to the "experience meeting" and heard the testimony, and then tried to investigate. He was met with evasion and positive refusal in many cases, shows that those persons were conscious deceivers.

In one "experience meeting" a member of the church rose and said he had been cured of yellow fever by Christian Science. Dr. Huber asked the clerk of the church the name and address of this member, and twice he was promised it. On the third visit the clerk said he could not find the man or the address. The mother of a young lady who had been healed of consumption answered his note, saying how happy she would be to have him call on an evening she appointed "because Christian Science had been a great blessing in her family." But before the evening came she wrote a note breaking the engagement. In this case and similar ones it

seems evident the persons were really deluded and the shrewd leaders prevented them from allowing the doctor to investigate.

One of the "healers" who seems to have been a leader said in one of the experience meetings which Dr. Huber attended, that he had healed a case of locomotor ataxia, and his wife, also a healer, a case of cancer of the tongue. In answer to a note, this man invited the doctor to call at his house. He went and spent the greater part of the evening in trying to persuade them to let him see the healed patients. They utterly refused to do so, but told him to study Mrs. Eddy's book with an obedient spirit and the truth would come to him.

In the course of months the doctor did find twenty patients who allowed him to examine them and who answered his questions to the best of their ability. These were their "show" cases. He found no cure that would have occasioned the medical man the slightest surprise. The surprising thing was "the vast disproportion between the results they exhibited and the claims made by Christian Science healers."

That many women and some men who have been found to accept Mrs. Eddy's unintelligible vapors as inspired truth, is strong evidence there is truth in Nordan's claim of the degeneracy of the race, and as distinct a rebuke to our boasting of the wide spread education of the age. Such exposures as Dr. Huber has made will do good in guarding those who would otherwise be in danger from falling victims to this delusion. But they will have no effect upon those who have already adopted. Like the Spiritualists whose faith was not shaken by the confession of imposture made by the Fox sisters, the honest ones among the Christian Scientists seem given over to a strong delusion that they may believe a lie.

The *Quiver* relates a true incident which happened in London last winter. One intensely cold Sunday night in January a burglar was sauntering down the street. He had his tools with him and was on his way to commit a burglary. But the hour had not come and he was sauntering along to pass away the time, keeping himself warm by keeping in motion.

As he was walking about, he saw a man standing at the street corner who was reading aloud from a book. The man was entirely alone, yet he was reading in a clear voice. Curiosity moved the burglar to go near and listen. The stranger read on when he drew near, without seeming to be conscious of his presence.

Criminal as he was, the burglar knew enough of the Bible to recognize it, and he listened till the man finished reading and moved away. What part of the Bible the man was reading, the burglar in telling the story afterwards did not say. But the Holy Spirit carried the words home to his heart. He moved on feeling the guilt of his sinful life and longing for peace with God.

He forgot the job he had set out to do and wandered on. The feeling of guilt grew deeper till he was in agony at the thought of his wicked life filled with sin against a holy God. As he drew near the river, he remembered his tools, took them out and threw them into the river, resolving that he would lead an honest life in the future, even though his sins were so great that God would not forgive him.

When the Holy Spirit so con-

victs a man that he walks the streets in "fearful agony" as this man said he did that bitter night, He will complete His work. It was not many days before the man was rejoicing in the pardon of his sins through his faith in the Crucified. Since then he has lived an honest, prayerful life, full of joy in his redemption.

This incident brings to mind the words of the old hymn—
"God moves in a mysterious way
His wonders to perform."

Here was one of his elect far gone in the ways of sinful life. In no ordinary way could he be brought to seek the salvation of his soul. God made use of what was probably a harmless lunatic. For a sane man would scarcely have been standing all alone in the small hours of a bitterly cold night reading aloud in the streets with no one near. A street preacher, who was seeking to save the lost, would have spoken to the burglar when he stopped to listen. The probability is the man was crazy, but God used him as a means, guiding him where to take his stand, and guiding him as to the portion of His word which he should read.

God's Word has lost none of its olden power to convict men of sin. And the worst of sinners is not beyond its reach. These are the truths this incident teaches us. Alas! how many of us, even after years of service to God, need to have these truths taught us. How skeptical many grow of the conversion of bad men. And according unto our lack of faith it is done unto us. It is not only the salvation of men in heathen lands that we need to remember the heads of Carey's immortal sermon: "Expect great things for God; attempt great things for God." The one really great thing is the conversion of souls. First in our own households and then in our own city let us expect great things and attempt great things.

DR. CYRUS HAMLIN has been a missionary in Turkey for many years. In his long service he has met with many experiences. Among the most interesting is the account of a conversation which he had with a Turkish officer soon after the Crimean war. It is reported in full in the *Record of Christian Work*.

The officer was of high rank and great wealth, and was an ardent Mohammedan who had at some time demanded proof that the Bible was an inspired book. In this conversation the Turk spoke of going on a hunting expedition to Babylon, in the neighborhood of which he had heard was much fine game.

Money being no object, he had employed an Arab sheik with his followers to accompany him, and had paid him an enormous price. The sheik pitched his tent among the ruins of Babylon, and the officer strolled out with his gun. The caverns in the ruins are invested with game, but the animals are rarely seen out except at night, and the officer returned to the tent some little time before sunset.

To his surprise and wrath he found the sheik packing up to move. He protested; offered even higher pay. But the Arab was immovable. No man, he said, would dare to stay near the ruins after sunset. No mortal man had ever seen the man go down in Babylon and lived to tell the tale. He would not camp nearer to Babylon at night than about an hour's distance. In the morning he was willing to come into the neighborhood again. He

declared that as soon as the sun was set ghosts, and goblins, and ghouls, and all sorts of terrible things came out of the caverns. As no amount of pay would move him, the Turk had to give up his hope of night hunting in Babylon.

When he had finished his story, Dr. Hamlin opened his Bible and read from the thirteenth chapter of Isaiah:

And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there; but wild beasts of the desert shall be there; and their houses shall be full of howling creatures; and they shall dwell there, and every shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged.

"That is a most accurate description," said the Turk. "That historian was well acquainted with the condition of Babylon." Dr. Hamlin replied that he was now ready to answer the question which the officer had asked before in regard to the inspiration of the Scriptures, and he showed him that he was reading from Isaiah. Being an educated man, the Turk admitted that Isaiah must have been written at least five hundred years before Christ, when Babylon was a great city.

When pressed to say whether this was not proof in regard to the inspiration of the Bible, the officer said he must have time to think it over. They separated, and Dr. Hamlin has never seen him since. His prayers have followed him, and his hopes that he may have come to a knowledge of God as he is in Christ Jesus.

WHILE the writer was in Salt Lake City last summer, Angus M. Cannon, the President of the "State" at Salt Lake City, a high office among the Mormons, was convicted of polygamy and fined. Since that time Heber J. Grant, one of the Twelve Apostles, has been similarly convicted and fined. And now that Gen. Bates, representing the United States Government, has agreed with the Sultan that polygamy shall not be interfered with in the region over which he has ruled, but which now is the territory of the United States, the Mormons have become bolder in their advocacy of polygamy.

George Q. Cannon, the head of the Mormon publishing house and "General Superintendent of the Sunday Schools of the Church," made an address on Sept. 2d, at Mt. Pleasant, advocating polygamy. On the 10th of September also, polygamy was advocated in the Mormon Tabernacle at Salt Lake. And so it goes.

It is a natural question—if polygamy is all right among the Salas, why is it all wrong among the Mormons? If it is not to be interfered with in the Philippine Archipelago, why should it be interfered with in Utah? Since this Archipelago now belongs to the United States, why should not the Constitution and the laws of the United States apply there as much as in Utah? These are questions that will have to be faced and answered. The apathy of the religious press on this matter is simply appalling. Some of the religious papers have actually gone so far as to apologize for the arrangement of Gen. Bates for the maintenance of both slavery and polygamy in the territory of the United States.

Editorial Varieties

The Congregationalists of Massachusetts sent as delegates to the International Council ten laymen and seven ministers. Like the Baptists, the Congregationalists make their laymen feel their responsibility. And they not wisely in so doing.

The Unitarians have been given to us as dogma and theology. They are beginning to see the greatness of their mistake in doing this. Their *Christian Register* says frankly: "We deny that we have any theology in so doing that we have any thought of God that is worth setting in order."

The *Interior*, the Presbyterian paper of Chicago, in speaking of the Baptists of France, says there are now eighteen Baptist churches in France and thirty-six preaching stations, and adds: "One of these churches, that in Nancy, goes back to Reformation times and is descended from the original Baptists of the Vosges."

Some one having said, "The only known remedy for sin is the 'balm of Gilead,' the life in Christ," the *Christian Register* comes to the defense of the vicious statement in these strong, true words: "This is far from our conception of the remedy of sin. The healing is in the blood; it comes from Jesus' death, not from his life."

At the meeting of the Audrain Association, Missouri, Dr. J. J. Porter preached the sermon on the subject of "Restricted Communism." Mrs. J. T. Jesse says it was the best sermon he ever heard on the subject, clear, strong and pointed. The Association will have it printed as pamphlet and distributed among the churches.

An energetic reporter worried Dr. Newman Smythe, of New Haven, to "write a brief, crisp paragraph upon the subject of Hell for our Sunday edition." Dr. Smythe at last agreed. Imagine the feelings of the triumphant reporter when this paragraph was sent in to the office: "Hell, in my opinion, is a fiction. The word 'Hell' should be dropped and circled."

Dr. Day, Secretary of the Congregational Education Society, says of their churches: "Excess of intellectualism in society at large carries a reaction against scholarship in the pupil in some quarters. People do their own thinking and want in pastors zeal, business push, emotional fervor. Men of this stamp are preferred to trained ministers."

We agree with the *Harvard* and *Frederic* that "the less one believes, the more determined he is to show no quarter to those who do believe." It is a sad fact, it is true, when the man who does not believe is connected with a church to join which he had to profess to believe what he now repudiates. He seems to hate his brethren who do believe what he is in honor bound to believe but does not.

Hon. James B. Colgate, President of the Board of Trustees of Colgate University, said at the meeting of President Merrill, after emphasizing his faith in Baptist doctrine: "In professing these truths, we are aware that we shall be accused of intolerance. We accept the accusation, and beg to remind those who make this criticism that there is nothing so liberal as truth—like the straight line which is the only one, if determined to be straight. Only error, not truth, can afford to be liberal."

The Congregationalist quotes from a sermon preached in St. Paul's by Sidney Smith when Queen Victoria ascended the throne: "I would say to that royal child, say upon your deathbed: 'I have used all the weight of my character and all the power of my situation to show the masses the errors of mankind and to invite them to the arts of honest industry; this has been the Christianity of my throne and this the gospel of my empire.' When the comes to die, Queen Victoria can speak these words and all the world will acknowledge their truthfulness."

We were deeply pained to hear of the death of that noble veteran of Christ's army, Edward L. Jordan, Sec. of Marquette, Tenn. He died at 11 A. M. Monday of this week. For years he had been in feeble health, indeed he was never a robust man. His time, his thought and his wealth he freely gave to promote the Baptist cause which he loved as he loved his own life. He used to say: "I haven't long to stay here and I want to get all the good done that I can." He was indeed "a pillar in the house of God." We tender our condolences to the bereaved family, the bereaved church, the bereaved community and the bereaved denomination.

The gross earnings of the Louisville & Nashville Railroad for July and August of this year were \$1,218,000. These for the same period last year and the net earnings were \$483,000 greater. That is very gratifying because it indicates the returning prosperity of the South. This great railroad system is almost wholly in the South and its prosperity shows that of the people. The system is owned by the States of Virginia, North Carolina, South Carolina, Georgia, Florida, and Alabama. It is the only one in the world. For this reason to prosper, therefore, the people along its lines must prosper, for there has been no increase in the rates. While we are glad to have the national prosperity, which necessarily results in the prosperity of the people.

COLORADO LETTER.

We are now within one month of the meeting of our State Convention. It will be held this year in Denver First church, Oct. 16th.

spiritual interest; 2. A strong Baptist tone; 3. A growing interest in B. Y. P. U. work. The Gunnison and Rocky Mountain Associations are yet to meet.

BACK TO CHURCH INDEPENDENCE.

In some respects we fear our extra-church bodies are departing from the practices of the fathers in a way not altogether to our advantage. In our associations and in the State Convention has gradually grown the spirit of legislating for the churches.

ORDINATION.

Rev. O. P. Bishop, pastor at Fountain, was ordained August 30th. The brother is possessed of many sterling and commendable qualities which promise a life of great usefulness for our Lord's work.

NOTES.

Rev. D. Baldwin, of Colorado City, is one of our stand-by workers. His field is one of discouragement on account of the changing character of the population.

Rev. L. W. Terry is bringing his valued experience into use in the Memorial Baptist church, Denver. Congregations are growing, finances picking up and an air of prosperity pervades the place.

ASSOCIATIONS.

The meetings of the Southwestern, San Louis Valley, Midland and Southern Associations have all been held. Each one seemed to grow better than the one previous.

up an oligarchy in church government. This becomes easier if some central body begins to interfere with the local churches. The easiest method to begin this interference is through the dictation to some subordinate society of the local church.

Our conclusion is we have gone far enough in matters of outside interference with the independence of our churches. Let associations and the Convention devote their energies to the work that rightfully belongs to them; let the churches resent, from the principle of loyalty to the Word of God, interference with their private business; let attempted dictation in the least concerning the dependent societies of a church be considered treason to our denominational polity.

GOOSE CREEK ASSOCIATION.

The Goose Creek Association held its annual meeting on Friday, Sept. 29, with New Home church No. 2, Clay county, Ky.

Elder Jimmie Jones preached the annual sermon. Subject: "True Discipleship." After the sermon Bro. Jones called for letters, eight churches being represented with letters and messengers. Then came the election of officers. Bro. Jones was elected moderator and Bro. Perry Jarvis clerk.

Saturday morning the committees reported, and some of the reports were discussed at length. The report on Baptist literature, Sunday-schools and Baptist schools were the leading topics.

Bro. Brandenburg, field agent of Burning Springs Baptist College was present and read a lengthy petition from the Board of Trustees, asking the association to endorse the school. After several speeches, the association voted unanimously not to endorse the school, owing to the recent trouble caused by a difference of doctrine.

The association showed an increase of \$30.40 over nothing last year for missions. Manchester, Providence and Bear Creek churches gave this amount to missions.

Total membership of association 730.

The association was very harmonious, as the doctrinal difference was not agitated; nevertheless the preaching was a stride against the doctrine taught in the Philadelphia Confession of Faith.

R. L. SARGE, Batesville, Ky.

Let me be content to do little, for God sets us at little tasks. It is but pride and self-will which says, "Give me something huge to fight, and I should enjoy that; but why make me creep that fast?"

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W. A. Lambert, A.S.P.A., Louisville, Ky. A. E. Henson, S.P.A., Chicago, Ill.

FORTSMOUTH, VA.

WESTERN RECORDER:—The 100th session of the Portsmouth Baptist Association, held in Berkly, Va., has just closed. These are some encouraging items: one of which is an increase to the Boards, of \$1,913.84. Of this increase \$1,030.04 was to the Foreign Mission Board. A discouraging feature is that there were 171 less baptisms this year than last and a decrease in the total number of 25.

Several new members have come into the Association. Among them Dr. J. J. Taylor, now pastor of Freedom-street, Norfolk, Va., and R. E. Garrett, pastor of Court-street, Portsmouth, Va. Richmond College was not accredited. The Association

took steps for raising \$3,000 by the last of November to complete Dormitory building.

The Association authorized Rev. Geo. J. Hobday, Superintendent of the Baptist Orphanage at Salem, Va., to have the plans prepared for the "Portsmouth Association College," and the building erected at once. There have been some fine meetings in this section recently. One at Columbia, Va., resulted in 46 additions to the church. One at Canton Hill, Va., resulted in 23 additions; one at Liberty in Mecklenburg county, resulted in 23 additions; one at Dhillhead's Grove resulted in 14 additions to the church; one at Salem church, near Norfolk, resulted in 19 additions. W. F. FRAZER, Portsmouth, Va.

STRANGE DOCTRINES.

Truth is eternal. God's people have known the truth in every age. God gave it, and sent the Holy Spirit to guide them into it that they might know it, and do it, and be made free." Not knowing the truth would defeat God's purpose in giving it. A new doctrine is necessarily a heresy. Beware of new doctrines. They are strange things to those who know and love the truth. They are becoming quite numerous of late. It is the purpose of the writer to note a few doctrines of quite modern origin.

1. "Jesus Christ himself was the incarnation of truth, yet we make a mistake in believing that he was the originator of all truth. When he came into the world he found vast stores of truth on which he put his sign-manuel, and which he himself uses."

The apostle says, "Grace and truth came by Jesus Christ," that is, "grace and truth," in their totality, came by him. They came by him in the same sense. If only a part of the truth came by him, then only a part of grace came by him. Will some advocates of the new doctrine tell us what part, and how much of each? When he has done this he will please tell us who is the originator of the other part of truth and grace. Who is the author of the "vast stores of truth which Christ found when he came?" According to the new doctrine Christ is not. "He found them in the world" when he came. Did not know they were here. How surprised he must have been when he found them. He evidently thought he was coming to save a lost world—a world without truth, and he brought the truth with him, supposing that he would need it all, but when he came to earth "he found such vast store-houses of truth" that he did not need all that he brought with him. So "he put his sign-manuel on what he found, and supplemented from what he brought till the system of truth suited him. This left a "vast store-house" of surplus truth on his hands. I do not know what he did with the surplus. Probably he threw it away and it floats about in space for the accommodation of theological explorers.

This is the logic of the "New Theory." Its advocates cannot escape it. But, seriously, there were "vast store-houses of truth in the world when Christ came." He had sent them, and he brought some more truth with him when he came. He is the originator and author of it all. "Truth came by Jesus Christ."

2. Ignorance, superstition, traditionalism and bigotry have had a great part in the persecution of Baptists, preachers who lost their positions because they got out of harmony with the faith of their denomination. There is no persecution in such cases. It is simply the administration of justice—the deserved punishment of heresy. "How can two walk together except they agree?" "Mark them which cause divisions among you contrary to the doctrine which ye have learned—and avoid them, for such serve not our Lord Jesus Christ."—Paul.

"He that is an heretic, after the first and second admonition, reject."—Paul. A cause is weak indeed when its weapons of defense is abuse. Truth has never inspired its advocates to such a method. Truth pities its enemies, but never abuses them. The advocates of an error are often swayed by the

love of a man, and they lose sight of his error. Truth is greater than any man. It is an awful mistake to place any man above the truth. Christ never placed himself above it.

3. "The mission of truth is to be accomplished by free and unfettered thought. Nothing in the world is so degraded as a muzzled pulpit."

The advocate of this doctrine has run up against a breaker. Get off of it quick or your little bark will be dashed to pieces. This principle has founded many a bright man. I may name Frank and Tom Dixon, Dr. Swing, Dr. Briggs, Prof. Fox and Prof. Toy. There are others who have gone the same way.

The true minister of the gospel is always "fettered in thought." He is bound by the bands of the truth of God's Word. He is a "prisoner of the Lord Jesus Christ." His "pulpit is muzzled," and this is its glory instead of its degradation. The "muzzle" is of the Lord's making, and was placed there by him to keep out heresy of every kind. Christ himself had a muzzled pulpit. "He said: "The words that I speak unto you are not my words, but the words of him that sent me." Paul was muzzled. "Woe is me if I preach not the gospel." "If any man come unto you and preach any other gospel than that we have preached unto you, let him be accursed, though he be an angel from heaven."

Now and then a Baptist preacher has thrown the "muzzle" aside, but in every case a flood-tide of heresy flowed in and harm was done. Keep the fetters and the muzzle on my brother. Do not exchange them for the so-called liberty of the "Free-thinker," nor the freedom of the heretic and would-be reformer. Herein lies the source of all the isms and schisms of the ages, which have so greatly hindered the progress of the cause of Christ and enveloped the world in sin and death.

God fettered and muzzled Adam and Eve in the garden, but they threw them aside in exchange for "unfettered thought," and they thought that eating the forbidden fruit would not only do them no harm, but by it they would become as Gods. They ate it and we all know the result.

Popey with all its ruin is a child of "unfettered thought" and an "unmuzzled pulpit."

The Bible is true, and he knows truth who knows the Bible. If you wish to know what repentance is go to the Bible. It will tell you what baptism is, what it is for, whom it is for, and who "invented" it.

It is a serious mistake to go into the realms of history, art and science to "discover" divine truth. It is not there. To search for it there is to look for "the living among the dead." The student of the Bible can only make one safe use of history and science. He can study them to see how much of them corroborate the truth of the Bible, and here he must stop to be safe.

The Bible is divine truth, and it can and does stand alone. It would be true had not a page of history or a line of science ever been written. No Baptist preacher has ever made a departure from "the faith" at any vital point who has not been led to do so by the study of history or science, or both, for the purpose of "discovering" divine truth. I challenge a single exception to this statement. Give me a "thus saith the Lord" for anything and I will believe it, though all his-

tory, art and science contradict it.

4. Another strange doctrine is, "Christ's prophecy cannot fail." Jesus Christ himself was buffeted, beaten, bruised and finally crucified between two thieves. Thus it has been from Christ to Galileo, from Socrates to any Baptist who is made "the victim of combined ignorance and malice."

Has any Baptist preacher ever become "the victim of combined ignorance and malice" when deposed, or excluded, or removed from a position of trust and honor by his brethren? I deny it, unless he became the "victim" of his own ignorance of Bible doctrine and the facts of history "combined with his own malice" against the truth as Baptists hold it. To charge that such men as E. E. King, D.D., B. H. Carroll, D.D., T. T. Eaton, D.D. and many others of equal celebrity are "ignorant and malicious," is incompatible with the true spirit of a good minister of Christ. Christ was the victim of "combined ignorance and malice," but in his dying moments he prayed, "Father, forgive them, for they know not what they do." In this prayer his face wore a look of pity instead of being "white with rage."

In every age of the Christian era men have been put out of Baptist churches on one charge or another, but they were not "martyrs" to truth and righteousness, nor "victims of the combined ignorance and malice" of their brethren, who put them out. Many of them have tried to pose as martyrs, and their misguided friends have tried to hold them up as martyrs, but it would not go. The martyrs of the New Testament were "blain for the word of their testimony, and their blood crieth unto God to be avenged." No living man is a martyr, or can be while he lives. He must be put to death for the truth's sake to become a martyr. No church has ever martyred its own people. Even Rome, the great persecuting power of the ages, never put its own members to death. Baptists, the Church of Christ, are not a martyring people. Occasionally a Baptist preacher has gotten out of line with his own people, and the church has cut him off as a matter of duty to God, but he was not martyred.

A. M. JOHNSON.

PROGRAMME.

The following is the programme of the first meeting of the ministers' and members' meeting of Goshen Association, to meet with Walnut Grove church, Friday, October 27, 1908: How may we best succeed in giving the gospel to the world?—W. B. Rutledge and J. D. Duncan.

Importance of giving proper emphasis to the doctrine of repentance.—I. M. Washburn, John Morton and R. B. Basham. Exegesis of John 3:5.—H. B. White, J. B. Oldham and A. V. Armstrong.

What is the first resurrection, and who are those that have a part therein?—W. V. Harrell and J. Duggins. Exegesis of Luke 16:9.—J. T. Lewis, J. R. Moore and J. H. Lynch.

Missions, the relation to the gospel.—J. Ferrill and J. R. Ward. Exegesis of Heb. 8:4, 5 and 8.—J. W. Vallandigham and H. Veesh.

Sunday-school, its importance to the Baptist denomination.—Clifton Payne.

The Missionary Board will meet in connection with this meeting.

W. V. HARRELL, J. T. LEWIS, CLIFTON PAYNE, Committee.

IS IT DARK?

BY REV. THEODORE L. OUYLER, D.D.

Some very good people may answer this question by saying—Yes, it is a dark hour with me, and I would be thankful to get some light. This is not strange; those who love God and whom God loves are not always prosperous; he never promises constant sunshine to any of his children. A very righteous man in olden times said, "He hath set me in dark places." Hard as it is to believe, yet it is a revealed truth, that whom God loves he chastens, and oftentimes it is probable that he does it because he loves them. Chemists do not throw sand or gravel into their crucibles; it is only the ores which contain gold or silver which are subjected to the heated furnace. Hot fires often make very bright Christians.

Some of my readers may be passing through very dark hours of pecuniary adversity. Their business has suffered badly, or their incomes have dwindled almost to the vanishing point. Gloomy times these may be to you, but I hope that they are not too dark for you to keep the straight road of integrity, or for you to read your Heavenly Father's precious promises. For your comfort, let me assure you that while I have known hundreds of Christians to be badly demoralized by prosperity, I have rarely known one to be spiritually damaged by adversity. Sharp blizzards are very apt to drive a true Christian under the safe covert of Christ Jesus. When his worldly assets run low, his heavenly assets appreciate. Christian courage shines splendidly in the dark; and a stout heart chants the brave old song, "although the fig-tree shall not blossom, neither shall fruit be in the vines, yet I will rejoice in the Lord, and joy in the God of my salvation." It is very uncomfortable to be poor; but grace is not graduated by income, and the man who has a clear conscience, and the Lord Jesus within him and the atmosphere of love all around him, and the glories of heaven before him, is one of the Lord's millionaires.

To those who are suffering sore bereavements it is great comfort to know that the darkness and the light are both alike to our Heavenly Father. In that biquant and powerful story called "A Window in Thrums," the good Scotch mother, after her boy had been taken away, said, "Aye, but that day he was confined, I found it hard to say, 'Thou God, seeest me.' It's the text I like best noo though, and when Henry and Leebie is at the kirk I turn it up often, often in the Bible. I read frae the beginnin' o' the chapter, but when I come to 'thou, God, seeest me' I stop. Its no' at there's only rebellion to the Lord in my heart noo, for I ken he was lookin' down when the cart ran ower Joey, and he wanted to take my laddie to himself.' But just when I come to 'thou, God, seeest me' I let the Book lie in my lap; for since a body's sure o' that they're sure o' all.' And we may be equally sure that the all-seeing God makes no mistakes. He sees just where to give and where to take away.

Not only sore losses and bereavements bring the Lord's people into dark places; they are often involved in deep perplexities as to the course they ought to pursue. When we have light it is easy enough to walk in the light; no one need go astray at high noon. Then we can walk

by sight. Faith is trusting God to lead us in the dark. Prayer is often the cry of the soul in the darkness to an unseen Saviour; and lo! he appears to us in the fourth watch of the night, walking as over the billows, and speaking to us the assuring words, "It is I; be of good cheer; be not afraid." Wonderful guidances and providential openings often come to us in these seasons of perplexity. "He that walketh in darkness and can see no light, let him trust in the name of the Lord and stay upon his God." This is something very different from an occasional touch of the Almighty hand. It means to lean on the everlasting arm with the perfect assurance that the arm will never fail us, or ever mislead us.

To all my readers who are learning hard lessons, or enduring severe chastenings, or working out difficult problems in God's school, I would say, gird up your loins, and keep the strong staff of faith well in hand. Trust your Guide in the dark. You are safer with him in the midnight than without him in the noonday. He will not suffer thy foot to stumble. Why you have been brought into such dark hours, you know not now; but you will know hereafter. Part of the delightful discoveries in heaven will be to find out what was strangely mysterious to us on earth. Push on cheerfully, and imitate that pilgrim in Bunyan's allegory whose song in the darkness revealed him to the other pilgrim who was journeying near him. If sorrow camp with us over night, joy cometh in the morning. It is not a very long way to heaven after all, and the hard pulls, sharp conflicts and dark hours on the road will make heaven all the brighter.

"Meek souls there are who little dream Their daily strife an angel's theme, Or that the rod they take so calm Shall prove in heaven a martyr's palm."

—Kvangelist.

THE years may come and go as they will if we only see the golden gates in the distance and on the faraway hill-tops the cloud of witnesses who have guided us on our way and will take us by the hand when we wake from slumber. The heart need not beat like a muffled drum, as though we were sorry to leave these lower scenes, for if we are right-minded we shall keep step to the echoing music of a better world and be more and more glad as it grows louder because we are getting nearer to the everlasting home. Our religion makes us content to live and ready at any time to exchange life for immortality.—(Rev. Geo. H. Hepworth.

Pastor Ben M. Bogard has been greatly blessed in the first year of his pastorate in Searcy, Ark., which has just closed. Forty-two were added to the fellowship of the church. The contributions have averaged \$9 per member. The church is arranging to build a new house of worship during the year. Bro. Bogard is a man of unusual vigor and power, and makes his influence felt not only in his own church, but in the denomination. He adds strength wherever he is.

POETS know, and statesmen ought to know, it is by sentiment when well directed—as by sorrow when well used—great nations live. When sentiment dies out and more prosaic calculations of loss and profit take its place, then comes a Byzantine epoch, a decrepitude and slow decay.—Kinglyay.

