

WESTERN RECORDER.

Faith, Hope and Love, these three.

74th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, OCTOBER 19, 1899.

NUMBER 46.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE,

642 Fourth Ave., Opposite the New Postoffice

One copy one year (in advance), \$1.00
After three months, 75c
After six months, 50c

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

Even the best of men often misjudge us. It is a comfort to know that God understands and sees how we are honestly trying to do his will.

Shutting one's eyes to hell and the eternal punishment of sin does not change these great facts in the least. It is the part of wisdom to face them and prepare to meet them.

Our sins are all recorded in God's book of remembrances, but our excuses and self-justification are not. And nothing can blot out the record but the atoning blood of the Lamb.

There is one thought which should never be absent from the sinner's mind, and that is his responsibility to God. There is one command which should ever be repeated by his conscience, "Prepare to meet thy God."

If God asked of us great talents we might well be dismayed. But He asks our whole heart, and that with the Spirit's help, even the weakest can give Him. But it must not be forgotten that he will not receive any part of the heart. It must be all.

If you would greatly lessen your troubles, no matter what they are, think less of them and more of God's goodness. All trouble but unrepented sin will soon be ended. The greatest afflictions of the saint are but light because they are but for a moment; but hell endures forever.

There is but one answer to the question, "What would Jesus do if he were here?" The Bible tells us plainly. When next he comes, he will summon the race before him and will judge them. He came once as a Saviour to make an atonement for the sins of his people. The next time he will come to judge. A little more study of the Bible and a little less idle speculation is needed these days.

The Lord Chief Justice of England, in a recent decision in a libel suit against a newspaper, spoke some severe words in regard to the license which some journals take. As an illustration of how far from the truth paragraphs often are, he said an American paper published the story that a President of the Divorce Court had pronounced the decree of divorce between himself and his first wife. He had had only one wife who was still living and from whom he had never been divorced, and he was not President of the Divorce Court!

THE CHURCH AND THE SALOON.

BY REV. E. T. HISCOX, D.D.

Something more should be said in this connection as to the inherent and essential antagonism of the church and the saloon. It is not intended to say that the members of the church are personally the enemies of those who conduct and patronize the saloon; but this is intended, that the entire end and direct tendency of the work which the liquor saloon is doing, is intended to do, and was founded to do, and is supported expressly for the purpose of doing, is not only unfavorable to, but is destructive of, and is constantly hindering and impeding the work which the Christian church has in hand, and for the express purpose of which it was founded and is maintained. They cannot work in harmony; they must forever be antagonistic and hostile. Every advance of the one must be a retrograde of the other; every victory of the one must be a defeat for the other; the final triumph of the one must be the utter destruction of the other.

In the first place, a saloon in a community spreads a moral miasm through society which is deleterious to all, though it may be insensibly so. It lowers the standard of virtuous thinking and feeling in the community. It weakens the moral sense of the public and lessens detestation of vice, inuring the young especially to lower and looser conceptions of virtue. It tends to make society hold law and good order with less respect and more laxity, and look upon their violation with more leniency and composure, as something endurable. And it may be noticed that, unlike the church, the saloon prospers chiefly through a violation of law and good order. Righteousness and peace may kiss each other, but the saloon tramples on them while in the friendly embrace, and derides their sacred mission. Even the moral sense of the church itself is weakened by this pernicious but pervasive influence, as its members live in constant contact with an enervated public sentiment. And more or less is the church soothed into silence as to the enormous evil, except such as one having their families or friends made victims of the moral pestilence. And if these victims of its destructive power cry out with indignation and the agony of broken hearts against this monster of iniquity, they must not cry too loud, or it will disturb the church itself in its lethargy and sleep of indifference, and they (the victims) will be called cranks and disturbers of the peace needlessly.

The Christian church stands for the defence and triumph of the Gospel, the work for which Christ Jesus came into the world, namely, "to destroy the works of the devil." There is not a vice or crime within the whole catalogue for which the saloon is not a hotbed, the germs of which it does not tend to warm into life and nourish into strength. It is not said that the saloon-keeper intends or desires this result; but it is the natural outcome and tendency of his business, and the most respectable of them all must know it. Its work is before their eyes all the time. As to the vulgar vices, they grow in secret and in quietness, paralyzing a sense of rectitude, purity and truth, until they overmaster the conscience, judgment and reason, degrading and wrecking the man. Man do not become criminals at once, and the saloon is the resort in which they become addicted to thoughts of evil, whose plans are matured and where incentives are stimulated for their execution. It is doubtful if any of the great crimes which shock society and

show the essential savagery of human nature could ever be committed except under the stimulus of intoxicating liquor. The demon alcohol fires the blood, frenzies the nerves, infuriates the brain. Then the hand becomes obedient to the desperate mandate with the dagger, the revolver, the cup of poison or the fire brand. The church works to humanize and Christianize society, the saloon to brutalize it.

The saloon either entirely removes the members of society from the reach of the church's beneficent work, or else prevents such work from becoming effective. Thousands of men who never enter a church when the Sabbath comes, would be in the house of God on Sunday with their wives and children, under the gracious influences of worship and saving truth, but for the saloon. That Satanic agency, if it has not obliterated the memory of childhood's virtuous home and early lessons, has destroyed all taste for sacred things. And then his pot-companions would jeer the man if he went to church and the saloonist would banter him if he were missed from his company. Nor has he suitable clothes to wear for the church; his money has gone to enrich the saloonist and impoverish himself and family. Thousands of women and children would be found in the churches and under the influences of the Gospel, ready subjects for conversions and as recruits for the army of the Lord, only that father and husband opposes, condemns them to rags and tatters, unfit to appear in public and with an unconquerable dread of being gazed at and pitied as a drunkard's family. So much is the church's work neutralized and its mission defeated. The children cannot go to Sunday-school, they have not decent clothing, unless charity provides it. The money goes into the coffers of the saloon. And if they can at times attend the means of grace, six days in the week the reflected influence of the saloon sows tares, where for one hour on Sunday the good seed had been scattered. Where the young children can and do attend the Sunday-school, the boys, when grown beyond childhood, leave it, are liable to drift into evil company, follow the father's example, and become candidates for "the saloon brigade," and add to the great company of young men who become drunkards. Under such influences the girls grow up in social circles to which they are almost inevitably bound, naturally, if not necessarily, marry young men of the same grade in life, who are likely addicted to drink and on the way to become drunkards; thus depriving the church of more of its lawful possessions, and making more prey for the saloon. And the church is not awake to these sad facts.

The saloon is the grand, the imperial robber of all the nations and of all the ages. It robs man of his independence, his manhood, his self-respect, his property, his prosperity, his honor, his virtue, his hope of heaven. It robs women of their position, of their homes, of their husbands, their children, their virtue and their hopes of heaven. It robs the churches of many of their members, of some of their brightest ornaments, both in the laity and the ministry. It robs them of thousands and tens of thousands, especially of the young, whom it takes out, or keeps out, from under their influence, and who, but for the saloon, in the orderly process of events and progress of the Gospel, would become subjects of divine grace, be added to their membership, and become stars in their crowns of rejoicing and efficient forces in their armament of strength for the good fight of faith, and the final triumphs of the

Cross, and the coming of the Kingdom of God. Christ has bought humanity with the blood of his sacrifice and redeemed it from under the curse of the law. But the saloon is the most potent agent of the prince of darkness for the enslavement and degradation of the human race.

The following estimates are under, not over, the facts; and they are fearful facts, however good citizens and Christians may "pooh" at them and push them aside. In New York State alone, it is estimated, 12,000 young men are being made drunkards every year. The churches ought to have had them all. Rum sends to the grave 80,000 every year in our country, and their places are supplied by as many others. The churches should have had them. It makes and sends to the poor houses 200,000 pauper children. The Sunday-schools and churches should have them all. It sends to prison 100,000 men and women yearly for greater or lesser crimes, with all the costs of prosecution and support, robbing society and the churches of these men and women, leaving behind the disgrace and shame of such examples, and loading upon honest citizens and church-members the heavy taxation that should be devoted to benevolent and religious causes.

From 400 to 600 murders yearly must be charged chiefly to the influence of alcoholic drink. The latest statistics on this subject are not now before me, but as a comparison some years since by census reports, the nation's grog bill was \$600,000,000 annually, while for all religious and benevolent purposes, given by all Christian denominations, the sum was about \$50,000,000. The figures are in more striking contrast now. When the sum of the taxes in the United States of every kind were \$700,000,000, the cost of intoxicating drinks to the nation was \$1,000,000,000, or \$300,000,000 more than all its taxes. These figures are too large for any mind fairly to comprehend, but they give some idea of what an enormous robber is the saloon, and what an enormous wrong and outrage it perpetrates on the tax-payers, though that is one of the least of the sins of which it is guilty. Mr. Gladstone declared in the House of Commons that England suffered more from intemperance than from war, pestilence and famine combined.

That politicians are indifferent to such facts, and that society sleeps over them is not so strange; but that the churches and the ministry, so vitally affected by them, should pass them with easy indifference, saying little and doing less to check this tide of death, is most amazing. And the alarm, "Awake, awake, put thy strength, O Zion," produces no alarm and excites little activity.

Mount Vernon, N. Y.

The key-note of our Lord's instruction is sincerity. Not the "appearance," but the substance, not the thing "seen" by men, but the spirit that is seen of God, and that must lie back of all form in honest truth, is that which is accepted of him who reads the heart as we would read an open book. This is the essential part of religion. Jesus teaches the disciples, teaches us, that we must be honest with God; that it is what we are, what we pretend to be, or what men give us credit for being, that counts. Governed by this principle, all giving will unto God. It will not make any difference with the size of our gift, that man knows its amount and no voter's newspaper praises the "generous and liberal" contribution.

DEAR REMOVED:

Quite often I receive letters from friends asking me to tell them all about China, her people and customs. Most willingly would I do so, but for several reasons which I think will justify me in declining. First, my stay in China has been short, too short for me to gather much information about her and her people, save that which has been printed in book form and is accessible to all. Second, what time I have been here, I have spent in studying the language of the people and preaching the Gospel to them, so my time has not been at my disposal to enter upon such a broad field of research. Third, to write all about this country and her people would require volumes larger than "William's Celestial Empire" or Boulger's History of China. Fourth, to be able to write such a letter would require extensive travel over the eighteen provinces of China, an area more than half the size of the United States, such as missionaries have not the time neither the money for. We do try, now and then, to give our people a few points which we think will interest them and increase their desire to give these people the Gospel.

Often this question is asked me: "Well, how do you like China by this time?" To this I reply: I do not like China today any better than I did the day I first set my foot upon her soil. I did not come to China expecting to like it. I did not leave the United States seeking a better place to live. Those who come expecting to find it a pleasant land to live in, soon go home. There is very little that is attractive here, even to the globe trotter. Do you think, dear reader, that it was pleasant for our Lord Jesus Christ to leave heaven and come to this earth to live? No, He did not leave heaven and come to earth seeking a better place, but He came to earth to save men and to fit them for a better place than this earth. Our Lord when he left heaven knew just what he was coming to. Every missionary coming to China should have some idea of what he is coming to. Of course, no one can know perfectly until he comes and sees for himself.

Many after a very short stay go home, because they find life too hard. They came expecting to find heathens, to be sure, but not a people so sunk in sin as these; they came expecting to like China and that the people would like them and receive them everywhere with open arms and that they would have only to explain the plan of salvation and the people would accept it. If you should happen to be in Shanghai some time, stopping at the missionary's home when some steamer comes in, bringing a company of young missionaries, you will most likely find some one who expects to convert China in a short time. His idea seems to be that the Chinese are only waiting to hear him and they can not but be convinced of the truth; and he will dare to criticize old veteran workers for having done so little. When such an one has been here long enough to learn something of the language and of the people, he begins to see them as they are; that they are sons of Adam, not only fallen, but falling; then it is he begins to grow discouraged because every one he tries to convince is not convinced and in comparatively a short time he goes home.

True, we should always be praying for and expecting conversions and we will have some. The thing for us to do is, to preach and teach and always be at it, expecting each time that we preach that some one will believe, not because of our eloquence or persuasive powers, but because the Holy Spirit has convinced. The Holy Spirit must apply the word or our preaching will be in vain. We must depend entirely upon the Holy Spirit to convince and convert these people, for vain and delusive is the logic of man.

The man or the woman who comes to China, not seeking a pleasant place to live, but expecting to find sin and misery everywhere; who comes from principle and not a mere impulse; who comes with love in his heart for God and the heathen; who comes with a strong faith in God and not in his own powers of logic to convert these people; who comes with his

heart full of grace and grit, is the man or the woman who is going to stay.

While I do not like China, I love these people and I love to preach to them the glorious Gospel of the Son of God who is willing to save them and fit them to live in a better country than China. Brethren, we have gone down into the well, will you not hold the rope? Pray God's blessings upon us and His word which we are preaching to these people.

Yours for China,
T. J. HUNSON,
Chiating Chow, Shantung, China.

THEOLOGICAL SEMINARIES.

(At the International Council of Congregationalists in Boston, President Hyde of Bowdoin College made a severe attack upon Theological Seminaries. The following is the eloquent defense of them made by the distinguished Dr. Fairbairn of England.—Ed.)

Certain of the reforms sketched by President Hyde were excellent. One of them touched the alms-house grant. Be over and done with it. It corrupts the man who receives it, it depraves the church that gives it, it lowers in the eye of the ministry all the men it has helped to educate. For, mark you, you can help, and you can help on terms that ennoble rather than on terms that debase. Make your alms-house help alms-house no more. Say to your men, "Come, compete. We shall give scholarships. The best men and only the best men shall get them."

Still further, and I speak from my own experience, there is nothing that so entirely lowers the character, reduces the number, and impoverishes the minds of students as lowering the terms of admission. The lower you make the terms of admission, the poorer the men that will apply, and the rainer the men that will apply. For just in proportion to his incompetency the student turns out to be vain and impracticable, and the minister inadequate and insufficient. Do not be afraid to ask great things of your men. The man who feels himself so good that he must get the shortest way into the ministry in order to exercise his gifts, needs only one thing—a still shorter way out of it. The man too good to bear the hardest training to which he can be put is not good enough for the ministry, he is not good enough for any calling.

I have nothing to say, therefore, save this: Raise your standards and stand by them as raised. Do not raise them to the eye or the lip and lower them to experience. Combine these two things together: First the abolition of the alms-house aid by the creation of scholarships, and, secondly, the raising of the standard to the quality of the scholarships by means of the aid you are prepared to offer. And do not think that the man coming to the theological Seminary will be turned back, if he has the grit in him, because something is asked from him. You lower everything by asking nothing, or by asking less than and worse than nothing—something utterly unworthy.

Therefore, so far as these points are concerned, I am absolutely and entirely at one with President Hyde. Where I differ, however, is in this: I can hardly conceive that seminaries in this land should be in such a state of unrelieved impotence. Then I further differ, and radically, from him in his intimation that theology is such a poor subject that you must bring in English literature and sociology and Hegelian ethics and other rudimentary things in order to help it out. No, if a seminary starts out to teach theology, will it have time to turn aside into the play-ground, and make all manner of fanciful digressions, and encroach on the domain of the professors of art or the professors of economics? No. In drilling a man in the Old Testament and its tongue, in drilling a man in the New Testament and its tongue, in drilling a man in the history of the church and its doctrine, in drilling a man in the application of these doctrines, in passing him over to the history of religions and the philosophy that would read their history, in obliging him to stand face to face with all the deepest questions that can move the mind of man, you will find that you have so taxed him as indeed to bring him

to that high and noble education which comes from finding the greatest things in the most sober and earnest spirit.

The fundamental principle which I have ever tried to be guided by is this: You churches say to us, "What kind of men do you send into the ministry?" We have a prior question: "What kind of men do you send into the college?" We can only give what we get. Therefore, instead of taking the pious lad who thinks he has received a call to the ministry and has done nothing to test whether he has received it, instead of taking the lad whose one quality is that he has a desire to be something that he is not and has not the faculty of becoming, let us fear not to fall back on something holier and grander. There was a Samuel praying from his mother's womb. There was a Jeremiah separated from his birth; there is such a thing as the elect in our homes, selected and consecrated from the earliest day for the pulpit. Revive in me the passion of the ministry, and to whom do I owe it? To no church, to no preacher, to no college. I owe it to the mother who bore me. Now in all this, blood counts as well as spirit, and it must be blood and spirit trained and tried by arduous discipline.

Of all the things in regard to which I feel a burden and responsibility in life, the greatest is this: to take the son from his family, the child from his church, and lay the hands of my spirit upon him, and try to fashion him into other and higher, as it seems to me, spiritual uses. And if charged with a responsibility higher and larger than the flesh can bear, one is at the same time subjected to ignorant, whispering, nagging criticism, what brave man can stand it? (Applause.) Create your seminaries; endow them; bring them into the life of the university; enlist your strongest and bravest sons. Let every mother say, "My pride shall be to be the mother of a preacher." Let every father say, "I shall not allow my name to descend without one of my sons occupying some honored pulpit." Then, with the nurture of the home, the church and the college, you will send out an army that shall bear aloft its banner, clear as the moon, fair as the sun, and terrible as the banner of God.

OVERCOMING THE FEAR OF DEATH.

BY J. C. M'OLINTOCK, D.D.

Death is a universal experience. "It is appointed unto man once to die." The fear of death is almost as universal as the fact. No wonder. We are so made that we fear that which has power to injure us, to disappoint our hopes, to break our plans, to take away the treasures that we love. We fear things that lie veiled in mystery. We dread to take the step that can never be retraced. For all these reasons men fear death. We can not lay a plan for future action, profit or pleasure, but death may break it.

What we are concerned to know now is, that this enemy may be destroyed—transmuted into a friend on whose face we may look with smiles, and whose coming we may hail with glad welcome. The oft-heard exclamation, "I am afraid to die!" may be exchanged for the triumphant shout, "O Death! where is thy sting!"

We have two examples of this victory over the fear of death in our Scripture lessons. First, that of David, who writes: "Yes, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me." The other example is that of Stephen, who faced the fury of the mob of his persecutors with fearless courage, though he knew death was before him; and who bowed his head under the murderous shower of stones, with the spirit of a conqueror. We read these accounts, and others like them, in the Scriptures, and in the history of God's children in later times; and we say that we, too, desire to overcome the fear of death. We ask, is it possible for us, as for them, to overcome this fear, and, if so, how? Must we through fear of death be all our lives subject to bondage? Our lesson makes answer:—

First: The consciousness of the divine presence enables the Christian to over-

come the fear of death. "I will fear no evil," says David, even in the dreadful valley of the shadow of death, "for thou art with me." Note how this divine presence is made the cure of fear. When Joshua was commanded to lead the armies of Israel against the Canaanites, his encouragement was the assurance that "the Lord thy God is with thee whithersoever thou goest." (Josh. 1:3.) It was this divine presence that enabled the lad David to defy the champion of the Philistines. (1 Sam. 17:23-37.) It was by the promise of this divine presence, spoken by Isaiah, that God encouraged all tried and afflicted souls to meet life's sharpest conflicts: "Fear thou not, for I am with thee." "When thou passest through the waters I will be with thee." (Is. 41:10: 42:3.) It was this promise that went with Jeremiah to his sad and hopeless mission to an unbelieving nation, whose faces were set against him in bitter anger: "Be not afraid of their faces, for I am with thee." (Jer. 1:8.) And this was the final promise of our Lord to his disciples when he sent them out to the conflict and conquest of the world: "Lo, I am with you always, even unto the end of the world." (Matt. 28:20.) Shall not this divine presence which supports the courage of God's children in all the other great emergencies of their lives, prove sufficient for them when they meet the "last enemy?" The sisters at Bethany had grasped the truth when they said to Jesus, "Lord, if thou hadst been here, my brother had not died." Jesus gave them, and us, the whole truth when he answered: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." (John 11:25-26, 28.)

What is there in this presence of Jesus to banish fear? to give the tender maiden courage to look without the trembling of an eyelid on the hungry lions of Numidia, in the days of Nero? to make the Christian believer in our day to lie down on the dying pillow as quietly as a child falls to sleep in mother's arms, saying, "I am not afraid to die, Jesus is with me."

First: There is companionship, which helps to overcome fear. The Christian does not go alone into the unknown world.

Then, Jesus has experience of death and of what is beyond. He has been this way before. There are no mysteries behind the veil to him. As a pilot, he knows every turn of the helm to bring the believer's bark safe into port. And there is power. He whom we have with us is stronger than death, for he has met death and come back from his realm, the grave, a conqueror.

Second: The vision of that beyond helps to overcome the fear of death. This is Stephen's experience. What cared he for the momentary pain, when he saw that the pains of martyrdom were but the wings on which he should fly to be with his Lord in glory! Faith is our victory here. It is not given to many to look into the open heavens, as Stephen did; but every believer may have the faith that reaches within the veil, and discerns the realities of the heavenly home.—Interior.

The preacher at a rescue mission was preaching home the question of Jesus at Bethsaida, "Wilt thou be made whole?" Suddenly he leaned forward, paused an instant, then shot these words out: "Remember, men, it's not patched, but made whole." "That's it, that's just it, and all of it," responded a man, who, when the meeting was open, rose and said: "I patched for years, but the patches fell off or made bigger holes. I had become a hard drinker. I lost my situation. I sobered up, got another situation, failed again and again. Still I patched, and still I fell. At last my wife and children had to go away to her father's, and despondency and sickness were mine. One wet, cold November night as I sat, half asleep, in the doorway of an empty house, a Bible-woman asked me to come into the mission. There Jesus found me. He didn't patch; he made me whole. And now we're all together and happy again."—J. S. M'OLINTOCK, D.D.

FIVE BOOKS THAT HAVE HELPED ME MOST.

BY REV. WM. D. NOWLIN.

The subject which has been assigned me, and upon which I am expected to present a paper, has the above title. It will be observed that the sphere in which these books have helped me is not specified. I take, however, that the five books that have contributed most to the making of me what I am as a minister, the Bible excepted, are the ones to be given. You will please bear in mind that I am not asked to name five of the best books on different subjects, but "five books that have helped me most." This necessarily requires that the paper be somewhat personal in its character, but I trust the nature of the subject shall be a sufficient apology for any and all personal references.

The task is very easy in some instances, while in others it is more or less difficult. In naming these books I shall follow somewhat the chronological order of their helpfulness.

I must mention first of all Pendleton's "Church Manual." When I first began studying the question of churches and church polity—for I was not like some, born one of "those who know"—I found this little volume a storehouse of information. From it I learned much of the nature, government, discipline, duties, ordinances and doctrines of our Gospel church. Here I learned something of the order of business, or "parliamentary practice," observed in Baptist churches. From this Manual I first learned the methods of organizing and recognizing new churches; here I learned the province of associations and church conferences, and the nature of our church covenant and articles of faith. Before I was ordained to the ministry I was thoroughly acquainted with this "Manual," knew the articles of faith, and was able to give the Scriptures sustaining them; and what is more, I learned my first marriage ceremony from Pendleton's "Wedding." This book has still a great help to me, and I prize it very highly. I think every Baptist should have it, read it and thoroughly assimilate it, especially ministers and deacons. This work, though small, practically covers the field of ecclesiology, and any one who has thoroughly mastered it is able to answer any of the practical questions falling within the domain of this subject.

I mention, secondly, Pendleton's "Christian Doctrines." When I entered the ministry this was the only work on theology I possessed, but I had it, and I had the thought that was in it, and was able to use it. One great fault with the ministry of to-day is, we read too much and master too little. The ever-widening area of knowledge, the multiplication of books, and the fact that vital force is a limited quantity in man, make it an utterly hopeless task for any minister to read all that is grasped the whole, consequently, a prudent eclecticism should be exercised in our reading. Unwise and indiscriminate reading will as certainly cause mental dyspepsia as unwise and indiscriminate eating will cause physical disorder. The soldier who is skilled in the use of the butcher knife is far more effective in close combat than the soldier who possesses all the artillery of the United States, but is master of none. The man who has mastered one good book on theology is better equipped than the man who has read all the works on the subject but knows none. It is not what we read, but what we master that proves helpful. After I had been in the ministry a year or two, I procured Boyce, Strong and Shedd on theology. I went through Boyce carefully, and used the others for reference. I found when I had finished this course, that it had furnished a larger and more thorough investigation of the material than I had read, but that I had added but little to the store of theology I had gathered from Pendleton and the Bible. I have frequently been asked by young ministers, what book to study on theology. I have invariably said, study in addition to the Bible, of course, Pendleton's "Christian Doctrines." I can speak in a brief, clear, concise manner, and, what is more, it is sound.

I next mention Broadus' "Preparation and Delivery of Sermons." Shortly after I entered the ministry I was furnished with this book. I at once began its investigation, but not until I was required to prepare every Sabbath a sermon. I read it, and I fully appreciate the real merit of the work. I fully trust that this book has helped me very materially in the arrangement of my sermons. This improvement is quite perceptible when I compare my present sermons with those I prepared before I had thoroughly studied the "Preparation and Delivery of Sermons."

I shall next mention Shedd's "History of Christian Doctrine." This is a magnificent work in two volumes, but we speak of it as one book. The name of Wm. G. T. Shedd is so familiar to every one who is extensively read in dogmatic theology, pastoral theology, homiletics, and ecclesiology, that history, that words of commendation from me are unnecessary, but would be in bad taste. His "History of Christian Doctrine" is one of Shedd's best productions. This work takes up each one of the Christian doctrines separately, e. g., the Trinity, the Atonement, etc., stating the historical development of each doctrine, the subject, and following it through all its changes of statement and gradual development down to the latest and most complete form of statement. This method recommends itself by reason of the opportunity it affords for continuous investigation of each doctrine, following a single stream from its fountainhead

through all its windings until it empties itself in the great sea. Trading these doctrines thus, I think by a more vigorous grasp, they have brought out; how the objections of the heretics have only solicited a more exhaustive and at the same time, a more guarded statement, giving us each time a more thorough and more dogmatic statement of the substance of the Gospel. This work has given me a clearer conception, a more vigorous grasp, and at the same time, a higher appreciation of formulated or dogmatic statements of our Christian doctrines. It has been said "a powerful statement is a powerful argument." This is true of the dogmas of our faith.

The last book I mention is a recent publication of real merit, and one which has helped me no little. I refer to "Great Books," by Frederick W. Farrar. Dean Farrar is a writer of recognized ability, unusual brightness and remarkable versatility. In this book the author first gives a chapter on great books in general, showing how they have not only cemented and lifted a people above the "stagnant gossams of village gossip," and that it is a murder of time and inexcusable for one to reveal in "the miasma which arises out of the shoreless lakes of human ditchwater" when ever the "great books" of the world furnish us with an inexhaustible supply of wisdom.

The second chapter is on Bunyan, whom the author calls "a great Puritan writer, from whose simple vividness and keen insight into human nature we may all learn lessons of lifelong value." Of the "Immortal Pilgrim's Progress," the writer says it is a book of "many pointed sentences," "great beauty," "wonderful vividness and reality," and "delicately picturesque." He closes the chapter on Bunyan by saying: "It was a life good and true, and the books which were its outcome were written by Bunyan as with his heart's blood. If any reader will honestly and carefully read them, they will do him more good than many sermons." When we read along through the Slough of Despond, or running toward the Wicket Gate, or shut up in Doubting Castle, or fighting Apollyon in the Valley of the Shadow of Death, or engaged in our business in Vanity Fair, we may learn many lessons of wisdom from the poor imprisoned tinker of Bedford who died more than two hundred years ago.

The third chapter is on Shakespeare. "In this chapter," says Farrar, "I will try to indicate some fraction as to what we may learn of life, as God has made, from one of the most gifted souls he ever created. William Shakespeare's mind was saturated with the Bible, and in his plays those eternal verities of God's revelation are scarcely ever out of sight, as they are essentially present in all true and lofty teaching.

The next chapter is on Dante, who has been called the voice of ten centuries. Dante was one of the world's greatest poets and religious teachers. He was a man of great soul and remarkable endowments, "one who counted himself worthy of great things, being worthy." Dante was not only great in his personality, but he dealt with the greatest of subjects. Of the Comedy of Dante, Dean Church says: "It is one of the landmarks of history. More than a magnificent poem; more than the beginning of a language and the opening of a national literature; more than the inspirer of art and the glory of a great people—it is one of those rare and solemn monuments of man's mind's power which measure and test what it can reach to; which rise up ineffably and forever, as time goes on, marking out its advance in greater divisions than in centuries, and adopted as epochs by the consent of all who come after.

The next chapter is on Milton, of whom the author says: "To me, for years, not only have the poems of Milton been a delight, but his character has been an example, and his thoughts a strong consolation and support." Again he says: "Milton was not only one of the world's mightiest poets, but also a summary noble man. Milton, like Dante, is one of those whose books should be separated from his personality. His character is itself a great book."

The book closes with a chapter on "The Imitation of Christ," supposed to have been written by Thomas à Kempis, a German monk, in the fifteenth century. Farrar says of this work that "not even the Pilgrim's Progress with its potent spell of allegory, has reached the same astonishing pre-eminence of popularity." It is a proof that the voice of a noble soul uttering great truths, though simple, unperformed and unadorned, reaches through unnumbered readers by the aid of Him who is the author of all truth.

Truly a great book, the production of a great mind. This book has helped me to seek and appreciate more than ever, that royal society into which great books will admit us; it has stimulated and encouraged me to relieve the oppressiveness of life by seeking companionship of the great and grander; it has induced me to profit by the experience and wisdom of those from whom we all may learn "the great in conduct and the pure in thought;" it has served, in a large measure, to lift me above my own selfishness, to enlarge my horizon, to give me a larger and grander conception of life and its duties. It has helped me to appreciate as never before, the pearl of pearls which God has given us in the lives of the world's great writers. It has impressed me more than ever with the fact that the greatest thoughts which fill the great books of humanity are not in the hands of the best literature. Any book that enlarges and elevates man's conception of life, gives him a higher appreciation of himself, and inspires him with nobler thoughts and deeds is a priceless gem.

After I had arranged this paper I found that the first book fell within the domain of ecclesiology, the second, of theology, the third, homiletics, the fourth, ecclesiastical history, and the fifth literature.

THE LEADERSHIP OF THE SPIRIT.

The Church of Christ upon earth is under the leadership of the ever-present Spirit sent from the Father and the Son to care for and advance its interests. Christ, upon his departure from his disciples, assured them that he would send them another Comforter or Leader. The church is not stumbling and blundering along, friendless and leaderless. It is not a merely human institution, liable to be destroyed. It cannot be destroyed. It cannot be swerved from the original and the eternal purpose of God. It has divine truth, or its belief, divine command, and its law, and the divine Spirit for its Leader. Its continuance in life is assured by the purpose of God, and its persistence in holding and teaching evangelical truth is made certain by the fact that the Holy Spirit is directing in its onward movements and leading it to the consummation decreed in the wisdom and love of God.

We recite in our creeds: "I believe in the Holy Spirit." We do so believe. We do not simply believe that the Holy Spirit exists, and that he is the third person in the adorable Trinity, but we believe that he is present everywhere with his people as Jesus Christ, when on earth, was with his twelve disciples. Wherever human hearts are reverently, believably and obediently open to receive him, he comes to them and dwells with them.

His supreme interest in the world to-day is the church. The very worlds are standing in order that God's purposes of grace in and through his church may be accomplished. God is supremely interested in his church. He still loves the gates of Zion more than all the dwellings of Jacob. He is guarding his interests. He is thwarting its enemies. He is protecting its life and continually holding it steadfastly loyal to the central truths of the Gospel as they center around the cross of Jesus Christ.

There are many who are troubled by the tendencies of our times. They see that trouble their hearts and minds and fill them with anxiety lest evangelical truth shall be swept from the earth and the church lose its ancient and simple faith. They bear expressions, from this place and that, from the chairs of theological professors, from religious papers and from the occasional pulpit, which years ago would have been denounced as rationalism and as in deadly antagonism to the Gospel. Yet, in certain quarters, these expressions are applauded, and in others they are quietly tolerated, until there seems to be widespread complicity in a rebellion against the cross of Jesus Christ. The fear causes many a heart to tremble and many a church to blush, lest there shall be a great defection and a loss of power and influence, to retrieve which shall cost many a severe battle and many a year of bitter strife.

We do not so fear. We must not yield, no, less their hearts and minds and fill them with anxiety lest evangelical truth shall be swept from the earth and the church lose its ancient and simple faith. They bear expressions, from this place and that, from the chairs of theological professors, from religious papers and from the occasional pulpit, which years ago would have been denounced as rationalism and as in deadly antagonism to the Gospel. Yet, in certain quarters, these expressions are applauded, and in others they are quietly tolerated, until there seems to be widespread complicity in a rebellion against the cross of Jesus Christ. The fear causes many a heart to tremble and many a church to blush, lest there shall be a great defection and a loss of power and influence, to retrieve which shall cost many a severe battle and many a year of bitter strife.

We do not so fear. We must not yield, no, less their hearts and minds and fill them with anxiety lest evangelical truth shall be swept from the earth and the church lose its ancient and simple faith. They bear expressions, from this place and that, from the chairs of theological professors, from religious papers and from the occasional pulpit, which years ago would have been denounced as rationalism and as in deadly antagonism to the Gospel. Yet, in certain quarters, these expressions are applauded, and in others they are quietly tolerated, until there seems to be widespread complicity in a rebellion against the cross of Jesus Christ. The fear causes many a heart to tremble and many a church to blush, lest there shall be a great defection and a loss of power and influence, to retrieve which shall cost many a severe battle and many a year of bitter strife.

We believe that God's purpose and leadership are all-powerful to-day. We believe that God's remnant is a great and mighty multitude to-day. We believe that the Church of Christ is on the eve of a mighty spread of faith and power, by which it is to be sent forward in a mighty movement for the evangelization of the world. We believe in the Holy Spirit as the present guide of his church and people, and are assured that he will not permit any wide defection that shall bring catastrophe on the cause for which Christ died.—Herald and Presbyter.

Wt hear people say, "If I had a great deal of money I would not care if I had to pay exorbitant prices, and would spend money freely, but even when people have much money, they must not be careless with it, for riches take to themselves wings and fly away. Then they find themselves no better off than they were before. So it is with time. It seems as if there were a great deal of time before us, but the course of events hurries us on, and before we are aware it is gone and not to be recovered. There is a sin in the prodigal use of time. There is virtue in the economy of time. The people who make the most of life are not the ones who have the most leisure on their hands.

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. THE ATTIC TENANT. By Mary D. Chellis. 12mo, pp. 37. Price, 35c. New York: National Temperance Society, 3 West Eighteenth St.

Three young people, two brothers and a sister, inherit the property of an uncle who had never forgiven their mother for her marriage, but who died without a will. They were earnest Christians who looked upon property as a trust from the Lord.

The good that they did, the rescue of souls, in sin which they made, is told in this book. "The Attic Tenant" was the stoker in their factory, a sober, industrious man who showed that he was a man of education and refinement. His character is well-drawn.

MAGAZINES. The contents of Ford's Christian Repository and Home Circle for October are as follows: The Dying Hour, S. H. F.; Nature and Grace (from an old book); The Power of the Word of Life, S. H. F.; The Whirlwind of Time, J. J. Johnson, D.D.; Repentance must go with Forgiveness, C. H. Spurgeon; Resurrection Life of Christ Imparted by the Holy Spirit; Paltogenesia, R. S. Whitman, D.D.; Book of Daniel, John D. Davis, Ph.D., D.D.; Notes on Texts, and Reflections, W. H. Johnson; The Right Spirit; Historic Department, Life, Times and Teachings of J. R. Graves; Feet-washing—The Other Side, T. C. G.; The Homeland (poem); The Home Circle, A Boy's Struggle—A True Story for My Boys, Sallie Rochester Ford, &c.

Under the title of "Christian Science and the Book of Mrs. Eddy," Mark Twain contributes to the October Comopolitan what is the most remarkable magazine article of the month, if not of the year. Twain discusses the most phases of Mrs. Eddy's humbug and the keen, far-sighted philosopher. He handles the cult a bit severely, perhaps, but he has his reasons for so doing and sets them forth most forcibly. His statement concerning Mrs. Eddy's book is characteristic. Of it he says, "It is the first time since the dawn of Creation that a Voice has gone crashing through space with such practical and complacent confidence and command."

It is said that Rudyard Kipling and Ernest Seton-Thompson met last winter, and spent an evening telling each other animal stories. The interpreter of the Jungle wanted a story of a grizzly bear. Mr. Thompson had one ready for him. It took an hour to tell it. When he had finished, Mr. Kipling exclaimed: "That's fine, Thompson; why don't you write it?" Mr. Thompson has since written it, under the title of "The Biography of a Grizzly," and its publication will be begun in the November number of the October issue of The Grizzly. Other articles in the same issue are "Wild Animals I Have Known," Needless to say he will illustrate it himself. The decorative arrangement of the pages will be the work of his wife.

Until quite recently, honey has not received the attention now given it as a table commodity. The difference in quality, flavor, color of the product of the Eastern and Western sections of our country and many other interesting points are all discussed by Martha B. Flint, in the October issue of The Grizzly. Other articles in the same issue are "The Honey Squash," "Concerning Water-cress," "Meal Suggestions," this article treats on the unnecessary advance in prices of meat to the consumer and suggests other foods which may take the place of meat on our tables.

A REAL Christian will be a true lover of the Bible. There is scarcely a better text. If the novel or the newspaper takes the place of the Bible on his table or in his mind, then it is clear that the world has taken the place of God in his heart. If a man's Bible be clean and bright, and unutilized by use, unfiled by contact with daily life, his soul is not. There is no better spiritual barometer to test the true condition of the soul's atmosphere. He to whom the Bible seems wearisome, uninteresting, uninteresting, has good cause for alarm. The neglect it springs from coldness of affection toward its Author, and dislike of His rebukes. Whoever wants to grow in grace, simply must study the Bible. It is the way to gain stability of doctrine, so as not to be carried about with every wind of opinion.—Christian Standard.

LESSON.

SUNDAY, OCT. 29.

PSALMS OF DELIVERANCE.

Psalm 124 and 125.

MORSE TAYLOR—"They that sow in tears shall reap in joy."—Ps. 126:5.

"Lord thou hast been favorable unto thy land."—The land of Palestine which he had chosen for his own people, and from which their sins had driven them. No king nor nation was mighty enough to disturb them in the possession of their land if they had been true to their God. "Thou hast brought back the captivity of Jacob."—He brought his people out of Egypt with great miracles. He brought them from Babylon by moving the heart of Cyrus. It was God who wrought both deliverances in the way which seemed best in his eyes.

"Thou hast forgiven the iniquity of thy people; thou hast covered all their sins."—It was on account of their sins that they were carried into captivity, their being brought back showed their sins were forgiven. They were covered with the atonement—blotted out. When God forgives the sin of the man who trusts for salvation to the blood of Christ, his sins are blotted out of the book of his remembrance.

The gracious words to Israel in the Old Testament apply to the elect of all ages who are the spiritual seed of Abraham. When he rescues them from the bondage of sin, God forgives and covers their iniquity.

"Thou hast taken away all thy wrath; thou hast turned thyself from the fierceness of thine anger."—His anger had been shown in the desolation of the land, the exile of the people and the destruction of the temple. The ruin of the temple and the ceasing of its worship were far worse evils to the pious among the Israelites than was the captivity. God takes away his wrath from his chosen, but he lays it all upon the sin-bearer. The uttermost farthing of their debt has been paid.

"Turn us, O God of our salvation, and cause thine anger toward us to cease."—Not all of the people, in fact only a comparatively small part of the people returned at first from Babylon. The pious who loved the worship of God at the temple went back. The others were prosperous under Cyrus, worldly and indifferent. It is for them the prayer is offered, though those who had returned were also, of course, in the Psalmist's heart. He would have God turn them away from their besetting sins, which still had dominion over them. Though he had forgiven them, the results of their sins remained, and they needed God's power to strengthen their obedience and keep them from sin. How much they needed it is shown by Ezra and Haggai.

"Will thou be angry with us forever? Will thou draw out thine anger to all generations?"—Since their first entrance into the promised land the history of Israel had been one long story of their sin and God's wrath. Was this to continue forever? Would the time never come when they would be obedient and God therefore could be gracious to them and cease from chastising them?

to be angry both with the Jews and with their elect for their sins.

"Will thou not revivify again, that they may rejoice in thee?"—When his saints fall, to rejoice in God for what he is they are in sore need of revival. When his saints are revived their joy is in God himself, and not in the gifts they receive. Joy in the Lord is the best evidence of regeneration. In what is your joy? "Show us thy mercy, O Lord, and grant us thy salvation."—A prayer which should arise from the penitent hearts of all.

"I will hear what God the Lord will speak; for he will speak peace unto his people and to his saints."—Because God has blessed them, and because he had answered their prayers in the past, gave ground for faith that he would answer again. The Psalmist believed that God had heard him, and was eager to hear his reply. His people were the Jews, his saints included the godly among the Gentiles of whom Job and Melchisedec were shining examples. "But let them not turn again to folly."—All sin is folly. The mercy of God must not be abused. Peace would be lost if they went back to the sin of idolatry which had brought the wrath of God upon them for so many generations.

"Surely his salvation is nigh them that fear him; that glory may dwell in our land."—The Bible contains very many promises to them that fear God, more, I think to them than to all the others. Glory is the manifest presence of God. When the members of a church are walking in the fear of God his presence will be manifest in their hearts, and in the conviction and conversion of sinners. "Mercy and truth are met together; righteousness and peace have kissed each other."—Mercy and truth were separated when Adam fell; righteousness demanded that there should be no peace to the wicked. But at the cross of Christ they meet, and because he died as the sinner's substitute God can be just and the justifier of them that believe.

"Truth shall spring out of the earth, and righteousness shall look down from heaven."—"The earth brings forth truth as she brings forth the natural fruits, and righteousness looks down from heaven like some approving angel on the renewed and purified earth."—Perowne. "Yes, the Lord shall give that which is good; and our land shall yield her increase."—Under the Old Dispensation temporal blessings were promised to obedient Israel. Haggai speaks of the drouth and the mildew which God had sent as punishment for their sins.

"Righteousness shall go before him and shall set us in the way of his steps."—"Righteousness not only looked down from heaven, but, in the person of Jesus, trod our earth, leaving footprints for us to follow."—Meyer.

The lesson goes now to a beautiful little psalm of rejoicing over the return from captivity.

"When the Lord turned again the captivity of Zion, we were like them that dream."—So marvelous was their deliverance it seemed like a dream. That the Medes and Persians should have conquered Babylon, that Cyrus should have espoused their cause were indeed marvelous things, in which the captives rightly saw the power of God moving in their behalf. The heathen also perceived the hand of the God of

Jehovah. Their joy might well be great and express itself in laughter and singing. When a sinner is truly convicted of sin and realizes his guilt in the sight of a holy God, he thinks it a wonderful display of God's grace which saves such a wretch as he, deserving only God's wrath, and he is filled with joy at the forgiveness of his sins. The heathen said, "The Lord hath done great things for us," and the Israelites echoed their words, and expressed their joy and gratitude.

"Turn again our captivity, O Lord, as the streams in the south."—Stretching south from Jerusalem was a plain in which the streams dried up in the heats of summer. In the spring when the snows in the mountains melted the water courses became rushing rivers and the parched plain became a fruitful field. "They that sow in tears shall reap in joy."—This and the next verse show the Oriental farmer in time of scarcity taking the grain for seed which they need for bread and going forth weeping to plant it. It is a striking symbol of the sowing of the good seed of life in human hearts.

THE SEMINARY IDEALS.

Inaugural Address of President Malins.

A return to the city in which I first proclaimed the Gospel of Jesus Christ, and the State in which were formed the unique and tender ties of a first pastorate, is an occasion to me of very great interest. The interest and pleasure of the occasion are very greatly enhanced by the most cordial welcome which has been given me by the Faculty of the Seminary, tinged as it has been by a delightful personal relation in years gone by, with my friend and brother who has this evening voiced that welcome.

I must also express my warm appreciation of all the kindly things which have been said about me by the various speakers of the morning and evening. If I can prove myself worthy of half the things they say, I shall be most grateful.

When I look upon the splendid material plant, in buildings and equipments, of this Seminary and when I think of its past history in its relations with the great denominational interests which have been represented here today, and especially when I think of the precious memories of the great men who have left their pervasive and omnipresent influences here, I am almost crushed by the sense of responsibility which comes to me, and at the same time, am inspired by these things to undertake the work to which the denomination has called me.

In receiving the keys of this Seminary from my beloved and honored brother, as a representative of the Board of Trustees, my heart is solemnized and humbled as I remember the noble hands which have borne those keys in the past; the illustrious trio of men, two of whom rest forever from their earthly labors, and the third, now speeding across the sea to a distant land for a period of rest, after giving more than a quarter of a century of noble toil and sacrifice to the Seminary so dear to his heart. I accept them and the responsibilities which they symbolize in the name of Him who said "I am with you always, even unto the end of the world."



Both the occasion and the limits of time forbid that I should attempt an address of the formal character usual at the opening of the Seminary. I ask your attention briefly to a consideration of the topic, "The Seminary Ideal," and this can be dealt with in only a partial manner.

The Seminary is an institution of sacred learning, established for the training of men who expect to preach the Gospel. As an institution of this character, it has several adaptations. The first is to the needs of the Baptist denomination; the second, to the needs of the Baptist denomination of the South, although it is not a sectional school in any unworthy sense; and third, to the needs of the times in which we live and the ends of the Kingdom of God.

That which inspires its intellectual and spiritual aims, that around which its curriculum is organized and toward which all its studies converge, that which constitutes the pledge of its safe and gradual realization of the will of God on earth within the sphere of the influence of the impregnable rock of the Holy Scriptures.

In order to realize these general ideals, it stands in particular, first, for a principle of comprehension. It provides a scheme of studies for men in every grade of general education, and thus it accomplishes four things: It recognizes and relates its work to the needs of its entire constituency all over the South; it provides a school based, not upon European, but American ideals, not the aristocratic, but the democratic, conception; it harmonizes with one of the most potent tendencies in the general education of the day, the growth of the elective principle; and it exalts the divine call to the ministry and the spiritual standard as fundamentals in the qualification for the sacred office. As a further particular in the realization of its ideals, it stands for certain fixed and definite teachings. In an age of doctrinal unrest, it is fortunate that the school is anchored to the great and eternal realities and triumphant certainties of doctrine, beyond the reach of influences, either within, or without, to change it. Some one has said the coat-of-arms of the present age is an interrogation point rampant above the prostrate forms of three Bishops, or doubt exultant over dogmas. It is not the business of a theological seminary to furnish that coat-of-arms. There is no occasion for an agnostic attitude on the question of the incarnation and the atonement and other great verities of the Christian faith. The Christian ages have won for us the right to utter some things with the falling inflection.

In the next place the Seminary stands for the truest and best Christian scholarship. The Christian need not fear to apply the term scientific to Christian scholarship. The real strength of the scientific spirit lies in its plea for facts, and in so far as that plea is sincere it

leads by a straight and short road toward the most pervasive and dominant fact in Western civilization, Jesus Christ, the incarnate Son of God, an ever-present living reality in the life of to-day. In time past men departed from the Bible by way of science, or rather by way of a scientific absolutism. To-day, by the way of science, they are returning to the Bible. A recent writer has said that nothing is more certain than that the next step in physical science will be the recognition of the spiritual facts which lie behind the world and life. The biologist and chemist have tunneled through the material sphere in the dark until they stand at the gates of the eternal city itself. Scholarship may be used to advance the faith or destroy it. The anarchist puts dynamite under the palace to destroy it; the builder makes use of the dynamite to detach the marble from the quarry that he may construct it into a palace. Scholarship in the hands of the theological anarchist is one thing; in the hands of the theological architect it is quite another.

Christian scholarship accepts the Bible as the only sufficient and authoritative rule of faith and practice as its starting point, and its pleasing task is to ask and answer the question, "What are its contents, and what the application of those contents to the life of men?" To declare that our fathers have settled nothing in their study of the Bible is to blight the hope of every attaining certainty and to eliminate God and the Holy Spirit from Christian history. But to maintain that the fathers discovered all the truth there is in the Scriptures is to lower the Bible to the level of a human production, to ignore the laws of progressive mental action, repudiate the teaching of Christ that the order of the Kingdom is first the blade, then the ear, then the full corn in the ear, and to render obsolete the command of the apostle that we abound more and more in knowledge and all discernment. There are many byways and perils which beset the course of scholarship, and sometimes by exalting learning for its own sake it becomes a circle which begins anywhere and everywhere and ends nowhere, or it becomes an attorney for an anti-super-natural interpretation of Christianity, or it spins nebulous and rapid theories from the depths of its own consciousness. To avoid these perils true Christian scholarship will ever seek to be relevant, humble, teachable, accurate, patient, laborious; candid, believing, fearless; judicial, constructive, evangelical.

And this leads me in the next place to say that the Seminary stands for a scholarship which shall be under the sway of a redemptive purpose. By redemptive purpose I do not mean limit my language to the type evangelism which makes doctrine of justification and regeneration the be-all and end-all of effort. These are the solemnly essential truths for producing redemption viewed at the initial not of

Money to be Made

Good pay for all you do, and perhaps five hundred or a thousand dollars extra at the end of the season. We want good, reliable agents to secure subscriptions to

The Ladies' Home Journal
AND
The Saturday Evening Post
distribute prospectuses, secure renewals, and generally look after our interests.

The Curtis Publishing Company, Philadelphia

spiritual life into the individual heart under the power of the Spirit of God. But until the conscience of the convert is educated in its civic and business relations, in philanthropy and missions, in the relations of home and society—until Christian men are led to grasp the burning questions of our manifold life with all their moral demands, the fullness of the redemptive purpose is not realized.

So that all scholarship is to be consecrated to such redemptive purposes. The clew to the Bible is to be found in the organization of its material around a redemptive end from the first book in which the tree of life is given and forfeited to the last in which it is restored. Its omissions and its inclusions are to be understood in the light of this purpose. Its partial disclosures in the earlier stages, its gradual progress toward the full revelation in Christ, its pauses and delays, its urgent haste, its pathos and its poetry, its history and its forms of worship—all these things in the unfolding of the sacred story revolve around the deepest of all the practical problems of Providence and life; namely, the task of the Divine love and purpose to redeem and sanctify and glorify men, endowed with freedom and blinded to their own highest destiny, and buffeting the heavenly love as it seeks them in the thunders of Sinai and the unspeakable pathos of Gethsemane and Calvary.

A very striking fact is that the men who stand highest in culture in the Bible are the men in whom we witness the most conspicuous manifestation of the redemptive purpose. We find Moses, who was learned in all the wisdom of the Egyptians, at the tragic and desperate spiritual yearning: "thy book of life, David"

ters in the strong language of his ardent soul: "I have great sorrow and unceasing pain in my heart for my brethren's sake."

It would be interesting to sketch the characters of the men in Christian history who have combined scholarship with zeal and devotion. Origen the adamant scholar and the saint, will furnish one example. John Calvin, most accurate and reliable in interpretation of Scripture, most profound as a theologian, and yet most intense in zeal for the kingdom of God. John Knox in a conspicuous degree combined the two elements in his character. In his old age, enfeebled in body, he was borne by his friends into the pulpit, but so great was the vehemence and ardor in his delivery that, in the quaint Scotch phrase, it was said of him: Before he left it "he was like to ding that pulpit into blades and fly out of it." There should be leading from every lecture room in a theological seminary, not only a path conducting the student backward to the treasure-houses of learning in the past, but rising from it there should be a Jacob's ladder on which the angels of God might ascend and descend, continuing day by day the intercourse between the Christ above and His servants below. And if overarching the Seminary there could be a great sounding-board from the distant parts of the world which should constantly communicate into our ears something of the sounds of suffering and woe among the unevangelized, it would add a zest and a power to our scholastic work.

I am not asserting that the spiritual and redemptive passion may not and does not often exist apart from scholarship, but only this, that there is nothing incompatible between the two; that in Scripture and in history the highest reaches of power have usually been in their harmonious combination, and, most of all, that sacred learning, unconsecrated to redemptive purpose, bathed in it, drenched with it, is an unbiblical and hence undesirable type of scholarship.

I believe the forty years of the Seminary's history will bear me out in the statement that it has stood for the irenic spirit. When I was a student the impression made upon me by my honored teachers, was that derived from the words of the Apostle, "As much as in you lieth, live peaceably with all men." I can see in my mental vision the picture of the incomparable Broadus upon one occasion, in a great and divided religious convention, stepping to the edge of the platform and commanding a hush upon the babel of voices as he proposed the following hymn:

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

If the spirit of those illustrious dead could be present with us this evening, I believe they would join with me in the wish

"The God of Peace who
rain from the dead that
of the sheep, by
-lasting cove-
Christ,

FROM ARKANSAS.

The Caroline Association, largest in the State, has just closed a most interesting and profitable session at Beebe. It was largely attended and the interest taken in all the objects of the Association was remarkable. Gov. Eagle and others, long members of the body said it was the best meeting of the Association for many years, and it was certainly an occasion of more than usual interest.

Dr. W. A. Clark, so long the able and successful editor of the *Arkansas Baptist*, has sold his interest in the paper and will most likely enter the field as state evangelist, a work for which he is fitted in a marked degree. Perhaps no one could have done better with the paper in the circumstances than did Dr. Clark, and he has made a wide and permanent reputation as a successful newspaper man. Dr. Clark purposes writing the history of Arkansas Baptists' work for which he is well qualified, no man being better prepared to write such a history.

Dr. O. L. Hailey, the able and popular pastor at Fort Smith, becomes editor of the *Baptist*, and he will no doubt keep the paper up to its present high standard, as an able defender of the 'Old Landmarks' of the denomination. Mrs. Hailey is well known as a writer and a charming Christian. She is the daughter of the late Dr. J. R. Graves, and she honors the memory of her illustrious father.

Dr. A. J. Fawcett, long and well-known as one of the best and most popular pastors of the South has resigned at Hot Springs, and would consider a call to another field. Dr. Fawcett is a Tennessean, but he was for a number of years pastor at Pine Bluff, and for a long time at Tyler, Texas. He is one of the truest and best of men and will be justly and highly appreciated wherever he may go.

Immanuel church, Little Rock, begins a series of meetings Sunday the 15th inst. Bro. H. F. Jones of Texas, is to be with us. Brethren, pray for us.

A. B. MILLER.

Oct. 18, 1899.

ENTERPRISE ASSOCIATION.

This body of Baptists convened with Shelby church, Pike county, Ky., October 4, 1899. Bro. Asa Thompson, of Mouthcard, Ky., was chosen moderator, and Bro. R. M. Miller, of Denver, Ky., clerk and treasurer. The association was not largely attended, but, to the honor of Pike county, it may be said that there was not a drunken man on the ground.

The association convened in the famous coal regions of Pike county, right in the midst of Hardshell and Campbellism. There are only twenty-six members of Shelby church, and they gave \$3.80 to the Orphans' Home and trebled any other church in the fund for printing the minutes. There are but few ministers in Pike county, and they very poorly equipped for the work. What a harvest for the Baptists if we only had the necessary means

which to draw to invite field. This field has by the State nomination

DO YOU GET UP WITH A LAME BACK?



Do You Have Rheumatism?
Are You Sleepless, Irritable, All Run Down?
Kidney Trouble Flakes You Miserable.

SWAMP-ROOT is the Great Remedy for Kidney, Bladder and Uric Acid Troubles. To Prove For Yourself its Wonderful Curative Properties You May Have a Bottle Sent Free by Mail.

You are in no danger of being sick if you keep your kidneys well.

They filter your blood and keep it pure and free from disease breeding germs.

Your other organs may need care, but your kidneys most, because they do most.

If you are sick, begin with your kidneys, because as soon as they are well they will help all the other organs to health.

The treatment of some diseases may be delayed without danger, not so with kidney disease.

Swamp-Root is the great medical triumph of the nineteenth century; discovered after years of untiring effort and research by the eminent kidney and bladder specialist, Dr. Kilmer, and has truly wonderful healing action on the kidneys and bladder.

It will be found by both men and women just what is needed in all cases of kidney and bladder disorders, lame back, dull pain or ache in the back, gravel, catarrh of the bladder, rheumatism, sciatica, neuralgia, uric acid troubles and Bright's disease, which is the worst form of neglected kidney trouble.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Dr. Kilmer's Swamp-Root cor-

rects inability to hold water and promptly overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night.

This prompt, mild and wonderful remedy is easy to get at the drug stores, in fifty-cent or one-dollar bottles. Make a note of the name, SWAMP-ROOT, Dr. Kilmer's Swamp-Root, and remember that it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.

Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful in every case that a special arrangement has been made by which all readers of the *WESTERN RECORDER*, who have not already tried it, may have a sample bottle sent absolutely free by mail. Also a book telling more about Swamp-Root and containing some of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives to the wonderful curative properties of Swamp-Root.

The great kidney remedy Swamp-Root is so remarkable successful that our readers are advised to write for a free sample bottle, and to kindly mention the *LOUISVILLE WESTERN RECORDER* when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

Rockefeller or some one able to give the money to endow an institution in that much needed field, and may the Lord direct the State Board to send a few laborers to help those weak, struggling brethren that are doing, it seems, nothing they can for an ex-

R. M. MILLER

them are waiting "until I have convenient season" to read them, the *RECORDER* is always read up date. We have an excellent church here with Elder E. L. Craig, a Grand River, Ky. boy for pastor, and has the love and confidence of membership—Happy man—happy people. Our Association, Clear Creek reported 203 baptisms for the year a larger number than any other in the Southern part of the State. was elected clerk of said Association.

THE SUNDAY-SCHOOL'S VISION.

BY REV. T. L. HAILY.

Beneath Judas's stony sky,
The cherubs watched their flocks
By night,
When burnt upon them from on high,
A vision fall of glory bright;
And while their hearts were filled
With fear,
A voice came floating thro' the air;
A voice of love, of wondrous cheer,
Of tidings good for all to share.

"O! do not fear, great joy I bring,"
The sweetest message ever heard,
To you is born a Saviour King,
No less foretold by prophet's word;
Not with the great of earth is he,
All clothed in garb of richest dyes;
But in a lowly manger see,
The Lord of life and glory lies.

Then burst above the peaceful plain,
Sweet tones of music from above;
A countless host join in the strain
That told of God's abounding love;
No sweeter song to mortal ear,
No grander word could angels bring;
For heaven to earth had drawn so near,
And left below her infant king.

And this the song the angels sang,
"Glory to God" who reigns above;
Then heaven's sternal arches rang
Responsive to the notes of love;
And "Peace on earth" in sweetest strain,
"Good will to men" they voiced it o'er,
The Prince of Peace has come to reign,
To reign forever—ever more.
Atlantic City, N. J.

OUR PULPIT.

OUR LORD'S LAST CRY FROM THE CROSS.

BY O. H. SPURGEON.

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost.—Luke 23:46.

These were the dying words of our Lord Jesus Christ, "Father, into thy hands I commend my spirit." It may be instructive if I remind you that the words of Christ upon the cross were seven. Observe each of his cries, or utterances, by the title of a word, we speak of the seven last words of the Lord Jesus Christ. Let me rehearse them in your hearing. The first, when they nailed him to the cross was, "Father, forgive them; for they know not what they do." Luke has preserved that word. Later, when one of the two thieves said to Jesus, "Lord, remember me when thou comest into thy kingdom," Jesus said to him, "Verily I say unto thee, To-day shalt thou be with me in paradise." This also Luke has carefully preserved. Farther on our Lord, in his great agony, saw his mother, with breaking heart, standing by the cross and looking up to him with unutterable love and grief, and he said to her, "Woman, behold thy son!" and to the beloved disciple, "Behold thy mother!" and "as he provided a home for her on he himself should be gone way. This utterance has only been preserved by John.

Now, concerning these seven cries from the cross, many authors have drawn from them lessons concerning seven duties. Listen. When our Lord said, "Father, forgive them," in effect he said to us, "Forgive your enemies." Even when they spitefully use you and put you to terrible pain, be ready to pardon them. Be like the sandalwood tree which perfumes the axe that fells it. Be all gentleness and kindness and love, and be this your prayer, "Father, forgive them."

The next duty is taken from the second cry, namely, that of

penitence and faith in Christ, for he said to the dying thief, "To-day shalt thou be with me in paradise." Have you, like him, confessed your sin? Have you his faith and his prayerfulness? Then you shall be accepted even as he was. Learn, then, from the second cry the duty of penitence and faith.

When our Lord, in the third cry, said to his mother, "Woman, behold thy son!" he taught us the duty of filial love. No Christian must ever be short of love to his mother, his father or to any of those who are endeared to him by relationships which God has appointed for us to observe. Oh, by the dying love of Christ to his mother let no man here unman himself by forgetting his mother! She bore you; bear her in her old age, and lovingly cherish her even to the last.

Jesus Christ's fourth cry teaches us the duty of clinging to God, and trusting in God: "My God, my God." See how, with both hands, he takes hold of him: "My God, my God, why hast thou forsaken me?" He cannot bear to be left of God; all else causes him but little pain compared with the anguish of being forsaken of his God. So learn to cling to God, to grip him with a double-handed faith; and if thou dost even think that he has forsaken thee, cry after him and say, "Show me wherefore thou contendest with me, for I cannot bear to be without thee."

The fifth cry, "I thirst," teaches us to set a high value upon the fulfillment of God's Word. "After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst." Take thou good heed, in all thy grief and weakness, still to preserve the Word of thy God, and to obey the precept, learn the doctrine and delight in the promise. As thy Lord, in his great anguish, said, "I thirst," because it was written that so he would speak, do thou have regard unto the Word of the Lord even in little things.

The sixth cry, "It is finished," teaches us perfect obedience. Go through with thy keeping of God's commandment; leave out no command, keep on obeying till thou canst say, "It is finished." Work thy likework, obey thy Master, suffer or serve according to his will, but rest not till thou canst say with thy Lord, "It is finished." I have finished the work which thou gavest me to do."

And that last word, "Father, into thy hands I commend my spirit," teaches us resignation. Yield all things, yield up even thy spirit to God at his bidding. Stand still and make a full surrender to the Lord, and let this be thy watchword from the first even to the last, "Into thy hands, my Father, I commend my spirit."

I think that this study of Christ's last words should interest you; therefore let me linger a little longer upon it. Those seven cries of our Master. They are seven windows of agate, and gates of carbuncle, through which you may see him, and approach him.

First, would you see him as Instructor? Then he cries, "Father, forgive them, for they know not what they do." Would you look at him as King? Then hear his second word, "Verily I say unto thee, To-day shalt thou be with me in paradise." Would you mark him as tender guardian? Hear him say to Mary, "Woman, behold thy son!" and to John, "Behold thy mother!" Would you peer into the dark

abyss of the agonies of his soul? Hear him cry, "My God, my God, why hast thou forsaken me?" Would you understand the reality and the intensity of his bodily sufferings? Then hear him say, "I thirst," for there is something exquisite in the torture of thirst when brought on by the fever of bleeding wounds. Men on the battle-field, who have lost much blood, are devoured with thirst, and tell you that it is the worst pang of all. "I thirst," says Jesus. See the sufferer in the body, and understand how he can sympathize with you who suffer, since he suffered so much on the cross. Would you see him as the finisher of our salvation? Then hear his cry, "Consummatus est"—"It is finished." Oh, glorious note! Here you see the blessed finisher of your faith. And would you then take one more gaze, and understand how voluntary was his sufferings? Then hear him say, not as one who is robbed of life, but as one who takes his soul, and hands it over to the keeping of another, "Father, into thy hands I commend my spirit."

Is there not much to be learnt from these cries from the cross? Surely these seven notes make a wondrous scale of music if we do but know how to listen to them. Let me run up the scale again. Here, first, you have Christ's fellowship with men: "Father, forgive them." He stands side by side with sinners, and tries to make an apology for them: "They know not what they do." Here is, next, his kingly power. He sets open heaven's gate to the dying thief, and bids him enter. "To-day shalt thou be with me in paradise." Thirdly, behold his human relationship. How near of kin he is to us! "Woman, behold thy son!" Remember how he says, "Whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother." He is bone of our bone, and flesh of our flesh. He belongs to the human family. He is more of a man than any man. As surely as he is very God of very God, he is also very man of very man, taking into himself the nature, not of the Jew only, but of the Gentile, too. Belonging to his own nationality, but rising above all, he is the man of men, the son of man.

See, next, his taking our sin. You say, "Which note is that?" Well, they are all to that effect; but this one chiefly, "My God, my God, why hast thou forsaken me?" It was because he bore our sins in his own body on the tree that he was forsaken of God. "He hath made him to be sin for us who knew no sin," and hence the bitter cry, "Eloi, Eloi, lama sabachthani?" Behold him, in that fifth cry, "I thirst," taking, not only our sin, but also our infirmity, and all the suffering of our bodily nature. Then, if you would see his fulness as well as his weakness, if you would see his all-sufficiency as well as his sorrow, hear him cry, "It is finished. What a wonderful fulness there is in that note! Redemption is all accomplished; it is all complete; it is all perfect. There is, nothing left, not a drop of bitterness in the cup of gall; Jesus has drained it dry. There is not a farthing to be added to the ransom price; Jesus has paid it all. Behold his fulness in the cry, "It is finished." And then, if you would see how he has reconciled us to himself, behold him, the man who was made a curse for us, returning with a blessing to his Father, and taking us with him, as he draws us all up by that last dear word,

"Father, into thy hands I commend my spirit."

"Now both the Sundry and sinner are free."

Christ goes back to the Father, for "It is finished," and you and I come to the Father through his perfect work.

I have only practiced two or three times that can be played upon this harp, but it is a wonderful instrument. If it be not a harp of ten strings, it is, at any rate, an instrument of seven strings, and neither time nor eternity shall ever be able to fetch all the music out of them. Those seven dying words of the ever-living Christ will make melody for us in glory through all the ages of eternity.

I shall now ask your attention for a little time to the text itself: "Father, into thy hands I commend my spirit."

Do you see our Lord? He is dying; and as yet, his face is toward man. His last word to man is the cry, "It is finished." Hear, all ye sons of men, he speaks to you, "It is finished." Could you have a choicer word with which he should say "Adieu" to you in the hour of death? He tells you not to fear that his work is imperfect, not to tremble lest it should prove insufficient. He speaks to you, and declares with his dying utterance, "It is finished." Now he has done with you, and he turns his face the other way. His day's work is done, his more than Herculean toil is accomplished, and the great champion is going back to his Father's throne, and he speaks; but not to you. His last word is addressed to his Father, "Father, into thy hands I commend my spirit." These are his first words in going home to his Father, as "It is finished," is his last word as, for a while, he quits our company. Think of these words, and may they be your first words, too, when you return to your Father! May you speak thus to your Divine Father in the hour of death! The words were much hackneyed in Romiah times; but they are not spilt even for that. They used to be said in the Latin by dying men, "In manus tuas, Domine, commendo spiritum meum." Every dying man used to try to say these words in Latin; and if he did not, somebody tried to say them for him. They were made into a kind of spell of witchcraft; and so they lost that sweetness to our ears in the Latin; but in the English they shall always stand as the very essence of music for a dying saint, "Father, into thy hands I commend my spirit."

It is very noteworthy that the last words that our Lord used were quoted from the Scriptures. This sentence is taken, as I dare say most of you know, from the thirty-first Psalm, and the fifth verse. Let me read it to you. What a proof it is of how full Christ was of the Bible! He was not one of those who think little of the Word of God. He was saturated with it. He was as full of Scripture as the fleece of Gideon was full of dew. He could not speak even in his death without uttering Scripture. This is how David put it, "Into thine hand I commend my spirit; thou hast redeemed me, O Lord God of truth." Now, beloved, the Saviour altered this passage, or else it would not quite have suited him. Do you see, first, he was obliged, in order to fit it to his own case, to add something to it? What did he add to it? Why, that word, "Father." David said, "Into thine hand I commend my spirit;" but Jesus says, "Father, into thy hands I commend my spirit." Blessed advance!

knew more than David did, for he was more the Son of God than David could be. He was the Son of God in a very high and special sense by eternal filiation; and so he begins the prayer with, "Father." But then he takes something from it. It was needful that he should do so, for David said, "Into thine hand I commit my spirit; thou hast redeemed me." Our blessed Master was not redeemed, for he was the Redeemer; and he could have said, "Into thine hand I commit my spirit, for I have redeemed my people;" but that he did not choose to say. He simply took that part which suited himself, and used it as his own, "Father, into thy hands I commend my spirit." Oh, my brethren, you will not do better, after all, than to quote Scripture, especially in prayer. There are no prayers so good as those that are full of the Word of God. May all our speech be flavored with texts! I wish that it were more so. They laughed at our Puritan forefathers because the very names of their children were fetched out of passages of Scripture; but I, for my part, had much rather be laughed at for talking much of Scripture than for talking much of trashy novels—novels with which (I am ashamed to say it) many a sermon nowadays is larded, ay, larded with novels that are not fit for decent men to read, and which are coated over till one hardly knows whether he is hearing about a historical event or only a piece of fiction—from which abomination, good Lord, deliver us!

I. First, let us learn the doctrine of our Lord's last cry from the cross.

What is the doctrine of this last word of our Lord Jesus Christ? God is his Father, and God is our Father. He who himself said, "Father," did not say for himself, "Our Father," for the Father is Christ's Father in a higher sense than he is ours; but yet he is not more fully the Father of Christ than he is our Father if we have believed in Jesus. "Ye are all children of God by faith in Christ Jesus." Jesus said to Mary Magdalene, "I ascend unto my Father, and your Father; and to my God and your God." Believe the doctrine of the Fatherhood of God to his people. As I have warned you before, abhor the doctrine of the universal fatherhood of God, for it is a lie, and a deep deception. It stabs at the heart, first, of the doctrine of the adoption, which is taught in Scripture, for how can God adopt men if they are all his children already? In the second place, it stabs at the heart of the doctrine of regeneration and faith, which is certainly taught in the Word of God. Now it is by regeneration and faith that we become the children of God, but how can that be if we are the children of God already? "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." How can God give to men the power to become his sons if they have it already? Believe not that lie of the devil, but believe this truth of God, that Christ and all who are by living faith in Christ may rejoice in the Fatherhood of God.

Next learn this doctrine, that in this fact lies our chief comfort. In our hour of trouble, in our time of warfare, let us say, "Father." You may not have the first cry, "Father, forgive them,"

J. BACON and SONS,

425 to 429 East Market St., LOUISVILLE, KY.

lowest. Jesus begins with, "Father, forgive them," and he finishes with, "Father, into thy hands I commend my spirit." To help you in a stern duty like forgiveness, cry, "Father." To help you in sore suffering and death, cry, "Father." Your main strength lies in your being truly a child of God.

Learn the next doctrine, that dying is going home to our Father. I said to an old friend, not long ago, "Old Mr. So-and-so has gone home." I meant that he was dead. He said, "Yes, where else should he go?" I thought that was a wise question. Where else should we go? When we grow grey, and our day's work is done, where should we go but home? So, when Christ has said, "It is finished," his next word, of course, is "Father." He has finished his earthly course, and now he will go home to heaven. Just as a child runs to its mother's bosom when it is tired, and wants to fall asleep, so Christ says, "Father," ere he falls asleep in death.

Learn another doctrine, that if God is our Father, and we regard ourselves as going home when we die, because we go to him, then he will receive us. There is no hint that we can commit our spirit to God, and yet that God will not have us. Remember how Stephen, beneath a shower of stones, cried, "Lord Jesus, receive my spirit." Let us, however we may die, make this our last emotion if not our last expression, "Father, receive my spirit." Shall not our heavenly Father receive his children? If ye, being evil, receive your children at nightfall, when they come home to sleep, shall not your Father, who is in heaven, receive you when your day's work is done? That is the doctrine we are to learn from this last cry from the cross, the Fatherhood of God and all that comes of it to believers.

II. Secondly, let us practice the duty.

That duty seems to me to be, first, resignation. Whenever anything distresses and alarms you, resign yourself to God. Say, "Father, into thy hands I commend my spirit." Sing with Faber, "I bow me to thy will, O God, And all thy ways adore; And every day I live I'll seek To please thee more and more."

Learn, next, the duty of prayer. When thou art in the very anguish of pain, when thou art surrounded by bitter griefs of mind as well as of body, still pray. Drop not the "Our Father." Let not your cries be addressed to the air; let not your moans be to your physician, or your nurse; but cry, "Father." Does not a child so cry when it has lost its way? If it be in the dark at night, and it starts up in a lone room, does it not cry out, "Father"; and is not a father's heart touched by that cry? Is there one here who has never said "Father"? Then, my Father, put thy love into their hearts, and make them to-night say, "I will arise and go to my Father." You shall truly be known to be the sons of God if that cry is in your heart and on your lips.

The next duty is the committal of ourselves to God by faith. Give yourselves up to God, trust yourselves with God. Every morning, when you get up, take yourself, and put yourself into God's custody; look yourself up, as it were, in the coat of divine protection; and every night, when you have unlocked the box, ere you fall asleep, look it again, and give the key into the hand of him who is able to keep you when the image of death is on your face. Before

you sleep, commit yourself to God; I mean, do that when there is nothing to frighten you, when everything is going smoothly, when the wind blows softly from the South, and the barque is speeding toward its desired haven, still make not thyself quiet with thine own quieting. He who carves for himself will cut his fingers, and get an empty plate. He who leaves God to carve for him shall often have fat things full of marrow placed before him. If thou canst trust, God will reward thy trusting in a way that thou knowest not as yet.

And then practice one other duty, that of the personal and continued realization of God's presence. "Father, into thy hands I commend my spirit." "Thou art here: I know that thou art. I realize that thou art here in the time of sorrow and of danger; and I put myself into thy hands. Just as I would give myself to the protection of a policeman, or a soldier, if any one attacked me, so do I commit myself to thee, thou unseen Guardian of the night, thou unwearied Keeper of the day. Thou shalt cover my head in the day of battle. Beneath thy wings will I trust, as a chick hides beneath the hen."

See, then, your duty. It is to resign yourself to God, pray to God, commit yourself to God, and rest in a sense in the presence of God. May the Spirit of God help you in the practice of such priceless duties as these!

III. Now, lastly, let us enjoy the privilege.

First, let us enjoy the high privilege of resting in God at all times of danger and pain. The doctor has just told you that you will have to undergo an operation. Say, "Father, into thy hands I commend my spirit." There is every probability that that weakness of yours, or that disease of yours, will increase upon you, and that by-and-by you will have to take to your bed, and lie there perhaps for many a day. Then say, "Father, into thy hand I commend my spirit." Do not fret; for that will not help you. Do not fear the future; for that will not aid you. Give yourself up (it is your privilege to do so to the keeping of those dear hands that were pierced for you, to the love of that dear heart which was set abroad with the spear to purchase your redemption. It is wonderful what rest of spirit God can give to a man or a woman in the very worst condition. Oh, how some of the martyrs have sung at the stake! How they have rejoiced when on the rack! Bonner's coal-hole, across the water there, at Fulham, where he shut up the martyrs, was a wretched place to lie in on a cold winter's night; but they said, "They did rouse them in the straw, as they lay in the coal-hole; with the sweetest singing out of heaven, and when Bonner said, 'Lie on them that they should make such a noise!' they told him that he, too, would make such a noise if he was as happy as they were." When you have commended your spirit to God, then you have sweet rest in time of danger and pain.

The next privilege is that of a brave confidence, in the time of death, or in the fear of death. I was led to think over this text by using it a great many times last Thursday night. I do not think that I ever shall, if I live to be as old as Methuselah. From this place till I reached my home, it seemed one continued sheet of fire; and the further I went, the more vivid became the lightning flashes; but when I came at last

Black Dress Goods.

75c For Priestley's All-wool Drap d'Alma, 42 inches wide, excellent value for such a low price.

\$1.15 For Stylish Black Silk Crepons, 42 inches wide, in stripes, also large and small figures.

\$1.50 For Elegant Fine Wool and Mohair Crepons, 44 inches wide, in ten of the latest styles. Worth \$1.75.

Ladies' Underwear.

25c For Ladies' Extra Quality of Eoru or Silver Fleece-lined Ribbed Vests or Pants, the Vests silk-taped neck and crochet finish down the front. The Pants well-stayed; French back.

35c For Ladies' Soft Jersey Ribbed Heavy Fleece-lined Vests. Fancy crochet neck and front pearl buttons. Pants extra well stayed, full length, same price as Vests.

50c For Ladies' Famous Onetta Union Suits, lace trimmed neck, perfect glove-fitting; too well-known to describe.

Handkerchiefs.

50 dozen of Ladies' Pretty Plain, Hemstitched or Fancy Edge Handkerchiefs, all drummers' samples that we bought very cheap from America's largest importers. Your choice of these 12½c, 15c, 20c 10c

Men's Hosiery.

20c For Men's Seamless Merino Hosi in camel's hair color; non-shrinkable.

25c For Men's extra quality Seamless Merino Socks in blacks, double heels, toes and soles; extra good value.

25c For Men's extra fine soft-worsted Hosi, double heels and toes, in blacks, tans and natural color; worth 35c.

Silk Ribbons.

The biggest Ribbon sensation of the season. Thousands of yards of all-silk, satin Ribbons at half price. All desirable colors, too.

Plaids! Plaids! Plaids!

65c For Plaid Silks, just received, 20 inches wide, for fall waists, the latest combinations.

85c For an extra quality of stylish Plaid Taffeta Silks, 21 inches wide, in the most beautiful combinations, worth \$1.00 a yard.

90c For extra quality of new Plaid Taffeta Silks, 21 inches wide, in heliotrope, black and white effects.

Fall Wrappers.

74c For Ladies' New Flannellette Wrappers, made full front, strapped back, trimmed with a fancy braid, tight-fitting, inside lining; worth \$1.

98c For Extra Quality Flannellette Wrappers, all pretty new colors, ruffles over the shoulder edge, with fancy braid, inside tight-fitting lining.

\$1.24 For Ladies' Pretty Flannellette Wrappers, made of excellent material, the yoke and collar trimmed with fancy braid, tight inside lining; worth \$1.50.

New Veilings.

12c Yard for New Black Dotted Veilings.

19c Yard for extra quality Black Dotted or Figured Net Veilings, all new styles.

25c Yard for our special quality Black Silk Net Veilings, the new styles among this lot.

Hat Pins.

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

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

Ladies' Purses.

25c For Ladies' Black Real Leather Purses, combination style, black bottom, extra value.

35c For Ladies' extra quality Black Leather Purses, with patent clasp; worth 50c.

48c For Ladies' Black Leather Purses, sterling corners; regular value 75c.

Colored Dress Goods.

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 gray, browns and oyster shades.

50c For Fancy Brochet and Two-toned Effect Novelties, 40 in. wide; real value 65c.

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

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.

Baby Powders.

4c For Allen's Baby Powder in sprinkler top tin cans, extra value.

15c For Colgate's Talcum Powder, delicately perfumed.

18c For Tarrant's Fine Dermal Powder, large boxes.

21c For Roger & Gallet's Fine Violet or Heliotrope Rice Powder; regular price 25c.

Shopping Bags.

24c For Ladies' Black Leatherette Shopping Bags, good style.

29c For Black Leatherette Shopping Bags, with large outside pocket.

Men's White Shirts.

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

Our Mail Order Department

Is the Largest in the South, and has the Special Attention of one of the Firm. Please Mention the Western Recorder when answering this advertisement.

to turn up Leigham Court Road, then the lightning seemed to come in very bars from the sky; and at last, as I reached the top of the hill, and a crash came of the most startling kind, down poured a torrent of hail, haltsense, for you might think that I exaggerated, and then I felt and my friend with me, that we could hardly expect to reach home alive. We were there at the very center and summit of the storm. All around us, on every side, and all within us, as it were, seemed nothing but the electric fluid; and God's arm seemed bared for war. I felt then "Well, now I am very likely going home," and I commended my spirit to God; and from that moment, though I cannot say that I took much pleasure in the peals of thunder, and the flashes of lightning, yet I felt quite as calm as I do here at this present moment; perhaps a little more calm than I do in the presence of so many people; happy at the thought that within a single moment, I might understand more than all I could ever learn on earth, and see in an instant more than I could hope to see if

I lived here for a century. I could only say to my friend, "Let us commit ourselves to God; we know that we are doing our duty in going on as we are going, and all is well with us." So we could only rejoice in the presence of being soon with God. We were not taken home in the chariot of fire; we are still spared a little longer to go on with life's work; but I realize the sweetness of being able to have done with it all, to have no wish, no will, no word, scarcely a prayer, but just to take one's heart up, and hand it over to the great Keeper, saying, "Father, take care of me. So let me live, so let me die. I have henceforth no desire about anything; let it be as thou pleasest. Into thy hands I commend my spirit."

This privilege is not only that of having rest in danger, and confidence in the prospect of death; it is also full of consummate joy. Beloved, if we know how to commit ourselves into the hands of God, what a place it is for us to be in! What a place to be in—in the hands of God! There are the myriads of stars; there is the universe itself; God's hand upholds its everlasting pil-

lars, and they do not fall. If we get into the hands of God, we get where all things rest, and we get home and happiness. We have got out of the nothingness of the creature into the all sufficiency of the Creator. Oh, get you there, hasten to get you there, beloved friends, and live henceforth in the hands of God!

"It is finished." You have not finished; but Christ has. It is all done. What you have to do will only be to work out what he has already finished for you, and show it to the sons of men in your lives. And because it is all finished, therefore say, "Now, Father, I return to thee. My life henceforth shall be to be in thee. My joy shall be to shrink to nothing in the presence of the All-in-all, to die into the eternal life, to sink my ego into Jehovah, to let my manhood, my creaturehood live only for its Creator, and manifest only the Creator's glory. O beloved, begin to-morrow morning and end to-night with, "Father, into thy hands I commend my spirit." The Lord be with you all! Oh, if you have never prayed, God help you to begin to pray now, for Jesus' sake! Amen.

EDITORIAL.

WALNUT-STREET JUBILEE.

The exercises of the Jubilee of Walnut-street church were held according to programme last week. It was an occasion of great interest, and it will long be remembered.

DR. LORIMER.

The exercises opened Tuesday night with a masterly address from Dr. Geo. C. Lorimer (pastor Jan. 1st, 1893, to April 1st, 1898), on the Baptists and the Republic. There was an immense congregation to hear him. Since we hope to publish this address in full, there is no need of speaking of it at much length here. He spoke of the tender recollections that crowded upon him, having been "converted on that pew and baptized in that baptistry." He referred feelingly to many noble souls to whom he ministered when pastor, who have gone to their reward.

It was a question with him whether the Baptists have done more for the United States than the United States have done for the Baptists. Baptists never had a fair chance till they reached this country. In other lands, even in England, they labored at great disadvantages. And even here they had to establish their rights at the cost of great sacrifice and suffering. That this is a land of religious freedom is due to our Baptist fathers. There is, said he, no satisfactory history of the Baptists, and he wished he could take five years to write one. We wish so, too. He had studied Baptist history carefully for many years in New England, Virginia, England and Holland, and he had collected thousands of dollars worth of rare books and manuscripts bearing on the subject. He said there have been Baptists, immersion and all in the world ever since the days of John the Baptist.

In 1694 Baptists began to show themselves in New England. In 1697 a Baptist church was founded in Newport, R. I., and in 1698 one was planted in Providence. These all practiced immersion, and Roger Williams among the rest. He called special attention to those dates. He laid stress on the continuity of Baptist people rather than upon ecclesiastical succession.

Baptists had done much for spiritual religion in America, having themselves stayed the tide of Unitarianism that swept Boston, and would have swept the country but for the Baptists. Dr. Lorimer sharply contrasted the Baptist ideas and policies with those of the Roman Catholics.

In the evangelization of the country the Baptists have done a great work. Dr. Lorimer paid an eloquent tribute to the pioneer Baptist preacher, and contrasted him humorously with the dapper, kid-gloved, slick-hatted, clerical dude of to-day. He would have a statue erected to the pioneer preacher, with Bible, hymn-book, saddle-bags, horn-framed spectacles and all.

The achievements of the Baptists in the line of education were duly sketched. The future of the nation depends on faithfully adhering to the great Baptist ideas and ideals.

DR. FROST.

Wednesday, during the day-time, was given to relations and...

speaker was Dr. J. M. Frost, who spoke of the Sunday-school work of the Southern Baptist Convention. He rejoiced to be present. Among his earliest recollections were praises of Walnut-street church from his father. He wanted us all to be for the Sunday School Board, heart and soul and purse. He told of the great work of the Board in the field and at their headquarters. They disseminate literature, Bibles, books, tracts and Sunday-school periodicals. They help all the other Boards by donations of literature for distribution of their fields, yet mainly by training the young into sympathy with the Board. The Board has book endowment funds of \$500 each, and the first one came from Kentucky, and was used to issue Dr. Taylor's Life of Yates. The Board is really a great denominational industry, which is making fine returns.

DR. MULLINE.

The new President of the Seminary spoke on Theological Education, emphasizing the need of a trained ministry. He spoke of the intimate relations of the Baptists of Louisville to the Seminary, from the time it was born in this very house (Walnut-street church.) Of course, spiritual qualifications are the first and fundamental need of preachers, but he spoke especially of their mental training. The minister should be trained because of the character of his work. He is a prophet bringing God's message to men. He is not to be a man of attitudes and platitudes, but a bearer of God's Word to men. Like John the Baptist, he should have a vision of God and of sin. The minister is a specialist, as a "fisher of men," and this requires skill. Preachers should know the intellectual habitation of men.

Educated preachers are needed to bring the Gospel to skeptical hearts. There are carnal doubters who dwell in the pig-sty; blatant doubters who are "for revenue only," and honest doubters who vainly try to gather the fruits of Christianity while ignoring its roots. To an age of unrest the minister must preach Christ's equity and love. He should have insight into economic conditions enough to understandingly apply the Gospel remedy, e. g., to the Trust and Race questions. Preachers must also teach men respect for rightful authority, and especially for the authority of God. The preacher must insist on the authority of truth. No man has a right to believe a lie. Personal responsibility must be emphasized. The minister must be an expert diagnostician without cynicism or pessimism. He must see all things afire with God. He must grasp the world and not be grasped by it.

DR. BARTON.

After dinner Dr. A. J. Barton, of the Foreign Mission Board, set forth the work and claims of that Board. He was glad to report the work of the Board as more prosperous than ever before. Since the Convention 14 new missionaries have been sent out. Our stations are better manned than heretofore and the work is more precious.

The Lord is a tried quantity, and the only question is, are we willing? God has put into the world the blood of Christ and the Holy Spirit, and if Christendom would put all their power into the work, the world would soon be brought to Christ. The very word minister means a definite work, and it is calling to all the

story of Christ, saving the last, binding up the broken-hearted and bringing light into the darkness. All will not be saved, but we are to obey God and leave results with Him. To save the world is the root idea of each individual church, and mission work is the only guarantee of church prosperity, material and spiritual. Walnut-street church owes its prosperity to its contributions of money, prayer and effort for missions.

Here is the highest privilege Christ has given the churches. It is not enough that all the world will eventually hear the Gospel, we must preach it to those now living and who will soon be gone. We must answer for the present generation, and what shall be our answer?

DR. TICHEBOR.

Spoke for the work of the Home Mission Board. God has promised this world to Christ, and has made us His agents in the dissemination of the truth. Out of all the universe God selected us for this trust. Our people do not fully understand mission work.

The work of the Home Board is one of the most interesting in which any people ever engaged. Last year we had 600 missionaries in the field, under whose labors 5,000 converts were baptized. Churches and Sunday-schools were established in all directions.

We should consider what part of the grand work of giving the Gospel to the world belongs to Southern Baptists. We have a power of which we have little conception. Our country is the mightiest in the world. It is mightier in its intellectual and moral power to mold the world than was the Roman Empire in its day. This statement the speaker amplified and illustrated. The destiny of the world is with us.

At the Philadelphia Centennial Dr. Tichebor met Dr. Jeter, and they talked of the progress of the nations. Dr. Jeter gave it as his opinion that in the production of articles for decorating palaces the nations ranked as follows: Italy 1st, France 2nd, Germany 3d, England 4th, and the United States 5th. But in all things that make for the good of the masses of the people, the United States are far ahead. Yet there has been great progress since 1876. We double our population every 20 years, and we double the capacity for work per capita. Thirty years hence we will have 150,000,000 people, and they will be able to do what now would require 300,000,000 people.

The trip of the Oregon proved the necessity for the Nicaragua canal, which will give us the commerce of the world. All these things have a moral bearing, and put on us a great obligation to fill this land with righteousness. Shall it be so? Shall the greed of gold possess us, or shall we hear blessings to the world? That is the line of thought for us to dwell on. Think of the coming millions and what they shall be. Either the world will perish in despotism, or it will be full of life and glory. God give us understanding.

DR. SPALDING.

At night Dr. A. T. Spalding, who was pastor from June, 1898, to October, 1871, spoke on the Progress of the Baptists in Fifty Years. It gave him special joy to be present, and he liked the kind persistence of the committee in dealing with him. The subject assigned him demanded that there be some program,

The strawberry seeds out run us and every joint becomes a new plant. The same is true of Bermuda grass, and the plant does not cease its work till it has compassed the whole field. Our Baptist churches are to be like that; and, to a considerable extent, they have been so.

We have made progress in numbers. Fifty years ago eleven women and five men became the first Baptist church of Atlanta; now that city has seventeen white and as many colored Baptist churches. In Louisville fifty years ago there were four churches, one being colored, and now there are seventeen white and sixteen colored, with over 9,000 members. Richmond tells a similar story. These are but samples.

In Kentucky fifty years ago we had 900 churches, while now we have 2,300. In the world there were then 11,000 Baptist churches, and now there are 60,000, with over 5,000,000 members.

We have grown in power, both potential and dynamic, or both possible and actual. We have more resources, or potential power, and we are doing more work, which is dynamic power. This, the speaker felt, was too obvious for formal discussion.

In education, too, we have made great progress, not only in the multiplication and elevation of our schools, but in the training of our people. We are an educated people now compared with what we were fifty years ago; and our few and feeble institutions have grown to gigantic proportions, and have increased many fold in number.

There has been progress in the work of women in the churches and in the denomination. There have always been good women who worked for God. There have been poor women whose cups scraped the bottom of the barrel to make the last cake for the man of God. There have been great women as well, ready of their means to minister to their Lord. Women are now recognized as never before, however, and are doing more than ever.

There has also been progress in the development of the young people of our churches. The young are no longer "to be seen and not heard," as formerly; out of these boys are coming our "sons of thunder." A Scotch boy of fifteen worked on a rice plantation of South Carolina two years. He saw that the methods of cultivating the soil were in advance of those in Scotland, and, returning to his native land, he introduced the new methods. One day sleepy old Glasgow saw two enormous white hogs carried through the streets. They were labeled "Lipton's orphans." Now Sir John Lipton has his millions, and he has brought his yacht, Shamrock, to capture and carry to England the America's cup. Another boy worked for twenty cents a day in a cotton mill, and afterward became the great magnate, Andrew Carnegie. A boy who sat in this church by diligence and faithfulness developed under God till now letters come from all parts of the land placing for investment millions of dollars in the hands of Eugene Spalding, of Atlanta. The speaker felt like the old writer who could never look in the face of a child without feeling like taking off his hat.

There has been progress also in the range of denominational vision. Revelations have been granted according to man's spiritual receptivity. First came down the "Word of the Lord," then visions, and finally seeing God face to face.

We have made progress also in our worship. Once silent awe was the main feature. Now we have found in God other elements beside those that inspire awe. He is our Father, Mother, Sister and Brother. We have a sense of comradeship. We also make more use of music. The speaker told of his father's pastorate in Greenville, S. C., sixty years ago, and of the effort to keep out instrumental music.

Baptists have grown in the use of the press, and have recovered from the scars left on them by persecution. We now assert ourselves, and command a hearing for our doctrines. We've grown also in studying God's Word, having multiplied helps for such study. We have grown, too, in the spirit of self-sacrifice, and read with new meaning of the "lamb slain from the foundation of the world." John's kosmos is the human race without limit. "God so loved the kosmos that he gave his only begotten Son, &c." Self sacrifice for others is a primal law.

In closing, Dr. Spalding spoke of the establishment of the Orphans' Home and the building of Broadway church under his ministry. He spoke tenderly of the precious memories that came to him of God's dealings and discipline of his people and of the bright promise of the future.

HISTORY OF WALNUT-STREET CHURCH.

On Thursday morning Pastor Eaton presented a sketch of the history of the church. He began with the preaching of the first sermon in Louisville by Squire Boone, a brother of Daniel Boone, and told of the first Baptist church of this region, the Beargrass church, organized near where Eight-mile mission now is, in 1794. The first church in Louisville was organized in 1815 with fourteen members. In 1828 the Second church was sent out, and in 1842 the East church followed. In 1837 the General Association of the Baptists of Kentucky was organized in the First church.

On October 13, 1849, the First and Second churches united to form Walnut-street. The speaker traced the history of both churches up to the union, and then of the Walnut-street. The first pastor was Thomas Smith, Jr., who died in service April 1, 1851. Next came W. W. Everts, who was pastor from January 1, 1853, to July 10, 1859. He was followed by Geo. O. Lorimer, who served from December 6, 1861, to April 1, 1868. Then came A. T. Spalding, from June 28, 1868, to October 3, 1871. The next was M. B. Wharton from January 23, 1872, to October 23, 1874. He was followed by J. W. Warder from June 11, 1875, to July 7, 1890. Last came T. T. Eaton, May 1, 1891, and he is now pastor.

The life and work of the church were detailed at length, copious extracts from the minutes being given. Some of these were of special interest, and some were amusing. The troubles with dancing and drinking members, with the finances and with inducing members to contribute, with the music and the choir, &c., &c. One sister was arraigned for "slander," one brother for "betting on the late Presidential election." Others were arraigned for "talking against the pastor." The choir was sometimes arraigned; once, for bringing a base viol into the church, &c., &c.

The story of the sending out of new colonies was told. The German church was sent out in 1853; the Chestnut-street (then called J...)

FREE



FREE HOME TREATMENT.
 If you have any **CHRONIC** Disease or **Ungrowing** Ailments of the **HEAD, THROAT or LUNGS**, or **Cataract, Bronchitis, Consumption, Asthma or Deafness** the **SARS-PARILLA** **CURE** will cure you.

FREE HOME TREATMENT.
 To prove the merits of the Sarsaparilla Cure we will give free treatment to a limited number of the readers of this paper, only asking in return that when cured you will recommend us to your friends. All medicine and necessary instruments to effect a cure absolutely free. Send a description of your ailment, name and P. O. address, at once, before the mail, and prompt attention will be given you free. Address: Dr. J. C. Smith, P.O. National Dispensary, Dept. 5 B, 121 W. 12th St., Cincinnati, Ohio.

OUR COLORADO LETTER.

I left Lamar, Col., September 14, where I had spent the summer visiting with my son-in-law and my daughter, endeavoring to recuperate and get into condition for effective work for the fall and winter, and, reaching Pueblo, I took a narrow-gauge train for Delta, on the D. & R. G. railway. I had the happy privilege of passing through the Royal Gorge of the Arkansas river by daylight. The sublime grandeur of this gorge is beyond the power of my pen to describe, and so I will let it pass.

I reached Delta two hours late, after 5 P. M., lodged with the brethren, and the next evening (Saturday) went out to Eckert by private conveyance and preached for them Sunday afternoon and at night, and also on Tuesday night. A little urging secured a letter and appointment of messenger to the association which will meet at Montrose, but it will not appear, though I depl...

Church institution to lead them on to victory.

The North Fork Gunnison river and the first Mesa, on either side, have proven to be a sort of fruit paradise—fruits of all kinds growing in profuse abundance, and reaching a luxurious perfection that is gratifying. With ten acres of apple, peach, pear, prune, grape and a little sandwicking of a few patches of smaller fruits, a man is independent—an abundant living and money to bank lies just before him. The climate is delightful—scarcely excelled by that of California.

I attended the meeting of the Gunnison Valley Association, which convened with the Montrose Baptist church, September 28.

Now, as all associations are practically alike in organization and working, I will mention a few of the most important points of doing and then give a short sketch of the conditions of the churches which I hurriedly noted down from the verbal reports from the pastors of the churches.

The General Missionary of Colorado, Eld. Crooks, was present on Tuesday night and gave us a very interesting, instructive and stirring talk on the destitution and vacant fields in our State. I saw by his large Baptist map that there are twenty-six counties that have no Baptist church nor preaching in them. Baptist churches in Colorado have a total membership of 8,000. Much destitution prevails. We need a large number more of God-fearing preachers in this State.

On Wednesday, Missionary Porter, was present and aided much to enhance the interest of the meeting by speech and song.

Pastor E. F. Perry, at Palisades church, is having a hard time in his field with the various difficulties of the latter days—Morning Christian (?) they have...

is doing well. They will have to enlarge their house soon.

Eld. D. S. McGlashan, at Gunnison, has an unusually hard field. For thirteen years that church has scarcely been playing at keeping house and doing service for the blessed Master, their house having been open but twenty-one months during that thirteen years. Some eight or ten members have held fast to the work, all the while. That Scotch Elder went into the sifting process and some eight or ten members stepped down and out. Twenty-seven have been added during Eld. McGlashan's administration, and they now number twenty-five. They have made improvements to the amount of over \$2,000—a partridge included. They are harmonious. Several conversions lately.

Eld. Melville Milne is holding the fort at Lake City.

Eld. Martin has been called to Grand Junction. A goodly number have been added. The Sunday-school enrolls ninety with an average attendance of sixty-five. Their church property is valued at \$2,500, membership seventy-six. Prosperity seems to be dawning brightly.

Colorado opens a large and good field for Baptists who have a mind to work, and the climate is delightfully healthful.

J. H. MILLER.
 Hotchkiss, Col.
 WEST UNION ASSOCIATION.

This body met with Mt. Zion church, about twelve miles from Paducah. The following officers were re-elected by acclamation: T. M. McGee, moderator; J. R. Stewart, clerk; T. B. Rouse, treasurer.

The introductory sermon was preached by Pastor Jones, of the Second church of Paducah.

Among the visitors were Elds. W. G. Reeves, of Dexter, Mo.; Geo. H. Cox, representing the Ministers' Aid Society, and W. I. Couch, representing the Baptist Aid; W. K. Penrod, bishop of G. E. Heath, of W. Hughes, of City; J. N. Hard...

WATCHES BY MAIL.

Special Watch Catalogue for 1894, showing Watches, Chronos, Chronometers, Pocket Watches, Jewelry, Diamonds, Rings, Optical Goods, etc., will be sent free on application. We also issue a Special Watch Catalogue.

C. P. BARNES & CO., 204-206 West Market St., Louisville, Ky.
 Represent—Western Recorder.

A Week of Bargains.

CARNIVAL CARPET BARGAINS!
 Ingrain Carpets at 90 cents per yard.
 Fibre Carpets at 45 cents per yard.
 Tapestry Brussels Carpets at 40c per yard.

We have three floors crowded with new carpets; we are confident of pleasing all customers.

CARNIVAL MATTING BARGAINS!
 Straw Mattings at 10c, 12c and 15c per yard.
 Cotton Warp Mattings, extra values, at \$8.00 per roll of 40 yards.

We are constantly receiving a new supply of Mattings from our Eastern Importers. We can please you, if anyone can!

CARNIVAL RUG BARGAINS!
 Special Carnival Price on 1,000 Smyrna Rugs, in all sizes and colorings.

We cannot offer such Bargains every week, so take advantage of this opportunity. Send your orders by mail, if you cannot come.

W. H. MCKNIGHT, SONS & CO.,

Louisville's Great Carpet Warehouse.
 229 Fourth Avenue and 228-230 W. Main Street, LOUISVILLE, KY.

EDUCATIONAL.

BETHEL FEMALE COLLEGE, HOPKINSVILLE, KY. SELECT HOME SCHOOL FOR GIRLS.

Session opened Sept. 4, unusually well. A few rooms still left. You can enter now with profit. Able Faculty. Full course of study. Best appointments. All modern conveniences. Culture, refinement, influence of Christian home. Write for catalogue. MISS S. BARBER, A.M., President. MISS S. BARBER, S.A., Vice-President.

THE MARKETS.

LIVE STOCK.

Report for week ending Oct. 14.

CATTLE.

Extra good export steers, 1,200 lbs. and up	\$ 12 00
Light shipping, 1,000 to 1,200 lbs.	\$ 10 00
Best butchers	\$ 9 00
Fair to good butchers	\$ 8 00
Common to medium butchers	\$ 7 00
Rough steers, poor cows and calves	\$ 6 00

POSITION!

You may depend upon it being secured, at low price. Good field; cheap board; money in abundance.

STRONGLY induced by members, teachers and others, to attend in South. Business and pleasure, all invited by mail. Dates of term and address (either place) Strengthen's College, Dept. 11.



WIRIANA - QUINCY - WEST VIRGINIA INSTITUTION

The only house in all of the leading... Agents because there is the cheaper they sell at...

STURTEVANT PIANOS... sell you Pianos factory and you profits.

CHURCH FURNITURE... PEWS, PULPITS, ETC.

HOTEL ALBERT... Location central, yet quiet. European Plan Rooms \$1.50 per day and upwards.

GERMAN BANK... General Banking & Savings Bank. P. VIOLINI, PRESIDENT.

OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD. BEST ROUTE FOR YOU.

The Missouri Pacific Railway. The Great Through Line From St. Louis.

Iron Mountain Route. The most direct line via Memphis to all points in ARKANSAS AND TEXAS, WEST AND SOUTHWEST.

R. T. G. MATTHEWS, S. T. A., H. C. TOWNSEND, G. P. and T. A., St. Louis, Mo.

Items of Interest.

NEWS THE WORLD OVER. The Venezuelans are bitterly disappointed in the decision of the Court of Arbitration. This decision does not give them as much territory as England offered them of her own accord...

The busy market "Andrew Polar Expedition" which, with an anchor attached, was found September 6 on the north coast of King Charles Island, by the master of the Norwegian cutter Martha Larsak...

In the same issue of a New York paper are two disconcerting and distasteful items on the dread subject of cancer. Dr. Lambrecht claims to have settled the question that cancer is not the result of a germ but invariably of an injury.

Mr. Robert Burleigh, who is now in South Africa, writes of the Boers to that paper: "I have never seen people so brave, so well behaved and resolute, without the least air of boastfulness. Young and old are fully determined to fight to the bitter end."

While a typhoon was raging in Japan, a railroad train was blown from a bridge into the river near Utsunomiya. Six persons were killed instantly and many injured.

The Russian Frigate Minister has himself gone on a visit to the Queen of Spain and the French President. The fact that he went is conclusive that the business was most important, but what it was is only conjectured.

DEATHS.

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

MARL. Robert Karl, infant son of Robert and Eva Moore, was born August 27, died August 21, 1904. A little ray of sunshine shed to gladden our hearts for a few brief days, when God saw fit to pluck the little bud from earth to blossom full in heaven.

JENKINS. Deacon Western Jenkins fell asleep in Christ Sept. 20, 1904, in the seventy-seventh year of his age. Our brother professed faith in Christ and united with the Baptist church at New Liberty, Ky., in the year 1824, in which church he remained a consistent member through life.

MONUMENTS. Before purchasing a monument or headstone, let me pay you to get the estimate of the Peter & Burghard Stone Co. Write for prices and designs. Warerooms: 217 West Jefferson St. Works: 12th to 14th on Maple St., Louisville, Ky.

TO CLEAN STRAW HATS.

A nice straw or leghorn hat may be cleaned at home, and made to look like new. Fill a pail half full of warm suds—a tablespoonful of Gold Dust Washing Powder will make the right kind of suds and whiten the straw.

A FRIEND of mine who had been in Eastern lands told me he saw a shepherd who wanted his flock to cross a river. He went into the water himself and called them; but no, they would not follow him into the water. What did he do? Why he girded up his loins, and lifted a little lamb under each arm, and plunged right into the stream, and crossed it without even looking back.

TO MAKE YOUR WIFE LOVE YOU. Buy "Orland" Stories and Romances. Send the Baptist Book Concern, Louisville, 26c and receive by return mail one of their Vest-Pocket Webster's Dictionary, bound in cloth, containing 80,000 words.

THE STEWART DRY GOODS CO.

Great Exposition Of Autumnal Goods.

The Most Successful and Largest Retail Business House in Louisville.

- BLACK GOODS. 50C A good 48-inch Cheviot and Storm Serge. 65C An excellent quality of Storm Serge, well worth the price. 75C All-wool Runged Cheviot. 75C Wool Crepon, 46 inches wide. \$1.00 Mohair Blistered Crepons. \$1.35 10 pieces Milk Warp Crepon, regular \$1.20 quality. DRESS GOODS. 75C A new line of Meltonettes, 42-inch, embracing the newest colorings, all wool, fully worth it. 45C Ten pieces 48-inch Mixed Muttling, all wool, makes either tailor suits or trimmed dresses. \$1.10 Our extra line of Zablens Plaids, in the new combinations, 47 inches, worth \$1.20. Ladies' and Children's UNDERWEAR. 50C Ladies' full-weight Cotton Shirts or Drawers. 65C Ladies' full-weight Cotton 1/2 size Muffs, in high-neck and long sleeves, knit length. \$1.25 Ladies' Wool and Cotton Mixed Union Suits, in gray. 25C Children's medium weight Cotton-ribbed Union Muffs, all sizes. 25C Boys' heavy ribbed Cotton Shirts or Drawers, all sizes. 25C Children's Fleeced Cotton Shirts or Drawers, all sizes. 75C "Special" Ladies' 3-pattent Pure Silk Shirts, in pink, sky cream and black, small sizes, formerly sold for \$1. 50C Boys' Shirt Waists, extra fine quality percale, dark colors. SHOES. \$1.00 For infants' bright Red Kid Button Shoes, tip of same. \$1.25 Infants' Cloth-top Button Shoes, lace kid foot, patent tip. \$1.50 For Child's (size Kid Button Shoes, hand turned, patent tip, spring heel. \$1.75 Misses' (size Kid, Titan calf foot, spring heel, splendid for school wear. \$3.00 Ladies' (size Kid Button or lace, box calf foot, well tip of same, Boston toe. \$3.00 Ladies' Mat kid top, dongora kid foot, Goodyear welt, tip of same. \$3.50 Ladies' Kangaroo Lace Boot, Goodyear welt, manilla style. \$5.00 Ladies' Mat kid foot, hand and lace, box calf foot, hand welt. \$6.00 Ladies' Cloth-top Button Boot, patent leather, hand turned, very dressy. We are the exclusive agents in Louisville for the Laird, Scholer & Co. shoes, which are celebrated for their wide popularity in all British and style. DOMESTICS. 10C Yard 30 pieces, 33-in-h fall-style Penongs. 10C Yard 30 pieces extra quality Fleeced Flannellets, new and stylish. 10C Yard-New and choice line of Outing Cloths in light, medium and dark colors. 15C Yard Toggie width (Irish Plaids for Children's school dresses. 5C Yard Extra good quality outing cloths, in pretty pink and blue stripes. 35C Yard New line of French Woven Flannels, latest styles for shirt waists.

Please mention this paper when answering this advertisement. Mail Orders Receive Prompt Attention. SEND FOR SAMPLES. Stewart Dry Goods Company, INCORPORATED. NEW YORK STORE IMPORTERS, JOBBERS AND RETAILERS. DRESS MAKING, MILLINERY, MENS FURNISHINGS. CLOAKS, CHINA AND GLASSWARE, STATIONERY.

California Tourist Car. The only through car service from this part of the country to San Francisco is that maintained by the Illinois Central in connection with the Southern Pacific. A personally conducted Pullman Tourist Sleeping Car leaves Louisville every Thursday on the "Memphis and New Orleans Limited," passing through Memphis, New Orleans, Houston, San Antonio, El Paso and Los Angeles. Double berth only \$6.50 through. In addition to the Tourist Car service, the Illinois Central, in connection with the famous "Sunset Limited," forms the best and most luxurious service to the Pacific Coast. If contemplating a trip to California, write to W. J. McBride, City Passenger Agent I. O. R. R., 220 Fourth Ave., Louisville, Ky., who will be glad to name you rates, reserve sleeping car space and relieve you of all details pertaining to your trip. W. A. Kellum, A.S.P.A., Louisville, Ky. A. E. Hanson, S.P.A., Chicago, Ill.

Delicious Hot Biscuit

are made with Royal Baking Powder, and are the most appetizing, healthful and nutritious of foods.

Hot biscuit made with impure and adulterated baking powder are neither appetizing nor wholesome.

It all depends upon the baking powder.

Take every care to have your biscuit made with Royal, which is a pure cream of tartar baking powder, if you would avoid indigestion.

ROYAL BAKING POWDER CO., NEW YORK.

Items of Interest.

NEWS THE WORLD OVER.

The United States transport *Stam*, which left San Francisco August 19th for Manila loaded with mail, ammunition, & supplies which lasted forty hours. The forage was swept overboard, more than 500 mules and 40 horses were killed or so injured they had to be killed. The *Stam* reached Manila with only 14 mules.

Joseph Chamberlain left out a telegram from the "White Book" which he had sent to the British agent in Pretoria. He had good reason to do so, for it showed the duplicity of which he has been guilty in his dealings with the Boers. But the *Manchester Guardian* secured a copy of the telegram and published it, and there is a prospect of a hot bed hour in Parliament for the tricky Secretary.

The claim of some of the English that the world ought not to sympathize with the Boers because Kruger's ultimatum was the beginning of the war is ridiculous. England was hurrying a large army to South Africa, was paying the premium over high and market price for mules in the United States and had bought large quantities of meat for the use of troops in South Africa. And Kruger was to sit still and see this go on till England was entirely ready! Do these English think the world are fools to be deceived by the cry that the Boers began it?

Kruger's ultimatum was that all points in dispute be regulated by friendly recourse to arbitration or some amicable plan of settlement, that the troops on the border of the republic be withdrawn and no more sent, the Boers guaranteeing no attack upon the British possessions. He signed an answer by Wednesday, Oct. 11, 8 P. M.

The telegraphic communication with the Transvaal was promptly stopped at the hour appointed. Since that there have been all sorts of rumors. The Boers have captured an armored train and the British troops which were on it. There will be an immediate number of telegrams told upon these steady Dutchmen.

A party of miners on Dinabankment Bay, sixty miles from the center of the disturbance, say the earthquake struck the bay so they could hardly stand. They had all they possessed. Richard Glendon, a

river of ice five miles across its base and 1,000 feet thick, was driven half a mile out into the Bay and filled it with icebergs. A lake broke from its bed and poured into the bay.

A correspondent of the *Scottman* gives an account of the state of the great city of Poona in India. Two-thirds of the native population are dead or have died. The death rate among the remaining third is 1,000 per week. The Europeans have died more than they did in Bombay, and the census equal Devo's description of the great plague in London.

Chicago had a great occasion, just after New York's welcome to Dewey, on the laying of the corner-stone of the new Federal building. President McKinley laid the stone. The city was thronged with visitors from abroad, as well as from this country. President Diaz of Mexico had promised to come, but was unavoidably detained, and Vice-President Martineau came in his stead. Canada was represented by Premier Laurier.

What the United States troops are enduring in the Philippines with a patient fortitude which is more heroic than the courage needed in battle, is told by the account which has come of a recent skirmish. There was no fighting to speak of, but all the mules perished in the mud.

The *Columbia* and the *Shamrock* have made several attempts at the race for the American's cup. It is to be won by the winner of three out of five races, and there is a time limit to the race. In their first efforts the breezes failed them and they could not finish in the required time. After several trials, they succeeded in having a race on last Monday, and the *Columbia* won the race.

Gen. Ludlow's course in arresting the labor union leaders in Havana and putting them in prison because of the strike in which the strikers had been guilty of no terrorism, but had only quit work, has caused great indignation among the Cubans, even among those who are not sympathetic with the strikers. The son of the late Gen. Grant telegraphed to Gen. Ludlow at Washington City, "I beg to remind you that you are not in Havana."

WALNUT-STREET JUBILEE.

(Continued from 8th page.)

fero-n-street), in 1864; the Franklin-street (then Cable-street), in 1869; the Broadway church in 1870, the old church first having bought the lot and built a splendid house of worship without regard to who would go; the Twenty-second and Walnut in 1887, 711 letters being granted at one time, the largest lettering on record; the McFerran Memorial in 1890, and Third-ave. in 1895.

The various important enterprises started in this church were detailed also. The General Association was organized here in 1887. The Southern Baptist Theological Seminary, was born here in 1887. The American Revision Association had its home here, afterwards merging into the American Bible Union, and this movement gave the world the Revised Version of the Bible. The Orphans' Home was founded by this church. The Seminary was moved to Louisville largely by this church, the pastor, Dr. Wharton, leading in the movement, so far as it involved Louisville, raising \$45,000 by his personal efforts, &c. The Jubilee of the General Association was held here in 1887. Various leading members of the church were specially mentioned and many interesting facts were brought out. This historical sketch is to be published, first in the *Raconna* and then in pamphlet form.

REMINISCENCES.

After the pastor's sketch of the church was presented, reminiscences were given by various brethren. Dr. Spalding told of the founding of the Orphans' Home and of the letter he got from Mrs. J. Lawrence Smith, giving the lot and \$5,000 in money for herself and \$5,000 for her sister, Mrs. John Caperton, on condition \$10,000 more was raised. He told how, at a meeting he called for the purpose, this \$10,000 was raised in ten minutes.

Dr. Wharton recalled several whom he missed and told of his labors in securing the removal of the Seminary. He had secured a good subscription from Dr. Arthur Peter and reported to him on the street one day how he (W.) had failed to get a subscription from a certain brother from whom a large gift was expected. Whereupon Dr. Peter said: "I'll double my subscription." Seizing him by the hand, Dr. Wharton said: "I say unto thee, thou art Peter and on this rock I will build the Seminary."

Mr. H. A. Vaughan recalled Dr. Spalding's calling him when a boy to stand up in the congregation in order to point an illustration about the childhood of Christ. He gave some interesting recollections of the various pastors he had known.

Mr. Clark Smith, brother of the first pastor of the church, (and not a Baptist) spoke of his brother and of their mother and expressed the liveliest interest in the history and progress of the church. He pointed out the way his mother occupied.

Dr. Peter recalled the earnest zeal and self-sacrifice of those who founded this church, how they gave to build the house more than they had at the beginning of the enterprise. He launched a volley of questions and asked whether the present members would be equal to present needs as were those who met the needs of fifty years ago. Dr. Peter is one of the surviving contingent members of the church and no one has been more thoroughly identified with

all its work than he. Another constituent member, Mr. Wm. Biggart, told of the beginnings of his membership here, of his warm affection for the church and his hopes for its future.

DR. WARDER.

Dr. J. W. Warder, pastor 1876-'90, spoke on the Work in Kentucky. Mission work is the effort to save those beyond the ordinary influences of our churches and pastors. God is more interested in souls than in the physical universe. The power of love is the greatest given to man, as illustrated in the 13th chapter of 1st Corinthians. Love is of the divine nature and hence its power. "God is love" is the grandest sentence ever spoken. Missions are love in action, and prayer is love pleading.

The first need is to plant the mission life in the individual and then in the church life, which is essential to advancing Christ's kingdom. An ideal church has every member a factor of power. Living fellowship with missionaries is needed. Dr. Yates felt this in Shanghai when he pleaded for help.

In Kentucky we have 1,800 churches; oh! that they were filled with missionary life. Churches should co-operate and thus more wisely use their forces. Independence is not marred by co-operation. God puts no premium on folly. He calls for our best wisdom. Co-operation saves energy and resources as well as develops them. Our general bodies are the outgrowth of our missionary needs.

Up to 30 years ago mission work in Kentucky was like that in most states. The secretaries were agents to take collections. Only a few churches contributed without special appeals to them. Dr. Warder began by uniting the State and District work. Then, as that worked well, the others were brought in. This awakened opposition and criticism, but it educated the denomination. He went forward trusting God, and there was much enthusiasm. The first year 7 associations adopted the plan, and the next year 80. Thus it won its way.

The organizing ideas are: 1. Churches, by their organic law, are missionary societies. 2. All missions are one in purpose, spirit and principle, and so should be indissolubly welded in church life. Thus the churches are educated. "Your system," said Dr. Broadus to the speaker, "has certainly brought out and powerfully emphasized the unity of missions." 3. The growth of missions is rooted in the growth of the church, hence all our missionary operations should foster church life. 4. System in giving is essential to growth in the mission spirit. God works by system in plants and everywhere. 5. The habit of giving is best formed by frequent giving. 6. Pastors and churches should press these considerations for the development of the individual Christian. Our Kentucky system looks to all this.

REV. J. H. WALLER.

Sept. J. H. Waller spoke of the Walnut-street Sunday-school. He told of his early connection with the mission school on Jefferson, and of his subsequent connection with the "Butcher-town" mission, and afterwards of his work in the mission at Twenty-second and Walnut which grew into a great church. A large part of his Christian life had been given to mission Sunday-school work. The speaker recalled incidents in his connection with Walnut-street Sunday-school, and of his absence during

the war between the States. Especially was he interested in the missionary work of the children.

MR. THEODORE SPIDEN.

Assistant Sup't Spiden also spoke of the Walnut-street Sunday-school. He had the distinction of being the only man on the programme without a title. His impressions at Sunday-school resembled those at the World's Fair, when looking over the great Lake. When he came to Louisville, he found the magnetic Dr. F. G. Kelsey in charge of the Sunday-school here. He was followed by A. B. Oates, who was succeeded by John B. McFerran, whose teachers' meetings were commended. Then came in order Wm. Harrison, W. D. Major, Theodore Spiden and J. H. Waller, concerning each of these (except himself) he spoke in praise. He paid a special tribute to Mrs. Woodbury as "Miss Lizzie," the presiding genius of the Primary Department.

DR. WHARTON.

The last address of the programme was on Thursday night by Dr. M. B. Wharton, pastor from January 1872, to October, 1874. His subject was: What Baptists Stand For. We expect to publish this admirable address in full, and so need not dwell on it here. With Baptists the Bible is the only rule of faith and practice. Others have other sources of authority along with the Bible, but Baptists hold it to be the only rule. We stand for New Testament order in the organization and administration of churches. This involves a converted membership. It opposes all prelatical, infant baptism, and requires immersion of believers and church independency, the dignity of baptism and its being a prerequisite to the Lord's Supper.

Baptists stand also for religious liberty. This can be traced from 1620 to the present time, and they have the honor of being the pioneers in this cause. They were also the pioneers in modern missions. Baptists have been pioneers in many great causes as well. Dr. Wharton expressed his joy at being present and his bright hopes for the future of the church.

The pastors of the city, Drs. J. M. Weaver, C. H. Jones, J. T. Christian and J. H. Boyet, the Revs. M. P. Hunt, J. P. Jenkins, J. M. McFarland, A. F. Gordon, C. M. Thompson, along with Dr. W. P. Harvey, J. R. Sampsey and the Rev. W. C. Jones, were assigned places on the programme, though they made no addresses. Dr. Weaver and Harvey and the Rev. A. F. Gordon were necessarily absent, but their places were made good by Dr. J. A. Kirtley, Dr. W. A. Whittle and the Rev. S. H. Burgess and others.

These Jubilee exercises were greatly enjoyed, and they will long be remembered. The warmest feelings toward the old church were expressed and the highest hopes for her future.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1899.
OCTOBER.
Graves County—Sharon church, near Mayfield, Oct. 18.
Wood River—Wheat, Oct. 18.
Ohio Valley—Uniontown church, Oct. 17.
If changes are desired, please write to the press and oblige.
J. E. HUBBELL, Sec'y.
EVERY duty omitted concerning some branch that we should know.