

WESTERN RECORDER.

Faith, Hope and Love, these three.

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WESTERN RECORDER.

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The fiscal year of the American Board of Foreign Missions, through which the Congregationalists work, ends with August 31. Contributions have fallen off from \$523,953 in 1896, to \$469,805 in 1897. It is to be hoped that prosperity will soon be so established as to bring back the contributions to their old figures.

The ups and downs of life are illustrated in the career of W. R. Roberts, who died recently in the charity ward of a hospital in New York City. He was once a millionaire, a member of Congress and a minister to Chili. Three men, three women and a boy formed the funeral party which followed him to the grave.

In an English magazine Dean Farrar has been giving some anecdotes of his friend Charles Kingsley. Kingsley never could overcome his timidity in going into the pulpit at Westminster Abbey, and said to his friend with a slight stammer: "Whenever I walk up to the pulpit in the Abbey I wish myself d-d-dead; and whenever I walk back I wish myself more d-d-d-dead."

The *Christian Intelligencer* says anent the Young People's organizations: "It seems sometimes as if the talking and doing side of our holy religion were extolled and exalted above the walking and praying." The doing side is not in danger of being too much exalted if it means not bustling around, but "doing justly, loving mercy and walking humbly with our God."

The N. Y. *Evening Post* says of Senator George, our beloved Baptist brother who recently died in Mississippi: "The quality which gave Senator George his strongest hold upon the people of Mississippi was his courage. He took what seemed to him the right position, and then showed that he was ready to surrender office rather than abandon his position. He might be wrong, but he was always honest."

The Synod of the Presbyterians in Brazil recently held a meeting and passed resolutions against the schools supported by mission money. They said in their "whereas" that immense sums had been spent on schools of various kinds, and these schools were almost a complete failure, both as a means for propagating the faith, and for preparing a Gospel ministry, and there was great need of more preachers, and they urge the Presbyterians at home to stop these schools.

In the second volume of his *History of Ancient Christian Literature*, Professor Harnack, who has been a most "advanced" progressive, says: "I do not hesitate to use the word 'retrogressive' for we should call things by their right names, and in the criticism of the sources of primitive Christianity we are without question moving back towards tradition." Those of us who have never moved from that position, in spite of sneers at us as traditionalists will welcome them back.

DR. LUDWIG KELLER ON THE RELATION OF THE WALDENSES TO THE ANABAPTISTS.

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

Such brotherhoods there were, as we have shown elsewhere ("Reformation," Index, under "Bruderschaften;" "Staupitz," p. 241 ff.), in many cities. (They designated themselves, for the most part, since about 1522, evangelical or Christian brotherhoods, and indicate thereby their religious character. Before the outbreak of the great religious movement [Protestant Revolution] they appeared rarely otherwise than under the guise of a religious object, and still more rarely did they appear as a whole before the public. On the history of the designation "evangelical," see citations in "Staupitz," Index, under "evangelisch." It was usual among the "Waldenses," etc., as a party designation from early times. Thus it is said in the Bohemian articles of 1418: "Evangelical priests laboring with the people." "Documents illustrating the Life of Master John Hus," p. 681.) All present reference shall only be made to some facts not earlier mentioned.

In St. Gall there existed a brotherhood about 1522 (how much earlier we know not) to which belonged, among others, the guild-masters Mainradt Weniger and Gabriel Bilwiller, and besides, Hans Ramsower, Ambrose Schlumpf, Aberli Schlumpf, and Beda Miles Treier; they called themselves Christian brethren, and there were many weavers among them; they adhered, according to their statement, to the "Word of God," and assembled in secret for the reading and exposition of the Bible, at first in the houses of the members, later in the guild-hall of the weavers. (The chief source for these facts is Kessler's "Sabbatha," ed. Goetzing, 1866). These schools, or heretical schools (as their opponents called such brotherhoods), had a close connection with the "synagogue," known to have existed in Zurich about 1522, which had its meeting-place in Claus Hottinger's house, and whose "minister of the word" was at that time the colporteur Andrew-on-the-Crutches [Castelberg]. (See "Reformation," p. 399 f.) From of old the ancient "heretical schools" were concerned to win for their assemblies and devotions the co-operation of men of literary culture also, and the St. Gall brethren succeeded in the year 1523 in drawing to their side John Kessler (born 1502), a St. Gall burgher's son, who had at that time just returned from the University at Wittenberg. Kessler, who had enjoyed the personal acquaintance of Luther, gave up his heretofore cherished purpose of becoming a priest, learned a trade and became from January 1, 1524, "reader"—such was the name applied to this office—of the brotherhood. (See Egli, "The St. Gall Baptists," p. 14).

For some time he fulfilled the functions of his office to the satisfaction of the brethren, but gradually it came to light that he had imbibed views at Wittenberg other than those that traditionally prevailed in the brotherhood, and when on one occasion a distinguished member of the Zurich "heretical school," Laurence Hochruting, was present, the differences of opinion came to violent expression. Soon afterward Kessler gave up his readership and devoted himself entirely to his trade. [Kessler is the author of the important chronicle called "Sabbatha," referred to above.—A. H. N.] The brethren who had thought and hoped to have won in the young theologian a faithful interpreter of their own views, found themselves disappointed; already at an early date the ways of the two modes of thought began to diverge. If, as is at the present time commonly supposed, the evangelical brotherhoods and the "heretical schools" were first called into life through

Luther's writings, how happens it, then, that Luther's disciples so soon fell into irreconcilable differences of opinion with these evangelicals?

Just as in St. Gall the Zurich "school" had concerned itself successfully in drawing to itself younger theologians, and there is documentary proof that in the lenten season of 1522 Ulrich Zwingli, the chief pastor, participated in one of the lovefeasts customary in the brotherhood. (Egli, "Aktensammlung," I., No. 233.) Zwingli, as well as John Kessler, would a few years later make a complete breach with his old friends.

In the writing already mentioned, "Friendly Interpretation" (*Amica Eegesis*, 1527), Zwingli denies that he has been indebted to Luther for his advancement in Christian understanding. Other men, fittingly honored by him, had, he says, apprehended the essence of the Gospel more clearly than himself or Luther. How could these men have learned it of Luther? "There are certain men that might be named"—Zwingli does not name them—"whose friendship has been to us a furtherance and a stimulus in this matter" (Works, III., 543), and in this he simply reiterates a statement that he had already made in like manner in the years 1521 and 1523 (and so before his quarrel with the brotherhood) (Works, I., p. 253. In the "Interpretation of the Theses," 1523, and in a writing addressed to Haller, Dec. 29, 1521, where he says he began the work of the gospel five years before—Works, VII., p. 186. How are we to account for the fact that Zwingli is silent as to the names of these men, which yet would be of very great interest to us? If among them were no "heretics" (which, of course, is still possible), it is difficult to surmise the ground of this secret method of procedure). According to this statement (to Haller), "before any one in our regions had yet known anything of Luther's name," he [Zwingli] had "begun in the year 1516 to preach the gospel of Christ." It is so much the less allowable to question the truth of these utterances, as two important witnesses, Capito and Myconius, confirm them in their full scope. (Capito writes in the year 1536 to Henry Bullinger: "Before Luther had emerged into the light, we, Zwingli and I, discussed between us the deposition of the pope, already indeed when he [Zwingli] was still at Einsiedeln," Hottinger, "History," VI., 207. Myconius says that Zwingli already when in Glarus, "preached the grace of the gospel"—"Life of U. Zwingli," p. 6).

A few weeks after that love-feast in the lenten season, at which [love-feast] Zwingli refused to eat flesh, the representatives of the Zurich brotherhood, along with thirty-three delegates of like brotherhoods, had an assembly at the "Lindenhof." There was thus a great number of "heretical schools" in Switzerland, and it would be worth while to draw them forth from the obscurity in which they had enveloped themselves. Certain letters that had come from Constance were the subject for advisement, "regarding which [letters] they would hear and see," it is said in the Acts, "whether they must hold to these, or whether they must act otherwise than their priest preaches." Who the priest was is not indicated. The differences of opinion between Zwingli and the brethren arose at that time. See Egli, "Aktensammlung," No. 246, p. 82. On this entire matter see further accounts in "Reformation," pp. 387 and 400).

From these facts it clearly appears that behind the individual "schools" stood an organization—synods of this kind were called chapter assemblies, etc.—whose leaders went their own ways, and would by no means leave the guidance of the individual brotherhoods to the theologians, who were now in greater numbers drawing near to the brethren.

Into the place of John Kessler in St. Gall stepped Hochruting's friend, Wolfgang Ulimann, son of the Guild-master Andrew Ulimann, who [Wolfgang] had up to this time been, along with George Blaurock, a monk in the St. Lucius monastery at Chur, where, up to 1522, Andrew-on-the-Crutches [Castelberg] had also worked. Under Ulimann's guidance the brotherhood in St. Gall increased in membership to such an extent that the Council felt obliged to give them the use of the St. Laurence church. This achievement, however, was followed by an important movement, on the part of the Zwinglian faction of the evangelicals, who had in the meantime won to their side John Kessler: a friend of Kessler and Zwingli, Leo Judae, was temporarily called to St. Gall, and Ulimann left the city for a time in order to counsel with the brethren in Zurich, as to the further steps to be taken. This occurred in the first half of 1525, when under the influences of the great religious movement a new epoch began in the history of the older brotherhoods.

It would be a mistake to suppose that such schools, or heretical schools, that is, brotherhoods whose unifying bond was formed by common religious convictions, had existed in Switzerland alone. Just such "synagogues" we encounter on the Lower Rhine in the year 1523. In one of these, the school at Buderich, common devotions were conducted by Adolphus Clarombach and Henry Klopprice, whom at a later date we meet as martyrs in the chronicles of the "Baptists." (We leave out of consideration here the movements of the "brothren" in Saxony, who did not introduce among themselves believers' baptism [late-baptism] and therefore were not "Anabaptists" in the usual sense of the word. But that the "heretical schools" of Middle Germany came forward into publicity at that time is proved, among other things, the writing by Nicholas Storch, who was himself an apostle and itinerant preacher: "[Nic. Storch] A Long Silent Christian Brother, whom Christ has again Exhorted" [to proclaim his truth], Zwickau, Gastel, 1524. A copy of this tract is found in the Mennonite Library at Amsterdam).

THE BOND OF PERFECTION.

Love is the greatest thing that God can give us, for himself is love, and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours. The apostle calls it the bond of perfection. It is the old, and it is the new, and it is the greater commandment, and it is all the commandments; for it is the fulfilling of the law. It does the work of all other graces without any instrument but its own immediate virtue. For as the love to sin makes a man sin against all his own reason, and all the discourses of wisdom, and all the advices of his friends, and without temptation, and without opportunity, so does the love of God, make a man chaste without the laborious arts of fasting and exterior discipline, temperate in the midst of feasts, and is active enough to choose it without any intermedial appetites, and reaches at glory through the very heart of grace, without any other arms but those of love. It is a grace that loves God for Himself, and our neighbors for God. The consideration of God's goodness and bounty, the experience of those profitable and excellent emanations from Him, may be, and most commonly are, the first motive of our love; but when we are once entered, and have tasted the goodness of God, we love the spring for its own excellency, passing from passion to reason, from thanking to adoring, from sense to spirit, from considering ourselves to a union with God. And this is the image and little representation of heaven.—Jeremy Taylor.

QUESTIONS ANSWERED.

BY SENEX.

"How are we to understand the command of Jesus on the night of his own arrest, when he told his disciples if any one had not a sword, to sell his garment and buy one?" It is impossible for us to know just what was in the mind of Jesus at the time. The disciples evidently did not understand him. He evidently did not mean for them to defend him with the sword. For when "one of them that were with Jesus" drew his sword and smote off the ear of the high priest's servant, Jesus reproved him for doing it, bade him put up his sword and added, "all they that take the sword shall perish by the sword." Matt. 26:52.

"What is the meaning of the word 'ordinance' in a Bible sense?" An ordinance is a rule, a regulation, an order of things prescribed by law or other authority. In a Bible sense, it is a rule or order of services divinely appointed and therefore obligatory because it is divinely appointed, whether the utility of it be apparent or not. In a general sense prayer is an ordinance, so is thanksgiving, so is liberality, so is hospitality, because these are divinely enjoined. Put the term is usually restricted in its use to the two Christian symbols, baptism and the Lord's Supper, because these are teaching rites pre-eminently prominent and vital in Gospel order and always obligatory on Christian believers. The word has no reference to Eph. 2:10.

"When the devil offered to give Jesus all the kingdoms of the world, providing he would fall down and worship him, were these kingdoms his to give?" No. The devil was a liar from the beginning and the father of lies. There is a sense in which the world is the devil's. It lies in the power of the "wicked one." He is the "prince of darkness" and the "prince of the power of the air," and it must be confessed that he exercises an almost imperial control over humanity. Nearly all the currents of the world's life, social, political and largely religious flow in satanic channels. The devil holds masterly control over men. Nevertheless he has no power to pass over the kingdoms to Jesus as he proposed, and thus to make him the prince of the kings of the earth. The Lord only reigns in regenerated hearts.

"What is the matter with, and what is the remedy for a church which goes year after year without any conversions?" I would say that the matter is with the church itself; and the remedy would naturally be to repent of their worldliness and indifference to the great work for which churches exist. Of course we do not know the special condition of the church in this case had in mind. But it is a most unnatural and abnormal state of things for a church composed of converted men and women, whether few or many, rich or poor, learned or unlearned, to live without leading unconverted souls to Christ, provided there be any unconverted souls in their families or about them in the community.

Many church-members are living such carnal lives, just like the worldly about them, running into all the frivolities and follies of unchristian society, bringing up their children in the nurture and admonition of the world, and not the Lord; men indulging in worldly methods of business like carnal men. No closet religion, no family religion, no Sunday religion, though they attend church at times, but nobody takes knowledge of them that they have been with Jesus. While there are doubtless some godly ones in the church—God's hidden ones—yet the church as a body is so much like the world, that they have no spiritual power. Carnal amusements inside the church and outside to such an extent that vital godliness is eaten out as by a cancer and the church sinks down to the common level of worldly society.

And for all this the pastor is largely responsible. Let him sound the alarm in the name of the Lord, and cry aloud till the sinners in Zion are afraid and awake and put on the garments of mourning. If he cannot move them, let him shake off the dust from his feet as testimony against them, and turn to the Gentiles. All this may not fit the case which the querist had in mind, but it fits many cases as this writer knows. Would that it did not. Let a church that has no conversions awake to righteousness and sin no more.

"Please explain Matthew 11:11, where our Lord says he that is least in the kingdom of heaven is greater than John the Baptist."

Many explanations have been given of this somewhat obscure passage. The most natural and probable explanation is this, that it refers not to any personal, intellectual or moral greatness, but to the official relations sustained by John, and the least, or, as some scholars insist it should be, the lesser in the kingdom of heaven. John was not in the kingdom, was not a part of it, but was the herald, the messenger proclaiming its near approach as being at hand. That was an honor conferred on no one who had gone before.

In that sacred relation to the kingdom, he was greater than any other one of woman born. But one in other respects lesser than John, who was actually in the kingdom of the Messiah, and partaker of its full benefits, was in that respect greater than John. They partook of what John only proclaimed. Prophets and kings had waited long for that kingdom and died without the sight. This does not of course mean that John the Baptist did not partake of the spiritual benefits of the kingdom and the salvation of Christ.

TITLES AND DEGREES.

The strong are commanded to bear the infirmities of the weak. If eating meat cause their brethren offense, they ought to discard its use. The parade and display that is made of titles and degrees in the reports of our great annual gatherings are nauseating to some and painful to many. To the writer their use seems contrary to the teaching of the Divine Master, who said: "But be ye not called rabbi; for one is your Master; even Christ, and all ye are brethren." One would judge from reading the minutes of the proceedings of the anniversaries of our great national societies, that not a single pastor who had not been honored with a college education, or a single untitled layman, ever attended them, or if present that his presence was unknown. The minutes usually run like this: "The society was called to order by the Hon. _____, of M.; _____, Ph.D., of New York, read the Scriptures; _____, D.D., LL.D., of Illinois, then addressed the tone of grace." And so it runs *ad nauseam*, throughout the session, even in giving the names of the directors, list of committees, etc.

The programme of the last Colorado State Convention was the most beautiful and the least offensive to the taste of any that the writer remembers to have seen. No letters indicating a degree or title, not even "Rev." appeared anywhere upon it to mar its beauty or to indicate the superiority of one over another. But all were brethren, and one only, even Christ, was Master. That it was the most enjoyable and most fruitful gathering ever held in the state was the testimony of all present, for the Spirit was present, and that to bless.

If motions shall be carried through each of our great societies, instructing moderators, secretaries and others to abstain from the use of titles or degrees, joy will come to many humble and simple hearts, and as the writer believes, the blessing of God will honor the absence of ostentation.—LAYMAN, in Chicago Standard.

There can be no true reverence unless all who take part in the service, whether the minister or the men and boys who sing, habitually realize at every moment that they are at the very footstool of the Almighty, and in His immediate presence. The absence of this consciousness that we are speaking to the Divine Being makes itself felt in a moment. No substitute can be offered for it, either by a pious and melodious drawl, or by sharp mechanical utterance. Words so given by the minister reach neither the ear of the Almighty nor the heart of the people. There is in them none of the penetrating thrill of real conscience faith-inspired reverence. The same difference can be felt when the choir realize to themselves the awful words which they are using, and when they do not.—Sincilar.

It is not the mere station of life that stamps the value on us, but the manner in which we act our part.

CHURCH BUILDING.

Any one who studies carefully the Epistles of Paul is likely to be struck by the fact that in his estimate of Christian service he gave a large place to the work of building up local churches. It was this task to which he especially addressed himself in his missionary journeys, and his so-called "pastoral" epistles are principally occupied in giving instructions to others, as to how they might labor most efficiently in this direction. One of the griefs of his career appears to have been that the exigencies of his work prevented him from devoting more personal attention to specific churches.

During this summer vacation you may go into a country town which has a strong church. At the Sunday services the meeting house is well filled with interested worshippers. The children and young people, as well as persons of mature life, are present. From all the country round the people drive to the house of God. The mid-week prayer-meeting proves to be well attended. The notices of various engagements show that the congregation is interested in a wide range of Christian service. Before you have been in the town a week, evidence confronts you on every hand that the church is a vital moral force in the community.

Perhaps you are moved to inquire how this result has been attained. If so, you will find that a vast deal of patient and self-sacrificing effort has gone into gathering, binding together, and organizing this congregation. It has not been done in a month or a year, but there has been a long process of growth. Nothing is easier than to gather a crowd for a few successive Sabbaths in almost any community. The slightest touch of novelty in a speaker's cast of thought or style of expression will do that. But something more than that has been done to build up such a congregation as we have described. These people have come to feel the obligation and the privilege of Christian worship, so that Sunday morning, after breakfast, the most natural thing for them, instead of preparing to spend the day in self-indulgence, is to make ready for going to church. They have come to feel that children should be trained in the habit of church going, so that when they reach their teens they may become regular attendants at worship. The families of the congregation have come to know and love each other, so that the church has become a real "household of faith." The whole body has become so accustomed to responding to a common impulse, that the missionary or philanthropic appeal arouses immediate answer. The claims of religion upon the money of the congregation are so generously acknowledged, that everything, from the condition of the church grounds and horse sheds to the annual missionary reports, bears witness to it.

To bring out such a state of affairs, a good deal more has been necessary than a few bright and telling sermons. Some one has been among that people, not only preaching the Gospel on Sundays, but in-fecting the community with it; impressing Christian ideas upon families and individuals, and combining scattered social and religious forces into a large and permanent unity. In the towns in which such churches are established, it will almost always be found that there have been one or two long pastorate. The minister may not have been a great preacher, but he had the building faculty, and knew how to work intelligently, and patiently, toward the result that has been reached.

In such churches there can almost always be discovered two or three deacons who, consciously or not, have co-operated with the pastor toward this end. They are men without reproach; they love the very rafters and clap-boards of the meeting-house; they are jealous for the honor of the church; they believe in religion, and pray daily that the cause of Christ may triumph. Some of the more progressive spirits might call them "stow," and a trifle narrow-minded; but there are none in the community to whom a person in trouble would more readily go than to them. And scattered throughout the town, you are sure to find a good number of devout women. They have had many trials; buried husband and children, perhaps; contended with poverty, and borne up under disappoint-

ment. Their faith has sustained them; they have tested the promises; they love to pray, and to pray for the church; and they keep informed about it, though they cannot get out often, and encourage every one who calls to see them with their faith and hope.

The spirit of the pastor, and deacons, and other devout members, has gradually worked itself out into the community, and the church has been established in the habits, the affections, and the consciences of the people. To do that is church-building, and the pastor, and the men and women who rally about him, and work with him, are doing about the best work for God and for men that is done on this earth.—Watchman.

DON'T RESIST THE SPIRIT!

BY REV. THEODORE L. CUTLER.

This may fall under the eye of some one—perhaps of many—who are anxious about their souls. The old phrase, "anxious inquirer," is rather obsolete now, but it is a descriptive phrase; it describes those on whom the Holy Spirit is at work. Your salvation, my anxious friend, depends upon the Holy Spirit. Don't resist Him!

If the Holy Spirit offers you divine light and guidance, He also alone can melt your heart into penitence and mould it into something like the pattern of Jesus Christ. Go into an iron foundry and observe the process by which fire subdues the solid metal until it consents to be cast into a new shape, or rolled into the form that the artificer desires. You need melting and you need moulding. You need to have your souls softened so as to feel sin, and melted so as to sorrow for your sins, and to be made malleable so as to be "formed anew" into a shape that pleases the Lord Jesus Christ. This is a divine work, my friend. You can no more do it than you could create yonder star. No power short of the Holy Spirit can melt your hard heart into sincere contrition, and subdue your stubbornness, and mould you into obedience to God; He alone can "take away your heart of stone and give you a heart of flesh." That blessed Spirit is now pleading with you, pressing you to let Him do the renovating work you need and to do it thoroughly. You have some feeling, some anxiety, some desire after a new life. There may be a faint, flickering flame kindled in your soul; oh, pray for a full gale of heaven's oxygen in the mighty breath of the Holy Spirit. Instead of quenching the "smoking flax" and putting out every hope of being saved, cherish the loving Spirit on whom your everlasting salvation is depending! That Spirit alone can purify your naturally polluted heart. The smelting process, by which the dross is burned out and metal made pure, is an emblem of what the Spirit can do for you. Power to resist temptation comes from that same Spirit. Do you not see by this time, my yet unconverted friend, how much your very life depends on His gracious influence! Such serious anxiety as you feel now is owing to Him. A faithful Monitor He is, and has often been to you; He waits now to be your Teacher, your Guide, your Regenerator, your Comforter. Dare you resist Him! Oh, as you value your present peace and your hope of an useful life, as you would escape hell and secure heaven, I beseech you, quench not the Holy Spirit!

An old man said once to his pastor: "When I was about seventeen, I often felt deeply, but I determined to put off a decision until I was settled in life. After I was married, I remembered that the time had come when I promised to attend to religion; but I had bought this farm and was anxious to avoid all expense, such as church going would involve, and so I put it off for ten years more. When the ten years came round, I thought no more about it. I often try to think now, but I cannot keep my mind on the subject one moment. It is too late now; I fear that my doom is sealed, and it is just that it should be so, for the Spirit strove long with me, but I refused Him. Now it is too late. The poor man died as he had lived; one of the many millions who had extinguished the offered light and groped through a midnight of darkness into a hopeless eternity!—Evangelist.

A LIE that is half a truth is ever the blackest of lies.—Tennyson.

SACRIFICE AND ATONEMENT.

BY THE REV. J. W. LOVING.

II.

It is a necessity of God's very nature that he cannot do, or even permit, anything that is fitted to convey erroneous conceptions of his character or law, his moral government or the principles regulating his dealings with his creatures. So, then, we may know that no sinner can ever be saved except in a way and by a provision in which God's justice, hatred of sin and the maintenance of the honor of his law, are as fully and clearly vindicated and exercised as they would have been by the actual infliction on the sinner of the full penalty which he had threatened against sin. God must act consistently with the perfection of his own nature independently of regard to his creatures' ideas of him, and yet in such a way as to convey to his creatures correct conceptions as to what he is, and what are the principles of his dealings with sinners. So, then, if any provision be made for the pardon of the sinner, the only conceivable way is by some other suitable person taking the sinner's place, and suffering in his room and stead the full penalty he had merited. Could such an one be found, and were he willing to undertake for the sinner, then we can conceive how God's justice could be satisfied, and the honor of his law vindicated and maintained; for in this way there would be presented the same views of the divine character, law and government, also of the danger and demerit of sin, as if the sinner had himself actually suffered the penalty in his own person.

One thus fitted to interpose in behalf of sinners must possess very peculiar qualifications indeed. It is the glory of God's blessed revelation that he sets before us One so peculiarly qualified and constituted as at once to suggest the hope and belief that he is able to do this. This One is God and man in one person; is from eternity God, and in time became man, as Jesus Christ, in union with the divine, for the purpose of saving sinners; who is thus qualified to act as the substitute for sinners, to endure suffering in his stead; while he is at the same time qualified by the possession of his divine nature to give to all he does and suffers a value and an efficacy as fully infinite, and fully adequate to impart to all he does a power or virtue fitted to accomplish anything and everything he may intend to effect.

Did Christ by the sacrifice of himself actually bear the penalty of the sins of those for whom he made atonement? Was his sacrifice sufficient for this, so that no more penalty attaches to these? This has been brought out already, but it is of sufficient weight to call for yet clearer treatment. Let us try to get a correct idea of penalty. Was the penalty of sin eternal death? And did Christ suffer eternal death? The answer comes at once, He did not. How, then, did he bear the penalty of sin? The very essence of the penalty of the divine law is the manifestation of God's displeasure, the withdrawal of his favor. Christ suffered those in our stead. He bore God's wrath. In the case of sinful creatures having no life in themselves, this is a final penalty when the work of Christ who laid down his life and took it up again. Remember, too, that word penalty does not designate any particular kind or degree of suffering, but any kind or degree judicially inflicted for the satisfaction of justice. Death, as used in the Scriptures, designating the penalty of sin, includes any kind and degree of all kinds and degrees of suffering inflicted as punishment. So penalty expresses, not the nature of the sufferings endured, but the design of their infliction. The same suffering may come as chastisement, or as calamity, or as punishment, according to the circumstances.

How, then, did he bear the penalty of sin? The very essence of the penalty of the divine law is the manifestation of God's displeasure, the withdrawal of his favor. Christ suffered those in our stead. He bore God's wrath. In the case of sinful creatures having no life in themselves, this is a final penalty when the work of Christ who laid down his life and took it up again. Remember, too, that word penalty does not designate any particular kind or degree of suffering, but any kind or degree judicially inflicted for the satisfaction of justice. Death, as used in the Scriptures, designating the penalty of sin, includes any kind and degree of all kinds and degrees of suffering inflicted as punishment. So penalty expresses, not the nature of the sufferings endured, but the design of their infliction. The same suffering may come as chastisement, or as calamity, or as punishment, according to the circumstances. If our sufferings were penal, we really mean to speak of their design, i. e., for the satisfaction of justice. Yet it is strongly maintained that the kind and degree of our Lord's sufferings are not matters of indifference. The self-sacrifice and the sufferings were sufficient to make an infinite merit, an inherent value to the offering of atonement. Thus the dignity of Christ's person gives value to his sufferings, and the character and intensity of the sufferings, so far from being indifferent, are essential elements. Christ, then, bore the penalty of those for whom by his sacrifice he made atonement. He suffered not simply on their behalf, but in their stead. He redeems from the penalty of the law. Gal. 3:13—He redeems from the curse of the law, having become a curse for those he redeems from the law, i. e., from the obligation to satisfy its demands as a ground of salvation. The law demands perfect obedience. No fallen man has ever been able to render this. Christ fulfilled the law. Gal. 4:4—Made under the law that he might redeem them that were under law. Rom. 6:14—We are not under law, but under grace. Rom. 7:4—This redemption is through the body of Christ. So we are justified, not by our own obedience to the law, but by the obedience of Christ (of Rom. 5:18). Christ redeems from the power of sin. John 8:34—Whoever commits sin is a slave of sin. All have sinned, and so are under bondage. From this bondage no man can deliver himself. The great object of Christ's mission as respects man, was to effect this deliverance. For this he gave himself (1 Peter 3:18). He died, the Righteous for the unrighteous, that he might bring us to God. Eph. 5:25—Christ loved the church, and gave himself for it (of Gal. 1:4; Titus 2:14; 1 Peter 1:19-21; Matt. 20:28; Mark 10:45).

Christ redeems from the power of Satan, who is the King and prince and god of this world. His is the kingdom of darkness, into which all man since Adam are born, and in which they remain until translated into the kingdom of God's dear Son (Col. 1:13). They are his subjects taken captive by him (2 Tim. 2:26). The first promise to fallen man was that the seed of the woman should bruise the serpent's head (Gen. 3:15). Christ came as the seed of the woman to destroy the works of the devil (1 John 3:8). He came to

deliver from the dominion of Satan (of Col. 2:15; Heb. 2:15). This redemption will finally consist in his glory to gather to himself the redeemed of the ages. Among the many proof texts on this, see Isa. 53:6, 11, 12; Heb. 9:28; 1 Peter 2:24; Rom. 4:25; Heb. 13:12).

We may dispense with a word the question as to the adequateness of the atonement wrought out by the vicarious sacrifice of Christ. He was divine, and infinite worth belongs to his works. He said of himself that he came not to destroy, but to complete the law and the prophets (Matt. 5:17; of Rom. 7:4-6). Believers are no longer under law, but under grace (Rom. 6:14). This grace comes through the merits of Christ. Mercy and justice are reconciled in Christ, so that God is just while justifying him that believes in Jesus (Rom. 3:26). God the Father repeatedly gave his approval to the work and character of the Son. (See Mark 1:11; 9:7, and the parallel accounts in Matthew and Luke; of Ps. 2:7; Isa. 42:1; and Gal. 3:16). He is assuredly through Christ. Through him we are warranted in approaching unto God and claiming salvation in his (Jesus') name (Heb. 4:16; 10:19, 22; Eph. 3:12; 1 John 1:19, etc.). See Heb. 9:25-28 for the contrast between Christ's sacrifice and the Mosaic sacrifices. Thus ample satisfaction has been made and salvation is salutatory, so far as the sinner's merit is concerned. Christ died because God loved, not in order to make him love, the world (John 3:16). By his death he made consistent in the sinner's salvation the exercise of God's love and justice. The same love moved the Father to send the Son in this work. They are one (John 10:30). Christ gives himself as the sinner's substitute, and God has covenanted with him to give him all those who accept him as their substitute.

Thus we see that Christ's work of atonement is of the nature of a satisfaction meeting and answering all the demands of God's law and justice against the sinner. "The Father sent the Son in condemnation to those who are in Christ Jesus" (Rom. 8:1). They are thus freed from the condemnation of the infinitely holy, just and good law. They enjoy the divine fellowship and favor. The inherent worth of Christ's sacrifice superadded all other thoughts and feelings for any value it is satisfied, there takes place between God and the believer in Jesus an actual reconciliation. This implies a personal change in the relations of men individually to God. This change is brought about by the gracious work of the Holy Spirit in regenerating the heart and inclining and enabling it to accept the atonement wrought out by the sacrificial work of Christ. (See on this Lev. 19:10; 2 Cor. 5:2; Gal. 1:4; 3:13; 4:4; 1 Tim. 1:15; Rom. 5:10; Eph. 1:7; 2:14-16; Col. 1:20; Acts 2:33; Titus 3:5).

Oh! depth of the riches, both the wisdom and knowledge of God! Who will separate us from the love of Christ? Nay, in all these things we are more than conquerors through him who loved us. Thanks be unto God for his unspeakable gift.

TWO MILLIONAIRES.

BY OBADIAH OLDSCHOOL.

I met them to-day, but not in the same place. One of them was in a private parlor in a fashionable hotel. As he was an old acquaintance, he had a long and confidential conversation. He told me of his early struggles after he left the schools where we were fellow-students—of his speculations, disappointments and final sweep. He said: "You know, Obadiah, how poor our lot was. We were disgraced with poverty, and determined to be rich. I went to California, worked in the placers and saved my dust until I had enough to go prospecting. I staked out several claims, and thought that I had struck it rich again and again. But the ore failed to pan out, and I was forced to quit. I did not have a quart of ledge that went five hundred to the ton. I worked it deep enough to make a good show, then I organized a company and put the stock on the market. While it was booming I sold out, and invested all that I had made in government bonds. Here they are brought them from my box in the safe deposit vault to cut off the coupons. They amount to a round million, and give me an income of \$40,000 a year. I don't own a foot of real estate or any kind of property. I have just this package of bonds (taking it out of his bosom), so you see that I am free from care. My bonds are safe in the vault, and whenever I want any ready cash I have only to go and cut off coupons.

"But," I said, "this bundle of paper in your bosom, which you say makes you a millionaire, has no intrinsic value. Those bonds are only promises. Suppose the signer of them should die?" "Why, man, they are United States bonds! The faith of the government is pledged for their redemption. They are better than gold or silver. My only fear is that the government may pay them at maturity. I would be glad to have them run as long as I live."

"So you are a millionaire by faith," I said. "You don't see your real wealth or handle it, but only pieces of paper that represent it."

"Yes, that is so, and while those pieces of paper represent the wealth and the honor of the best government in the world, I am satisfied."

The other millionaire I found in the county poor house. I need to know him, too, in former times. He was a good boy at school. He grew up a good man. He had a wife and several children. He had this old friend had a succession of financial disappointments, followed by broken health, until he was compelled to go to the pauper's home. He, of course, was without lands or material wealth of any kind, and yet he had, like the man in the hotel, a bundle of promises. As he was the poorest man in the county, he had under his pillow a well-worn Bible. He held it up in his hand, trembling hand, and said: "Oba-

diah, people call me a pauper, but I am worth millions. Why in this Book, which I sometimes think God has written expressly for me, there are more than three thousand 'exceeding great and precious promises.' I wouldn't exchange one of them for a \$50,000 government bond. The bond I would have to leave in a few years at interest; but these promises I shall take with me, when I die, and claim them in the land where there will be no more death. They are the bonds of him who owns, not only the earth, but all the stars in the sky, and all the worlds that roll around them."

As I walked slowly home, after that second interview, and thought over the events of the day, I concluded that I would rather be in the place of the millionaire in the poor house than in that of the millionaire in the Palace Hotel. Both are rich in faith; but the basis of confidence in one case is human, and in the other divine. I am an enthusiastic patriot. I believe that our government is the best on the earth. But I would rather trust God, yes a thousand times rather, than it. His wealth is boundless, his power is limitless, his truth is immutable, and his love is infinite. When such a Being says: "Trust in the Lord and do good, so shall thou dwell in the land, and thy trust shall be justified," what can I say? "My grace is sufficient for you;" when he declares that "all things work together for good to them that love him;" when he adds, "Lo, I am with you always," and "where I am ye shall be also," what more do I need? Nay, what better could I have? I am rich toward God.

What a man! I am called a pauper by my fellow-men? They can see my hunger-pinched features and my rags, but they cannot see the "hope full of glory" that lights up and warms my soul. That millionaire in the Palace Hotel was wise in the investment of his wealth. By having it in government promises he escaped a great deal of care and anxiety. What a burden crushes the man who has lands, or railroads, or mines to look after, and whose income depends upon their efficient culture or management or development! How much more comfortable to put the money into the hands of the United States and draw the interest! I am called a pauper by the Bible millionaire is still wiser. He puts his all into the hands of God, and draws daily just what he needs, just what the all-wise Father sees that he ought to have. He does not even cut his own coupons, and he often gets, instead of a paltry four per cent., "an hundred fold" even in this present time, and is sure of life everlasting in the world to come. A Hebrew in the wilderness who had brought from Egypt a ton of wheat would have been considered rich. But if he had not an ounce of grain and believed in God's promise of an open manna every morning, he was a great deal richer. He did not have to transport his wheat or store it, or protect it from thieves. He could sleep free from care, and when he woke up go out and gather his manna. That story of the life in the wilderness is authentic history, but it is also a revelation of the way in which all men should live. We are to eat of the manna as we eat of our daily bread, and then act as if it was necessary for us to have a year's supply in advance.

I believe in industry and economy, in earning and in saving. But I believe that if there were more of our wealth subject to the drafts of the divine Giver, and we would be happier in the enjoyment of the rest. He is a miserable pauper, no matter how much he owns of material wealth, whose soul is not "rich toward God"—who has no title to anything beyond death and the grave interior.

TESTIMONY.

The witness of one's own personal conviction and experience is the strongest weapon that a Christian can use. I do not despise the place of reasoning, but arguments do not often change hearts. The only way to change hearts is by the witness of one's own experience. The witness of one's own conviction and experience is the strongest weapon that a Christian can use. I do not despise the place of reasoning, but arguments do not often change hearts. The only way to change hearts is by the witness of one's own experience. The witness of one's own conviction and experience is the strongest weapon that a Christian can use. I do not despise the place of reasoning, but arguments do not often change hearts. The only way to change hearts is by the witness of one's own experience.

It is a way that we can all adopt if we will. Christian men and women can all say that. I do not forget that there are indirect ways of spreading the Gospel. Some of you think that you do enough when you give your money and your interest in order to help these. You can buy a substitute in the militia, but you cannot buy a substitute in Christ's service. You have each your own congregation to which you can speak. It is no bigger than Paul's, namely, Aquila and Priscilla. What talks they would have in their lodgings as they played the wisp of black hair into rough cloth and stitched the strips into tents! Aquila was not a Christian when Paul picked him up, but he became one very soon. He was the manager in the workshop, sold the tent, that made him one. If we want to speak about Christ we shall find plenty of people to speak to. "Ye are my witnesses, saith the Lord."—Alexander Macriar.

A YOUNG man just commencing business for himself, writing to the editor of the *New York Tribune* for guidance in his position of employer, and also to ask if he knew of any books that would help him, received the following reply: "The best single treatise is the *New Testament*, and next to this is the *Book of Proverbs*. The best business man we ever knew memorized the entire *Book of Proverbs* at twenty-two, and, when he became an employer himself, gave a copy of the book to every employee, with a friendly inscription commending it as an admirable business guide.—S. S. Times.

LITERARY.

New Books.

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

ROUND THE YEAR IN MYTH AND SONG. By Florence Holbrook. Clo., 12mo, pp. 296. Illustrated. Price 60 cents. New York, Cincinnati and Chicago: American Book Company.

This is intended as a reading book for the third and fourth grades at school. The old myths about the seasons, the winds, the gods and goddesses from whom the months and days of the week get their names, etc., are arranged as reading lessons, each accompanied by appropriate selections from the finest poetry in our language. The chapters are put in the order of the school year, so that beginning in September, the child reads the myths relating to the autumn, and so on round till June. All the books published by the American Book Company, it is gotten up in the most attractive style.

A fourth and completing volume is added to the famous "Five Little Peppers" books, by Margaret Sidney, and published by Lothrop Publishing Company. It is called "Pronosis Pepper," and tells the story of Pironia, the youngest, and best beloved of the famous Five. This completes the series.

Magazines.

The *Preacher's Magazine* for September has the following contents: God's "Yes," by Joseph Parker; The Burden and Heat of the Day; A Message for the Middle-aged, by W. Boyd Carpenter, D.D.; Christ Sanctifying Himself, by the Rev. Mark Guy Pearse; The City of the Unemployed, by Augustus Leggett, D. D.; Homiletics—Theology of the Gospels, by Theodore W. White, D.D.; The Death-bed of Elisha, by the Rev. W. B. Russell-Caley; Trust, by Edward Thompson, D.D.; The Bow in the Cloud, by the Rev. W. Henry Jones; Paul and the Philippian Jailor, by the Rev. Alex. Smellie; Brief Outlines on the Book of Proverbs, by the Rev. Robert Browlie; The New Song, by W. B. Pope, D.D.; The Trials of Faith, by S. G. Stock; How to Provide for the Future, by the Rev. Charles Cross; The Indwelling Christ, by Bishop Thorold; Liberty, by A. B. Bruce, D.D.; Children's Sermons; Notes and Illustrations; Sketches of Distinguished Preachers, Joseph Parker, D. D., William Boyd Carpenter, D.D.; Notes on the International Sunday-school Lessons, by William E. Ketchum, D.D.; Outline Addresses on the Golden Texts, by the Editor; How I Get My Sermons, by the Rev. Joshua Haigh; Wilbur B. Keckham, publisher, 2 Cooper Union, New York, N. Y. \$1.50 per year.

The *Treasury* for September has among its best things an illustrated article on Mr. Holyoke Colgate and its founder, Mary Lyon, of blessed memory, the sermon of Dr. Hubbard on Peace, and Prof. Francis M. Brown's article on "The Sayings of Jesus."

The *Homiletic Review* for September opens with "The Limitations of Archeology as a Substitute for Old Testament History," by Prof. A. H. Sayce, of Oxford, and every one who wishes to read that. Prof. W. C. Wilkinson writes of Paul as a Preacher, and every one will wish to read that. There is also a sermon by Dr. Alexander Macriar, and every word from him is eloquent and true. Besides, there are other good things.

The American Bible Society has received recent letters from Peru which state that four of the men who have been most prominent in obstructing the circulation of Bibles and evangelistic work in that country, have died within twelve months. They are the Bishop of Arequipa, who in 1889 observed Mr. Penzolt selling a New Testament in the street, and ordered a gendarme to arrest him and his colleagues; La Jana, who stopped the entry of Bibles at the custom house in Callao, on the ground that he needed to consult the government respecting the legality of clearing such publications; Quisones, who ordered the mission schools to be closed; and the Padre Veza, the parish priest of Santa Rosa, who had been conspicuous in throwing obstructions in the way of evangelical work.

HERE, then, is the sum of the whole matter. Life is short. There is nothing which the world, the flesh, or the devil can offer us which is not profoundly unsatisfying.

"Man is to man the sorest, surest ill."

Yet God, who giveth more grace, can deliver us from that fraud and subtlety of the devil or man, which is the only final irremediable curse of our mortal lives. He can give us holiness, he can give us peace, and therefore he can give us happiness in him—essential happiness here, eternal happiness hereafter. There is nothing to complain of in life, but only in ourselves, who pervert and dwarf and degrade and poison it; and who God ever calls to us and leads with us through his Son, our Lord, "Oh, Israel, thou hast destroyed thyself; but in me is thine help."—Farrar.

ETERNITY, which cannot be far off, is my one strong city. I look into it fixedly now and then. All terrors about it seem to me superfluous. The universe is full of love and ineffable beauty, and I am and it remains, it remains forever true that God reigns. Patience, silence, hope.—Caryl.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons. 1897.

THIRD QUARTER.

SUNDAY, SEPT. 19.

PAUL'S ADDRESS TO THE EPHESIAN ELDERS

Acts 20:22-35.

MOTTO TEXT.—"Remember the words of the Lord Jesus how he said, It is more blessed to give than to receive."—Acts 20:35.

Paul is on his way to Jerusalem and had reached Miletus. This was a celebrated city, thirty miles south of Ephesus at the mouth of the Meander. At this port the ship stopped for several days. It seems likely that the time of her delay was indefinite, as Paul did not go to Ephesus, but sent for the elders of the church to come to him. The lesson is his farewell address to them.

"I go bound in the Spirit to Jerusalem."—That is, constrained by a sense of duty. He was carrying the collections which he had taken up in Europe for the poor saints which were in Jerusalem. He did not know the exact circumstances to which he was going. But one thing he knew. In every city the Holy Ghost witnessed that imprisonment and afflictions awaited him. But it was his duty to go, and he went bravely to his doom.

"But none of these things move me."—Never once after his conversion did Paul count the cost to himself of obeying God. "Neither count I my life dear unto myself."—To him to depart was to be with Christ, which was far better. "So that I might finish my course with joy."—This man going to bonds and afflictions speaks thus of finishing his course with joy. It was his joy to obey God, and nothing could dim that joy. His converts were his crown of rejoicing. They were the evidences that he had been faithful in the ministry in which he had been placed by his Lord.

"To testify the Gospel of the grace of God."—We do not hear as much as we ought in these days of the grace of God. Grace means favour to the undeserving. The Gospel was the good tidings that through the vicarious atonement God would pardon men's sins, accepting the Lord as their substitute.

"And now, behold, I know that ye all among whom I have gone preaching the kingdom of God shall see my face no more."—He had preached three years in Ephesus, and these men were his converts, his devoted friends. These are the last words which the great apostle spoke to those whom he would see no more till he met them at the Judgment Bar of God.

"Wherefore I take you to record this day."—He called on them to bear witness to the truth of his words. "I am pure from the blood of all men."—From the loss of their souls in eternal death. The next verse shows that he would consider himself responsible for their eternal deaths if he had not been faithful. "For I have not shunned to declare unto you all the counsel of God."—He had trimmed down no doctrine to suit the desire of men. He had concealed no unpopular truth. He was to give an account to God for his faithfulness in delivering his message. Men were neither his masters nor his judges.

"Take heed, therefore unto yourselves."—The responsibility lay with them. He had done his whole

duty. They needed to be careful lest they themselves should fail in declaring all the counsel of God. "And to all the flock over whom the Holy Ghost hath made you overseers."—Overseers is the word which is usually translated bishop, and shows that in those days bishop and elder referred to the same men. The Holy Spirit calls men into the ministry and holds them responsible for faithfulness.

"To feed the Church of God which he hath purchased with his own blood."—To edify the saints, to guard them from false doctrine, to build them up in their most holy faith, this was the great duty of the elders. When the whole church in any city is walking close to God sinners will be pricked in their hearts and will cry for salvation. The duty of our Lord is asserted here as plainly as words can. Some try to weaken the force of the strong words by saying it ought to read "The Church of the Lord," but that is an expression Paul never used. How dear this church was to God is shown by the price He had paid for it. Therefore, He will require of the elders the strictest faithfulness in preaching his whole counsel.

"For I know this that after my departing shall grievous wolves enter in among you, not sparing the flock."—Paul had no mild words for those that taught false doctrine in the churches. He calls them wolves, and says they do not spare the flock. He was more anxious to be faithful to God than to have the praise of all sorts of men for his liberality. "But also of your own selves shall men arise speaking perverse things to draw away disciples after them."—Among those who had been received as sound in the faith should heretics arise. Perverse things are distorted truths, with enough truth left to deceive the unwary.

"Therefore watch."—Their continued soundness in the faith could not be taken for granted. Depravity is strong, and the old Adam hates the truth of God. How earnestly Paul had felt their danger he shows by reminding them. "For the space of three years I ceased not to warn every one night and day with tears."—What a picture that is of the deadly earnestness and the untiring faithfulness of the great apostle. If only his mantle could rest on all our preachers to-day!

"And now, brethren, I commend you to God and the word of his grace."—Paul left them forever; God remained. His word could build them up though the eloquent voice of the chief was heard no more. They had God and their Bibles, they needed nothing more, to build them up and to give them the inheritance of the sanctified.

"I have coveted no man's silver or gold or apparel."—He had lived simply content with having food and raiment. He had worked not only for his own support, but for that of his assistants. He had avoided every appearance of evil. He had directed them to support the weak who were unable to work. If they were able to work Paul's command was that if any would not work neither should they eat.

And he closes his eloquent and touching address with words of the Lord which were not recorded by any of the evangelists: "It is more blessed to give than to receive." The truth of which all cheerful givers know from personal experience.

PRAYER is the key of the morning and the lock of the night. Let not your habitation be without it. It is ill-fitting where the lock and key are unknown. As well have a house without a roof as a home without family prayer.

LONG RUN ASSOCIATION.

This venerable body met September 1, in its 94th session, with the Long Run church, whose centennial the meeting celebrated. Over the doors respectively were large figures in evergreens, 1797 and 1897. The Rev. W. E. Powers called the body to order and Dr. W. P. Harvey preached the annual sermon, an able discourse on the resurrection of Christ, the pivot of our hope. The importance of the fact, its proof and its meaning were clearly and convincingly set forth. The Courier-Journal published the sermon in full. The letters of the churches were read, showing gratifying growth in the churches. Twenty-sixth and Market reported the largest number of baptisms—88. The Rev. C. M. Thompson is the efficient pastor of this young and thriving church. Walnut-street reported the largest amount of contributions—\$13,118 87.

The Rev. W. E. Powers was re-elected moderator by acclamation, and Bro. T. D. Osborne was similarly re-elected clerk. These proceedings filled the morning session.

The attendance was very large, people being drawn by the centennial and by the expectation of a contest over the Whitsett matter. Immediately after a sumptuous dinner the body re-assembled and the Rev. J. W. Porter took the floor and moved the adoption of the following resolutions:

Whereas, The Board of Trustees of the Southern Baptist Theological Seminary, at their recent session in Wilmington, took no definite and decided action in regard to the Whitsett matter; and,

Whereas, We believe this inaction was in a large measure due to the failure of the Baptist bodies to officially lay their wishes before the board; and,

Whereas, Dr. Whitsett has pursued such a course as to alienate from him the great mass of the denomination; and,

Whereas, It is the firm conviction of the Association that so long as he continues President of the Seminary and Professor of Church History, the great mass of Southern Baptists will withhold from the institution their co-operation and support;

Resolved, First—That we hereby heartily indorse and approve the action of the General Association of Kentucky at its recent session in Georgetown in adopting a resolution requesting the Trustees of the Seminary from Kentucky to urge, insist upon and vote for the retirement of Dr. Whitsett from the Presidency of the Seminary and from the chair of Church History.

Second—That the clerk of this Association be hereby instructed to forward a copy of these resolutions, duly signed and certified by himself and the moderator, to the Hon. Joshua Levering, chairman of the Board of Trustees of the Southern Baptist Theological Seminary, with the request that they be laid before the Trustees at their next meeting.

Bro. Porter immediately moved the previous question, and then came clamors to be heard and cries for the "question." The opposition kept claiming the right to speak and demanding the yeas and nays, while those favoring the resolutions kept calling for the "question." One excited member of the opposition seized hold of the moderator and shook him, so determined was he to be heard. Presently the previous question was ordered and the resolutions were passed by a vote of 78 to 36. Some excited brethren then left in a frame of mind. The majority did not believe the sort of debate they

would have had would do any good, and they evidently remembered the scene last year, and were determined to have no repetition of it.

The apportionment of mission contributions among the churches was then adopted, the amount varying from \$5 a quarter to \$635.

Dr. S. H. Ford, of St. Louis, made a centennial address full of interesting incidents and reminiscences. This was followed by the report of Treasurer Woodson and the report of the Executive Board. In the tent near preaching was kept up all day.

On the second day the attendance was somewhat smaller, though still very large. The subject of State Missions was discussed mainly by the Rev. I. M. Wise, who is one of the appointees of the board. Dr. Warder was absent and was missed. The WESTERN RECORDER was unanimously indorsed and commended.

Some special interest was aroused over that part of the report on schools and colleges referring to the Seminary. Dr. C. H. Jones wrote the report, praising the institution and commending the faculty. The report was sent to a special committee, who amended so as to eliminate all commendation and to express the hope that the Seminary would soon come into full harmony with the denomination in the South and would do the great work its founders designed. Prof. Aaron Williams spoke in behalf of Bethel and Dr. Crumpton in behalf of Georgetown College.

Capt. J. H. Weller made a tender appeal for the Orphans' Home and took a collection.

The body decided to meet next year on the first Wednesday in September with the church at Beechland, the Rev. J. W. Porter to preach the sermon, and the Rev. H. C. Risner alternate. The Rev. W. E. Powers was appointed to represent the body in the next Southern Baptist Convention, with Dr. J. M. Weaver alternate.

The Rev. B. A. Dawes read the report on Woman's Work, which was ordered printed in the minutes. He also read the report on Sunday-schools, which requested the International Committee to furnish a simpler series of lessons.

Dr. J. G. Bow eloquently urged the claims of the Ministers' Aid Society and took pledges.

After dinner Moderator Powers made his report as messenger to the last meeting of the Southern Baptist Convention. He said he saw no sign of any settlement there. He compared the present controversy to that of which Alexander Campbell was the central figure, and said the "little Baptists" would have to settle this as they settled that. The churches rejected not only Mr. Campbell, but also all who believed with him. The report made something of a sensation, though no reply was made.

The Rev. M. P. Hunt presented the report on Foreign Missions, and, after his speech, Dr. Cody made an earnest plea for organized mission work and for concerts of prayer for missions.

The report on Temperance was offered by the Rev. F. W. Taylor, taking high and strong ground, recommending that admission to church fellowship be refused to liquor dealers, and that habitual drinkers be excluded.

The Rev. J. A. Booth read the report on Home Missions which was followed by a speech by the Rev. H. L. McMurray, of Berea, who graphically told of the destitution among the mountains.

After the usual resolutions about printing the minutes, thanking the hosts, &c., the body adjourned.

Among the visiting brethren

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. The pains and bloating I had in my limbs are gone and I am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure liver ills, easy to take, easy to operate. 25 cents.

were Drs. S. H. Ford, J. Wm. Jones, Z. T. Cody and W. B. Crumpton; Profs. Aaron Williams and E. W. Elrod; the Revs. I. M. Wise, J. A. Booth, J. S. Gatton, A. W. Graves, W. J. Holzclaw, M. A. Byby Jones, H. L. McMurray and H. W. Provenance; besides Mr. Surgeon, of St. Louis and others.

FROM INDIANA.

Next Sunday, we enter upon the last quarter of our second year with this church. In many respects our pastorate has been a very pleasant and we trust, a profitable one.

Our Associations throughout the State are on now, and considering everything, fair reports are coming in from most of the churches. Our own association, "Flat Rock," convened last week, with "Little Blue River," church. This is one of the largest, and best associations in the State, numbering three thousand. It has the largest moderator in the State, and so far as we have noticed, the largest clerk, they are not only large, but good ones. The churches were well up with all their reports, which made a fair showing, yet much room for improvement. The Introductory sermon was preached by Rev. W. W. Smith, of Greensburg. The Doctrinal sermon was delivered by Rev. S. G. Mullins, of Hope, and the Missionary sermon by Rev. Fuller Swift, of Columbus. The preachers present, besides those named were Revs. P. O. Duncan, W. T. Markland, J. G. Colter, Dr. W. T. Stott, and N. Carr, of Franklin college, C. T. Roberts, also Bros. Jennings of the Journal and Messenger and U. M. Chaille, of the Baptist Outlook, all of which added greatly to the interest of the meeting. We felt very much like making a speech in favor of the "Old Veteran"—the WESTERN RECORDER—for the great admiration we have for it, for the good it has done, for the good it is doing, and for the good we predict it will continue to do. The more we read it, the better we like it, for its ability to teach, and its plain way of putting matters, and for its being, "set for the defense of the truth." Our next association will be held with the Columbus church. Our State Convention convenes on Oct 12th with the first church of Greensburg, only fifteen miles from this place. It is centrally located on the Big Four R. R., and is accessible from all parts. We are looking forward to a good time. We would like to shake the hand of a number of our Kentucky brethren. Bro. Editor you have a cordial invitation. More anon.

S. G. MULLINS.

GEORGETOWN, KY., Sept. 7, 1897.

T. T. EATON, Editor WESTERN RECORDER, Louisville, Ky. — Georgetown College has the largest and most enthusiastic opening for years. W. B. CRUMPTON.

THAT "MEXICAN MATCH-BOX"

BY C. E. W. DOBBS.

It is a source of regret to me that Bro. McCormick, of Mexico, was so stirred up by my recent article on "Missionary Figures." He seems to be as severe in his strictures on brethren who do not agree with him as he is in reference to the ignorant and idolatrous heathen among whom he is laboring as a missionary. But, even with the "light he shed on the subject," I cannot see that my little piece called for the "mingled emotions of astonishment, impatience and indignation," such, as he says, "arose in his mind." It is to be feared that our brother has failed to cultivate the "Gospel of sweetness." Seriously, what is my offense which has so agitated Bro. McCormick's mind? His indictment reads thus:

"Dr. Dobbs has recently affirmed in the WESTERN RECORDER that Romanism 'teaches enough of Jesus and his redemptive love to save souls.' Our brother's contention is disapproved by all the facts."

I might reply by adopting the language of the humorist, and saying "so much the worse for the facts," but that would be to trifle with the question. He boldly affirms that "not so thought the reformers," referring, I suppose, to the so called Protestant reformers of the time of Luther, in which case I am not so sure that he bears true witness. The reformers did not deny that the Catholic church taught much truth—saving truth. Their contention was that the church also taught so much which was superstitious and false. In that I am at one with them and my good Mexican critic. And I might appeal from Philip drunk to Philip sober, for Bro. McCormick himself speaks of "our Roman Catholic brethren," and says that he gladly hopes that many among the Romanists will find eternal life," and he "believes that there are among them those who trust in Christ for salvation." True, a little later he declares that in Brazil a certain excellent brother, after years of diligent search and talk, "has not found one soul whom Romanism has led to the Saviour;" while he himself pathetically exclaims:

"Would to God these Mexican friends of ours—many of them among the noblest of human kind—were, in any saving sense, believers in Christ! To find, now and then, one such, how like dew from heaven it would be upon the heart-hopes of those who, after years of patient, anxious quest, have been doomed to discover the illusive-ness of these hopes!"

Now, I am no apologist for the gross superstitions of Romanism. But I do believe in dealing fairly even with Roman Catholic teaching. There lie before me several Catholic books which I have honestly read. Here is the "Key to Heaven," a popular prayer-book, which I bought of a nun in a Catholic church in New York a few weeks ago. I saw many copies of this book in the hands of the kneeling worshippers. Of course there are prayers to the Virgin Mary and the saints, for it is a Romanist book to the core, but there are other prayers also. For example this:

"Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection, through the same Christ our Lord. Amen."

Here is another:

"May Almighty God have mercy on me, and, forgiving me my sins, bring me to everlasting life through Christ our Lord. May the Almighty and merciful Lord grant me pardon, absolution and remission of all my sins. Amen."

When the Catholic goes to bed at night his last prayer is this: "In the name of our Lord Jesus Christ, crucified, I lay me down to rest. Bless me, O Lord; defend and govern me; and after the short and miserable pilgrimage bring me to everlasting happiness. Amen."

Among the prayers to be said at the mass I find the following:

"I will draw near to thy altar, O my God, there to gain new strength and vigor to my soul; grant me that grace which comforts me when the remembrance of my sins afflicts and casts me down—that grace which lets me know there is everlasting refuge in thy goodness, and that thou art ready to forgive even our greatest sins upon a sincere repentance."

"Judge us not according to our demerits, but through the multitude of thy mercies, in which we hope, liberally extend to us thy grace and pardon. We ask it of thee in the name of thy dear Son, who liveth and reigneth eternally with thee." "Lamb of God who takest away the sins of the world, have mercy on us." "Give us, O Lord, a part in the fruits of thy death and passion, the sacred memory of which we have commemorated in our present sacrifice and communion. Happy those who sit at thy table to partake of the bread of life! O Jesus, my soul sighs after thee! I long with thy apostle to be dissolved, and to be with thee. My heart and my whole body, with transports of joy, seek the living God."

I could give many more of these prayers which, in spite of the admixture of prayer to Mary and the saints, do breathe the most ardent love for Jesus, and express implicit trust in his redemptive work for salvation. Here is another Catholic book which I bought at a Catholic bookstore several years ago. It is called the "Shorter Catechism of the Catholic Religion," and bears the imprimatur of Archbishop McCloskey. It contains the identical prayers quoted above, and many more to the same effect. I quote one:

"O my God, relying on thy infinite goodness and promises, I hope to obtain the pardon of sins, the assistance of thy grace, and life everlasting, through the merits of Jesus Christ, our Lord and Saviour."

In the catechetical part I find some wholesome teaching, with much that is not so wholesome, as was to be expected. The child is taught to say that Jesus is called our Lord because, "1. He is our God; and 2. He is our Redeemer or Saviour." In answer to the question, "Why ought we to hope for salvation?" it is said: "Because God, who is all-powerful, has promised them to us, and because Jesus Christ has merited them for us." Another question is, "Ought a sinner to hope for forgiveness?" The answer is: "Yes, even the greatest sinner ought to hope for forgiveness if he is heartily sorry and willing to be converted."

I trust my brother of the Mexican "match-box" will not understand me to affirm that Catholics universally are as good as these prayers and answers; indeed, I am inclined to think they are no nearer perfection in doctrine or practice than are their Protestant co-religionists. What I do affirm, however, is that those Catholic boys and girls, "teach enough of Jesus and his redemptive love to save souls," and that those who are "led for joy to meet sincere Catholics

who were as pious and intelligent, to say the least, as the average Baptist believer in Jesus. To say this is not to defend or apologize for their errors; it is simply to bear true witness concerning some of the saints of God.

Bro. McCormick's caricature of what I said will not mislead any thoughtful reader who honored my article with a perusal. Certainly he knows that I did not say that mere nominal Christians were "as sure of eternal life as if they were converted into believers in the Gospel of Christ." What I insisted upon, and see no reason yet for not insisting upon, is that we should seek first the evangelization of the untold millions in pagan lands who have never heard of Jesus, rather than spend the lion's share of mission funds in the effort to proselyte Catholic countries, however much the latter may need a purer Gospel. Bro. McCormick is unfortunate in his reference to Carey and Paul, for they did the very thing I advocate—they carried the Gospel to those who knew it not. I may be guilty of "idle theorizing," and I receive in all meekness the severe caricature of my article which the Mexican "match-box" has thought wise to send to the WESTERN RECORDER, but until I see something more conclusive than his extreme statements concerning Catholic teaching, I must decline to give up that "theorizing."

Indianapolis, Aug. 14, 1897.

TEN MILE ASSOCIATION.

The sixty-seventh session of the Ten Mile Association of Kentucky Baptists has just closed one of the most pleasant gatherings we have ever enjoyed. It was held with the Pleasant View church, near Zion Station, Grant county, Ky.

We had quite a number of visiting brethren from abroad, among whom we were glad to welcome our venerable teacher, Prof. J. J. Rucker, of Georgetown.

We were doubly glad to have Sister Mary Hollingsworth with us. God bless her and the Home.

The same moderator and clerk, who have served the body for many years, were continued. We missed Bro. M. J. Williams, who was called up higher last May. He was our clerk for many years. The introductory sermon was preached by Dr. S. M. Adams, of Walton. It was a good sermon. The churches reported a fair degree of prosperity, and some of them most glorious revivals. All our denominational interests were noticed, and contributions to the Orphans' Home and missions larger than last year.

A mild resolution on the "Whittitt matter" was passed indorsing the action of the General Association. We missed Bro. Warder and the "Recorder man." Don't forget us, brethren. Come and see us next year. L. JOHNSON. Walton, Ky., Sept. 3, 1897.

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

DR. PRICES' CREAM BAKING POWDER

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

TEXAS LETTER.

The writer attended East Fork Association which was held with the Forney church on August 20-21. The report of the letters from the various churches showed quite an increase in membership and on all lines of church work.

Rev. J. T. Pinson was re-elected moderator. A large number of visiting brethren were invited to seats in the body.

The usual reports were made and discussed. The next session is to meet with the Willow Springs church.

Our colleges will all soon open for the reception of students for another year's work, and as far as is known by your correspondent, with flattering prospects.

Rev. S. J. Anderson, D.D., has resigned the care of Greenville church to accept the Presidency of Burleson College, located at Greenville. The Baptists of Texas are indebted to Bro. Anderson for the planning and building, the managing and equipping of this magnificent building. The building and grounds are supposed to be worth in the neighborhood of \$50,000, and all free of debt. He is to be congratulated on his success in accomplishing such a wonderful work. This college had a very successful year's work last year. The Baptists of North Texas are proud of Burleson College.

Our State Convention is to meet October 8, 1897, somewhere in the broad State of Texas. The place is not definitely known as yet.

Weatherford invited the convention to meet in that city at her last session, which was held with the Houston church, but, after thorough canvass of the homes who would take delegates, have decided that they could not entertain the convention. So the convention is thrown back on the Board of Directors for locating a place for said meeting. There is great interest being taken in our next meeting, as it is hoped that more confidence and firmness will be given our State Mission work. The time has come when the Gospel should be given to the thousands who know not our Christ, who are in our crowded cities and rural districts.

This is the season when our associations are holding their annual meetings, while quite a number have already held their meetings. A great many of our associations and churches have passed resolutions condemning Dr. Whittitt's new invention.

AMONG THE PASTORS.

Rev. P. M. Murphy has recently closed a very precious meeting with his church at Rheinhardt, Tex. Fifty-one were added to the fellowship of the church by baptism.

Pastor Money, of Garland, Tex., held a fine meeting with his church, resulting in 52 accessions by baptism. These two churches did the wise thing—went to work with their pastors, trusting in the Lord, and did not depend on sending off and getting some flaming evangelist to come and hold their meetings for them.

Eld. J. D. Ballard held a meeting recently with the Pilot Point church, of which he is pastor. Results are not known by this writer. He also held a fine meeting with his other church at Mustang, resulting in 12 additions by baptism.

Bishop J. H. Bennett, pastor at Rockwall, Tex., closed a very fine meeting recently with that church. Thirty-three were received by baptism and some ten by letters. He was assisted by Eld. Daugherty, now pastor of the Farmersville church. Bro. Bennett also had a good meeting with his church at Grapevine. Dr. A. B. Miller assisted him there.

Eld. H. R. Moran, assisted by Rev. R. C. Pender, of Denison, Tex., held a good meeting with the Lebanon church, of which Bro. Moran is pastor. Seventeen were added to the church by baptism.

Bro. Pender is to help Pastor McBrayer in a meeting at Hill Town, embracing the first Sunday in September. Bro. Pender is a fine preacher and a successful revivalist.

Bro. R. F. Jenkins, of White-wright, Tex., assisted the writer in a very precious meeting here, embracing the third Sunday in July. The church was greatly revived and 11 added to her fellowship, 10 by baptism and 1 by letter. Bro. Jenkins is one of our best preachers and most successful pastors. His church is very much in love with him.

Bro. Geo. W. Pruett, of Waco, has been called to the care of the First church at Dallas. He has not yet accepted. This is one of our best churches, and Bro. Pruett is one of our most consecrated pastors.

Some changes have been made among the churches and pastors.

Bro. J. B. Cole has recently accepted a call to Ardmore, I. T. By his resignation the church at Denton is left without a pastor. Bro. Cole did a good work at Denton, and will be greatly missed from that place and Denton county.

Quite a number of churches, too numerous to mention, are without pastors. Success to you.

J. H. MYERS. Aubrey, Tex., Aug. 31, 1897.

The Rev. T. T. Eaton, D.D., Louisville, Ky.

DEAR BROTHER:—I have just returned from the opening exercises of the Southwestern University and am pleased to report that, in point of attendance, the opening was far the largest the institution has ever had, probably double the number of her most successful year, which is the one we have just passed through. When President Savage called the school to order, every seat in the chapel was occupied and all the available space had been taken by extra chairs.

Our new chapel is being pushed with all the speed possible and sufficient accommodation can still be had for those who are yet to come in. I am not prepared to say as to the number that will be in the various departments, but feel confident that each department will be well occupied. The department of theology is especially encouraging. A large number of the theological students will be coming in throughout the entire month. The theological faculty is thoroughly organized and begins its work under the most favorable auspices. With best wishes, I am, dear sir, Fraternally yours, GEO. H. SIMMONS.

DEDICATION AT BEDFORD

COUNTY SEAT OF TRIMBLE.

After five years of hard struggle, the new Baptist house of worship at Bedford was dedicated last Sunday. It is a model of neatness and cost \$3,000. Bro. W. P. Harvey, of the WESTERN RECORDER, preached the sermon, and succeeded in raising \$400. The building was set apart to the service of God free of debt. The brethren are pronounced in their praise of the zeal and businesslike enterprise displayed by their faithful pastor, J. M. Fowler, in hastening to successful termination the completion of a building. We are promised a full report of proceedings.

WHERE really saving faith exists there cannot be wilful sinning.

SONGS IN THE NIGHT.

Suggested from a sermon by Rev. Francis W. Taylor, of Louisville, from Job 35:10.

Songs in the night of weeping,
When the friends we love draw near;
When only God can comfort,
When only God can cheer.

Songs in the night of trial,
When the soul is sorely tried,
To bear the cross for Jesus,
The blessed crucified.

Songs in the night of waiting,
The night that is hard and long,
When only Jesus' presence
Can give the sweetest song.

Songs in the night of anguish,
When we lie too deep for sound,
When the world looks on in pity,
But never knows the wound.

Songs in the night of sickness,
When the hours pass slowly on,
And the patient suffers waiting
The dawn of life's glad morn.

Songs in the night of dying,
When the world grows strangely dim,
When we close our tired eyelids
To wake and be with him.

ROSALIND.

OUR PULPIT.

TAKING IS GIVING.

BY ALEXANDER MACLAREN, D. D.

What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord.—Psalms 116:12-13.

This rapid question and answer of the devout soul conversing with itself goes very deep, in its simple emotional antithesis. "What shall I render? . . . I will take." Possibly there may be a reference to the "cup of blessing" drunk at the Passover, with invocation of the Divine name, but more probably the "cup" is employed here, as it frequently is in the psalter, as a metaphor so natural and self-explanatory that no allusion to that ceremonial needs to be supposed. For example, the familiar twenty-third Psalm sets forth the psalmist's gratitude for his abundant blessings under this figure, when he thankfully sings, "My cup runneth over." Similarly, in another psalm we read, "The Lord is the portion of mine inheritance and of my cup," where the two images represent the same thing under two different aspects, as a heritage and a chalice; to which the next clause adds a third equivalent figure, "Thou maintainest my lot." So "the cup of salvation" is a picturesque expression for the sum of God's providences and dealings which have made up, and, as his faith is confident, will continue to make up the psalmist's lot.

But the main point that I desire to bring out now is the profound and far-reaching truths conveyed by the vivid interchange of question and answer here. Note the strong antithesis between the "render" in the interrogation and the "take" in the reply. The former conceives of the devout soul as active and giving to God; the latter thinks of it as active only in taking from God. That taking from him is our truest giving to him. We best repay God when we stir ourselves up actively to take what he bestows.

That is an illuminative word as to God; and it is an emancipating word as to religion; and it is a guiding word as to the plain duties of common life.

It is an illuminative word as to God. Another psalm takes up the same thought of God in his relation to men, but from a very different point of view, when it represents him as saying, "If I were hungry I would not tell thee, for all the beasts of the forest are mine, and the cattle upon a thousand hills." That crushes into dust any thought of man's worship recompensing or profiting

God by the consideration of the infinite elevation and full self-sufficiency and ownership of all things. Therefore, whatsoever a man brings, except one thing—the man himself—he has to say, "Of thine own have we given thee. It was thine ere it was ours, and being ours, it was still thine, and it was no more thine when we had offered it than before our bringing it to thee." So Paul, when he sought to set forth the loftiest conception of God, in contrast with the unworthy thoughts of the Divine nature which underlay Athenian religion, proclaimed the same truth when he said, "He is not worshipped with men's hands as though he needed anything, seeing that he giveth to all life, and breath, and all things."

But great as are these utterances of psalmist and apostle, the question and answer to this devout singer penetrate even more deeply in the Divine nature, and cast a tender light into the deep things of God. For the proclamation of God's ownership of all things, and of his all-sufficiency and elevation above need and supply from without, may be felt to open a great gulf between him and us, across which the voice of thanksgiving cannot travel, nor the hand laden with sacrifices ever stretch. But all that is possibly repellent and paralyzing to devotion in such representations is softened and becomes magnetically attractive when the light of the full significance of our text falls on them. The snowy peaks, so cold and high, glow with the rosy light of a newly-risen sun. For the Giver, who is best paid by the acceptance of his gifts, must have been moved only by love in the bestowing of them, and must delight in the act of giving, and in seeing that his gifts are received. So we come to far more blessed conceptions than that which talks to us about God's elevation and God's self-sufficiency, and the impossibility of enriching him by any service, when we say, "What shall I render? I will take."

Remember these sweet and strong words, which are marred in their force in our English Bible, as was perhaps inevitable, where James speaks, not of the "God that gives"—as if describing his act—but of "the giving God"—as if declaring his nature or character. "His nature and property," as the Anglican Prayer Book has it, is to give. Nor is that all, for James goes on to say, his giving is done "liberally," or, as the word might more accurately and forcibly be rendered, "simply," without any "back-thought" of what the giver is to get by giving, without any calculation of a return for the bestowment.

Ah, we too often, in our thoughts, even of the giving God, fancy that he is like the publicans and the sinners that Jesus Christ told us about, who gave expecting to receive as much again. But if you could rise to the loftiness and taste the sweetness of this large thought about him, that he is the God who gives without any other motive than his delight in bestowing, and without any other desire than to see his gifts accepted, methinks a heavy burden would be lifted off many of our hearts; and some of us would be drawn nearer to him than the whips and scourges of terror, and more or less refined selfishness will ever drive anybody. Here, I say, in the psalmist's dramatic colloquy with himself is an illuminative thought about what God is.

And then this is an emancipating word about religion.

"What shall I render? . . . Take!"

Why! the whole essence of Christianity is in that antithesis, if you think about it. For what does the

doctrine that a man is saved by faith mean, if it does not mean that the one thing that we all have to do is to accept what God bestows? And the same attitude of reception which we have to assume at the beginning of our Christian life must be maintained all through it. Depend upon it, we shall make far more progress in the Divine life if we learn that each step of it must begin with the acceptance of a gift from God, than if we toil, and moil, and wear ourselves with vain efforts in our own strength. I do not mean that a Christian man is not to put forth such efforts, but I do mean the basis of profitable discipline, and self-control, and reaching out toward higher attainments, either in knowledge or in practical conformity to Jesus Christ, which he puts forth, must be laid in fuller acceptance of God's gift, on which must follow building on the foundation, by resolute efforts to work God's gift into our characters, and to work it out in our lives.

All around you, Christian men, there lie infinite possibilities. God does not wait to be asked to give; he has given once for all; and continuously as the result of that once-for-all giving, just as preservation is but the prolongation of the act of creation. He has given, once for all, and continuously, all that every man, and all men, need, for their being made perfectly like himself. We hear people praying for "larger bestowments of grace." Let them take the bestowments that they have, and they will find them enough for their need. God communicated his whole willness to the church forever when he sent his Son, and when his Son sent his Spirit. "Open thy mouth wide and I will fill it." Take what you have and you will find that you have all that you need.

What a sin it is that with such abundance lying close to us, we Christian people should live such low and surface lives as we do! The whole fullness of ocean is pouring past us, and our lives are often chapped with thirst. All God's grace is streaming out ever more around us, and we are impoverished and crippled for want of it. A man plunged into the sea of God, and yet empty of God is like a flask corked and waxed and water-proofed, and sunk into the depths of ocean, with leagues of water on either side, and fathoms below it, and yet dry within. "What shall I render? . . . I will take the cup of salvation." Be sure, Christian man, that you take what you have.

Remember the blessed transformation in the whole conceptions of our relations to God, our obligations and duties, which this thought affects. Away goes the religion of fear, away goes the religion of reluctant obedience of duties, which we discern but dislike. Away goes the religion of recompense and bartering and bargaining with God. Away goes everything except the religion of a heart turned to love, by the reception of God's love. Such a heart is endowed with a kind of shadowy resemblance to the Divine blessedness. Into it, too, though it has nothing, can come the wish to give itself, to give God what he has not unless we give it. And so, with wonderful reciprocity, like the light flashed back from one mirror to another, God—the giving God—gives and loves, and the recipient man receives, and loves, and gives. "What shall I render? . . . I will take."

Lastly, here is a guiding word about plain, common duties. How few of us recognize, and receive into our hearts, all the lesser daily blessings which God pours down upon us! How many of us are like Haman, to whom the Persian



King's favor, and the real sovereignty over his empire, and everything that gratified ambition could expect, all turned to ashes in his mouth, because one poor Jew sat there, and would not get up when he passed. "All this availeth me nothing as long as Mordecai sits at the gate." Ah! we all have our Mordecais, and we say to ourselves, "God has given me this mercy, that blessing, and the other one; but it all turns to bitterness, because I cannot get that little thing that I want. It is a little one, but I want it, for without it everything else is nothing." There are some of us who, if there is the faintest suspicion of a cloud, away down on the horizon, shiver and complain, as if there were no sunshine. One sorrow can blot out a thousand joys. One disappointment can more than cancel a whole series of fulfilled expectations. Alas! that it should be so. Brethren! be sure that you take all the blessings of your daily life that God bestows upon you, and do not be of God's fractious children who care for none of his gifts because they are whimpering for the moon, and nothing else will satisfy them. Take what is given, and you will find that it is far more than you expected, and your hands and your heart will be full.

And then there is another plain piece of practical wisdom in my text, "I will take the cup. . . and call upon the name of the Lord." Do not take any cup in your hand that you cannot do that with. You remember the old stories about the demon-prepared banquets spread in the desert, to tempt the knight from his quest. When the name of God was pronounced over them they vanished, and instead of dainties and gold plate and a luxurious table, there was only a heap of dry sticks and stones on the sand. Name the name of God over the cup before you put it to your lips; and, if you cannot, dash it down. Be sure that it is no cup of salvation unless you do. Unless we do thus associate thankful thoughts of the giving God with all our common blessings, they are no blessings, and will draw us away from him.

But do not forget that we can render to God something which he does not possess in such a manner as satisfies his heart, unless we give it him. We can give him ourselves; and we shall be moved to such self-surrender only when we have taken the full cup of full salvation which Christ has made ours by his giving himself for, and to, us all.—Watchman.

THREE fatal heresies are abroad to-day: (1) Man's chief end is avoidance of pain and discomfort, in one word, happiness, and God is somehow bound to surfeit man with this. And this is the chief end of a mollusk. (2) Man's chief end is material prosperity and social position. (3) Man's chief end is intellect, knowledge. Each of these three ends, while sure in a subordinate place, will surely ruin man if made his chief end. For they leave out of account conformity to environment.—J. M. Tyler.

A PLEA FOR MISSIONS.

I would be pleased to express a few thoughts through your noble paper that I trust might do some good.

While I am in favor of the recollections adopted concerning Dr. Whittitt, I think there is too much time lost in our Associations quibbling over that matter, while our great benevolent institutions and missions are being neglected, although if it affects all pastors as it did me at our Association it may have a good effect.

When I think of the missionaries, the old, infirm ministers and the orphans that look to us for a support, I can almost hear my Saviour saying, "As ye did it unto the least of these you did it unto me."—Mat. 25:45.

I came home from our Association decided in my mind to awaken my people, that seemed to have been sleeping, on these lines. So far two of my churches have agreed to contribute monthly for those objects. I have committees whose business is to keep the matter before the brethren and report every month. I think my other churches will adopt the same rule. My prayer is that we pastors may be made to realize the responsibility that is resting upon us, remembering well that if we reach the hearts of the people we will find their treasure. Who will help us in a systematic work for our Master!

Bro. Tyler Givens, of Elmore, S. C., preached for us at Glenville church yesterday. We had a large crowd, and his preaching was instructive and enthusiastic. He is one of our Kentucky boys, visiting his old home here. We would rejoice to see him sent back to work in the Daviess County Association, D. V. W. H. BELL.
Glenville, Ky., Aug. 29, 1897.

"THE BIBLE ON BAPTISM."

I wish to commend to public favor the work of H. R. McLendon, Dawson, Ga., entitled, "The Bible on Baptism." It is an exhaustive treatment of the subject from the standpoint of every original word in the languages in which the Bible was written, which include and relate to or explain the meaning of the Greek word "baptizo," with a comparative treatment of the subject at the hands of the most eminent authorities known to Old and New Testament exegesis and history. It is scholarly, expert and conclusive, it seems to me; and so conveniently arranged and so lucidly discussed that it becomes an invaluable aid to every student in Greek and Hebrew along this line of study. Every young preacher especially ought to have a copy of it.

Geo. A. Lorton.

PROVIDENCE is a sea. Men are pebbles thrown upon the beach in order to be fashioned and polished by the waves of successive tides, for the majestic temple of eternity. While all are of one nature, some are larger and more rugged than others, and require a longer time and rougher seas to shape them to celestial forms.

THE STEWARDSHIP OF SERVICE.

BY B. A. GREENE, D. D.

The Gospel places emphasis on the man; not on what he can make or gain, but on what he is himself. The Gospel puts its stamp of worth upon the human soul; it lays upon the soul the high privilege and responsibility of service. It is supremely important to get a clear vision of our high calling in Christ Jesus. With this clear view of our heritage and mission, we need also to think of some definite things which we can do, and do them.

This first thing: Count one; be present; be sure and give the full weight of your personality. All business and reform is reaching out for a large constituency. It is individual votes that count. It is the massing of majorities that impresses the nation. Men will forgive almost anything but a fizzle. A few, compact, resolute, daring and pushing, no matter though they seem a little folk, command respect. But people in general have simply disgust when they hear sung: "Like a mighty army moves the Church of God," and look up to see only a straggling corporal's guard. What is needed in these days is not so much eloquent preaching, an Apollos in every pulpit, but a growing group of Christians in the pews who are there because they love the house of the Lord; are there because they feel it their duty to be there and help swell the throng of worshipers, give the massiveness to the service, multiply the power of it by a geometrical ratio of increase in the congregated life.

Where devoted members congregate, where human life masses itself in brotherly endeavor, there is the church which God can honor and the people will respect. Every man counts one. Every man praying and striving for a pure heart, a clear mind, a good conscience, a pair of clean hands, is an added living jar in the electrical capacity of that church through which the Holy Ghost can send its awakening and convincing shock and power.

Nothing can take the place of simple faith. "Hath not God chosen the poor of this world rich in faith?" You may not be able to preach, or teach a large Bible class, or found a mission; but you can have a rich experience of the truth. You can have a Pentecost in your own closet. Thrown into deep distress, you can cry unto God and get deliverance; and then you can say, out of the soul, all tremulous with gratitude; "O magnify the Lord with me, and let us exalt his name together." "O taste and see that the Lord is good." Witnesses, witnesses of God's saving power to-day. That is what we need. Impotent men lifted by the Gospel to their feet under the shadow of our ecclesiastical architecture, walking, leaping, praising God. A beautiful gate arching itself over stretched-out impotency was not enough in Peter's day. They needed to see a man of living faith approach the archway and say: "Silver and gold have I none, but such as I have give I thee." You may not duplicate Peter's miracle, but remember, your power in God's work is not measured by your silver and your gold. It is measured by the genuineness of your faith and the presence of the Holy Ghost, whom your faith unites. And I believe that a working man with little money and a little school learning, who makes himself a man of one book, and that book the Bible, has a pre-ordained place in the building-up process of the kingdom. Study your English Bible; dig in it as for hid treasure. Compare

Scripture with Scripture. Commit golden sentences to memory. Bind them to your heart. Turn them into prayer. Make them the buttress of your argument. Answer the devil with them. Have the right one ready to drop into the perplexed or sorrowing heart. There is a place for you in the Church of Jesus Christ. Manly men, with calloused hands, turning the leaves of the English Bible, are not yet at a discount.

What can a poor, unlearned man do outside church walls? "What doth the Lord require of them but to do justly and to love mercy and to walk humbly with the Lord thy God?" You can meet that requirement. You can open your life for the shining in of the light of the knowledge of the glory of God in the face of Jesus Christ, and then let the light shine out on men in the street and the workshop. You can be kind and forgiving and patient. You can give a penny and a kind word, if you cannot build a hospital. Read and re-read this statement of Christ: "A man's life consisteth not in the abundance of things which he possesseth." By conning it over you can distill that and let it pass drop by drop into your blood; then, you can dare and bear, keeping down envy, discontent, complaining. By robust, generous, honest, Christian living, with a shovel in your hand, a hammer, a leather rein, a yard stick, you can demonstrate that religion does actually help a common man to live in this world, as Moses demonstrated, by the use of the stick in his hand, that there was a God in heaven who could help his people across the Red Sea. If you cannot write poetry, you can "live battle odds whose lines are steel and fire" when the call is for heroes to rally to the front and smite down a monster evil. You need not always be exchanging words with men to be of service. A ship's crew and a lighthouse keeper never talk; they are miles apart; but there is a relation. Whether you are speaking or acting, let the men of the world know that you are genuine; solid as a lighthouse built of granite and bedded in it, too, shining out through bowling blast into blackest night to save any poor sailor from shipwreck.—Watchman.

THE ANGEL OF THE CHURCH.

The word "angel" occurs several hundred times in the Bible. In nearly every case, except the first three chapters of the Apocalypse, he is spoken of as "the angel of the Lord." He is the messenger of God, sent by him to teach, to warn, to help, or to punish. So many and so important were the divine revelations by these celestial heralds, that the Old Testament Scriptures are called in Hebrews 2:2, "the word spoken by angels."

But when our Savior appeared to his disciple on Patmos, he said in his hand seven stars, and said that they represented "the angels of the seven churches." And he sent a message by John to each of these seven angels. He speaks to them as "the angel of the church of Ephesus," etc. Evidently these were not celestial beings, the guardian spirits of the churches, but its pastors, or bishops.

After receiving these messages, John sees angels all through his vision. They appear singly and in groups. They are worshipping God and serving God, or explaining to himself what he sees and hears. All of these are evidently celestial beings. They are never confounded with the saints, or the redeemed from the earth. They are those sons of God who shout-ed for joy when the foundation of

the earth was laid (Job 38:7).

Now, why in only this one place in the Bible are men spoken of as angels? And, observe, it is not by a man-fellowman, but by our Lord himself, and the men of whom he speaks were not prophets or inspired apostles, but pastors of whom we know nothing but what is stated here. Their names, even, have not come down to us. It is evident, therefore, that they were called angels, not because of any peculiar gifts and graces which they possessed, but on account of their relation to the churches. Each was to his flock what the celestial angels had been to the church under the old dispensation—God's messenger to it; its teacher, guide and guardian in spiritual things. Angel, then, is Christ's name for the pastor of each of his churches.

"The angel of the church." What a title of dignity and of responsibility! Paul calls himself "an ambassador for Christ." He was Christ's special representative. He was authorized to speak in Christ's name, to proclaim his will. And it was the duty of those to whom Christ sent him to hear him, and to esteem him very highly in love for his work's sake. The same truth is proclaimed here, and even more emphatically. When the minister of the Gospel stands in the pulpit his position is nobler than that of the Minister of the United States to the Court of St. James or St. Cloud. He is the angel of the church because he is God's angel. He has a commission from the King of kings and Lord of lords. He comes to his congregation as the angel came to the shepherds abiding in the fields near Bethlehem. He comes to bring "good tidings of great joy," and he should be heard, even every Sabbath day, as the angel was heard on that first Christmas eve. Our angel comes so often that we are tempted to minify the solemnity of his coming. We fail to realize, as we should, that his every message is from God.

But the responsibility of an angel—who can measure it! Let the pastor study all that is revealed in the Bible in regard to these celestial messengers and their work. If he is an angel, he is to be like them in meekness. When Michael, the archangel, contended with the devil, he did not bring against him a railing accusation, but said: "The Lord rebuke thee." He is to be like them in humility, willing to minister to the saints in what the world calls menial, if need be, as an angel came down from heaven to cook a breakfast for Elijah in the desert. He should love to succor the tempted and to comfort the sorrowing, as angels did when our Savior hungered in the wilderness and wept in Gethsemane. He should care especially for the little ones, for Christ said that their angels were always the nearest to God. (See Matt. 18:10). And David was inspired to sing in regard to the feeble and stumbling pilgrims to Zion: "He shall give his angels charge over thee, to keep thee in all thy ways." Above all, he should rejoice in the Gospel; he should tell the good news as the angels announced the birth of Christ at Bethany and his resurrection at the sepulchre near Jerusalem.

Oh, if all the angels of the churches to-day were truly angelic in spirit, and in their proclamations of the truth, what a blessing they would be to the church and to the world.—C. E. B., in Herald and Presbyter.

The standing difficulty in the long run is not want of places, but want of men.—E. E. Hale.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, SEPTEMBER 9, 1897.

It is well known that the Presbyterians will not ordain a man to the ministry unless he has gone through a prescribed course of theological training. The Baptists have ever encouraged their ministers to get all the training practicable, but have never made any special training a condition of ordination. Baptists do not feel at liberty to require what the Bible does not require. It is not claimed, so far as we know, that the Bible lays down any scholastic tests for the ministry, and hence while Baptists have ever highly valued education, and have done as much as any other denomination, if not more, for ministerial education, they have never said to a man who felt called to the ministry, "You must go through this course, or not be ordained." It was just on this point that the Cumberland Presbyterians split off from the regular Presbyterians.

In a recent conversation with Dr. R. L. Dabney, the clearest thinker among the Southern Presbyterians, he told us an interesting incident bearing upon this subject. He said that many years ago Dr. Archibald Alexander, then a young preacher, was sent as a Presbyterian missionary to Lunenburg county, Virginia. He happened to stay all night at the same house and in the same room with "Father James Shelburn," a venerable Baptist preacher of the neighborhood, who had received but little school training, though he was a man of strong mind and of great usefulness. On retiring young Alexander ventured to ask old Bro. Shelburn how he reconciled it to his conscience that he was called to instruct the people as a minister, when he had so little education himself. Bro. Shelburn readily answered the question by giving a full account of his call to the ministry and of the blessing of God upon his preaching. The young man listened with deep and increasing interest. When the account was finished, both retired and no more was said. Young Alexander dropped the subject. Afterward, in relating the incident, he said: "I thought I had the old brother when I asked him the question; but when he got through telling me his experience, I had not the shadow of a doubt that he had been really called of God to the ministry, while I had very grave doubts as to whether I had ever received a call myself." We give the words as nearly as we can recall them from Dr. Dabney's conversation.

Bro. Shelburn was a pious wheelwright, and there being no preaching in the neighborhood, he would gather people in his shop on Sundays and read and expound the Scriptures to them, devoting his leisure during the week to Bible study. The attendance grew, people were convicted and converted; his services came more and more into demand, until he became a minister and was ordained. After he became too old to travel, he made spinning wheels and preached as opportunity offered. His spinning wheels brought the highest price of any on the market, and long after his death when the sheriff in selling furniture would say, "This spinning wheel was made by Father Shelburn," it would at once command a good price.

Let it be borne in mind that Father Shelburn made the best use of his opportunities, hence his example furnishes no excuse for

ministerial idleness or neglect of study.

AT LAST!!

For more than a year partisans of Dr. Whittitt have been saying that the WESTERN RECORDER has been "unfair" to him. They have said this over and over again until no doubt many of them really believe it. In vain have we called for a single utterance of the RECORDER which was unfair, professing our readiness to make whatever correction and amendment the case might require. No such utterance has in all this time been produced, although the charge has been repeated over and over again. The other day, however, a prominent brother in conversation accepted our challenge to produce such a passage, and he proceeded to produce an extract from an editorial that appeared in the RECORDER April 23d, 1896, when we were in the Orient. We were glad he could not produce anything from the editorial columns since our return from abroad. This extract, therefore, is the worst case of unfairness of which the RECORDER has been guilty in this whole controversy. So here, then, is the climax of the RECORDER's offending. The extract is:

The RECORDER very emphatically does not agree with Dr. Whittitt. We believe—past all possible conviction to the contrary—that the Baptists adopted immersion in the year 30, and have been immersing ever since.

We tried to get the brother to point out the unfairness in this sentence. He said it made the impression that Dr. Whittitt did not believe what was stated. We admitted this. To say the RECORDER did not agree with Dr. Whittitt, and then to state what the RECORDER believed, inevitably made the impression (and must have been intended to make the impression) that he did not believe the same thing. If, therefore, Dr. Whittitt did believe the same thing, the impression made was wrong, and an injustice was done him.

But did he believe that statement? This prominent brother admitted that Dr. Whittitt did not believe "that the Baptists adopted immersion in the year 30, and have been immersing ever since." If, therefore, Dr. W. did not believe this, in the name of common sense, where is the unfairness in making the impression on our readers that he did not? If he had said, "I believe that the Baptists adopted immersion in the year 30, and have been immersing ever since," he would have done more to settle the controversy than he would have done by a dozen such statements as he made at Wilmington. Is it "unfair" to Dr. Whittitt to represent him as not believing what it is admitted he does not believe? The unfairness would have been in representing it in any other way.

But a passage of Dr. Whittitt's book is cited, to show that he does believe at least a part of that editorial statement. In his introduction he says:

Immersion as a religious rite was practiced by John the Baptist about the year 30 of our era, and was solemnly enjoined by our Savior upon all his ministers to the end of time.

On this several things are to be said:

1st. Dr. Whittitt's book had not been published when the editorial in question was written, and therefore the writer could not have been expected to write in the light of that book.

2nd. The quotation from the book does not say that "the Baptists adopted immersion in the year 30," but simply that immersion "as a religious rite" was prac-

ticed then. So it is practiced today in Russia and elsewhere by the Greek church, who are very far from being Baptists. We do not believe that Dr. Whittitt will say even now that "the Baptists adopted immersion in the year 30." He has never retracted saying in regard to the baptism of Roger Williams in March, 1639: "This, however, was at least two years prior to the introduction of the practice of immersion among the Baptists. Up to the year 1641 all Baptists employed sprinkling and pouring as the mode of baptism." To say that immersion as a religious rite was practiced about the year 30, is by no means the same as saying the Baptists adopted immersion in the year 30. There can be immersion without Baptists.

3d. It is not claimed that Dr. Whittitt believes that the Baptists have been immersing ever since the year 30. Hence, while the sentence from the editorial in question is one statement, although composed of two parts, it is not unfair to say he does not believe the statement as a whole, even though he did believe a part of it. When you declare you do not agree with a man, and proceed to state your belief, you mean that your statement as a whole is contrary to his belief, but not that every detail of it is so. But in this instance it does not appear that Dr. Whittitt believes either part of the statement.

Thus the alleged unfairness evaporates into thinnest air. Since this is the worst case of unfairness—for surely the prominent brother in accepting our challenge would select the strongest case—it follows that the RECORDER is to be congratulated for its remarkable fairness toward an opponent in such a sharp controversy as has raged nearly a year and a half.

We take the liberty of publishing in this connection the following letter, received last week:

WACO, TEXAS, Aug. 25th, 1897.

Dear Dr. Eaton: It has come into my heart to say some things to you. I have read carefully the RECORDER for years, and particularly have I scrutinized its editorials. It does seem to me that you have been harshly judged about this Whittitt matter. If your editorials are the true indices of your attitude. They seem to me to show that you have at all times had an equable dispassionate mind, and manifested remarkable patience under the various insinuations and harsh judgments that have been published against you from many sources. Not having an opportunity to talk with you privately, and judging you only by your editorials, it does seem to me that your critics will have a big job in securing your condemnation by any proofs from the files of your paper. It is possible, though hardly probable, that some editorial of yours has escaped me, but I certainly can recall none in which you have gone beyond the fair limits of good journalism. If I had to decide the question, I would certainly say that your adversaries have gone far beyond you in impugning motives and in manifesting an irritable spirit. If this testimony can do you any good you are welcome to it.

Truly your brother,
B. H. CARROLL.

On the subject of the unfairness of Dr. W.'s partisans to the RECORDER, we will not now enter.

When Miss Julia Cooper died not long since she left \$50,000 to the Cooper Union Institute in New York City, the interest to be paid for her friend, Miss Lucretia S. W. Perkins during her life. At Miss Perkins' death it goes absolutely to the Institute. This Institute was founded by Peter Cooper, and has been endowed by himself and relatives, having received but little from any other source.

It was a thoughtful and kindly act, thus to provide for the comfort of her friend in her declining years. Cooper Institute will only be kept out of the interest for a

few years, and one whom she loved will be freed from all anxiety and care.

Smaller amounts left thus to friends who are dependent upon their own exertions, whose income is diminishing, or who have so little income that the constant fear of a deficiency and the constant need of considering every cent of expenditure makes anxiety an hourly companion and sadly wears upon the spirits, will be indeed Godsend to them, and deprive public benevolent institutions of nothing they have already had. These public charities can better wait a few years that some friend's life may be relieved from a heavy load in those years when even a grasshopper becomes a burden.

DR. T. B. THAMES, of Danville, Va., is an able man, but he has at least one notion that strikes us as queer. He has been supplying Broadway pu pit for a few Sundays, and in a recent sermon there he spoke on the text, "How much better, then, is a man than a sheep." In the course of the sermon he said:

No organization is to be maintained at the sacrifice of men. And so men are saying: "Oh, well, I agree with the man. I believe in his spirit and in his contentions. I admire his goodness and his greatness, but for the good of the institution we must sacrifice the man." This is the doctrine of the devil and the heresy of hell. It is not necessary to maintain any institution under the stars by the hurt and injury and sacrifice of any man. When it comes to that let the institution die and the man live.

A very remarkable position this. According to this, no man ought ever to die for his country, nor ought any pastor ever to be removed, nor any president or professor in any school. If this idea should prevail, there would be an end of building up churches and schools. If people are asked to give to build a church or a school from which no pastor or teacher is ever to be removed, no matter what he teaches or does, they would refuse to give anything. The cause is more than any man, or any number of men. Better millions of men should perish than that truth should perish. This is what all the martyrs believed.

THE Home Mission Monthly gives as a reason for moving Wayland Seminary from Washington to Richmond, that a Congregational school (Howard University) in Washington receives a subsidy from the Government of about \$25,000 a year, enabling it to offer advantages beyond the reach of Wayland. We hoped that the only remaining subsidies paid to denominational schools in this country were those still paid to the Roman Catholic schools among the Indians, and that they were doomed soon to cease. But here is a Congregational school in Washington drawing from the public treasury \$25,000 a year. This is a shame and must be stopped. The American people are unalterably opposed to everything that savors of union of church and state, and all that is needed is that public attention be sharply and persistently called to this abuse and it will be remedied. We propose to do our part in this work. If our readers would write to their Congressmen that they wanted this \$25,000 appropriation stopped, they would do good service along this line.

We are pained to hear of the sudden death of the Rev. G. W. Dupee, D.D., pastor of the First Baptist church, colored, of Paducah. He had been pastor for some half a century, and was widely known and loved among all classes.

Editorial Varieties.

Norton Hall has been handsomely painted and renovated by the characteristic generosity of the Norton family.

We tender our condolences to Dr. A. E. Dickson on account of the death of his devoted wife, Mrs. Lou Craddock Dickinson.

The Rev. J. F. Brooks has brought out the first issue of his new paper—the Evangelist. It is a creditable number and it is designed for our young people of the South.

The Australian Baptists report 1,460 baptisms in 1896, the number of members being 18,000. The Jamaica Baptist Union reports a membership of 35,003, being an increase of 3,284 during the year.

The Religious Herald asks whether Dr. Newman or Dr. Volder or Dr. Burrage would be satisfactory as the successor of Dr. Whittitt. We think that when there is a vacancy will be time enough to select the man to fill it.

The land on which the Long Run church stands was once owned by the father of Abraham Lincoln. The Century Magazine, 104 long ago, published a cut of the original church building. Lincoln's father was a Baptist, but it does not appear that he ever belonged to this church.

The Baptist Courier wishes the Sunitary to "run along as it is, on the lines marked out for it by Boyce, Broadus, May and Williams." The trouble is it is not now being run along those lines, and what the brethren want is that it should be restored to those lines, with proper guarantees that it will be held there for the future.

Some Episcopal ministers have been advertising in the newspapers for churches to which to preach. In that denomination the ministry is increasing more rapidly in numbers than are the churches. This advertising is creating much labor for the general opinion in the denomination seeming to be gained.

Dr. T. L. Cuyler, who himself stands in the front ranks of preachers, says of Alexander MacLaren: "Among living preachers, MacLaren of Manchester is to me facile princeps. Our young ministers will find in him a model of lucid style and be a insight into the very core of Bible truth. His illustrations are so superior."

The Congregationalists of Wales held an association at Cwren. In acknowledging the welcome to the delegates to a speaker said: "I give us Congregationalists special gratification to welcome the Baptists. These two denominations are more rarely related than any other. Indeed, there is only the river between us." Coram Williams responded: "I desire the clarity of the Baptists, I will on their behalf make an appeal to the other which he must admit is a fair and reasonable one. As the river divides us, we are ready to meet him half way across."

Among the anecdotes which Queen Victoria's Jubilee has brought into print are two interesting ones of her father, the Duke of Kent who died when she was an infant. As he was dying his baby daughter was brought to him. Sitting up he had been prayed for, concluding with these words: "If ever this child should be Queen of England, may she rule in the fear of God."

Expressing concern for his soul's salvation, the physician of the Duke of Kent tried to soothe him by speaking of his high position and his honorable conduct in it. The Duke interrupted him saying: "No, I remember if I am to be saved, it is not as a prince but as a sinner."

In sending lists of delegates to religious meetings in England, so that they may be provided for in advance, sometimes the social and financial standing of the delegates are indicated in order to facilitate the allotment of these delegates. Indeed, it wouldn't be dreadful to send a high-flying delegate to be entertained by a humble family, or a humble delegate to be entertained by a high-flying family? Think of John Bunyan, the tinker, sent to a fashionable home to be entertained!

Some brethren are loud in their complaints of "the oppression of free speech" by the adoption of the "previous question" at Long Run Association last week. While personally we were willing to have a debate, as we stated and while we did not vote for the "previous question," yet in view of the use the other side made of "free speech" at the Long Run Association last year, we are not inclined to remember if I am to say on the subject the better.

Dr. J. R. Anthony, of Indianapolis, in renewing his subscription to the RECORDER, says: "I now start on my 25th year." The good Doctor is not yet one of the Old Guard, but he soon will be. The bitter attacks made on the RECORDER have served to rally its friends the closer around it. When Jesus was struck, he said to the one who smote him: "If I have spoken evil bear witness of the evil; but if not, why smitest thou me?" So we say to each one who strikes at the RECORDER.

The trustees of Brown University have had their meeting and have asked Dr. Andrews to withdraw his resignation adding some words of caution as to his son's life in future in regard to the free college of officers. It is not believed that he will withdraw his resignation. It is true that the question of "bimillennialism" was not one in the mind of the founders of the University, and Dr. Andrews does not believe his views on this subject should affect his position. But the trustees think his advocacy of his views harmful to the institution. It is the subject. A good many interesting questions have arisen in connection with this affair.

FAMILY CIRCLE.

DO THY LITTLE.

Do thy little, do it well,
Do what right and reason tell,
Do what wrong and sorrow claim;
Conquer sin, and cover shame.

GOD'S OPPORTUNITY.

BY DAVID LEVALL.

The minister fumbled for a few moments with the fastening of the wicket gate which gave entrance from the church-yard to the Manse garden. It could not be that he was unfamiliar with the latch, since it had obeyed his slightest touch for forty years; nor could it be that his fingers were numbed with cold, for though it was an October night, the air was soft and balmy as in midsummer. It was very dark, however, and neither moon nor stars illuminated the wide canopy of the sky. But each step of the way was so familiar to the Rev. Randall Gilruth that he could have walked it blindfold. Once upon a time it had been a joyous path to him, leading to the heights of hope and achievement which had no limit; but of late, since hope had folded her wings, and achievement had hidden itself in the trailing garments of the past, it had become a via dolorosa to him, leading to the heights of despair which had reached its culminating point; he had just been requested by the members of his Kirk session to withdraw from the meeting, as they had masters to discuss which his presence impeded.

Very well did he know that these matters were; they affected him, and him alone. When he had passed through the wicket and closed it with trembling hand, he walked, with slow, reluctant gait, up the gravel path between the laurel bushes to his own door. A strange, low, hoarse sound had seemed to charge their, making the darkness yet more intense. The minister drew a long, deep breath, and raised his eyes to the impenetrable sky. There was mute prayer in that look, but it was not for himself. For the time being, the bitterness of his relations with humanity seemed to shut out the tenderness of the Divine Being, whose strength had upheld the minister of times as he passed through the wilderness.

As he opened the door and the light of the hall lamp fell upon him, it revealed the bent figure of an old man, with a thin, keen, intellectual face crowned by snowy hair, the face of a student and a sufferer—a lonely man whom few understood.

Hearing the door open at least an hour earlier than she had expected, his house-keeper, Christina Bennett, came bustling from her kitchen with some concern visible on her kind, comfortable face.

"It's surely been a short messtin' the night, sir?" she said inquiringly. "It's not over yet, Christina," the minister answered. "I hope there's a good fire in my study, for I feel it cold, very cold."

"Deed, and there's no fire, sir, worth speaking of, answered the house-keeper; "and if you feel it could ye canna be weel. But if you'll come into the kitchen and sit down in my chair a minute, I'll sune mak' a study fire for ye."

She took the minister's hat from his hand in her quick, brisk fashion, and he followed her into the kitchen, which was a bright, cheery place, lit by a ruddy fire. An old-fashioned chintz-covered easy-chair on the hearthrug offered comfort to the minister, in-to which the minister dropped wearily, holding out his thin hands gratefully to the glowing heat. Although concerned with curiosity as to the sudden ending of the session meeting, Christina restrained herself so that she should have doctored the study fire; she proceeded there with an armful of wood, and quickly a pleasant crackling from the other side of the hall indicated that the fire was set in motion.

When she came back, after carefully closing the door behind her, she stood still in the middle of the kitchen, and regarded the minister with a comprehensive and anxious look. All at once she seemed to realize that the master she had served so faithfully and long was a feeble old man tottering on the brink of the grave. This thought sent a sudden chill to her heart, and gave certain shyness to her voice as she repeated the question about the meeting.

"It is not over yet, Christina," said the minister mildly. "Mr. Rattray told me it was the desire of the meet-

ing that I should withdraw, which, of course, I did at once, understanding that the subject which they wished to discuss."

Christina stood silent a moment with her arms folded. A certain hard look came upon her wide, pleasant mouth, and she felt disposed to utter some plain remarks about the Kirk session of Wildershaugh.

"I have known for some time, Christina," said the minister, in a slow, painful voice, "that my services are no longer acceptable as they were to my people. The reason for this, I suppose, is that they may say, 'I am old and spent, and they desire a young man in my place.'"

"If ye are auld and spent, sir," said Christina, indignation and emotion struggling for the mastery in her voice, "in what service has ye spent yoursel? I should like to ken? Eh? I would just like to let them have my tongue for five minutes in the vestry. I wad Kirk session they are, with that upstart Rattray at their head."

"Hush, Christina," said the minister mildly, trying to restrain the outpouring of his faithful servant's wrath. "I cannot lie in to such words. It is a hard case, of course; but they have sent on their duty, I will save them the painful duty by sending in my resignation this very night."

"Deed, and ye'll do a heap less," said Christina indignantly. "What for should ye resign? Ye have been minister of Wildershaugh for forty years, and they may say, 'I have not a minister in the country-side can preach the Gospel like ye. It's that ye dinna like, sir. They want a young man that has neither hope or Gospel in him, so that he may preach to them that have none.'"

"Christna," said the minister tremblingly, "will ye hold your peace? I know very well that your words are accused by your devotion to me; but they are not becoming, and I pray that they may not be true. See if my fire has kindled, in order that I may go to my own room."

Thus rebuked, but not at all humbled or convinced, Christina bounced into the study and gave the unoffending fire a vigorous poke. The minister looked her there, and drawing in his worn leather chair to the fire, said now, not giving Christina the slightest encouragement to remain or to utter another word.

About half an hour later a loud and imperative knock came to the front door, and Christina, with a very forbidding look on her face, made haste to open it. Her expression did not become pleasanter as she recognized the figure of Alexander Rattray, the chief merchant and leading resident of Wildershaugh, as well as ruling elder in the Kirk session.

"Good evening, Christina," he said affably; "is the minister in?" "Fine ye ken he's in," she snapped. "I wonder ye dinna think black, burnt-shame of yourself," Sandy Rattray, standing there and ask if he is in, kin'kin' what your errand is."

At this unexpected outburst the merchant's rubicund face reddened a little more. "I do not wish to hear any of your impudent remarks," he said angrily; "and it shows how very little control the minister has over his own household when you would dare to speak in such a manner to me. I shall not fall to complain to him about it."

"By ye ken as what ye like about me," said Christina, "I dinna like a louty scoundrel. It'll neither mak' me up or down wi' the minister. Ye're a bonnie bit to hand a messtin' to send the minister away; and I hope he'll stand on his rights and snap his thumb at ye. Fine ye ken he can bid if he likes."

These words goaded the merchant into such anger that he could not trust himself to speak further with the woman. He therefore brushed past her and, without knock or ceremony, himself opened the minister's study door. Mr. Gilruth, having heard the voice at the door, stood up expectantly, holding out his thin hands gratefully to the glowing heat. Although concerned with curiosity as to the sudden ending of the session meeting, Christina restrained herself so that she should have doctored the study fire; she proceeded there with an armful of wood, and quickly a pleasant crackling from the other side of the hall indicated that the fire was set in motion.

"I have come, Mr. Gilruth," he said rather quickly, "to intimate to you the result of the meeting."

"I am waiting to hear it, sir," said the minister quietly.

"Well, to tell the truth, sir," said the merchant with a hint of impatience in his voice, "no one else would come. Of course, there is a good deal of feeling in the matter, and we are all prepared to admit that it is a little hard on you; but at the same time the interests of the church have to be considered, and without wishing to hurt your feelings, it is my duty to point out to you that something must be done to get a hold of the young members of the congregation, or they will be lost to us altogether."

"You think, then," said the minister with a slight smile, "that the interests of the youth of the church have suffered during my ministry?"

"Well, you see, sir," said the merchant, "with an assumption of greater knowledge, 'you know as well as I do that young minds require different men' and spiritual food from those who are old and more experienced. It is necessary that to keep the hold of these young minds a minister should march with the times—should be up-to-date, as it were. You follow me, I hope?"

"I follow your words certainly," said the minister. "Their special significance for me at the present moment is that I am out of date. Well, it may be so; but so far as spiritual matters are concerned, Mr. Rattray, I would remind you that there is only one Gospel, and that no man dare tamper with it. It has been found sufficient for young and old through all the ages, and though many false doctrines have been offered to us, none have ever shaken the truth of the Gospel foundations. It still remains the only antidote for human pain and the only salvation for human souls."

"That's all very well in the main," Mr. Gilruth, said the merchant a trifle impatiently, "but I must direct the way away from the point. I am sure that you will not wish to make the position of the church at this crisis more painful than it need be. It is the wish and decision of the congregation that some change should be made, and that as once. As you know we are far from being a rich congregation, and when it is proposed to offer you continued residence in the Manse, and fifty pounds a year, I am sure that you must acknowledge that the church is acting as generously as it can be expected to act."

"Oh, yes, that is all right," said the minister with difficulty. "I shall be much obliged to you, Mr. Rattray, if you will withdraw; I prefer not to discuss the matter with you. After all, they are immaterial, and do not affect the fact that my ministry in Wildershaugh is over. You can go back to the Kirk session, if they are waiting the result of this strange interview, and tell them that they will hear from me in the evening, and I would prefer not to have any further talk with you or any of them on the matter."

"I see that you are not going to accept the inevitable gracefully," said Rattray, who had a coarse strain in his tone and could not understand the peculiar bitterness and humiliation of which the old man's heart was full. When he would again have spoken, however, the minister, with a peremptory wave of his hand, indicated the door, and promptly turned his back on Christina to show the unwelcome visitor out.

"I see that you are harboring a personal resentment against me, Mr. Gilruth," said Rattray somewhat sourly as he moved toward the door, "which I must say is neither wise nor fitting in the circumstances. I have long known, of course, that you have personally disliked me—jealous a little, perhaps, of my growing influence in the place."

Rattray paused suddenly for the usually old and gentle expression on the minister's fine face had changed to one of righteous anger.

"Sir," he cried in a voice of thunder, "I will not bandy words with you. What you're neither knock nor care for, and I will not bandy words with you only to your Maker, as I am. He will hold you responsible, I doubt not, for your insult of this night to a poor, feeble old man."

With that Christina opened the door and Rattray was thus prevented uttering further speech. When he had withdrawn the minister walked with a steady gait to the door and locked it after him. He was ashamed and pained by his momentary outburst, and yet he was hot with blood, and the man's insolent and patronizing demeanor had been more than he could bear.

He threw himself into his chair again and looked at his thin, white hands. Great hot tears, wrung from the depths of a wounded heart, forced themselves between his thin fingers and fell unheeded to the floor. For forty years he had gone in and out among the people of Wildershaugh, sharing their joy and sorrow, and fitting himself in their service, and now they would none of him. He had given them his youth, his best work, his means, reserving barely enough to

cover his simple needs; and, lo! now that he was old and infirm they cast him off. Though he did not believe in the word of Rattray, to his keen, proud, sensitive heart the only course open to him was to gird up his loins and go. But whether? Well did he know that in the great busy mart of life there is no room for the old; that even the middle-aged have to jostle and push for standing-room. The world and its rewards are for the young, the vigorous, the buoyant, not for such as he. He was absolutely penniless. Only yesterday he had given the last five-pound note of his quarterly salary to a poor woman who, unless a succor came, would be homeless.

The old man shivered before the warm glow of the fire, thinking that soon he might be numbered with the outcast and the homeless. Then a strange sadness seemed to filter through the gloom of his awful desolation, and a new sense of kinship with the persecuted Christ raised him high above the woes of earth and set him within the Holy Place. "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head." "Behold the hour cometh, is now come, that ye shall be scattered, every man to his own, and shall leave me alone." "My soul is exceeding sorrowful, even unto death."

These words, wrung from the Master in the Gethsemane of his brief earthly life, followed each other through the old man's mind, bringing soothing comfort with them. And then, being lulled by the strain of the strain of the past hours he fell asleep.

So Christina found him when she brought in a bulky packet which had come by the evening's post. Tears sprang afresh in her wet eyes as she surveyed his worn white face, upon which God had laid the seal of his own peace.

Becoming conscious as length of her presence, he stirred in his chair and opened his eyes.

"It is you, Christina," he said with a smile, "I dreamt that I was heaven, and I am not fain to come back to earth."

"Umph! I dinna wonder; but it'll come right, sir, dinna fear. The Lord'll be mindfu' of his ain."

She then showed him the letter which she had carefully opened first with the ivory paper-knife. It was a very official-looking document, and after the minister had adjusted his spectacles and studied it for a moment, he shook his head.

"I don't seem to comprehend it, Christina," he said. "Read it aloud."

She took it from him, nothing loth, and read aloud in a voice which took a triumphant and joyous note as she proceeded.

"48, Castle Street, Edinburgh. "October 28, 18—." "DEAR SIR—We are instructed by our corresponding firm in Kimberley, South Africa, to inform you that, in terms of the will of the late Mr. Walter Syme, of that city, and some time of the month of August, in the county of Lanark, you are the sole legatee of the late Mr. Walter Syme, whose personal estate, amounting to about £12,000, is left absolutely and unconditionally to you. The inclosed letter, written by Mr. Syme on his death-bed, we have been asked to forward to you, stating your instructions, we are, your faithfully,

"REID, MOWATT & REID."

The inclosed letter the minister took in his trembling fingers and read with great wonder and thanksgiving in his heart, yet it rebuked him for his momentary lack of faith.

"DEAR MR. GILRUTH—Perhaps you have forgotten Walter Syme, but he has not forgotten you, nor the fact that you paid twenty pounds out of your own pocket to see him from Glasgow, and give him another chance. I never forgot the words you spoke to me that day at the Broomieclaw, and that I have made money out here, it is clean money, and you need not be afraid to spend it—every penny in my own honest earning. It seems hard to say that a man is in his prime, but somehow I'm not afraid. Since the day I parted from you I have been able to believe that there is a merciful God. And that his another and the greatest service you did to the waster-woerly body had been word for, and nobody a good one. So good-bye till we meet again. Your grateful friend, WALTER SYME."

"Cast thy bread upon the waters and it shall return after many days," said the old man with the glow of a renewed faith in his weary body and a moment he clasped his hands in the attitude of prayer, and these words fell tremblingly from his lips: "Lord, help thou mine unbelief."—The Quiver.



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A CHARM OF CHILDHOOD.

BY MRS. M. E. SANGSTER.

"Washed and dressed and set in a corner, my dear, and no fuss made about us—that was the way it was in my time, and really I don't think the present methods are much of an improvement. With all the child culture I hear so much about, children are in danger of losing what is one of their greatest charms, unconsciousness of self." The speaker was a beautiful woman past sixty, and her memories of childhood were distinctly those of a regime in which parents and grown people generally had lives independent to some extent of the generation just emerging from the cradle. Possibly then the small people were not considered quite enough, certainly they were not very judiciously let alone, and they did not altogether escape a neglect which may sometimes have been unwholesome, but now the pendulum has swung the other way, and we devote too great a portion of our time to the development of our children in their presence.

These little beings are very close observers, acute and often shrewd. They soon learn to expect notice for their bright and clever sayings, and they pose more or less according to the wisdom or unwisdom of those about them. For example, a dear little girl of ten summers or so is genuinely fond of books, and her reading has been sedulously guarded by a fond mother whose taste is fastidious. Louise has not permitted to read anything but the most silly juvenile books, miscellanea literature; her authors are well chosen and her browsing in mythology, English history and poetry has been much to her advantage. But she has never been known to read anything but what mamma, by pleased and proud looks and nods in her direction, has called attention to her occupation, and it is, therefore, nothing uncommon for the child to seek herself, book in hand, just when the father will be likely to overtake her, and in pretended absorption invite their comments and compliments.

"Little prig!" somebody said the other day, out of her mother's hearing: "I would rather see the child playing with her dolls than sitting for the benefit of spectators." But the child is not wholly in fault. Nor is any child much to blame from whom the beautiful grace of supreme unconsciousness, the cloak of invisibility, has been snatched away by the ruthless hand of admiring grown-up relatives.

In Charlotte Brontë's wonderful novel, Vilette, there is a quaint, sweet girl, a child, Mary Fenton. From a little creature who has been allowed to grow in her own way, and has not been modeled after any one's arbitrary pattern. One would not wish for the ordinary child such capacity for suffering as this little girl exhibits, but it is interesting as her nature expands, and we meet her again after the lapse of ten years, to see how the foreshadowing of an unspotted childhood emerges into the sunlight of an uncommonly pure and wise womanhood. The child is brought up wholly by her father, her mother having died when she was very young, and the father, loving her dearly, has never taken time to analyze every transient mood, to pull her disposition to pieces and to put the pieces back in order again. He has simply allowed her to grow under the ordinary restraints in the manner God meant for her from the first.

"She is so quaint, so dear," said a young lady not long ago of a little maiden whose busy parents had ever regarded her as in any way remarkable. The child had been well cared for, sent to school, tenderly looked after, but her position in the household had been in a safe, sheltered background under her mother's wing. She had not been a ways in evidence, nor set forever in the forefront of observation. To some extent she and her little world had been taken for granted, not made the theme of domestic criticism. The result was very charming.—Congregationalist.

Does any one of the present generation remember the old-fashioned nurse? A gentle, motherly soul who knew without being told just what you wanted, who rubbed away your sores with magnetic hands and tempered your ailments with unexpected tidbits, and perchance, told you the neighborhood news, with a little harmless gossip for spice, just enough to take off your thoughts from yourself. Her hand on your forehead quiesced your quivering nerves, and her sympathy distilled on your aching brow like dew on the drooping flowers. Blessings on the good, old-fashioned nurse, and may her species never die out!

ABSTINENCE is like hunger; it obeys no law but its appetite.

BICYCLE RIDING.

BY CLARENCE J. MANLY, M.D.

A recent newspaper article gives an account of a bicycle rider's death. The man, while going at a rapid gait, suddenly fell from his wheel, was picked up unconscious, and died in a short time. No cause for the fall could be discovered, and upon careful examination no external evidence of an injury sufficient to cause death was found.

On studying this and similar cases closely, one is led to inquire whether the injury which caused his death may not have occurred before he fell, and have been the cause of the fall, and to still reiterate the oft-repeated warning of the danger to the heart of over exertion.

In scarcely any form of exercise is the mortal danger of excess and damage to the heart that in bicycling. The exhilaration caused by the rapid and graceful motion stimulates to greater and yet greater speed, and the rhythm of the pedal movements tends to make one continue mechanically at a speed one could not sustain without realizing how sat the exertion. This exercise, too, is continuous, without the frequent rests of tennis, baseball and other sports. Under the scourge of excitement and effort the heart beats faster and faster, the pressure in its chambers becomes greater and greater, and the walls begin to dilate. The heart loses the power to contract fully and empty itself, its beat becomes weaker and perhaps very rapid in time, and the rider gasps for breath, his face is dusky, and often a pain over the heart will complete the warning. If unheeded, the over-distention may go on to paralysis and death. Oftentimes, the heart of a man who has been left thus with a permanently crippled heart, "broken-winded."

The racing men are able to sustain their terrific exertions only after a long course of training, during which the heart muscle is strengthened and developed just as the other muscles are. All of these men have larger and stronger hearts, with thicker walls, than those of ordinary men of the same size.

It is well to remember that after one divides, as we do, in any athletic effort, the heart muscle is left for some time in a weakened state which renders it particularly dangerous to subject it to great strain.

Another especial caution regards the use of the wheel for business or pleasure. The many thousands whom it has made healthier and happier are the best witnesses as to its many pleasures and advantages, and its harmlessness when properly used.

HOW JANE STRUGGLED WITH GRAMMAR.

Little Jane had been repeatedly reprimanded for doing violence to the mood of all senses and to the verb "be." She would say, "I be," instead of "I am," and for a time it seemed as if no one could prevent it. Finally, Aunt Kate made a rule not to answer an incorrect question, but to wait until it was corrected.

One day the two sat together, Aunt Kate busy with embroidery and little Jane over her dolls. Presently doll society became tedious, and the child's attention was attracted to the embroidery frame.

"Aunt Kate," said she, "please tell me what that is going to be."

But Aunt Kate was counting, and did not answer. "Fatal word 'be'!" It was her old enemy, and to it alone could the child ascribe the silence that followed.

"Aunt Kate," she persisted, with an honest attempt to correct her mistake, "please tell me what this is going to am."

Aunt Kate sat silently counting, though her lip curled with amusement. Jane sighed, and made another patient effort. "Will you please tell me what this is going to are?"

Aunt Kate counted on, perhaps by this time actuated by a wicked desire to know what would come next.

The little girl gathered her energies for one last and great effort, and said: "Aunt Kate, what am that going to are?"—Young People's Paper.

WORDS are like thistle-down; no one knows where they'll go or what will grow of them.—Spurgeon.

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Sunday Schools, ATTENTION! When ordering your supplies for Fourth Quarter, 1897, which begins October 3, please remember that we can furnish any you want at publishers' prices. We supply the periodicals of Southern Baptist Convention Board, American Baptist Publication Society. Or any others you may want. Send us your orders and they will be promptly filled. Song Books, Secretaries' Books, Class Books, Col-lection Envelopes, or anything else you need. Baptist Book Concern, Publishers, Third and Jefferson Streets, LOUISVILLE, KY.

LET US HAVE PEACE.

Paul, writing to the Corinthians, says: "Knowledge puffeth up, but charity edifieth. If any man think that he knoweth everything, he knoweth nothing. But if any man love God, the same is known of him."

Here he brings out very sharply the contrast between human knowledge and love. Love to man and love to God. In fact, all through his first epistle to the church at Corinth, in which Paul is trying to correct the errors into which the members had fallen, he shows clearly that their troubles grew out of the imperfection of human knowledge. In every case it is either expressed or implied that the true remedy is the spirit of love. Love to God and to neighbor. The culmination of Paul's teachings on this point is found in the thirteenth chapter of this epistle. Christ said, upon this principle rested the whole system of Jewish law and the prophets.

From the beginning of our Christian civilization we have had periods of gloom, periods of darkness, periods of sorrow, periods of suffering. When we look for the causes we find lurking below the surface the imperfection of human knowledge, misconception of social relations, the narrowness of personal egotism, the cruelty of selfish ambition.

These periods that we contemplate with delight were pervaded by a spirit of self-abnegation, devotion to the cause of Christ, consecration to the uplifting of humanity, the hiding of self for the elevation of the many.

Reader, please turn now and contemplate the present condition of our Baptist Zion in the South land. Why this strife, this struggle of the giants? The imperfection of human knowledge. The interpretation and application of the vague, indefinite and uncertain statements of events that occurred over two and a half centuries ago. Did men act this wise or that wise?

Between whom is the strife? Between those who have been called to stand before the people and teach the lessons taught by the sweet Nazarene as he traversed the hills and valleys of Palestine two thousand years ago. Those lessons of faith, virtue, temperance, patience, godliness, brotherly kindness and love.

What is the subject of contention? An institution founded through the faith and the prayers and by the self-sacrifice of some of the noblest, bravest and purest of earth who have gone to their reward. An institution founded for the preparation of the younger prophets to teach to coming generations these same sweet lessons inculcated by the Master. Oh, for the spirit of a Boyce, a Manly, a Broadus to calm these troubled waters!

Were I counted among the friends of Dr. Whiteitt I would advise him to study the temper of Christ as set forth in Philippians 2:4-8 inclusive, and then follow the advice of Paul in 1 Corinthians 8:13.

Again, were I counted among those opposed to Dr. Whiteitt I would advise all to study the conduct of David as presented in 1 Samuel 24:5, 6, 7 and 26:9, 10, 11, and then follow the injunction of David in Psalm 37:5, 6, 7, 8, James 3:14. But if you have bitter envying and strife in your hearts, glory not and lie not against the truth. This wisdom do as doeth not from above, but is earthly, sensual, devilish. For where envying and strife is there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle and easy to

be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

Query—Is it possible to get together a few good men from different parts of the South who could formulate a basis upon which we could all stand and stop the controversy? J. J. RUCKER. Georgetown, Ky.

THE SICK MAN OF EUROPE AND MISSIONS.

The policy of dalliance* which has been pursued by the "Powers" of Europe, and their childish issuing of "ultimatums" which did not ultimate, have a bearing upon the work of Christ which has not been expected. We had supposed that the only Christians who were suffering were the Armenians. But another aspect of the case has presented itself. The Mus-ulmans of India and the east have taken courage because of the childish course pursued with the Sultan of Turkey, and already the Afridis have arisen in revolt against British authority. The followers of the prophet have been led to believe that Europe was afraid of Turkey, that the Christians were cowards in the face of Mohammedans, and that it would be a perfectly safe proceeding for them to revolt against British rule. More than this, the spirit of insolence toward Christians has been stirred up among the Islamites everywhere. A striking instance of this insolence and brutality has recently manifested itself in the Madras Presidency, at Podill, among the Telegus. Rev. Alfred C. Fuller, the son of Hon. Robert O. Fuller, the millionaire iron-worker of Cambridge, Mass., a Baptist missionary to the Telegus, has just been the object of the rage of a Moslem mob, and that with the connivance of the local police. Fortunately Mr. Fuller, the only white man at this station, escaped his mobbing with a few serious bruises and wounds. But the incident shows in what danger our missionary movements are likely to be brought through the strange policy pursued by England. It will be remembered that the British crown refused to call a halt upon the Armenian atrocities, because, forsooth, such action might be misinterpreted by her millions of Moslem subjects. England held off because she wanted to keep her own Mohammedan masses under control. But her weak and prudential policy has brought about just what she did not want, an impression among these same Mohammedans that England is afraid of Islam.

Mr. Fuller, the missionary, does not propose to allow the Podill mobbing to pass unnoticed. The mobbing means more than insult and violence to him. It means the terrorizing and distraction of the Telegu Christians in this isolated station. And Mr. Fuller does right to stand upon his dignity in the matter. So Paul did at Philippi, not for his sake, but in order that future would-be persecutors might be made to understand that the weight of law would be visited upon them.

The disastrous effects which are following upon the prudential policy adopted by England—and who knows but the Ameer of Afghanistan may invite Russia to join him in taking a hand in this interesting muddle—are a commentary upon actions that are politic rather than right. And the missionary episode let us hope that it will be the last of the sort—is a part of the evidence not brought in at the famous Parliament of Religions in 1893. C. H. WHEELER. LaPort, Ind.

SEVERAL MEETINGS.

On Aug. 16th, I closed a three weeks' meeting at my little mission church at Niagara, Henderson county. We organized Niagara church two years ago, with twenty-five members. The following June, our meeting house, which was a union house, belonging to the Methodists and Baptists was wrecked by a cyclone. We then had no place to meet except in the school-house for more than a year. The Methodists refused to aid in repairing the old house and abandoned it and built them a new one. This left our little band of Baptists to repair the old house alone; which they have done with the assistance of friends, at a cost of \$120. The repairing was complete and ready for us to begin our meeting by the fourth Sunday in July. I went there at that time with my Bro. Charlie Gregeton to conduct the singing for us, while I did the preaching. We held two services per day for twenty-two days. The results were 28 professions of religion, 24 additions by experience, 22 baptized and 9 still await baptism. During the two years I have been working there we have built up a church of 55 members, right where methodism and perfectionism has held sway for years. I did there as I always do, urged the converts to be sure they were converted. I have no sympathy or patience with this get up and profess Christ business. It is filling our churches with men and women who know nothing of experimental religion. Hence you find them drinking, gambling, swearing and dancing before the preacher's tracks are cold. People are easily persuaded that all there is in religion is just to make up their minds to do better. But my Bible reads, Repent and believe, and thou shalt be saved. The terms of salvation have never been changed so far as I have been able to see.

My brother, rendered valuable service during the meeting; and our people were very much pleased with our methods. We now feel that our church at Niagara is a fixture. And by the grace and help of the Lord, we hope to build up a strong church in the community.

We have just closed a seventeen days' meeting with Highland church, Union county, Ky., where we had the valuable and faithful services of Bro. Fred Wittenbraker. He is a good young preacher and bids fair to make one of our ablest and best pastors.

Our meeting greatly revived and strengthened our church. There were 5 professions of religion and quite a number of backsliders reclaimed. Three additions by experience and baptism and two by letter. We feel that a good work has been done, and trust seed has been sown, that will produce a harvest.

We are going to lose one of our deacons, Bro. Ed. W. Haynes and family. He is a son of Rev. J. B. Haynes who broke much of the rough soil in this country and sowed the seeds of truth in fertile soil. We regret to lose Bro. Haynes and family. But our loss will be another's gain. He is not only a good deacon, but one of the best citizens that this or any other country can produce. We would recommend him and his family to the church and pastor, where they are going, as one always to be relied on. Long live the RECORDER. Yours truly, C. H. GREGSON.

We are glad to learn from President Edmund Harrison that Bethel Female College has opened well. The increase in the number of boarding pupils is especially large. Hopkinsville has a very warm place in our heart.



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SUMMER BIBLE SCHOOL.

The meeting just held at Williamsburg for Bible study was a great success. Everything except reverential study of the Bible was kept out. Through the kindness of the Home Mission Board Bro. B. D. Ragsdale, of Georgia spent five days with us. He has had a long experience in this line of work, and could easily run an Institution by himself. His exposition of Acts is very fine.

Bro. Z. T. Cody, of Georgetown was with us through the entire meeting. He expounded the parables of the New Testament. We have rarely heard such deep, simple, spiritual exposition of Scripture. The meeting publicly requested him to put his lecture in permanent form.

Bro. M. D. Jeffries, of Knoxville gave us the results of his three successful experience as a pastor, in an exposition of 1st and 2nd Timothy. This is the third meeting of this kind that Bro. Jeffries has helped in. Our people greatly appreciate his work for us.

Bro. E. E. Folk, of Nashville spent one day with us and gave us three lectures on Hebrews. Bro. M. P. Hunt gave several lectures on the work of the Holy Spirit. Thus we covered a considerable portion of the New Testament. Thirty-eight preachers were present part or all the time, and possibly half as many deacons. All who came were delighted; to some this was the first time spent in systematic Bible study. Next year we shall throw open Williamsburg Institute and invite all who will come and spend two weeks with us in Bible study. Williamsburg will provide accommodation. Dr. A. Galtiff says that he will gladly entertain ten as long as the meeting lasts. Brethren Ragsdale, Cody and Jeffries have already promised to come if possible. We are expecting Prof. McGlothlin and other seminary professors to help out in the good work. Between now and the general meeting at Williamsburg next summer a half dozen or more meetings on a smaller scale will be held in different parts of Eastern Kentucky, and East Tennessee.

Wm. B. MCGARITY.

DIAZ IN MEXICO.

Rev. G. H. Sloan, Missionary of the American Baptist Home Mission Society, in "La Luz" thus welcomes Rev. A. J. Diaz to Mexico.

"We have great pleasure in announcing that Dr. A. J. Diaz of Cuba with his family is here, where they come to work in the Vineyard of the Lord in connection with the Baptist ministers of this country. In the time of our trials and prostration, when we thought it was impossible that God could give us any aid in our mission work, because we saw our assistance had been called away and sent to other fields. Suddenly our Bro. Diaz, the ingenious and expert missionary came to us; his reputation has been raised by all the churches and his suffering in Cuba for the cause of Christ has made him to be loved by all his brethren. Welcome to the Apostle of Cuba and may God grant in this field many jewels for the diadem with which he will be crowned in heaven."

The following extracts from Dr. Diaz's letter will indicate that he is co-operating with the workers upon the field, and that God is immediately putting his seal upon the work. We are quite confident that this movement will have the approval of all the people and earnest prayer will be offered for the success of this work.

"At four o'clock I went to the

Baptist church, the only house built for this purpose in the whole city. The other denominations have good houses that have been turned into churches, but the Baptist church is the only one that has been built. The seating capacity is about three hundred and the architecture is like our churches in the States. I was introduced to the audience by Rev. Sloan and then I spoke for a half hour. I told them the plans of our society to carry the Gospel from house to house. At seven thirty I went to another Baptist preaching station and spoke three quarters of an hour. At the end I called the sinners to repentance and nearly fifteen raised hands at my invitation. Blessed be the Lord! The first day I put my feet on this soil I had the pleasure to see fifteen souls looking for Jesus. This was very encouraging indeed."

"Last night I went with Bro. Sloan to another Baptist Mission. I spoke nearly forty minutes and ten sinners raised their hands at the end of the meeting. The room was small so the people crowded the doors and windows, and three that raised their hands among the ten were on the street. The work of the Home Mission Society is very important in all its departments. Rev. W. H. Sloan is a God's man. All his family work in the Gospel, his son preaches in Spanish and is a great help to him, his daughter plays the organ, his wife attends the school and he preaches nearly three times a week. He is the principal editor of the La Luz a religious news paper."

I have made several calls already to several houses and commenced my mission as Colporteur of the American Baptist Publication Society. Since the very beginning I saw that this work could easily be done.

"The Roman Catholic church has taught them in such a wrong way that only by teaching the good news and great perseverance in our prayers could induce them to change their lives and then the Holy Spirit may perform its great work of regeneration; but we need to prepare the way by teaching because the Holy Spirit could not live in an unclean soul or body.

I firmly believe we need to teach them by reading the Scriptures before they become members of any church. I thank the Lord I have this kind of work. I am going to teach them one by one in my Colporteur work until they accept the same faith, the same baptism and the same Lord Jesus.

TO OUR STUDENTS.

Write us when you expect to start for Georgetown. Keep your checks in your pockets when you reach Georgetown till you know where to have your trunk sent. It is better to reach here Monday, September 6, the day before college opens. W. B. CHAMPTON. Georgetown, Ky.

WHERE NO Sabbath is, there is no religion. But for this day, earthly things would have engrossed all our thoughts. Honor, wealth and pleasure are the real sirens which charm mankind to shipwreck and death. To their songs the ear of man is by nature attuned, and the heart beats in regular response. But for the Sabbath, the world as a canker would rust; corrupt, and consume all disposition to piety, and all hope of heaven. The soul would be benumbed; religion would die; God would be forgotten; the death of Christ would be vain; mankind would cease to be saved; and heaven would fall of her destined inhabitants.—Dr. Dwight.

SEVERAL ITEMS.

By request of Pastor W. L. Wayts, I occupied his Morganfield pulpit yesterday, the occasion being the fifth Sunday Circle Meeting. The meeting was a decided success—good attendance, interesting discussions and an encouraging disposition to give the mission cause more prominence.

Bro. Wayts put in a plea for the Foreign Mission Journal and secured twenty-four subscribers in a few minutes. I represented the RECORDER and secured eight new subscribers. The many outspoken expressions heard on every side gave undoubted proof of the unanimous endorsement of the RECORDER.

It was my pleasure to meet Prof. W. D. Crabb, Ph. D. President of Greenville High School. Bro. Crabb is a graduate of Georgetown College and of Sarbonne University, Paris, France, and he is a staunch Baptist. We welcome him among us. I must express my gratitude to Bro. Wayts and his people who really appeared to vie with each other to make my stay among them enjoyable. Bro. Wayts has done a good work at Morganfield during his two years and four months stay there, eighty-two have been added to the church, the membership in the main unified and the cause given an upward tendency in general. A good prayer meeting and a live Sunday school are kept up and preaching is maintained two Sundays in each month. I heard many expressions of attachment to Bro. Wayts and appreciation of his labors and of deep regret that his wife's health renders it necessary for him to leave this field and go to another.

Elder C. H. Gregston is engaged in a meeting with his highland church assisted by Elder Fred Wittenbraker, some interest is manifested.

Elder J. S. Henry is enjoying the pleasure of seeing all his churches at peace and having some growth.

Elder T. C. Carter, of Marion is in poor health and spending much of his time at Dawson Springs while his pulpits are being supplied by other ministers temporarily for his accommodation.

While stopping off at Marion on my return home, I met United States Senator, W. J. Deboe. Among his other redeeming qualities, Senator Deboe is a staunch friend of prohibition and fears not the saloon power, even though it may seem to imperil his prospect for office.

I saw also Internal Revenue Collector Thos. Yandell and wife both Baptists, but he is not a church member.

I also met Hon. E. Blackburn of the Kentucky Legislature from Crittenden and Livingston counties. He is a Baptist and a Christian gentleman. His son is bookkeeper in the United States Marshall's office at Louisville, and is also a Baptist and a worker in the temperance cause.

Solomon truly said, "Happy is the nation whose God is the Lord" and elsewhere the golden words are rendered in God's word which should be kept in everlasting remembrance and control us in casting our suffrage for candidates: "Righteousness exalteth a nation." T. E. RICHEY.

Princeton, Ky.

NELSON ASSOCIATION.

The Nelson Association will meet with Chaplin Fork church, near Chaplin, Nelson county, on Tuesday, September 14, 1897. All churches of this association are earnestly requested to send letter and messengers to this meeting. T. P. SAMUELS, Clerk.

A THRILLING RESCUE. A YOUNG LIFE SAVED IN A REMARKABLE MANNER.

Florence Sturdivant, of Grindstone Island, Saved from an Untimely Death—Her Dangerous Predicament.

From "On The St. Lawrence," Clayton, N. Y.

Among the Thousand Islands is one called Grindstone. It is seven miles long and three wide. The inhabitants of this island are a well-informed class of people who devote their energies to farming and quarrying for a livelihood. In the home of one of these islanders resides Florence J. Sturdivant, the four-year-old daughter of Mr. and Mrs. William H. Sturdivant. She had a remarkable experience recently.



FLORENCE J. STURDIVANT.

In an interview with a reporter Mr. Sturdivant said: "Florence was taken sick in February 1900, with scarlet fever and we immediately called a physician. After two weeks the fever subsided but Florence was left with a very weak body. Her pains were constantly in the back and stomach. The difficulty seemed to baffie the efforts of the physician.

"Finally at the end of four months of treatment we found our patient completely prostrated. At this time we called an eminent physician who agreed with the diagnosis of our physician. He prescribed a course of treatment and we followed it faithfully for three months, but instead of improving, Florence failed.

"A brother of my wife, who resided in Canada but was visiting, advised us to use Dr. Williams' Pink Pills for Pale People and I purchased a box of the pills and began to give them to Florence. This was in October, 1900. After using the pills a short time, we could see an improvement. Her strength began to return and her appetite was restored. When she had taken one box, the pains in her back and stomach ceased and her recovery seemed certain.

"We eagerly purchased a second box of pills and watched with delight the change for the better that was being wrought daily. Florence finally became strong enough to walk a little. She gained in flesh and strength rapidly. At the time she had used three boxes of the pills she was evidently well. We continued the treatment, using another box, the fourth to prevent the possibility of a recurrence of the difficulty.

"We cannot speak too highly the value of Dr. Williams' Pink Pills. I am positive that without their use our child would have been a confirmed invalid."

—Signed, WILLIAM H. STURDIVANT. Subscribed and sworn to before me this third day of April, 1907. H. W. MOUSE, Notary Public.

Dr. Williams' Pink Pills for Pale People are sold by all dealers or will be sent postpaid on receipt of price, 30 cents a box or six boxes for \$2.00 (they are covered up in bulk or by the doz.) by addressing to Dr. Williams' Medicine Co., Schenectady, N. Y.

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Table with columns for sheep and lamb prices. Includes items like 'Good to extra light, 100 to 150 lbs' and 'Sheep and lambs'.

LEAF TOBACCO MARKET. Report for the week ending Saturday, September 4, 1897. Table with columns for Year, Week, and Year.

THE MARKETS

Report for the Week Ending Saturday, September 4, 1897.

Table of market prices for various goods including cattle, sheep, and wool. Includes items like 'Cattle—Receipts to-day were light' and 'Wool—Receipts to-day were light'.

Table of market prices for various goods including different types of wool and other commodities. Includes items like 'Rejections this week' and 'Rejections same time in 1896'.

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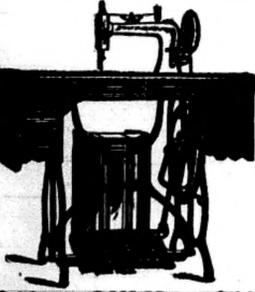
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No. 21 MAIL AND EXPRESS. No. 20.
Leave 7:15 am Daily. Arrive 8:15 pm
For Owensboro, Paducah, Fulton and intermediate points.

No. 21 ACCOMMODATION. No. 20.
Leave 7:15 pm Daily. Arrive 5:45 am
Daily for Owensboro, Elizabethtown, Hodgenville and intermediate points.

The Farm

Hogs are selling at \$4.10 in Fayette county.

Wheat is selling in Louisville at 97 cents.

Mercer county's wheat crop is put at 500,000 bushels; that of Harrison county is estimated at 150,000.

Sales of 40 1,940-pound cattle at \$4.17 and 10 work mules at \$50 are reported in the Georgetown Times.

The Woodford Sun says a large acreage of wheat will be planted in that county this fall.

W. T. Mullins sold to Connie Gaines for Illinois parties 300 good mountain wethers at 24c.—Winchester Democrat.

J. M. Sallee bought in Wayne county 100 good feeders, about 1,100 pounds average, at 34c.—Advocate.

G. H. Ford, of Cave City, sold 20 head of extra good mules one day last week at \$70.—Glasgow News.

J. W. Bales bought of Douglas & Parriah last week 400 export cattle at \$4.85.—Richmond Register.

The Harrodsburg Democrat notes many sales of wheat there at \$1, hogs at \$3.30 and some 1,500-pound cattle at 34c.

Leading London speculators and millers express the belief that the high price of wheat will be maintained for a long time.

P. F. Nunnally bought in Rockcastle county 22 mare mule colts at \$22, six aged mules at \$30 to \$50 and 19 cattle weighing about 800 pounds at 24c.

Carrithers & Beard, of Lexington, bought at Horse Cave 20 mules at an average price of \$55. They were cheap grades, averaging in height 14 hands.

Assistant Secretary Brigham, of the agricultural department, says American farmers this year will receive \$500,000,000 in excess of that received last year for their wheat.

But few cattle at Cynthiana on court day and of inferior quality. All sold. Heifers brought from 3 to 3 1/2 cents and steers 3 1/2 to 3 1/4. Eastern buyers paid \$20 to \$40 per head for mule colts.

At a sale of leaf tobacco Wednesday week in Louisville one hoghead brought \$29 per 100 pounds, and 108 hogheads averaged \$16.76 per 100. The highest price was \$5 per hundred higher than tobacco has sold heretofore this year, and is the highest quotation for many years.

J. C. B. Gillaspie bought of Sam Greenwade 19 two-year-old cattle at 4 cts., and 30 cattle of James Howard and others amounting to 180 head. All first class and brought an average of 4 cents.—Mt. Sterling Sentinel-Democrat.

John L. Cassell, of this county, a farmer on a large scale for forty years, says that in all that time he has never seen the day when he would have to pay 40 for 1,000-pound cattle at this time of the year, as now.—Harrodsburg Democrat.

Mr. J. C. Huffman, of this county, has just harvested and roasted some coffee which was grown on his farm. He secured the seed from parties in Garrard county, and planted it according to directions sent with the coffee, and says he can raise it as easily as anything that grows on the farm, can produce it for 2 cents a pound, and will put in a good crop of it next year.—Glasgow News.

HOUSEHOLD.
—
CULINARY DON'TS.

Don't think water should be added to spinach to cook it. It will cook perfectly in its own moisture and steam, if closely covered, and is very superior to the old way of stewing and straining.

Don't close the oven door with a bang, when cake is baking; the jar has spoiled many a fine loaf.

Don't hurry cake-making, yet one should be expeditious when familiar with the process.

Don't make a great work of dressing a turkey, getting it ready for the oven, by talking about it one day, making the dressing the next, and roasting it the third. We have seen this done, while the bird made clean and ready, and materials for the stuffing at hand, the turkey can be perfectly prepared for the oven in half an hour.

Don't err in making stuffing too rich for easy digestion; it is apt to be the dressing, not the meat of the bird, that causes after complaints.

Don't wonder that corned beef is tough, if put into hot water at first, nor that it is too salt if the water is not changed at least three times while boiling.

Don't wonder if it is hard and dry and an uninviting color, if it is not frequently skimmed while cooking.

Don't boil any meat, or vegetables either, rapidly; simmer is the word for good boiling generally, else the outside is overcooked, the inside raw.

Don't think "anybody can boil a potato," for really it requires more judgment to do this simple everyday thing well than to bring out more complicated dishes. It seems to be one of the hardest things to teach a raw recruit this simple process, and prove it has some importance.

Don't throw away stale bread, even the shapeless pieces and hard left over rolls, but dry them all day long in a slow oven, then roll them fine on the pastry board, and put away in a tin box, cover closely. They are ready and convenient for numberless uses. It is really a great help to have dry, fine crumbs all ready for breading chops, cutlets, croquettes and the like. Those we know, are clean and "home made," not the refuse of the bakeries ground up.

Don't forget how convenient they are for puddings of many kinds, for the top layer of macaroni and cheese, for the thickening of stewed tomatoes and many other dishes.

Don't fail to add a drop or two of vanilla flavoring to a pot of chocolate. It is a great improvement.

Don't neglect apples in everyday deserts, for the variety of acceptable dishes, they can be made into, and their wholesomeness, as well as inexpensiveness, should make them indispensable. Even to eat one raw apple every day is not without its good results.

Don't think half an hour is required to make as fine a dish of apple sauce as any French chef ever put together. The apples pared and sliced, ten minutes will do it perfectly, over a good fire. Add a little water, stir and stew rapidly till of a smooth consistency, stir in then sugar to the taste and remove at once, then add a bit of butter, a pinch of salt, and flavoring to the taste, stir well, and when cold it will be found to be above the usual grade of so-called apple sauce, and a very acceptable accompaniment of the dinner, if it is not the "proverbial" pork and apple sauce.

Don't have onion flavor noticeable in the house or the cookery,

if disagreeable to any. Though very much used in hotels the odor is so mingled with and overcomes by other ingredients it is never objected to. To do that is a part of the chef's art.

Don't overlook peaches. A can will make a most delicious pie or a very rich and inviting pudding, and a sauce made of the juice is better than any other, if thickened, sweetened and butter added.

Don't throw away any fruit or vegetable left-overs, for a dish of croquettes can be made of a cupful of canned corn, or a plate of fritters from a few slices of peaches, or a cupful of tomato can be added to to-morrow's soup. As it is not what we earn, but what we save, that makes us rich, so it is what we save in our culinary department that gives us a variety, not the amount of material that is provided.

Don't fail in a chilly stormy day, to have something hot and especially appetizing to gratify the family appetite to begin the evening dinner, the appetite needing no coaxing in wintry weather. It will be good then to provide a rich, hot soup, made of one can of tomatoes, stewed and strained, to which is added a small teaspoonful of carbonate of soda; stir this into one quart of boiling milk, thicken with one level spoonful of flour, cook ten minutes, and it is ready for the table.

Don't think of baking a custard without setting it in a pan of water, in the oven. It is thus virtually steamed, but is "done to a turn" in this way. It looks little like the whiffey mass, baked in the ordinary way.

Don't forget that steaming, when it can be done, is a very economical and satisfactory way of cooking.—KATHERINE ARMSTRONG, in New York Observer.

A MAINE correspondent of the *American Agriculturist* is opposed to the use of Paris green in any form for cabbage worms, on the ground that it is dangerous. "I have grown cabbage for many years," he says, "and have never used this poison for the worms, but have a remedy that is sure death. Dilute strong beef brine one-third with water. Dip a whisk broom into this mixture and shake it over the plants at any time when there is danger from worms. The solution is a fertilizer in itself and will not harm any one. I have used this for the past twenty years with perfect success, never failing to kill worms or to raise fine cabbages. It will not answer for cucumbers, squashes or pumpkins, as the salt will kill these plants."

A good milch cow has broad hind quarters and thin fore quarters, thin and deep neck, pointed withers, head pointed between the horns, flat and fine-boned legs and fine hair. Choose one with udders well forward, wide apart, and large enough to be easily grasped. A medium-sized cow will give more milk in proportion to the food she eats.

"The bush Lima beans has come to stay with me," says a writer for *Vick's Magazine*. "I look upon them as among the most satisfactory vegetable novelties brought out in many years. The trouble of providing supports, as needed for the climbing limas, in their case is wholly done away with. Given light, rich soil and the dwarfs, of which I grow Burpee's and Dreer's, are decidedly prolific.

At New York station, where a record of all food consumed by each cow is kept (together with its cost), the cost of milk varies from 41 cents per 100 pounds to \$1.48 from different animals. These examples show that there are too many poor cows.

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The Great Through Car Line From St. Louis to Kansas City, St. Joseph, Omaha, Pueblo, Denver, Salt Lake City and

All Western Points.

Choice of two through car lines to Denver and only line with through car service to Ogden, Salt Lake City, with only one change to California and Portland, Ore., points.

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The Only Through Pullman Buffet Sleeping Car Line

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WITHOUT CHANGE.

Free reclining chair car on all-trains. For maps, rates and other information call on your local ticket agent or write E. G. Mathews, southern traveling agent, 204 West Main St., Louisville, Ky. E. G. Townsend, general passenger agent, St. Louis, Mo.

Go to Texas in Comfort

There's no use in making the trip a hard one when you can just as well go in comfort.

The Cotton Belt Route

Free Reclining Chair Cars

are models of comfort and ease. You're a comfortable bed at night and a pleasant and easy resting place during the day. You won't have to worry about changing cars either, for they run through from Memphis to the principal points in Texas without change. Besides, chair cars, comfortable day coaches and Pullman Sleepers run through on all trains. Absolutely the only line operating such a fine service between Memphis and Texas.

If You are Going to Move

to Arkansas or Texas, write for our descriptive pamphlets (free), they will help you find a good place to locate.

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Making connection for all points in the North and Northwest.

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CANCER

Its Scientific Treatment and Cure

Dr. McLeish & Weber, of Cincinnati, O., have made the treatment of Cancer and Tumors a specialty for many years...

Mr. T. E. C. Brily, Louisville, Ky., president of the Brily, Miles, & Hardy Co., manufacturer of the famous "Brily Flows"...

Prof. H. McDiarmid, formerly editor Christian Standard, Cincinnati, now Prof. in Hiram College, Hiram, Ohio, was cured four years ago of cancer of the face...

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

A cure addressed to Dr. McLeish & Weber 121 West 10th St., Cincinnati, O., will secure a complete treatise free.

FREE TREATMENT

For all persons afflicted with Consumption, Catarrh, Asthma, Bronchitis and Diseases of the Ear, Nose, Throat and Lungs.

After years of study, scientific research and actual experiments... I have cured where others have failed...

Miss Lillie Frush, Ft. Wood, Ind., was thought to be in the last stage of consumption...

Dr. McLeish & Weber, of Cincinnati, Ohio, states that Dr. Beatty is a reliable and honorable physician of high standing.

Quina-Laroche advertisement with image of a bottle and text describing its medicinal properties.

FOR SALE advertisement for two large safes and one office safe, with specifications and contact information.

PARKER'S GINGER TONIC and OPIMUM advertisement with text describing the benefits of the tonic.

Items of Interest.

The American Bible Society announces that a large lot of Bibles in the English language has been prepared as a gift to the Emperor of Japan...

Portugal is, in anything, in a worse way than Spain. Its debts is about one billion, revenue only 4,000,000 and no one on earth will lend it any money...

The Sultan, unlike the Turks generally, is physically a most ardent avowed. He was very anxious to be made Sultan for fear he would be killed...

Gen W. C. Lee, the retiring president of Washington & Lee University, has presented to that institution portraits of George Washington and Lafayette...

A party of engineers engaged in making fortifications on the hill of Hokenk in Greece, came upon the ruins of a Doric temple...

Gold bids fair to become a drug in the market, if only man can find some other metal to take its place as currency...

At the Volksrad, the Parliament of the Boers, President Kruger made a significant statement. He said that in the Convention between England and the Transvaal...

The water hyacinth was introduced into some river in Florida by some enthusiast. It is checked in its growth where it is native by winter...

There have been serious riots in the city of Budapest. The men in the building trades, to the number of 20,000 are on a strike...

Some idea of the number of Japanese fans used among Western nations can be gathered from the statement of the N. Y. Evening Post...

Ireland has been very free from dynamic outrages for some time. But the dynamic war against civilization has been resumed...

A tannery at Falls Creek, Pa., bought some hides which were imported from China. Four men who handled them died in a few hours...

The Watchmen says that the Chicago business men are determined to have a ship canal to the ocean...

Ice-breakers have been used with success on the rivers in Siberia to keep their navigation open. Vice-Admiral Makarov of the Russian Navy has gone to the Arctic Ocean...

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words...

SCOTT Sister Perle Scott was born Aug. 17, 1872, died Aug. 24, 1897, aged 24 years and 7 days. She was a member of Mt. Hebron Baptist church...

WRIGHT Mrs. Nora Wright, daughter of Daniel and Elizabeth Wright, died at the age of thirteen at the age of ten, while playing, she ran to her mother and said she was so happy...

Mrs. Mary Alice Beames, wife of James Beames, daughter of Daniel and Elizabeth Wright, died at her home in Green county, Ky. She was a member of Aetna Grove church...

SPRAGENS Died August 20, 1897, William Spragens, of Power, Casey county, Ky. He was sick only 50 hours and 3 minutes of pneumonia with some heart trouble...

DEAFNESS CANNOT BE CURED by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies...

FIRST TOE CURED. Mr. E. Petri, Glasgow, Ky., writes "My daughter contracted chills in 1877. No prescriptive ever gave more than temporary relief, no tonic kept her completely..."

CHEAP RATES TO ARKANSAS AND TEXAS. On August 17th, Sept. 7th and 21st, and Oct. 15th and 19th, the Great South Coast round trip tickets from St. Louis, Cairo and Memphis...

Ward Seminary For girls and young women. Opens Sept. 15, 33d year. Select patronage from 20 States. Delightful climate and location...

LET the whole race fix their eyes upon the North Star, and march forward with steady gaze and march that luminary, and this march will bring them together in one vast multitude...

EDUCATIONAL.

Georgetown College advertisement with a large illustration of the college building and text describing its educational offerings.

Clinton Male & Female College, Clinton, Ky. Twenty-sixth annual session opens September 1st, 1897. 17 teachers and officers.

Greenville Female College, Greenville, S. C. M. M. Riley, A.M., D.D., President. Over 400 vacancies—several times as many vacancies as members.

Teachers Wanted! Over 400 vacancies—several times as many vacancies as members. Several plans to plans give free registration...

Spencer Institute, Taylorsville, Ky. Thorough course of study. Home comforts. Moderate terms. Next session begins Sept. 7th.

Commercial College of Kentucky University, Lexington, Ky. Twelve departments. Fifteen professors. Degrees B. A., M. A., B. S. and Bachelor of Law...

Southern Baptist Theological Seminary, Louisville, Ky. Eleven instructors, 200 students, elective system, diplomas in separate schools, four different degrees offered...

Kindergarten. What are you doing for the little children in your locality? Do you need a trained kindergarten or progressive primary teacher?

We Allow Ministers. Special rates on Books. Send us your orders for books, pastors. You need books and should get them as cheap as you can.

Baptist - Book - Concern, Louisville, Ky. DID THEY DIP? BY J. T. CHRISTIAN. Cloth 75c. Paper 50c. Baptist Book Concern.

ROYAL

The absolutely pure BAKING POWDER.

ROYAL—the most celebrated of all the baking powders in the world—celebrated for its great leavening strength and purity. It makes your cakes, biscuit, bread, etc., healthful, it assures you against alum and all forms of adulteration that go with the cheap brands.



ROYAL BAKING POWDER CO., NEW YORK.

Items of Interest.

The Boards of Health of Louisiana and Mississippi have decided that the yellow fever is now at Ocean Springs, Mississippi, brought there from Ship Island. They are equally positive that the disease up to a few days ago was dengue fever, because the death rate was only one-half of one per cent, and yellow fever's lowest record is far above that. The United States Government Health officers still doubt whether there is any yellow fever there.

Natural gas is growing less in all the old fields, though new ones are every now and then discovered. Nine years ago Pennsylvania produced gas to the value of \$19,000,000 a year; now her production has fallen to \$6,000,000. Ohio has fallen from five to one million, and Indiana has fallen off, but only one-sixth.

A negro man in Florida who had assaulted a lady was tried, found guilty and hung by law in the space of two hours from the time he was caught. We have always held that speedy punishment by law, something like court martial, would stop the lynching of such criminals, and nothing else will check the cessation of the crime. It is a good sign of better things that the good negroes are now denouncing the crime instead of denouncing the lynchings exclusively.

Lord Penrhyn, owner of a great slate quarry in Wales, shut the quarry ten months ago because his workmen persisted in joining labor unions. There was a strike, they demanded, he paid wages which satisfied his men. But having lost \$1,000,000, he now succumbs and the men return to work as members of the Quarry-men's Union.

Herr Sachs, of Breslau, while on a mountain expedition from Zermatt, disappeared to a deep crevasse. This was at noon. His guides went for assistance, getting back at 7 o'clock. They searched through the opening just wide enough to admit a man's body and Sachs answered saying he was alive and had only broken an arm. Examination showed that he was sitting on a snow-covered bank of ten feet down, above an ice cavern, and was unharmed. When a guide went down Sachs was found frozen fast. He was rescued with much difficulty, having no serious injury but the breaking of his arm.

For the first time, so far as we know, blue bottle flies are proving themselves useful and not a mere nuisance. It is said they are exterminating the grasshoppers in Adams county, California. But before importing any of the flies careful inquiry will be made by the wise as to what they do after the grasshoppers are destroyed. We do not suppose there was much to choose between the plague of flies and the other plagues in Egypt, except of course the tenth.

The Boston Transcript, Republican, is opposed to the annexation of Hawaii, and thus speaks of the recent action of the G. A. R. in their Buffalo meeting: "It is a very significant incident that the Grand Army refused to endorse the annexation of Hawaii, notwithstanding President McKinley's presence at the gathering and the fact that he has made it an administrative measure. The skill and shrewd workers from Honolulu have succeeded in making more noise in the land than any real backing in public opinion entitles them to."

In a recent lecture, Prof. Pechuel-Loesche, the German traveler, declared that the danger of attacks by an unknown pest, the African locusts and elsewhere was greatly exaggerated. He added that the best weapon against attack was an umbrella which would ward off any lion or tiger. Alas! if that is the case, what will the boys do hereafter for the thrilling interest with which we read in youth of the adventures in Africa?

How strong caste feeling is in India is shown by a fact stated by Emile Senart in his recent work. He declares that in the prisons the food has to be cooked by a man of the highest caste represented among the prisoners. They would starve to death rather than eat food prepared by one of a lower caste. But if the cook is one of the highest caste represented by the prisoners, those of lower castes do not object to eating.

A Swedish scientist, M. Rosenbom, has been at work under the directions of the government, trying to make the pent in the bog more useful. It is said that by subjecting the peat to a heat of 500 degrees for seven hours, a substance is obtained resembling coal, containing 66 per cent of carbon. It is much more valuable than peat and cheaper than coal.

Attention has been so concentrated on the work of the plague in India, especially in Bombay, that little has been said of its progress in China. But it has not ceased its deadly work there, as is shown by the statement of a Chinese paper to the effect that this year, in Foochow, about 40,000 have died from the plague.

Pittsburg must look to the laurels—it is finding a dangerous rival in the Alabama coal. Pittsburg has supplied the Mississippi valley, owing to its river advantages. But now Alabama coal is barged to the Mississippi by way of Greenville, Miss. It is a very fine coal and its much in demand.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all other Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Send 3c. M. P. by addressing, with stamp, naming this paper, W. A. NOYES, 520 Powers' Block, Rochester, N. Y.

"THE BIBLE ON BAPTISM."

Greenville, S. C., May 26, 1897.

MY DEAR BROTHER:—As soon as I could, I have made some examination of your work, "The Bible on Baptism." It has evidently required a great deal of labor, and presents information that I know not where to find in any other one volume. So far as I have made the test, the references are accurate; and it has the merit of presenting a large array of facts, which must enable the reader to form his own conclusions with confidence. The only objection that occurs to me is, that it takes so much pains to establish what ought to be plain and admitted at once.

Yours truly,
CHAS. MANLY.

Let every youth aim, first of all and most of all, at self-mastery. Without it he must be base and miserable. With it he cannot but be happy. Without it other things are but "gifts of the evil geni, which are curses in disguise."

Church News.

Bro. N. G. Richmond writes from Calhoun: "On Monday evening, July 26th, Bro. W. D. Cox began a series of meetings in Calhoun closing on Sunday night August 15th. The Lord added his blessing to Bro. Cox's faithful, earnest preaching. The Christians of all denominations were greatly revived. Forty-eight souls converted, several of them heads of families. Ten united with the Calhoun church nine by baptism, one by letter, two to Runsey church by baptism, two others await the ordinance. Several others are expected to join in the near future. We haven't had such a religious awakening in Calhoun for several years. We all unite in praise to God for directing Bro. Cox to pitch his "Gospel Tent" in our midst. We sincerely hope he may be spared many years to preach the glad tidings of salvation."

Bro. J. P. Jenkins writes from West Point: "We have just closed a meeting of fifteen days at Brandenburg. When I became pastor there in October last year I found the church in rather a discouraged condition. Internal troubles had torn the church up, and a lack of Christian harmony was discouraging to the brethren. But under the blessing of God I feel we are forging to the front again along all lines. I had with me in the meeting Bro. B. F. Jenkins, of Habit, Ky., who did all the preaching but two sermons. Bro. Jenkins is one of our very best Gospel preachers and preaches the old fashioned Gospel of the first century in an exceedingly forceful way. He was born and raised near Brandenburg and it was a feast to his old friends and their children to listen to his wholesome preaching. Our church was greatly strengthened and built up in the faith once delivered to the saints. We had nine additions, four by experience and five by letter. Others claimed a hope but as they failed to come out on the Lord's side it will not do to count them. Brethren J. J. Willett, Dan Shacklett and Bruner, our neighboring preachers were with us some and aided much by their prayers and work. To God be all the glory."

Bro. W. M. Kuykendall writes from Marksbury: "The Fork of Dix River church has extended me another call for my entire time. I will soon enter my fifth year with them as pastor. We have a band of noble workers in the church. While we have lost some valuable members since my pastorate, yet there is a host of others who are ready to shoulder the responsibility, not willing that the cause should suffer. We have a good Sunday-school under the leadership of W. D. Marksbury, a man well qualified for the place. He is always found at his post with a number of excellent teachers. We have prayer meeting every Thursday afternoon. The ladies of the church have a thriving working society with Sister Pauline Smith as president. They have shown great appreciation for their pastor of late, for which he returns his heartfelt thanks. The church is more united than it has been for years. Our protracted meeting begins the third Sunday in September, Rev. E. H. Brooksbier, of Bowling Green will assist in the meeting. Pray for us that we may have a glorious revival. God bless the RECORDER is our prayer."

Bro. W. R. Davidson writes from Gap Creek, Aug. 26: "On the 8th I closed a seven days' meeting at New Saline church in Lincoln county near my home, which resulted in 18 conversions,

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Is ready; and this means that everything that's shown in New York may be seen at the NEW MAMMOTH. We sell a beautiful Brownie Suit for \$2, and excellent all-wool Suits, sizes 3 to 16 for \$3—sizes 3 to 8 being in Brownie and Middy styles, with large sailor collars; and 9 to 16 being the regulation Double-breasted Suits. Write for prices on finer goods.

A FINE FOOT BALL GOES FREE

With every boy's suit—no matter what the price. And we want parents to understand that the price of the ball is NOT ADDED to the price of the suit—it's ADVERTISING expense, purely. We want MAIL ORDERS from the readers of this paper; on the distinct understanding that if the goods do not give satisfaction in every particular they may be sent back and the money will be refunded.

Simonson, Whiteson & Co.
Successors to Kleinhaus & Simonson.

15 baptized, 3 await baptism, 12 restored. Brethren Foster and Fogle, of Middleburg, preached for us the last Sunday. Thence we went to the Kentucky Association which convened at Somerset two days. Thence we went to Gap Creek church, in Wayne county, to assist Pastor Wright in a meeting. Here we labored 13 days in a glorious revival which resulted in nearly 70 conversions, 35 additions, 31 by baptism, 3 await baptism, 1 under watchcare, 6 restored; numbers of the converts will go to other Baptist churches more convenient for them. The pastor remained with us only a few days, and left to fill other appointments. Dr. J. Wendle Blackburn, pastor of Monticello church, preached for us three times. Here is the home of Hon. John H. Shean, ex-Representative and Senator, an active deacon and worker in this church. The church was greatly revived, and a young men's prayer-meeting organized before we left them. We go now to my Bronston church to commence a meeting. We will have the assistance of Bro. T. H. Campbell, pastor of Lancaster and McKinney churches. Tom is a great Gospel preacher, and we are expecting a feast at this meeting. Pray for us."

Pastor J. S. Wilson writes: "Some days ago we closed a meeting at North Benson. Bro. W. E. Powers assisted me in conducting the services. A special effort was made to strengthen the membership of the church, not by adding to their number, but by building them up in the most holy faith by the preaching of the truth, doctrinal and practical. Bro. Powers did the preaching, which he did in his good old way. Some united to the church by a profession of faith and were baptized."

A BAPTIST PREACHER HELD UP!

It took place at Trenton, Ky., on the night of 3rd of September. The new pastor and his family had just moved into the elegant parsonage, recently built by the ingenious and genial. Rev. A. M. Vardiman, and were in no way suspecting evil, when on the night

above mentioned, a large, well-dressed and handsome party of men, women and children marched into the house, heavy armed, and began to make such demonstrations as would indicate that resistance was unnecessary. They soon found their way to the dining room and laid down their arms. Then the preacher and his family saw what a delightful thing it was to be among a people that would "hold him up" in such fashion. For an hour singing and pleasant social intercourse reigned, then the party retired leaving the preacher and his family pronouncing benedictions upon them. O what a happy thing it is to be the pastor of a good Kentucky church! J. M. JOINER.

TIME is incalculably long, and every day is a vessel into which very much may be poured, if one will really fill it up.

GOOD AS WHEAT

Electropoise is far better for some things. It will cure disease while wheat prevents hunger. Electropoise will cure any acute or chronic disease where a cure is possible. Send for circulars.

AN EXTRAORDINARY OFFER.

Electropoise for ten bushels of WHEAT. Until September 20, we will make this offer. Take ten bushels of wheat to your nearest market and send us the proceeds of sale with bill of sale and we will send you what will prove to be your greatest friend in all cases of sickness, whether little ailments or serious sickness. Thousands of Electropoise have been sold and are doing excellent work. Last year it would have required fifty bushels of wheat to have bought an Electropoise.

DuBois & Webb,
515 Fourth Ave., Louisville, Ky.

BELLS All kinds, we use little—our church bells, school bells, factory and farm bells. BELL FOUNDRY CO., Mount Vernon, W. Va.