

# WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXXI.

LOUISVILLE: THURSDAY, SEPTEMBER 30 1897.

NUMBER 43.

## WESTERN RECORDER.

PUBLISHED WEEKLY BY  
THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

### OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

One copy one year (in advance) . . . . . \$1.00  
After three months, . . . . . 22  
After six months, . . . . . 25

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

I'd rather trifle with the forked lightning or the deadly pestilence than with my chance of eternal life.—D. L. Moody.

A METHODIST self appointed evangelist from Ohio is preaching in New England. He is advertised as the "tornado" evangelist, also as the "cyclone" evangelist. Let us be thankful he is a Methodist, and that Southern Baptists are not greatly given to "union" meetings.

A REMARK struck us the other day. It was to the effect that the people of this land have just such a government as they want, for if they wanted it better they would make it better. And what have those who are called the Better Class done to make it better except to growl a little!

One of his students relates that Dr. Oliver Wendell Holmes once said to their class: "When you begin practice you will have twenty remedies for one disease, but after twenty years you will have twenty diseases for one remedy." There is truth in that aphorism in other things as well as medicine.

Two little girls in Kokomo, Ind., saw in a merchant's advertisement, "Dolls for a Song." Children always take things literally, and the two little tots went to the store, climbed up on the counter and sang a little song. Then they asked for their dolls. The amused merchant gave them a doll each, but changed his advertisement.

THE Congregationalist tells a story without indicating the denomination of the church except to say that it is not a Congregational one. There is a church in New England which had not had a prayer-meeting for twenty years. A prayer-meeting was begun and was quite successful, but the church voted to close the doors because so many people went the wear and tear on the building was something, and their carpet would be injured! Comment could only weaken that.

DR. DABNEY is not carried away with the modern fad for specialists, at least as far as regards teaching he is not. He favours the all-round Professor of y olden time, and says of the specialist: "He tends to monopolize the time of his classes for the minute details of his own pet study, and leaves them superficial in all the rest. His progeny become a school of intellectual fiddler crabs, with all the legs dwarfed except the favourite one, which is grown out of all proportion."

A PRESBYTERIAN, urging that women be appointed deacons among them, says: "Votbraes ought to be made to bend a little. The feminine gender are debarred from this office owing to a very natural error in reading Paul. But times change, and the church grows more elastic." Unfortunately, Paul does not change, any more than the ten commandments budge, and it is by Paul's writings, not by the "times," men are to be judged at last.

## CERTAIN BOTTOM FACTS ABOUT WORLD-WIDE MISSIONS

BY WILLIAM ASHMORE, D. D.

I. The Gospel of the grace of God, as we have it handed down to us, was intended for the whole human race, and not for any one portion of it alone.

Nobody can deny that proposition. The first promises that were ever made by the Almighty took in the entire race. Every time the promise was renewed it again took in the race. To Abraham God said: "And in thee shall all the families of the earth be blessed." To Isaac he said: "And in thee shall all the nations of the earth be blessed." To Jacob he said: "And in thee and in thy seed shall the families of the earth be blessed." And so in all the promises made to Moses, to David and to all the prophets, it was a Gospel for all mankind that was held up.

II. When any man accepts the Gospel he is bound to accept it as a whole, just as God gave it—he is bound by all the requirements and obligations it contains. He cannot pick out a promise that suits him and say he will hold on to that, and reject some command that he don't like or care much about. It is all or none.

Surely nobody will challenge that proposition, either. A man who makes a will gives money to his heirs, and he also may enjoin those heirs to do certain things. If the heirs should say they will take their share of the money, but decline to pay over to others the share that belongs to them, it would break the will. It is the whole will or none. There is to be no picking and choosing among the stipulations. An heir or an executor who should propose such a thing would be declared dishonest by the judge or prelate, and would be set aside. The Gospel is the last will and testament of Jesus Christ. It leaves us a vast estate, but with this estate it gives us very positive orders about the disposition of that estate. We are not at liberty to disregard those orders.

III. Certain it is, beyond question, that the Gospel we hold belongs, in part only, to ourselves; part of it belongs to other people. What belongs to us we are at liberty to use; what belongs to other people we are bound to pass on to them. We are bound by the dictates of common honesty; we are bound by the dictates of the will; we are bound by the orders of the Master; we are bound by everything that is good and true and holy to pass on to our next neighbor that which belongs to him, and which we hold in trust for him.

Can anybody see anything in that proposition to be disputed? Surely not. There are not half a dozen Gospels; there are not even two Gospels; there is not a Gospel for Jews, and a Gospel for Gentiles; there is not a Gospel for Americans, and a Gospel for Chinamen. There is only one Gospel for everybody. All that we have conveyed to us, and all that the Chinamen have conveyed to them, all are in that one Gospel—all wrapped up together. There is not one Gospel with the missionary requirement in it and another with it left out. We are all alike to take and all to give—no just as much as the other. The permission to take and the command to give are parts of the same administration; they are clauses in the same will; they are laws in the same category. "Freely ye have received, freely give." As ye have received so impart the same. So must the Jew do; so must the Gentile do; so must the American do; so must the Chinaman do. James says: "Whoever shall keep the whole law and yet offend in one part, he is guilty of all." In like manner, whoever breaks one injunction of the Gospel breaks the whole of it. The man who does not give has no business to take. The man who does not pass

on the bucket has no right to expect the bucket to come to him at all.

IV. And yet, as matter of fact, multitudes and multitudes of those who draw water from the wells of salvation for themselves won't give a sip of it to anybody else. They ignore the obligation resting on them; they ignore the command of Christ; they ignore the thirst of the perishing. They are ready to claim their share of the Gospel legacy, but when it comes to anybody else getting a share, they are not on hand. They keep their own, and that which belongs to other people as well.

Can anybody deny that statement? There are about one-third of our churches, in some cases more than that, that never do anything to give the Gospel to the perishing. They never take a collection, they never make a contribution. You cannot get them to; they do not like to have you ask them; they feel hard toward you if you speak of such a thing. And then, in churches that do give something, there are members—men and women—who won't give anything themselves. Some of them are old Christians of twenty and thirty years' standing. Other people have given money to send preachers to them, but they won't give money to send preachers along to the next people. They have been fed with the finest of the wheat about a hundred times a year for a life time. Yet they never have given a dime or a nickle or one red cent even, to send the Gospel to the heathen. Perhaps some of these will object to the use of the word "won't." They have never said outright in so many words "I won't." Well, then, substitute another word—"don't"—they don't give! It is undeniable that for some reason or other they don't give "a red cent" to help send the Gospel to the dying millions of the heathen world. What is the explanation of it all? Is it because they have not got "a red cent"? Is it because they don't know? Is it because they know but don't care whether the heathen are saved or not? Is it because their minister himself don't take much stock in missions? or, what is it? Who can throw light upon the subject!

### "KEEP AT IT."

One great success in life is dogged, resolute "stick-at-it-iveness." Dash and audacity, and superficial cleverness may create a great stir for a time, but they achieve no lasting success. In a recent chat with an interviewer, Mr. Edison, quite unconsciously, preached a most powerful sermon on perseverance. He described his repeated efforts to make the phonograph reproduce the aspirated sound, and added: "From eighteen to twenty hours a day for the last seven months I have worked on this single word 'specia, specia, specia,' but the instrument responded 'pecis, pecia, pecia.' It was enough to drive one mad! But I held firm, and I have succeeded." That is just the kind of man who always does succeed. This simple confession of an almost heroic effort ought to stir some of us to face the battle of life with a calm, indomitable determination to fight and conquer.

The crowning necessity in the case of many men is promptitude. We all know the amiable, easy-going fellows, who intend to surprise the world by some great achievement—to-morrow! Such men will never succeed. Amid the clash and competition of this age we must act with smartness and decision. It is no use waiting for something to turn up. "Things don't turn up in this world," said Garfield, "unless somebody turns them up." A pound of pluck is worth a ton of luck. Success comes not to the man who idly waits, but to the faithful toiler whose work is characterized by sleepless vigilance and cheerful alacrity.

Never give in! Never be discouraged by early failures. The greatest men have had

to suffer crushing defeat at first. Even Jesus Christ said, in tones of deepest agony, "I would, but ye would not." There must be intermediate failures before the ultimate victory; therefore let no man spoil his life by morbid regrets. Have you ever noticed how that little word "until" comes to the front in the three parables in the fifteenth chapter of Luke? The man who loses his sheep seeks for it until he finds it. The woman who has lost a piece of silver searches diligently until she recovers it. And then the great-hearted old father, whose son went off to sea life, and has come so sadly to grief—he never gives up the prodigal, but watches patiently and eagerly until he returns. That is the spirit we need to-day. We pick up a useful book, glance at the opening chapters, but a dry page frightens us, and we do not persevere until the end is reached. We intend to conquer some evil habit, but finding that it has become rooted into our very life, we give up the struggle instead of fighting until we overcome. We take up some Christian work, or begin some new study; but as soon as tiny obstacles and trifling discouragements come in our way, we fume and fret and filget, and the work is left unfinished. The man who wins the battle to-day is not always overwhelmingly brilliant, but he must be persevering, determined and painstaking. Whatever his task may be, he must stick at it until it is completed.

And now is the time to begin. Think of what Holman Hunt, the great artist, said on one occasion when he was congratulated by a friend on his selection to paint the historical frescoes in the House of Commons: "Yes," he said, with sadness, "but I began with my hair gray." Brother, don't wait until your hair is gray. Your strength and opportunities are greater now than they can be in the future; begin now, and work "unbasting, yet unresisting."—Moral Muscle.

### "PARTAKERS OF HIS HOLINESS."

The spotlessness of the Saviour's life is the pattern of the spotless life to which we must aspire. Is any such purity as Christ's possible to us? Christ must come near to the soul before it can really by Him "escape the corruption that is in the world." He must see the Jesus of the cross on the cross. And what then? Full of profoundest gratitude, the soul looks round to see what it can give to the Saviour, and it can find nothing. It has nothing to give, and it simply gives itself. It is its own no longer. It is given away to Christ. It lives His life and not its own. That becoming real to a man, he feels with Christ's feeling, and walks unharmed because he walks in this new sense of consecration. When I am so thankful to Christ for all He suffered in my behalf that I give up my life to Him to show Him how I love Him, then my heaven is begun, and all my happy, restful life takes up its psalm.

It is by a Christlike dedication to the world that Christ saves us from the world. You go to your Lord and say, "O Lord, this world is tempting me, and I fear its stains. Shall I run away from it?" And the answer comes as if a voice spoke out of the opened sky, "No; go close up to this world, and help it; feel for its wickedness; pity it; sacrifice yourself for it; so shall you be safest from its infection; so shall you be surest not to sacrifice yourself to it."—Phillips Brooks.

"CHARITY doth not behave itself unseemly." A Christian never grows so important in this world that he can afford to lay aside courtesy. Yet we have all seen Christian workers who were as unapproachable as porcupines—too busy in the Lord's work to show common politeness to the Lord's children.

## ANOTHER HISTORICAL WITNESS.

BY T. L. LEWIS.

Among my old historical papers I find the subjoined historical review. It might be well, while we are all interested so deeply in Baptist history, for some one who has access to the libraries to look this old book up, and give us a review of its teachings.

In the year 1696, a work entitled "Infant Baptism God's Ordinance," by Michael Harrison, was published in London—"wherein the Antiquity of Infant Church Membership and Baptism is Clearly Proved both from the Scriptures and Fathers: Proving the Anabaptist Plea of Antiquity to be a meer Untruth. As also, that dipping is not the right way of baptizing; Being an Answer to several Scandalous and Erroneous Papers put out by the Anabaptists, and particularly, M. Collins, of Wapping, his late Book, entitled, 'The Sandy Foundations of Infant Baptism Shaken.'"

The Epistle to the Reader begins thus: "How exceeding Troublesome the Anabaptists have been to all our Godly Reformers, . . . and what bitter Enemies they have been to the Work of God, and the Orthodox Doctrines of all the Protestant churches. . . the whole Country have been spectators."

The first chapter, our reviewer says, is devoted to proving that Anabaptism is a new thing. It reads thus: "Anabaptism was so much cried up to many as if it were a Plant from Heaven, is nevertheless but of yesterday, and all the Antiquity it can lay claim to is not 200 years, the first Anabaptist in the world being one Nicholas Stock, a German, and a blasphemous Heretic, who about the year 1521 began to disagree his malice against the baptizing of infants, and that dipping was the only way of baptizing."

Dr. Whitatt, and his little class, will have to read history another term. They say immersion for baptism dates back only to 1641, but here is a book from 1696 which gives the rise of dipping for baptism to the year 1521, one hundred and twenty years earlier than the newer historical reviewer gives it. Who will now explain this new witness? He must be silenced, or his testimony will stand as a challenge to the new 1641 "discovery." Probably Dr. W. H. King, of London, can find the book in the British Museum, and give us the testimony from the original. This is an age of wonderful "discovery" in history as well as in science. It may yet be ascertained that we have not yet "discovered" all the facts in Baptist history.

Victor, Montana.

## EXALT THE CROSS OF JESUS CHRIST.

BY REV. THEODORE L. CUYLER.

A certain creed has recently been promulgated by an eminent and genial minister who is more distinguished for his brilliant and fascinating Scotch stories than for the depth and clearness of his theology. The amorphous production is presented as an ethical creed for the promotion of Christian living; it is very good as far as it goes; but its author should bear in mind that true Christian living comes from a Christian heart that has been renewed by the Holy Spirit. While his new creed affirms the Fatherhood of God, it utterly ignores the divinity of the Lord Jesus Christ, and does not even mention the Holy Spirit; worst of all, it maintains a deadly silence in regard to the glorious central truth of revelation, the cross of Calvary! Brief as is the so-called "Apostles' Creed," it is dear to all Christendom, because it contains the core-truths which this new formula strangely ignores.

The New Testament does present a beautiful and sublime system of ethics, it also presents a beautiful and heaven-born fabric of theology; and they are interdependent. The Christ is a perfect model for pure and holy living; he is the divine Teacher who reveals the thoughts of God to us. But he is more than our model, he is more than our Master, he is our Savior. "Thou shalt call his name Jesus, for he shall save his people from their sins." He came to earth to seek and to save the lost, and this only could be accomplished by the Cross of Calvary. No example that he has set for us, however faultless, no teachings that fall

from his lips, however sublime, could save the meanest soul that lies under the condemnation of sin. As I am a sinner, I must suffer as a sinner the punishment due to my guilt. But my compassionate Savior—all glory to his name! took my place, and suffered for me: He was bruised for my iniquities. He satisfied the claims of God's broken law. He made it possible that God might be just, and yet justify us when we lay our hands in faith on the head of our atoning Redeemer, and there confess our sins. He made it certain that we can be saved when our guilt is hidden in his wounds, and our souls are cleansed by His blood. The creed of all true Christians, of whatever name, was condensed by our own Dr. Ray Palmer into just three lines:

"My faith looks up to Thee,  
Thou Lamb of Calvary,  
—Savior divine!"

Good Christianity means cross-bearing for our Master; good preaching means cross-lifting before the eyes of all men. "And I," said the loving Redeemer, "if I be lifted up will draw all men unto me." This does not refer to his final exaltation in Heaven, but to his sacrificial death on Calvary. When he told Nicodemus that the Son of Man must be lifted up, he predicted his own crucifixion, and defined the great single purpose of it to be this: "Whosoever believeth on him shall not perish, but have everlasting life." How unwarranted is the assertion that Jesus preached chiefly a divine system of ethics, but did not make prominent the Atonement or the salvation of sinners by his Cross. From the manger of Bethlehem, every footstep of Jesus moves straight toward that Cross; his whole earthly mission converges there. After the descent of the Holy Spirit on the day of Pentecost, the only gospel that was preached was the Gospel of atoning blood. It was the keynote of the mightiest human preacher that ever trod our globe. Whatever else Paul omitted, he never omitted the "faithful saying that Christ Jesus came into the world to save sinners." When recalling his ministry among the Corinthians he reminded them that he was determined not to know anything among them save Jesus Christ, and him crucified. In an ecstasy of self-forgetful adoration he cries out: "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world!" Toward that Cross his finger constantly pointed; beside it he loved to linger. And the central theme of the great Apostle has been the central theme of the greatest preachers the world has ever known. No story has such power to move and melt and change the hearts of men as the story of the Cross. "No mother ever sang it over the pillow of her babe without tenderness; no child ever read it without a throbbing heart; no living man can peruse it with utter indifference; and no dying man ever listened to it without emotion. The Cross will be remembered when everything else in the history of this earth is forgotten." My dear reader, in that solemn hour when you and I stand between two worlds, and when we reach that unseen and eternal world, no object in the universe will be of such infinite importance to us as the Cross of our Lord and Savior Jesus Christ.

Good old Gilbert Tennent—a preacher once famous in New Jersey—was missed on a certain Sabbath morning after the close of the church service. His family went in search of him. They found him in a woods near the church, lying on the ground, and weeping like a child. They inquired the cause of his emotion. He told them that after preaching on the love of his crucified Savior, he had gone out in the woods to meditate. He had got such views of the wondrous love of God in sending his Son into the world to die for sinners that he was completely overwhelmed. The glory of the Cross seemed to smite him down, and to break his very heart as it had melted the heart of Paul. He saw no one save Jesus only. A clear, distinct look at Jesus is what every sinner needs to convict him of guilt and to break him down. The preaching which melts hard hearts is Christ preaching—Cross preaching—it wounds, and it heals; it kills sin, and brings to the penitent soul new life. No other preaching so surely commands the blessing of the Holy Spirit. We ministers should find our highest duty and our holiest delight in simply lifting up the atoning Lamb of God before the eyes of our congregations. And

nothing else can touch and fire the true believer like the vision of his crucified Savior.

This was the favorite theme of my beloved old friend Spurgeon, who was the most successful preacher of our times. In his racy and pungent way, he once said to his divinity students: "When you see a preacher making the gospel of the Cross small by degree, and miserably less until there is not enough of it left to make soup for a sick grasshopper—get you gone! As for me, I believe in the colossal—a need as deep as Hell, and a grace as high as Heaven. I believe in an infinite God, and an infinite atonement—in an infinite love and mercy—and in an everlasting covenant ordered in all things and sure, of which the substance and reality is an infinite Christ."

I am also fully persuaded that the most effectual antidote to the current skepticism, is to present the incarnate Son of God, and with the omnipotence of the Holy Spirit to press his claims. The crucified Savior is the only cure for infidelity. Brethren in the ministry! cut that truth as with the pen of a diamond on your heart, and on your sermons. No skeptic can out-general you on that ground. If you can get him there, and hold him there, the Cross of Christ may conquer him. Exalt the Cross! God has hung the destiny of the race upon it. Other things we may do in the realm of ethics, and on the lines of philanthropic reforms; but our main duty converges into setting that one glorious beacon of salvation, Calvary's Cross, before the gaze of every immortal soul.—Independent.

## THE POWER OF FAITH. THE IMPOTENCE OF UNBELIEF.

We often speak of the power of unbelief and in a sense it is proper to speak thus. Unbelief operates against faith as a hostile force, sometimes actively and always at least passively opposed to it, and its representative are foes not to be disregarded. Yet when faith and unbelief are compared the former is seen to be synonymous with power and the latter with weakness. Nor is this only because faith is so much the mightier that in a direct conflict between them it is unbelief which must go to the wall. It also is because unbelief involves elements of weakness which are inherent and cannot be cured.

Faith—of course we are speaking of Christian faith—is positive and aggressive. Unbelief is negative and on the defensive. Faith asserts. Unbelief denies. Faith points to its long and brilliant record of achievements, facts long familiar to mankind and impregnable. Unbelief is forced to try to explain them away. Faith builds up. Unbelief pulls down. Faith tends to broaden one's range of view, to enlarge experience, strengthen the foundations of character and promote the symmetry and perfection of its growing structure. Unbelief tends to narrow and belittle, to promote a one-sided, abnormal development. Faith is scientific in method. It insists upon full data before making up its judgment. Unbelief is unscientific. It refuses to look at spiritual facts from the point of view of the expert.

Therefore, and inevitably, faith is the stronger of the two. And more is true. Faith is absolutely, as well as comparatively strong, while unbelief is weak. Faith holds fast by and draws vigor from the eternal Omnipotence. Unbelief holds itself aloof, trusting in itself. Faith accepts and uses the divinely ordained conditions where-by strength is received from God. Unbelief rejects them if it does not even mock at them. Faith trusts in God, unbelief in itself; and self-reliance, although powerful when exercised in subordination to God and in co-operation with him, is pitifully feeble by itself alone.

History indorses this comparative estimate. Faith has worked wonders in the world. It has made the weakest strong, it has doubled the effectiveness of the mighty, it has made the cross of Christ's humiliating death the sign and symbol of his conquering glory. It has won land upon land and nation after nation. It is advancing with steady steps to complete conquest. It has ennobled mankind everywhere. But what has unbelief to show for a record? Where are its permanent victories, where its blessed influence, where the souls which it has made great? No, it is only faith in God which is strength. Unbelief is, and must be, impotent.—Congregationalist.

## SERMONS FROM THE BACKWOODS.

The garment of praise—Isaiah 61:3.

There is no wardrobe so small that it has not room for that priceless dress—the garment of praise. Equally suitable for summer or winter wear, appropriate at a funeral or a wedding, durable as eternity, never singed by the fiercest fires of tribulation, windproof and waterproof, a splendid work-day dress, resplendent in the service of the sanctuary, the looms of earth produce nothing like it. Worth its weight in star dust, it is to be had for nothing. With warp of hallelujahs, woof of hosannas, with gleam of morning's golden dawn, with shimmer of cerulean skies, with glory of the Orient and splendor of the Occident, all in one, it bespeaks its divine workmanship, and befits a human being more than crowns does a king. My brethren, the Lord meant us all to be perambulating doxologies, and if every mercy we receive called forth a song, and every favor from on high produced a note of thanksgiving, the surge of the world's ocean of jubilation would send its spray over the throne of the Eternal. The poorest of us owes the Lord a debt beside which the national debt is a bagatelle. It is high time that we set about paying this indebtedness.

If groans and moans and wails and sighs had weight and worth, some of you would get rich, for you could contract to furnish a sufficient supply for a regiment. A pin prick is enough to set some saints howling while a shower of mercy will hardly cause them to exude a note of praise.

Some of you are perpetually mourning your lot when you ought to be perpetually praising. You look at your mercies wrong side up and label half of them "crosses." The man who daily groveled about his home at last ordered the real estate agent to sell it. But he fell in love with the description which he read of it in next morning's newspaper, and was greatly astonished when he learned that this Eden of delight was his own despised and much maligned cottage. He cancelled the order to sell, paid for the advertisement like a man, and grew honey-suckles and hallelujahs ever after.

Some of you never know when you are well off. "The only drawbacks to this lovely homestead," said a poetical auctioneer as he offered a paradise for sale, "are the litter of the rose leaves and the noise of the nightingales." Many of you have no drawbacks worth mentioning but the lack of time to handle all the good things God has given you. Still you fail to sing. Put on the garment of praise, brethren, and let it cover you from shoulder to ankle. Its graceful folds will hide many a native defect and deformity. A songful soul is heaven's delight and an earthly joy, and the vocation calls for occupants galore. Now let us sing:

Praise God from whom all blessings flow,  
No lot's so narrow here below  
But mercies crowd it every day,  
And bid us praise as well as pray.

What is the use of having tongues  
Or what the use of having lungs,  
If never unto God we raise  
Our grateful songs of ardent praise.

—PETER PECULIAR, in N. Y. Observer.

The incident is related of a gentleman, who was told that he might attend a certain Boston Sabbath-school for six months and not make the acquaintance of a single person save the scholars in his class. As a matter of curiosity he made the experiment for two months with the predicted result. He then resolved to see what would happen in the next two months, if he took an active part in introducing himself and making the acquaintance of his fellow workers. He was surprised at the result; he received a warm welcome and made many friends. The incident is suggestive. We have heard again and again of the want of sociability in congregations, but generally from persons who never made a fair test in the matter. It is so easy to give rein to the imagination and to pose as a kind of martyr, when there is not the slightest ground for any such attitudes. The loudest complaints of the kind suggested have come from persons who, consciously or unconsciously, thought to make church-membership a means of personal advantage socially and even financially, but were not successful in the attempt.—Ex.

THE MINISTRY AND OLD AGE.

BY THE REV. FARLEY D. ROOT.

It cannot be doubted that the condition of one who has spent the better part of his life in the ministry, and who is now in the prime of life at the present day, acceptable to the churches, is one of the most deplorable.

Occasionally the remark is made that "one had better die, than to live to cross the dead line in the Gospel ministry," for if from any reason he had failed to lay aside a sufficient sum for his needs, when he should have reached that age, there would be before him want and poverty in its most distressing aspects, and from what is to be seen among these once honored servants of God in almost every part of the land, the remark can hardly seem to be far fetched.

Having taken a position among men as an equality with the best, while he had the oversight of a church and from his salary been enabled to present a respectable appearance among the people, a thing which was demanded by his parishioners, and to fall in with the usual custom of the church; or if not from that cause, when his time of service came to an end and he was no longer in receipt of a salary by which he could meet his expenses, as a natural consequence, suffering and want must be his portion.

Not being enabled to dress as formerly for want of money to pay for clothing, he presents the appearance of a "gentle gentleman" of the old days, "gone to seed," and painfully impresses those who take cognizance of his appearance, of his inability to be presentable in the society in which he has been wont to move. The same general appearance of his home is noticeable in the furniture grown old and shabby with use.

If he has no place which he may keep for a home, then the only door open for him is the county poor house, or it may be possible, an "Old People's" home, where he may be kindly cared for, he cannot divest himself of the thought that he has become a "pauper," and wherever he may go, he is liable to be pointed out as such.

Thus all the manhood that is within him is crushed out, all the cherished thoughts of an honored old man, when he is left to the active duties of a calling which he second to no other men would look up to him for his wife's sake, and the children would pay to him a deference, gone, and like an old horse turned out to die, waiting impatiently for the summons of the Master, that he may be hidden away beneath the cloths, from the gaze of the world, and close to the speech of those who may or may not pity his lot.

It is a fact that the aged minister of all others, receives no advantage from years of experience. While the lawyer or the physician are the more sought after because of their experience, and are enabled to take more for their services among their fellows, whilst their services become more remunerative, the minister is cast aside, only in rare instances, and from inattention made to feel that he is in the way, and that his fellows almost demand of him an apology for living after the bloom of life has faded, and his cheek, even though his eye is not dim, or his natural force abated.

It sometimes happens in these days, that the son of a wealthy man feels called to the sacred office of the ministry and from the Father's fortune provisions are made for him when old age shall have placed his hand upon him. Then again, a young man in the ministry may marry the daughter of wealthy or well-to-do parents and they are thus provided for when their time of service closes. Others, taking what is thought to be a wise precaution of what they apprehend may befall them in the future, they secure the duties of agents or secretaries for some religious society, or in some way connect themselves with some religious periodical and so keep the wolf from their door.

Comparatively speaking, ages are enabled to provide for themselves, and as time goes on, in the different ways mentioned, are free. The great mass of men called into the ministry have given themselves to the work without a thought as to how they will make provision for themselves and families when no longer cared for by the churches, and as poor, coming from the more humble walks of life, they are, though moving in the best society, in the place where they lived, had nothing to leave to their children.

Although our city churches contain some of our strong men upon whom the burdens of the denomination rest, by far the larger number are in the smaller pulpits, many of whom our larger churches never heard of, or will ever see. Occasionally some large city church by mere accident as it were, finds the whereabouts of some Boanerges hidden away among the hills or on the plains, or in some remote place, and induce him to come out of his hiding, which he is no longer able to do, and he is recognized and he takes a prominent position among his fellow-workers. Others are content to stay where they are and plod on, but such plodding is what has in large measure, put our minister to our denominational life not only among the members of our pulpits, but also among the laity of our churches, both in country and city.

While many men of large wealth are devoting their money to educate young men for the ministry, a very worthy thing to do, it is not a mistake to ignore such as have borne the burden and heat of the day, and who have been so severely tried that they are more capable for effective service, and because of the influx of young men, many of whom give the only evidence that the Lord has called them to the work of the ministry in their readiness to take part in religious services, or faithfulness in the performance of their duties as Christians, are laid aside. Thus through a false position on the part of the churches, the best men we have are driven from our pulpits as of no further use, though in the prime of life.

With shame be it mentioned, but notwithstanding it is a fact, that a general understanding is

had among the members in some well-to-do churches, that no man who has reached the age of fifty years, be he ever so talented and efficient as a minister of Christ, shall be called to their pastorate. A resolution to that effect was even placed upon the minutes of a Baptist church in the city of Eastern Ohio, some ten years since, but the members becoming ashamed of it, have rescinded. It is certainly surprising how far-reaching this spirit prevails, compelling churches in most if not all of our states.

In view of this state of affairs, when experience in the ministry for the most part is unable to count for nothing unless it be of a trifling nature, such as have given the best years of their lives to this God-given service, would it not be in keeping with the spirit of our Divine Redeemer to make such provision for such of God's servants as have spent a long term of years in the office of the minister, and are without sufficient means to comfortably provide for themselves and families, when the pulpits of the churches either are closed against them altogether, or which may give them such meagre support as to render it impossible for them to live and maintain their families, that among the few hundred or few hundred dollars per year—say six or seven, which is a little enough sum for one to live upon, but with time to be relied upon during the remaining years of a minister's life, would make him in a sense independent and brighten the latter days of his pilgrimage wonderfully. A provision of this character would bear fruit to the glory of God in more ways than one.

When there shall be found among our brethren, men or women who shall undertake such a work by making a permanent fund for this purpose, hundreds of hearts will be lifted to God in thanksgiving, and many very many worthy ministers of Christ will take new courage and labor with the strength given them, as now they cannot.

Said a servant of Christ who had labored in the office of the ministry several years, "I have spent my life among the churches, and it has been a life of extreme toil and self-denial. Some years ago I thought to make provision for old age, and took out a small policy on my life in an insurance company, so that should I be taken away my wife would not be entirely destitute. I kept the policy several years, but I was taken sick and could not carry it longer, and I had to give it up. My clothing became shabby and rusty, and Bro. —, pastor of the Baptist church, gave me this coat so that I might attend this session of the association, and if I was called upon to go and preach to some church after the association, I might appear respectable before the people."

Said another faithful minister: "I am in want and my wife is sick. The church which I have been serving do not want my services longer, as they want a young man, and nothing seems to be done for me. I have been in the ministry nearly forty years, and have not a penny laid aside. Could not do it my salary was so small. I do not know what I shall do."

The other day a man whose services have been appreciated, and who has reached an age in which he should do the best work of his life, and whose name is in the papers, wrote that he had been out of a field of labor for upwards of a year, and no prospect of anything before him. Scores of instances of this character, many of which would stir the blood of any Christian, could be cited, and it needs not that one look forward with unreasonable prophetic eyes to see their ranks continually augmented. What are these brethren, and those who are to come after, to do, circumstanced as they are?

Old age! No, no, not yet old, at least a large proportion of them, but still too advanced in age to undertake new lines of work. This should not be lost sight of, that the ministers of Christ, if they are in the sacred office because the Lord has called them to that service, and they have no place there otherwise, are not at liberty to stop their work and turn to other fields of labor. Should they not be cared for until He who has called them into his service calls them from labor to rest?

At some of the railroad crossings in New England posts are erected bearing a sign lettered thus: "Stop, Look and Listen." Should any one be careless when passing such a sign, he has entrusted much of this world's goods read this article, let me ask that they will "Stop, Look and Listen," and then set about bettering the condition of those who have felt a "Woe is me if I preach not the Gospel," but because of the approach of "Old Age," though they are not old, are laid aside and not be cared for until He who has called them into his service calls them from labor to rest?

By chance it happened that in Atri dwelt A knight with a pair of horns and a sword, Who loved to hunt the wild boar in the woods, Who loved his falcons with their crimson hoods, Who loved his hounds and horses, and all sports And prodigalities of camps and courts; Loved, or had loved them; for at last grown old, His only passion was the love of gold.

"He sold his horses, sold his hawks and hounds, Hented his vineyard and his garden-grounds, Kept but one steed, his favorite steed of all, And stars and stars in a lined stall; And day by day sat brooding in his chair, Devising plans how best to hoard and spare.

"At length he said: 'What is the use of need To keep my armor and my sword and shield, Eating my head off in my stable bed, When rents are low and provender in dear? Let him go feed upon the public ways; I want him only for the holidays.' So the old steed was turned into the heat Of the long, lonely, silent, shadeless street; And in a tortoise shell he hid himself, Barked at by dogs, and torn by briar and thorn.

One afternoon in that sultry clime It is the custom in the summer time,

With bolted doors and window-shutters closed, The inhabitants of Atri slept or dozed; When suddenly upon their senses fell The loud alarm of the accusing bell! The syndic started from his deep repose, Turned on his couch, and listened, and then rose And donned his robes, and with reluctant pace Went padding forth into the market-place, Where the great bell upon its cross beam swung Rattling with persistent tongue, In half-articulate jargon, the old song: "Some one hath done a wrong, hath done a wrong!"

But ere he reached the belfry's light arcade He saw, or thought he saw, beneath its shade, No shape of human form of woman born, But a poor steed dejected and forlorn, Who with uplifted head and eager eye Was tugging at the vines of briony. "Demons!" cried the syndic straight, "This is the Knight of Atri's steed of state! He calls for justice, being sore distressed, And pleads his case as loudly as the best."

Meanwhile from street and lane a noisy crowd Had rolled together like a summer cloud, And told the story of the wretched beast In five-and-twenty different ways at least, With much gesticulation and appeal To heaven gods, in their excessive zeal. The Knight was called and questioned; in reply Did not confess the fact, did not deny; Treated the matter as a pleasant jest, And set at naught the syndic and the rest, Maintaining, in an angry undertone, That he should do what pleased him with his own.

And thereupon the syndic gravely read The proclamation of the King; then said: "Pride goeth forth on horseback grand and gay, But cometh back on foot and begs its way; Fame is the fragrance of heroic deeds, Of flowers of chivalry and not of weeds! These are familiar proverbs; but I fear They never yet have reached your knightly ear."

What fair renown, what honor, what repute Can come to you from starving this poor brute? He who serves well and speaks not, merits more Than they who clamor loudest at the door. Therefore the law decrees that as this steed Serves you in youth, henceforth you shall take Care to comfort his old age, and to provide Shelter in stall, and food and field beside."

While the poem quoted has reference to the lot of an unfortunate beast of burden, which in its old age was turned out to feed as best it might, after faithful service, and then to die, it will not require too lively an imagination to make such application of it as will be honorable both to our churches and such of our ministers as have grown old in the service, or though not old, yet have been laid aside from the work to which they were called and have prepared themselves to care for themselves as best they might. "A word to the wise is sufficient," said one of old; may it prove so in this instance and blessings fall upon the heads of such as are worthy. May God grant it.

LITERARY.

New Books.

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

THE SELF-INTERPRETING BIBLE. 4 vols., quarto morocco. \$22, payable in monthly instalments of \$1.75. N. D. Thompson Publishing Co., New York and St. Louis. S. P. Dalton, Agent, Louisville, Ky.

It was certainly a happy idea to publish along with the text of Scripture accurate pictures of the places which were the scenes of the Bible events. Despite the changes time has wrought, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must do so at great expense. The best thing is to have engravings of good photographs of the places published along with the text, so the reader can by imagination put himself in the locality of the event which he reads. In this Self-Interpreting Bible there are over four hundred photographs taken on the spot, and therefore accurate, nothing makes the narratives of Scripture so vivid and real as to go to Bible lands and read those narratives on the spot. It was our privilege to do this, and it gave the Bible a new meaning to us. Only a few, however, can arrange to travel over Bible lands, and they must

## SUNDAY-SCHOOL.

INTERNATIONAL

## Bible Lessons, 1897.

FOURTH QUARTER.

SUNDAY, OCT. 10.

## PAUL A PRISONER AT JERUSALEM.

Acts 22:17-30.

MOTTO TEXT.—"If any man suffer as a Christian, let him not be ashamed."—1 Peter 4:16.

Some Jews from Ephesus, seeing Paul in the temple with four unknown men, jumped at the conclusion that he had brought Trophimus, a Gentile companion, into the court which the Gentiles were not allowed to enter. They cried out he had desecrated the temple, and the mob seized him in fury. They would have killed him had not Lysias, the Roman commander, seen them from the tower of Antonio, which overlooked the temple, and rushed with his soldiers to his rescue. When they had reached the steps which ran up to the tower, Paul asked permission to speak. He then addressed his countrymen in Hebrew and that language secured their attention.

Paul had been at work among the Gentiles, and was accused of having introduced Gentiles into the temple. The lesson opens at the point in his speech in which he is showing that his going to the Gentiles did not indicate any lack of love for his countrymen.

"When I was come again to Jerusalem, even while I prayed in the temple, I was in a trance."—He went up to the temple to pray as a good Jew should. In a trance one loses consciousness of outward objects. "And saw him saying unto me, Make haste and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me."—It was not of his own accord that he had gone, but at the command of his Lord. Nay, so anxious was he to stay that he had ventured to plead against the command.

He reminded his Master that the Jews knew well what he had done as a persecutor. This would make them listen to what had changed him so completely. Besides, he would make reparation as far as in him lay, for the wrong done here in the city where he had done it. Therefore he earnestly desired to be left in Jerusalem. Paul thought he could do great good in Jerusalem, his Lord knew that he would not. Often when our best laid plans are providentially thwarted it is because God sees we can be more useful in other ways.

"And he said unto me, Depart: for I will send thee far hence unto the Gentiles."—The Lord repeats his command. So far the crowd had listened quietly. But their deep-rooted hatred of the Gentiles broke out when he said this. "Away with such a fellow from the earth."—They looked upon him as a traitor who cared nothing for the great promises made to their nation. Patriotism and religion united to add to their fury.

"And cast off their clothes and threw dust into the air."—They were unable to get at Paul, surrounded by his guard of Roman soldiers. And they took this course to show their rage. Alas! how much are angry men like irrational beasts. Lysias did not delay. He left the mob to wreak its wrath on its own garments, and carried Paul up the steps into the castle of Antonio.

"And that he should be examined by scourging."—The chief captain did not understand the lan-

guage in which Paul spoke to the people, and was at a loss to know what had occasioned such an outburst of fury. The natural supposition was that the prisoner had been guilty of some heinous crime, and by torture he would make him confess.

"And as they bound him with thongs," preparatory to the scourging. A centurion was superintending the punishment, as one had charge of the crucifixion. "Is it lawful for you to scourge a man that is a Roman and unconquered?"—No man would claim to be a Roman citizen who was not, for the penalty for such a claim was death. And no Roman citizen could be scourged no matter what the offense of which he was suspected.

Immediately the centurion went to acquaint the chief captain with this new state of affairs. Lysias, after rescuing Paul, had left him in the hands of his subordinates. "Take heed what thou doest; for this man is a Roman."—To be a Christian is to be not only a citizen of a far greater kingdom, but to be the son of the king. Every one who in any way attempts to injure a Christian has not a Roman Emperor to deal with, but the God of Heaven who has said, "Inasmuch as ye did it unto the least of these, my brethren, ye did it unto me."

"Then the chief captain."—The chiliarch, or commander of 1,000 men, as a centurion commanded one hundred. He asked Paul, wondering, if he were a Roman citizen, and when he was answered affirmatively replied: "With a great sum obtained I this freedom."—Standing there bound for the scourging, Paul, evidently a Jew by birth, did not seem to be one who could pay a great sum for this freedom.

"But I was free born."—And therefore stood higher than Lysias himself. "Then straightway they departed from him which should have examined him."—The thongs were loosed and the torturers left. "And Lysias was afraid."—The binding a Roman citizen to the scourging post might be punished by death. But vengeance even on his personal enemies who displayed malice toward him Paul was incapable of. Still less would he wish an officer punished who was only doing his duty, and who had just saved his life.

"On the morrow because he would know the certainty wherof he was accused of the Jews."—A Roman citizen had a right to a fair trial and to have his accusers face to face. "He loosed him from his bands."—A citizen, if accused of crime, could be bound. He ordered the Sanhedrim to assemble that he might know what was the charge against this man. When they were gathered he went with his prisoner before them. The Sanhedrim met in a room connected with the temple.

Thus in a way he did not know was God fulfilling Paul's desire to see Rome.

## IRVINE ASSOCIATION.

This body has just closed a very pleasant session with the Oak Grove church. The writer was re-elected moderator and A. H. Williams clerk. The churches were well represented. Considerable progress was noted in their reports.

The Kentucky plan of mission work was heartily endorsed and adopted. We did not forget the Orphans' Home.

A resolution was offered endorsing the action of the General Association in the Whittitt matter, and unanimously adopted.

J. G. PARSONS.  
Irvine, Ky., September 24, 1897.

## NELSON ASSOCIATION.

This body convened with Chaplin Fork church, near Chaplin, Ky., Sept. 14. Dr. Thomas Hall was re-elected moderator making his 26th year. Bro. T. P. Samuels, succeeded himself as clerk and treasurer.

Owing to the fact that the body met near the boundary of the Association, many churches were not represented. The local attendance was exceedingly large.

Notwithstanding the severity of the past year the reports of churches were good. Pastor W. O. Carver, of New Salem church preached the annual sermon, to the delight of the audience.

The business was dispatched with promptness, about the only hitch being the Whittitt matter, which was warmly discussed by several of the brethren. Resolutions were offered requesting the removal of Dr. Whittitt from the Seminary. The vote which represented 14 churches of the 22 in the Association, 8 not being represented by messengers, stood 23 for adopting resolutions 14 against.

Strong temperance resolutions were adopted, advising churches to receive into their membership none that deal in intoxicating liquors and urging all Christians to support for Congress and Legislature only those who will pledge themselves to use their votes and influence against the whisky traffic.

Reports on Missions, Sunday-schools, Orphans' Home, Religious Literature, and Education were unusually good.

Among the visitors we noticed Elders J. G. Bow, representing Ministers' Aid Society, W. B. Crumpton, representing Georgetown College, J. W. Warder, and Ashburn of the RECORDER.

We extend our thanks to Pastor Stallings and his excellent people for their hospitality. Adjourned Wednesday, Sept. 15th to meet where? somewhere within the bounds of the Association Sept. 1898.

If soldiers of Jesus Christ in Baptist ranks, would devote their time to preaching the Gospel and use their influence for the suppression of vice and intemperance and fight the real enemy, unfurl and uphold the blood-stained banner of King Immanuel, and march on to victory, there would be no time left for fighting among ourselves.

JOE VESEY.

## FROM TEXAS.

It is hardly possible that a great number of your readers will be directly interested in what we are doing out here in Texas, but as your paper comes with all of its brightness into many of our Texas homes allow us a word.

That thing which Texas Baptists have to be proud of now, is Baylor University. This school is blooming into one of the brighter hopes for future Christian education among our Baptists in this great State.

Equipped this year with a better preparation in every way than ever before, we were not disappointed to find an expression of increasing confidence in the school by its patrons as evidenced in as large if not larger opening in numbers than ever before. The elective system has been fully adopted in the curriculum and offers inducements in every line of special university work. The faculty are adapted to their various departments in natural ability as well as proficiency and a happy enthusiasm.

The Theological department under Dr. Carroll and Prof. John S. Tanner is indeed the fulfillment of a long felt want among our Texas young preachers. This de-

partment is destined to a useful development.

Meetings this year have not been as successful as last year in point of numbers, but we trust that the sure guidance of our Father's providential hand toward the accomplishment of his will and purpose is being realized. Our State Convention meets at Temple in October.

Allow me to congratulate you on the freshness and solidity of material in your weekly issues.

R. B. MORGAN.

## WALKING ON THE WATER.

BY JOHN LAIDLAW, D.D.

The real error which Peter committed in attempting to walk on the water lies in that he undertook what the Lord did not require of him. No doubt he asked and obtained his permission, but even this shows how the Lord may permit His servants to find the bottom of their own resolutions, and in His wise love teach them deep, and useful lessons by their own failures. Peter assayed love to do by faith what faith was quite competent to do, had the Master needed it and asked it. But, taking it up of his own motion, even with the Lord's permission, the disciple threw himself into circumstances of danger and difficulty to which his measure of faith proved unequal.

To aim at being for Christ, to expect to do for Christ what Christ has neither enjoined nor promised, is really not faith, but fanaticism. There is considerable resemblance between the two, on the surface. The one has been again and again mistaken for the other. There is a likeness in their tone, in their earnestness, in their ardor; sometimes, for a while, in their effects; but they are entirely different in their source, their principle, their results. Faith arises out of grace. Fanaticism has its source in self. Faith is ruled by the Word of the Lord; fanaticism by the wish, will and impulse of the creature. Faith results in solid fruits and works for Christ. Fanaticism burns itself out in fruitless fervor, or dashes itself to pieces in a terrible fall.

The dangers of our time lie, however, for the most part, in quite another direction. The material and the secular have, in these days, the most powerful sway over the minds of men. The spiritual is treated as if it did not exist at all. For, more frequently than fanaticism is mistaken for faith, is faith ridiculed and run down as fanatical. And, in truth, all real living and working for Christ has in it an element of paradox, which the world is very apt to mistake for enthusiasm. It is aiming at results and expecting results which lie quite beyond the channel of ordinary, rational life.

There is no real success in the work of Christ's kingdom which is not to man's judgment as impossible as to tread the waves. When Paul went to convert the nations of Greece and Rome to the faith of the Crucified Nazarene, he went to walk on the waters. All reason was against the probability of his success. When Luther revived the Gospel of free grace in the face of the Roman hierarchy and the empire, he went to walk on the waters. Pope, emperor, princes and churchmen were ready to swallow him up. There is not a true missionary abroad or true mission worker at home but goes to seek results above nature, by methods that work beyond reason.

If we would truly serve Jesus and His kingdom, walk on the waves we must; for we walk by faith, not by sight. Only let us gather from the incident in Peter's experience that we are to take our

## Well Known Pastor

Health, Voice, Appetite and Strength Faded—Completely Restored by Hood's Sarsaparilla.

"Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." REV. C. S. BEAULIEU, pastor Christian church, Lowellville, Ohio. Remember.

## Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills cure all liver ills. 25 cents.

motto from Isaiah rather than from Peter. Instead of choosing one's self the path of duty, and saying, "Lord bid me come," let us put ourselves and our service always into His hands, saying, in answer to His question, "Who will go for us?" "Here am I; send me."—The miracles of our Lord.

## LYNN CAMP ASSOCIATION.

I attended the meeting of the Lynn Camp Association of Baptists on the 17th and 18th inst. The most perfect harmony prevailed through the entire session, even the "Whittitt matter" did not cause a ripple on the surface of the good will and harmony which prevailed. The Association, from a "Baptist standpoint", unanimously endorsed the action of the General Association at Georgetown, demanding the retirement of Dr. Whittitt, and advising ministerial students to not attend the Seminary while he occupied the chair of Church History, and requested me to report their action to the WESTERN RECORDER for publication.

In their report on Baptist literature, they placed the RECORDER at the head of the list.

Truly and fraternally,  
D. R. BROCK.

## TO EARN CHURCH MONEY.

A NOVEL AND PLEASANT WAY FOR THE LADIES.

An especial engagement has been made to carry passengers to the Endeavor Convention in London in 1900, by which all can go, up to the limit of the capacity of the Steamers. Payments of \$4 per month beginning now will cover the passage money for the round trip, by time passengers are ready to sail. Steamers land at Southampton, England, where special train is in waiting conveying passengers to London in about an hour and thirty minutes. The handsomely illustrated tour book containing all details of this Excursion and other Ocean Voyages, including Paris Exposition, payable in monthly payments, sent free on application to the Excursion Department of the Postum Cereal Co., Lim., Battle Creek, Mich.

The Company sends these beautifully illustrated books to Church Societies, entirely free of cost or conditions, and pay the ladies a creditable sum for bringing the subject to the favorable attention of friends who ultimately become excursionists. The subject of Ocean Voyages is such of all, is of so great interest that the work taken up as a Church Society and to earn money for the cause, is of the most pleasant character. Its novelty should bring good returns to the church society first taking it up.

**HOW IT WORKS.**

Some of our brightest and best men in the ministry have said to me, and are saying to others to-day: "The Whittit Question is only a matter of history, and can in no wise effect the church. If we are in full accord with the New Testament it matters not what we were in years past and gone."

Let me give a bit of personal experience which I believe will improve our good friends' statements, and at the same time show how "The Whittit Question" is working. A few days ago I spent a night with a family that is very much divided in their church views. There are but three in the family. A bright young lady of fifteen or sixteen who is a member of the Baptist church; the mother, a member of the Campbellite congregation, and the father, a member of no church, but with very strong inclination toward the Methodists. The next morning after we had breakfast the father opened a discussion with me on baptism. I took the Word of God and endeavored to show him why it is we do not accept anything but the immersion in water of one who has been converted for baptism. I saw that he was somewhat anxious to find something that would encourage sprinkling or baptismal salvation. Presently he had to go to the farm, and our discussion ceased. The next day I was sitting in front of a store in the town waiting for a brother from the country when the gentleman heretofore referred to came up and surprised me by asking— "I will quote his language as nearly as I can—"Who is that big Baptist preacher who says the Baptists sprinkled and poured only two or three hundred years ago? Dr. C— was telling me about it." Now it so happens that the Dr. C— referred to is a very prominent member of the Methodist church and stands high in the community, and is very well informed (?). The man had not the time to talk with me further on the subject, so I could not explain. As a result, all of my work with the man in regard to baptism amounted to nothing.

Brethren, it is a mistake for us to believe that this "question" can in no wise effect us to-day. Its effects are detrimental to the growth and progress of the Church of Christ. Nearly every Pedobaptist preacher and layman in the country has loaded himself up to the muzzle and is firing at us on all sides and on every occasion. Many are making occasions wherein they endeavor to do their deadly work. They want nothing better than "The New Invention Theory" to use on Baptists. Those of us who are on the field see the evil results of its work almost continually. I cannot help but believe that we have received a blow that will throw us back many years.

Why is it that these things must come? We know that God can and will overrule it all to his glory, and we cannot help but grieve over the wound that is so deep, and that refuses to heal. Brethren, we must stand by the truth, it must and will prevail. Shall we sacrifice the cause by submitting to what we believe to be untrue?

WILLIS L. WAYTS.  
Morganfield, Ky., Sept. 8, 1897.

**GET THE FACTS STRAIGHT.**

How delightful it would be to our missions here to know that they were being supported with funds already given by the people, and not with borrowed money. How glad we who carry on the work in this country would feel if we owed no man anything save love. Many are under the impression that our Foreign Mission work is out of

debt. What are the facts? At the Convention in Wilmington we owed \$13,500. Shortly after the Convention some contributions were made to pay this; however not near enough was given to pay the indebtedness and also the running expenses of our work (about \$9,000 a month) Since the Convention, nearly five months, we have had to pay running expenses of about \$42,000. This added to the indebtedness of \$13,500 makes \$55,500. In that time we have received \$20,762. Yet brethren talk as though finances were easy with us. We want to deal in good faith with our brethren, and ask them to carefully consider these things. If funds have been contributed for Foreign Missions, and not sent forward, please remit at once as they are very much needed. Let not our indebtedness get to be as large as in the past. If the churches have not given, let the pastors state the facts to them, and call on them to contribute.

The work is being greatly blessed on the foreign fields, we should rejoice and praise God. It seems meet and proper to make offerings of thanksgiving for the great blessing bestowed upon us, on our workers and on our work.

Fraternally,  
R. J. WILLINGHAM,  
Cor. Sec'y.

**EAST IDAHO ASSOCIATION.**

This body met with the Bellevue church the 17th of this month and continued three days. The meetings were remarkable for harmony and spiritual power. Able sermons were preached by Dr. H. C. Woods, Bren. L. G. Clark, A. N. Lyons and L. W. Gowan. The annual sermon was delivered by the writer. This Association was organized two years ago with three churches. This year we have nine churches. The membership has nearly doubled, and nearly all by baptism. The outlook is very bright.

I am preaching for two churches and giving three sermons every Sunday. During the past year our membership has increased 60 per cent. My regret is that the high altitude and the great amount of work required necessitates my retiring from the field in the near future. I have not yet decided where I will go. This is the most important point in the eastern half of the State, and we have a most excellent people. Their contributions this year averaged \$19.97 per member.

There are many important places in this section entirely destitute of the Gospel of Christ. Among these destitute places is Hailey, a town of 2,000 people. I visited there this week and preached. I found twelve Baptists, but no church.

God bless the RECORDER in its noble work. Fraternally,  
GEO. E. BAKER.  
Idaho Falls, Sept. 22, 1897.

Awarded  
Highest Honors—World's Fair,  
Gold Medal, Mid-winter Fair.

**DR.**  
**PRICE'S**  
**CREAM**  
**BAKING**  
**POWDER**  
A Pure Grape Cream of Tartar Powder.  
**40 YEARS THE STANDARD.**

**STAND.**

Sir Walter Scott, in The Lady of the Lake, paints this picture of a well trained horse:

"Stand, Bayard; stand!" the steed obeyed,  
With arching neck and bended head,  
And glancing eye and quivering ear,  
As if he loved his lord to hear."

There are few things so annoying as a horse that will not stand when his rider or driver wants him to. But the restless quadrupeds that chafe and fret, toss their heads, clamp their bits and paw the ground when reined in, are not always the filiestest couriers. Speed and patience are not incompatible. Nay, they are often united in the noblest of domestic animals. I have seen a thoroughbred charger on the battle-field, a charger which could carry his epauletted rider a mile in two minutes, stand like a statue amid showers of bullets and bursting shells, because he felt upon his rein the touch of a hand that he must obey. And I have seen a brigade of cavalry as motionless, each soldier restraining his own impatience and holding in check his fiery steed while waiting for the order to advance. Musquetry and cannon were playing upon them and decimating their ranks, but they were unwavering, for it was their duty to stand. There was no nobler sight in the great battles of our late war than that of troops standing under fire. To do this required more real courage than charging batteries or breastworks.

And we need such men in the church. The Bible insists upon standing as a test of fidelity and of faith. When the fugitive Hebrews found themselves hemmed in between the Egyptians and the sea, there was a great panic and danger of a disastrous stampede. But Moses was a wise leader and full of faith. He said unto the people: "Fear not, stand still and see the salvation of God." They stood. They waited. That discipline of patience and self-control was what they needed; and hence, when God said, "Go forward," they went right down into the sea.

What a picture we have of patient courage in Joshua 3:17. "And the priests that bore the ark of the Lord stood firm in the midst of Jordan." Yes, they stood there all day while the waters rose up, "upon a heap," higher and higher. They had faith in God whose hand held back the flood which overwhelmed moment threatened to overwhelm them. As they looked at that fluid wall whose myriad water drops seemed for the time turned to stone, how they must have trembled, and been tempted to turn and flee. But it was their duty to stand there, and "they endured as seeing him who is invisible."

Paul writes to the Ephesians to take unto them the whole armor of God, and what then? Does he tell them to go forward and fight against principalities and powers? No, but "having done all to stand." And he repeats the exhortation, "stand therefore having your loins girt about with truth," having also the shield of faith, the breastplate of righteousness and the helmet of salvation. Thus fully panoplied, the Christian soldier is not to rush into battle although he has the sword of the Spirit. He is to stand. He is to wait until the great Captain orders an advance. He is to defend rather than attack. Notice that in this description (Eph. vi. 13, 14) nearly all of the armor is defensive. Let a man take his position firmly on the side of truth and God, and he will not need to seek for foes to test his courage. They will attack him, and it will take his strength and skill, energized by the Spirit of God, to stand. But thus standing, he is like a rock on the shore, against which the waves dash only to be broken and driven back.

**GAIL BORDEN**  
**EAGLE BRAND**  
**CONDENSED MILK**  
HAS NO EQUAL AS AN INFANT FOOD.  
"INFANT HEALTH" SENT FREE. REGISTERED MILK CO. NEW YORK.



In John's vision of Heaven we read about a great multitude that "stood before the throne." They were not going to and fro, but rejoicing in the presence of God and the Lamb, waiting there in perfect holiness and blessedness, ready to receive new revelations of love, or to go forth on errands of love. This is a striking picture of the fruition of fidelity on the earth. Those white-robed saints came out of great tribulation. They learned to stand down here and hence their position in glory.

The president of a prosperous organization once said: "We owe our success to the fact that we have an excellent standing committee. Some other organizations have rustlers and agitators, but we trust in the efficiency of those who first of all are firm and stand squarely on the principles that we have adopted and want to promulgate." Yes, "standing committee" is a good name in these restless and uncertain times.

I like the name standards as applied to our creed. And it reminds me of the story of the regiment far in advance of the line. When the colonel shouted to him to bring the colors back or they would be captured, he answered, "Nay, nay, the colors are all right; you bring the men up to them." This is what some of us old fogies are tempted to reply to the misnamed progressives who are trembling for the safety of our standards. Brethren, the standards are all right; let us bring the church up to them.

I don't believe in lazy Christians who stand only because they don't want to advance, or in cowardly Christians who stand, indeed, but are ready to run at the first alarm. I believe in Christians who are full of zeal, of energy and of faith, and who have learned the great lesson of the great apostle, "having done all things to stand."—OBADIAH OLDSCHOOL, in Interior.

**DR. C. A. NUNNALLY ON "THE BIBLE ON BAPTISM."**

The work on baptism brought out by Rev. H. R. McLendon, seems to be a very exhaustive treatise on the subject, and furnishes information from a great many new sources. It is a work that every Pastor should have in his library, and the laymen also could be greatly benefited by it. While the matter is largely classical, the author has so patiently and wisely translated and transferred and interpreted and arranged it, that it is made available to men who have not a knowledge of the languages.

Very truly,  
G. A. NUNNALLY,  
Southern Female College, LaGrange, Georgia.

BRING your cares to God by prayer in the morning, spread them before Him, and make it appear by the composure and cheerfulness of your spirits that you have left them with Him. Daily prayers are the best remedy for daily cares.—Matthew Henry.

EVERY fact that is learned becomes a key to other facts.—E. L. Youmans.

**RESOLUTION.**

Whereas, W. H. Whittitt has pursued such a course as to alienate the great mass of the denomination; and

Whereas, It is the firm determination of Friendship Association that so long as he continues President of the Seminary and Professor of Church History, this Association will withhold any co operation or support; Therefore be it

Resolved, That we hereby heartily endorse the action of the General Association of Kentucky at its recent session at Gertstown in which it demanded his removal from the Presidency and chair of Church History.

J. H. W. OVERTON.

The above resolution was unanimously adopted by the Association, and it ordered a copy sent to the *Arkansas Baptist, Baptist Review* and *WESTERN RECORDER* for publication, and one to Joshua Levering P. B. Trustees.

T. K. HOLLOWAY, Clerk.

**THE OLD WAY.**

OF TREATING DYSPEPSIA AND INDIGESTION BY DIETING A BARBAROUS AND USELESS ONE.

We say the old way, but really it is a very common one at present time and many dyspeptics and physicians as well consider the first step to take in attempting to cure indigestion is to diet, either by selecting certain food and rejecting others or to greatly diminish the quantity usually taken, in other words the starvation plan is by many supposed to be the first essential.

The almost certain failure of the starvation cure for dyspepsia has been proven time and again, but still the moment Dyspepsia makes its appearance a course of dieting is at once advised.

All this is radically wrong. It is foolish and unscientific to recommend dieting or starvation to a man suffering from Dyspepsia, because Indigestion itself starves every organ and every nerve and every fibre in the body.

What the Dyspeptic wants is abundant nutrition, which means plenty of good, wholesome, well-cooked food and something to assist the weak stomach to digest it. This is exactly the purpose for which Stuart's Dyspepsia Tablets are adapted and this is the method by which they cure the worst cases of Dyspepsia, in other words the patient eats plenty of wholesome food and Stuart's Dyspepsia Tablets digest it for him. In this way the system is nourished and the overworked stomach rested because the tablets will digest the food whether the stomach works or not. One of these tablets will digest 3,000 grains of meat or eggs.

Your druggist will tell you that Stuart's Dyspepsia Tablets is the purest and safest remedy sold for stomach troubles and every trial makes one more friend for this excellent preparation.—Sold at 50 cts. for full sized package at all drug stores.

A little book on stomach diseases mailed free by addressing Stuart Co., Marshall, Mich.

## MY LORD AND I.

[Sung in the rocks and caves of France during the fierce persecution of the Huguenots 300 years ago.]

I have a friend so precious,  
So very dear to me,  
He loves me with such tender love,  
He loves so faithfully,  
I could not live apart from him,  
I love to feel him nigh,  
And so we dwell together,  
My Lord and I.

Sometimes I'm faint and weary,  
He knows that I am weak,  
And as he bids me lean on him,  
His help I gladly seek;  
He leads me in the paths of light  
Beneath a sunny sky,  
And so we walk together,  
My Lord and I.

I tell him all my sorrows,  
I tell him all my joys,  
I tell him all that pleases me,  
I tell him what annoys;  
He tells me what I ought to do,  
He tells me what to try,  
And so we talk together,  
My Lord and I.

He knows how I am longing  
Some weary soul to win,  
And so he bids me go and speak  
The loving word for him;  
He bids me tell his wondrous love,  
And why he came to die,  
And so we work together,  
My Lord and I.

I have his yoke upon me,  
And easy 'tis to bear;  
In the burden which he carries  
I gladly take a share;  
For then it is my happiness  
To have him always nigh—  
We bear the yoke together,  
My Lord and I.

## OUR PULPIT.

"GOD, AND NOT MAN"—  
WHAT DOES IT MEAN?

BY C. H. SPURGEON.

I will not return to destroy Ephraim; for I am God, and not man.—Hosea 11:9.

The Lord, speaking of himself as "God, and not man," mentions as the special point in which he is above and beyond man, that he has greater grace, greater long-suffering, and greater willingness to forgive: "I will not return to destroy Ephraim; for I am God and not man." In a thousand respects God is greater than man, for us to enter into that theme would require a very considerable length of time; but the Lord here puts this truth most prominently forward, that he is "God, and not man," in that he is infinitely more forbearing, infinitely more tender, infinitely more ready to pass by offences than any man ever can be. What men cannot do by reason of the narrowness and shallowness of their goodness, God can and will do by reason of the height and depth and length and breadth of his immeasurable love.

Note that truth in our text, and then note another. When God can find in man no reason for showing mercy to him, he still finds a reason for displaying his mercy, for he looks for it in his own heart. He does not say, "I will not return to destroy Ephraim, for he is not as bad as he might be, and there is really something hopeful about him." No, the Lord does not let the bucket down into that dry well; but he fetches the argument for his mercy out of himself: "For I am God." "It is not what he is, but what I am, that decides the case," says Jehovah; "I will have mercy upon Ephraim, because I am God, and not man." Guilty one, your hope of pardon lies in the character of God; and the more quickly and completely you recognize this fact, the better will it be for you. Do not be looking into yourself to find some reason there why God should have pity upon you, for there is no reason within you but what Satan can answer and overturn. Rather look to God, especially as God looks to himself, for your hope lies in what he is whom you have

offended. I know that he is just and holy, and that this truth at first condemns you; but he is also good and gracious, and this truth brings joy and brightness to you. The only rays of light you can ever get must come to you from the sun. You will not find any in your own eyes, for they are blind; it is from the sun himself that your very power to see, as well as the light by which you can see, must come. So, God fetches his argument in favor of mercy from himself; you have one specimen of it in that grand passage where he says, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion," drawing the reasons for the display of his mercy out of the great depths of his own sovereignty.

Our text reveals this, and God's reason, drawn from his own nature, why he forgives men: "I am God, and not man." I have known a despondent soul often to turn this great truth the wrong side out, and find in it a reason for despair rather than for hope. "Look, says the awakened sinner, 'if I had only offended against my fellow-man, I should have some hope of pardon; but my sin is so terrible because it is committed against high heaven. It is with God that I have to deal, and I can say with David, 'Against thee, these only, have I sinned, and done this evil in the sight; that thou mightest be justified when thou speakest, and be clear when thou judgest.'" It is because you have to deal with God, rather than with men, that some of you think you must be shut up to despair. That mistake of yours only shows what a poor, faulty guide unbelief is; for it turns your back to the light, and makes you walk on in darkness. Faith, on the other hand, argues after the manner of God, and says, "If I had offended against man I could not have expected him to forgive me. If I had injured man as I have injured God I could not have hoped to be pardoned; but since I know that God is love, and that he is infinite in grace, I see that there is a wondrous depth of sound reasoning about this divine declaration, 'I will not return to destroy Ephraim; for I am God, and not man.'" "I am going to speak upon this one theme, to hammer away upon this one nail. There will be no great variety in my subject, and no particular freshness of thought in considering it; but I shall dwell upon just this one truth, that there is hope for guilty men. There is hope for every man, woman and child who will come and confess sin, and trust in Christ, on this ground—that he with whom we have to deal is "God, and not man." This I shall have to show you at considerable length, and under many particulars; but the whole purpose of my discourse will be to show you the hopefulness in this great truth that, as sinners, we have to deal with God, and not with men.

I must remind you that there are some who are willing to be reconciled to those who have offended them if the offender will crave forgiveness. Notice what they say, "That person has done me grievous wrong; I am quite willing to pardon him, but let him ask to be pardoned. I do not think it is my place to go after him; I am the offended person, and it cannot be expected that I should humble myself to him." If he comes to me, and seeks forgiveness, I shall be going a great way if I do heartily forgive him; but as to being the first to move in this matter—well, it is not to be expected of me." No, friend, it is not to be expected that you should do so, for you are only a man; but the

Lord is "God, and not man," and therefore he is the first to move in the direction of reconciliation that is to end the quarrel. It is the offended One, the grievously-offended One, who comes to the offender and says, "Let us be friends; I will blot out this offense, I will remove this sin. Come to me. Accept the reconciliation I am prepared to give." I feel half inclined to stop here and say, "Let us sing again the last verse of that grand hymn that we sang before prayer, and roll out the refrain in full thunder of grateful thanksgiving—

Oh may this strange, this matchless grace,

This God-like miracle of love,  
Fill the wide earth with grateful praise,  
And all the angelic choirs above,  
Who in a pardoning God like these?  
Or who has grace so rich and free?

It is never the sinner who wants to be reconciled first. It is always God, in the freeness of his grace, who comes to the sinner; no sinner can ever be beforehand with God. If you are anxious to be reconciled to God, it is he who has given you that anxiety. It is his own infinite grace that has begun to work in you to will and to do of his own good pleasure, for here is seen the superiority of the Godhead to the highest and the kindest manhood, that the Lord begins the work of reconciliation by himself seeking out those who have offended against him.

Next, a man may be willing to be reconciled if the offender does not repeat the offense. Suppose that the offending person breaks out again with a new offense just as the reconciliation is about to be given. "There," says the man he has offended, "I was quite willing to have overlooked the past; but see, he is at his evil practices again. I stood prepared to give him my right hand, but he has added insult to the former injury. Even while we were talking about reconciliation, see what he has done, he has made a new breach. If there had been nothing between us before, he has acted now in a way that would have commenced a terrible battle between us. I cannot put up with this; you cannot reasonably expect that I should be on terms of amity with one who again and again repeats the grievance; and who, having done me wrong, at the very time that I am inviting him to be reconciled, commits that wrong again. There is a limit to all things, and certainly there must be a limit to the pardon that a man will give to an offender." Just so, just so; I knew there was such a limit. I do not altogether blame you, I do not say much against you; but I do say much in commendation of the forgiving grace of God. Though we do sin; though, even while the sinner is repenting, there is still a measure of sin about him; and while God is forgiving, and while we are receiving the forgiveness, there is still evil about us, yet he does forgive. Is he not, as one said, a great Forgiver?

There is not any offense so aggravated but that God is willing to forgive you if you come to Jesus Christ by faith. If you have heaped up your sins mountain upon mountain, as the giants in the old fable were said to have piled Pelion upon Ossa, hill upon hill, if you have done even this, yet is God willing to sweep them all away, and still to be your Friend. You remember that blessed expression in the 55th of Isaiah, "He will abundantly pardon." I cannot help ringing out those words again and again, "He will abundantly pardon! He will abundantly pardon!" I hope that the music of them may strike the ear of some poor desponding soul, who will say, "That is the word for me. It must be either great mercy or no

## IVORY SOAP

It Floats

Divide a cake with a stout thread and you have two perfectly formed cakes of convenient size for the toilet

THE PROCTER & GAMBLE CO., CHICAGO.

mercy at all for me, for little mercy is of no avail for such a sinner as I am. I must have great mercy to pardon my great sin." Oh, then, thank God, that you have to deal with him, and not with man!

Now let me go a step further. I feel morally certain that men who are offended with their fellows, men who have been very greatly wronged, would not propose to go and live with those who have wronged them, and take up a position of equality with them. I could not expect a king, whose subjects had revolted against him, who had refused to render to him due honor and submission, who had even insulted his crown, and done despite to his character, to say, "I will leave my palace, and my crown, and my splendor, and all that I have, and I will go and live among these rebels. I will wear their rags, I will fare as they fare, and dwell in their hovels. I know that they will kill me; they will spurn me, and spit upon me, and at last they will fasten me to a cross, and hang me up to die; but with the strong desire that they should be reconciled to me, I am willing to go and to be with them." Such a thing was never heard of among men; but listen. There is One who is God as well as man, even that blessed Saviour who descended from heaven to earth, became a man, shared our poverty, lived in the midst of our sin, and knowing that he would be despitely entreated, and scorned, and scourged, and nailed to a cross, yet endured all out of an excess of love which overflows to the guiltiest of the guilty even now. This was compassion worthy of a God that the Son of the Highest should leave the perfection of heaven to dwell here amid the infirmities and the sins of earth, as you know he did.

If such wondrous love were possible to any man, here is another thing that I cannot conceive of, that any man should say, "I have been grievously wronged by that person; the injury is a very cruel one, there is no remedy for it, but I will myself bear the penalty for all the wrong which has been done. The offender has broken the law, there is a penalty laid upon him for what he has done, and he rightfully deserves to bear it. It was an offense against me, and he deserves to be punished for it, but I will bear the whole penalty myself." We never heard any mere man say, "Here is a burglar who has broken into my house; he is to have five years' penal servitude, but I will offer to go into penal servitude in order that he may be set free;" or "Here is a murderer doomed to die, and I offer to suffer in his stead, that he may be accounted innocent." Such a thing was never heard of among men, but this is what God has done. As Judge, the righteous God must punish sin. Say what you will, there is a necessity that the Judge of all the earth should do right. If you could take away the justice of God, and the fact of the judgment to come, you would have stolen the linch-pin from the wheels of God's chariot; you would have marred the moral government of the universe. Sin must be pun-

ished, but the Judge himself condescends to bear the penalty for the offense committed against himself; mark, to bear the consequences of sin committed against his own authority and his own person, and to bear those consequences in his own person that the offending one may be reconciled to him. There never was such another tale as I am telling you now; it could not have been invented by men, it must be divine. It has such a stamp of originality about it that it must have come from God. It is so divine on the very surface of it that it must be a blessed fact. God himself becomes the Substitute for those who have broken his own law, and done despite to his own name; and, in union with human nature, in his own body on the tree he bears the consequences of the sin which otherwise must have fallen upon his enemies, the guilty sons of men. It is a very wonderful story, this "old, old story, of Jesus and his love." I cannot tell it to you as I should like to tell it, but it does not so much matter how it is told. The power of it lies, not in the telling of it, but in the doctrine and truth itself when blessed by the Spirit of God.

Men would not impertune an offender if he refused the pardon. When a man has done all that lies in his power to make peace, when he has even suffered what he ought not to have suffered in order to produce peace with one who has offended him, suppose that after that he comes to the offender and he says, "Let us be friends," and the person turns on his heel and says, "I have too much to do to attend to you," or suppose that he says, "I do not want any of your peace; it is nothing to me, I have other things to think of;" and suppose that this generous-hearted one should say, "But incline your ear, and come to me; hear what I have to say; come now and let us reason together;" and suppose that the man says, "I want none of your reasoning, I care nothing about all this talk, I do not believe it; it is all an idle tale, and I want to hear nothing of it;" and suppose that this generous person should follow him, and entreat him, persuade him, implore him, plead with him, and still use a thousand arguments of loving kindness with him. "Ah!" say you, "that is not like man." No, it is not; but he who deals in mercy with you is "God, and not man," and therefore he impertunes you who have long resisted him, and begs you even now to listen to him, and even now to turn unto him. Listen to his own words, "Turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?" These are the pleadings of God himself with men who have sinned against him. If you pleaded for mercy at God's feet, and were impertune with him, that would seem natural enough, but for God to plead with you, and to beseech you to accept his mercy, is supernatural and divine.

Yet again, remember that men would not restore an offender without a season of probation. Suppose that some one had grievously offended any one of you, and that he asked your forgiveness, do you

not think that you would probably say to him, "Well, yes, I forgive you; but I—I—I—cannot forget it!" Ah! dear friends, that is a sort of forgiveness with one leg chopped off, it is a lame forgiveness, and is not worth much. "But," says one, "I want to see how this man goes on; if he is really sincerely penitent for what he has done, and he acts kindly to me for the future, then I think I could believe him to be sincere, and I think—I hope I could restore him to my favor." Ah, yes! that is because you are a man that you talk like that; but he of whom I am speaking is "God, and not man," and his invitation to you is, "Come to me just as you are." The Lord will receive you and forgive you without any probation. There was a good old minister who said, "The Lord Jesus took me into his service without a character. He gave me a good character, and he has helped me to keep it even to my old age." Yes, he does take us without a character, so come to him just as you are. He freely forgives, and he perfectly forgets, for he says, "Their sins and their iniquities will I remember no more"—a feat in which omnipotence outdoes itself. For God to forget is impossible; yet he does forget the sins of his people. This is one of the impossibilities that are only possible to omnipotent grace; it would be impossible with men, but it is possible with the Lord, for he is "God, and not man."

Yet further, men cannot foresee the consequences of being lenient. One says, "I do not see what the consequences may be if a man is to behave so badly to me as this one has done, and I am to overlook it, and say nothing about it. After that I shall have every dog barking at my heels. I really think, sir, that you must not preach up there, and tell us absolutely to forgive, because you know that, if you tread on a worm it will turn, and really there is something due to society. I cannot suffer such wrong as this, and pass it by, for everybody will be doing me a similar injury, and saying, 'He is such a fat, and so soft, that he will never resent it.' My good sir, I am not going to argue with you. You are a man, so go your way among other men; but he of whom I speak is "God, and not man." He knows precisely what the consequences of forgiving sinners will be, and yet he does it. When we preach free pardon to the chief sinners, what do you think they say in certain newspapers? Why, that we are encouraging immorality! The wise men who write for them say that our doctrine does not tend to public morality. Ah, pretty dears, a deal many of them know about morality! We do not care much about their opinion on that point, for we see well enough where true morals are. They run side by side with "free grace and dying love," and we intend still to preach those truths, albeit that there are some, and we must admit it, who will turn the grace of God into lasciviousness. If a man means to hang himself he is sure to find a piece of rope somewhere; and when a man means to live in sin he can find an argument for it even in the infinite mercy of God; but we must not stop our preaching because of that. God is willing to forgive crimes of the greatest horror, sins of an intense blackness, known in their full blackness alone to him; and as for the consequences, he is well aware of what they will be.

I am going another step further. Men would not love, adopt, honour, and associate with the offending. "Well," says one, "suppose I could entirely forgive everything that has been done against me, is anything more required of

me?" Could you do something else? Could you love the one who slandered you, who tried to take away your good name, who sought to injure your business, and offended you in every way that he could? Could you take him into your family, and make him your son, or make him heir of all that you have? Could you provide for him for life? Could you be content to make him your friend and companion? Could you trust him, do you think—actually trust him with the most precious things that you have? Could you do all that? "Well, Mr. Spurgeon," says one, it is an unreasonable thing that you are asking; you are talking quite unreasonably." I know that I am, but that is because you are a man that it seems unreasonable to you. Yet our God goes beyond all reason, for this is exactly what he does. He takes the wretched sinner just as he is, blots out his sin, and gives him to believe in Christ; and to as many as believe in him, to them he gives power to become the sons of God, even to them that believe on his name. More than that, he says, through his apostle, that, if children, then are they heirs, "heirs of God, and joint heirs with Jesus Christ." These poor miserable sinners become the objects of his daily care, as they are the objects of his eternal choice. He engraves their names upon the palms of his hands. They lie on his heart, and in his heart. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Yea, more, Christ is married to them; oh, what condescension it is for him to be married to those who were black as Ethiopians! There is nothing that he will not do for a pardoned sinner; there is nothing that he will withhold from a soul that, believing in Christ, has sin forgiven. You shall be with him where he is, you shall sit on his throne with him, you shall reign with him for ever and ever, as surely as you come and accept of his infinite grace.

The last point is, that men would not trust one who had formerly wronged them. I have always felt, in my own mind, that it was one of the clearest proofs that I had God's forgiveness of my many sins, when I was trusted to preach the gospel. I should think that, if a prodigal came back to his father, the old gentleman would kiss him, and receive him, and rejoice greatly over him; but the next Saturday, the market-day, the old gentleman would say, "I cannot send young William to market; that would be putting temptation in his way. Here, John, you have always been with me; go to market, and buy and sell for me, for all that I have is thine. William, you stay at home with me." He might not let him see all that he meant, but he would say to himself, "Dear boy, he is hardly fit for that great trust; I love him, but still I hardly dare trust him as much as that." But see what my Lord did with me; when I came home to him as a poor prodigal, he said, "Here is my gospel, I will entrust you with it; go and preach it." I bless his name that I have not preached anything else, and I do not mean to do so.

"Ever since by faith I saw the stream  
His flowing wounds supply  
Redeeming love has been my theme,  
And shall be still I die."

Then the Lord said to me, "I will trust you with those people at Waterbeach, at New Park Street, at the Surrey Gardens, and at the Tabernacle. Go and see what you can do to bring them to heaven." I do long to see souls saved as one great result of my ministry. But what an instance of my Lord's love it is that he thus trusts me! That was one of the things that made

Paul hold up his hands in astonishment; he said that he had been put in trust with the gospel, and he could not make it out. He was a blasphemer, and a persecutor, and injurious, yet he was put in trust with the gospel. O dear heart, you who have been a drunkard, or a swearer, or whatsoever else you have been, come and trust in Jesus! If you do so, I should not wonder but that, one of these days, you also will be put in trust to preach the gospel of Christ. "Oh!" say you, "I could never preach." You do not know what the grace of God can do for you and through you; and you would, anyhow, be able to tell what a wonderful Savior he was who saved you, would you not? That is the best preaching in the world, telling out to others what God has done for you; and I know that the burden of your testimony would be, "He is God, and not man," and you would ask them to sing over and over again—

"Who is a pardoning God like thee?  
Or who has grace so rich and free?"

Now trust the Lord Jesus Christ. That is the way of salvation. "Look unto me, and be ye saved, all ye ends of the earth;" or, if you will the plan of salvation stated in full, here it is, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." God grant to all of us grace to believe in Christ, and to confess our faith in him, for his dear name's sake! Amen.

NOTES AT RANDOM.

BY W. H. GEINSTEIT.

THE DEMAND FOR CHARACTER.

It is becoming increasingly difficult for a young man to secure a responsible position in mercantile life unless he has a kind of recommendation which goes ahead of any loving words his personal friends may have to say for him; he must furnish a bond for faithful discharge of duties. As is well known, the day for personal sureties is passing, and regular indemnity companies are taking their places. With each year the questions asked by these companies become more searching and personal. A business man who receives several such blanks a week in the interest of young men he has known for many years, many of them in his Sunday-school in years past—called my attention to the newer questions which are being asked before a bond will be issued. Reading them over, I am impressed with the saying of Paul in his charming letter to Timothy: "Godliness is profitable unto all things." Indeed, if the standard keeps increasing in its demands, the average young man "of the street" will be kept out of the best positions in this world, for no other reason than that he is "ungodly." Here is a company which cares nothing about the cry of "cant," or "sanctimoniousness." It is looking after its business, and its profits depend upon ordinary old-fashioned godliness. While I do not suppose many careless young men will read this "note," it may be worth while to call attention to the matter, for the benefit of parents, Sunday-school teachers and preachers of the gospel, who come in touch with many young men.

A SEARCHING QUESTION.

"What have been your opportunities of observing the applicant's personal conduct, habits, etc.?" "Are you acquainted with the applicant's home or domestic conditions?" Here are two questions that strike at the very root of things, personal habits and family life. I know young men to-day, who, if they should lose their present positions where no bond is

ADVANCE SALE OF FALL DRESS GOODS.

We show some great bargains in rough and smooth goods, as we bought them at old tariff prices. Write to us for samples when you want a dress, stating the color and THE PRICE you wish to pay.

Colored Dress Goods.

Three cases of the very latest styles of Fall Suitings, in the popular mixed shades, 34 in. wide—a special bargain to open up the season with ..... 25c

We will show this week a great leader—full 36 in. wide dress stuff, consisting of All-wool Check Suiting in all new colors; would be a hummer for 50c a yard—our opening price ..... 35c

Those stylish Bourrettes will have another run the coming season, and we have a lovely string of them in stylish and becoming colors; full 36 in. wide; regular 65c values, for ..... 45c

All-wool Jacquards, 42 in. wide—Black and Red, Black and Blue, Black and Green, Black and Cerise—really worth 75c per yard, for ..... 50c

Black Dress Goods.

All-wool French Serge, 36 in. wide—think of it ..... 25c

Fifty-inch All-wool Storm Serge, best black, and worth 65c per yard, our price ..... 45c

All-wool Cheviot, 42 in. wide, the celebrated Lupin's make, which is a guarantee for the dye and quality, only ..... 48c

All-wool Silk-finish Henrietta, 44 in. wide, worth 70c per yard, for ..... 50c

Blankets.

10-4 Extra quality Gray Double Blankets, with colored borders ..... 85c

10-4 soft and fleecy White Double Blankets with colored borders ..... \$1.25

10-4 All-wool Double Bed Blankets with black borders exceptional value ..... \$2.25

12-4 Fine All-wool White Double Blankets, with assorted colored borders ..... \$3.00

J. BACON and SONS,  
425, 427, 429 E. Market St. (Above Preston)  
LOUISVILLE, KY.

A Few Convincers....

Did They Dip?

Or an Examination into the Act of Baptism as practiced by the English and American Baptists before 1641 A. D.

BY J. T. CHRISTIAN, D.D.,

with an introductory by T. T. EATON, D.D.  
Cloth 75c; Paper 35c.

Both Sides.

A Review of Dr. Whitlitt's Question in Baptist History by  
JESSE B. THOMAS, D.D.  
Also contains Dr. Whitlitt's four Independent Editorials.  
Paper 15 cents.

A SMALL TREATISE OF BAPTISM

OR DIPPING,

BY EDWARD BARBER,

Printed in 1641.

Price 10c.

Address all orders to.....

Baptist Book Concern

307 W. Jefferson St., Louisville.

J. HENRY BURNETT, M'gr. Book Dept.

required, could never secure a bond, for no other reason than that the second question cannot be answered satisfactorily. They are not dishonest, but their home life (boarding-house life) is of such a character that no one would like to praise it. Here is an indemnity company wanting to know what sort of home life young men lead! We might answer that it is none of their business—if we only do our work well; but they make it their business. Let us think of it; a good home, a pure domestic atmosphere, is necessary to securing a bond for a responsible clerkship!

"Have you known or heard of his having been addicted to speculation, gambling, betting or dealing in options, excessive use of any drug or opiate, or unfavorable associates?" To this question let me put part of another (there are nineteen in all); "Have you ever known or heard of any personal or business transaction in which the applicant could be charged with dishonorable conduct?" There are two words in these questions worth looking at earnestly: "Unfavorable," "dishonorable." These are most searching when you get down to the point of signing the application.—Standard.]

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, SEPTEMBER 30, 1897.

JUSTICE BREWER, of the United States Supreme Court, in an address at Yale University, spoke of the oft- alleged "decay of the pulpit," and said:

We hear much to-day about the decay of the pulpit. Time was, it is said, when the pulpit attracted young men of brains and power. To-day the other professions attract such young men, and the second and third class are becoming preachers. In times past the pulpit had undisputed sway, now its right is contested by the editor and the lawyer. It is true that the minister is now bowed down to as a minister. There is no longer a halo around his head. To-day he is judged by what he is and by what he does. But this does not indicate the waning value nor the end of the preacher's power. Rather it means more usefulness.

The fact is, there has been a disappearance of great men from the pulpit, just as there has been from all the walks of life. It is not that brilliant men do not enter the ministry while they do enter other professions; it is that there is a dearth of brilliant men in the world. The ministry has suffered less in this regard than have the professions. There is but one great artist in the world, Holman Hunt, and he is a very old man. There is not a single great poet in the world, now that Tennyson, the last of them, is gone. There are but two great statesmen in the world, Gladstone and Bismark, and they are old and have retired to private life. There is no great philosopher alive. Except Ruskin there is no great literary man living, and Ruskin is almost gone. Men can count on the fingers of one hand all the great scientific men in the world, and they are old men.

Of course, then, we could not expect to have so many great men in the ministry as formerly. Let the United States State of to-day be compared with that of thirty years ago, and the comparison would be mortifying. Compare the ministry of the Southern Baptist Convention of to-day with that of thirty years ago, and the result is nothing like so bad. We had then Fuller, Jeter, Mell, Tucker, Boyce, Broadus, Williams, Manly, Winkler, Wingate, A. B. Brown, Graves, T. G. Jones, Pendleton, Howell, Burrows, Poindexter, and others like them, who are gone, and their places have not been filled. But we have a far larger number of well-trained ministers. Other denominations are in like condition. There has been a leveling down, but there has also been a leveling up. The world has never in modern times been so scarce of great men as it is to-day; and the necessity is upon us to get along without great lights. We are favored with a great increase, however, in the number of lights.

So when people look at the pulpit of to-day, and, comparing it with that of a generation ago, begin to talk of "the decay of the pulpit," it is well to remind them that there is less decay there than anywhere else, unless it be in financial circles.

It is to be remembered that not brilliancy but faithfulness counts in the kingdom of God. "Not by might, nor by power, but by Spirit, with the Lord," is the method of Heaven. God gives us many or few great men, as he sees best, and he can bless those who are not great as richly as those who are so. It does not seem to us that the world needs great men to-day as it has needed them in the past. Life has become systematized and specialized as never before, and the individual has been narrowed in his sphere. What

ever may be thought of this, it is one stage in the progress of mankind, under the providence of God.

AN IGNORED COMMAND.

In the *Word and Way*, of Kansas City, Mo., one of the best and truest of our papers, by the way, Dr. Harvey Hatcher is quoted as saying Paul was as emphatic about a bishop's ruling well his own house, and having his children in subjection, as he was about the one wife qualification, and that "if a man's having two or more wives would disqualify him for the work of the ministry, so should the failure to govern well his own house disqualify him."

There is no doubt Dr. Hatcher is right. The one qualification is as binding as the other, both being commands of God to his churches. Yet no church would ignore the one command, and we never heard of a church even so much as considering the other.

We never knew of a church in writing to make inquiries in regard to a minister whom they were thinking of calling to the pastorate even so much as inquiring whether he ruled well his own house, having his children in subjection with all gravity. Though, to do the churches justice, we have known of more than one instance (which is literally true, for we know of just two,) in which they did not choose a brother for deacon whom they thought of because the brother did not rule his own children and his own house well.

Why have the churches so generally ignored this command of God? Has God punished them in any way for treating His order as if He had never given it? That there may be a difference of opinion in regard to what is ruling well one's own house; that a church might be mistaken and think a bishop possessed this qualification when he did not, is readily granted. But does this excuse the ignoring of a command of God? Does this justify a church, making inquiries in regard to a preacher, in not even thinking of this qualification?

THE drought in Australia has been very severe this year. The government astronomer says that a disastrous drought affects that continent every nineteen years. We do not know whether this opinion of his is based upon observation or astronomical calculations. However, that may be, the drought is upon them in awful severity.

In parts of New South Wales there has been little or no rain for four months. As a result the river beds and springs have dried up, and immense numbers of cattle have perished.

A day of fasting and prayer was appointed by the government and generally observed by the churches. But no rain followed except along the coast. No rain came, but water has been supplied in several of the drought-stricken regions, so that men and animals can drink and be saved from the terrible death by thirst.

Without any rain or any visible or known cause, new springs have burst forth from the ground, and water has suddenly appeared in the dry channels of rivers and creeks. The phenomenon was as strange as it was wonderful says Dr. Murray in the *New York Observer*.

Geologists have been trying to account for this sudden coming of water in the drought-stricken regions. Mr. Wraggle, of Queensland, sees in it the result of earthquakes and seismic disturbances in South Australia. Another expert thinks the water-bearing gravel and sand-drift will account for it

in some way, but how he does not know. Other theories are given by scientific men, but none that are satisfactory to any but the theorists themselves.

They prayed for rain, and although they have had no rain, water has come so suddenly and mysteriously to their relief. It came, no doubt, through some law of nature which is not understood; but none the less do devout men welcome it as an answer to prayer. In his own way, though not in theirs, God has supplied their thirst. Let them be encouraged to pray for the rain which is needed for their fields and their pastures.

"God moves in a mysterious way, He wonders to perform."

THE Washington Monument stood for a long time only partly built. Finally it was decided to complete it. There was doubt as to whether the foundation, laid so long before, would stand the enormous weight of stone required to complete the monument. To test the matter, a system of strong cords was arranged on the inside, with a pointed weight reaching down to a plate filled with soft wax. Any movement of the massive walls or any giving way of the foundation would be marked on this wax. So the work went on. One day the wax was examined, and it was found marked alarmingly. There was great consternation. The great structure was certainly giving way, they thought. There was a panic among the workmen. Very cautiously the matter was investigated, and it was found that an owl had flown into the top of the monument, and had got itself tangled up in the cords. The flapping of this owl had made all those alarming marks on the wax. The owl was removed, stuffed and placed on exhibition. When you go to Washington city, take a look at the owl.

Thus it is often with God's people, when they look at the signs of the times. They see marks on the wax, and they fear the foundation of Zion is about to give way, and that the collapse of the cause is imminent. But it is only some little owl that has got in, and got tangled and made the marks. The foundation of God standeth sure. Do not get scared when you see a few marks on the wax.

DR. CRANDALL spent his vacation on a group of islands in the upper part of Lake Huron. While there a Roman Catholic priest came to his Indian parish on the island, and some of the summer visitors heard his sermon. Dr. Crandall wrote an account of it to the *Standard*. His subject was the "Assumption of the Virgin."

In the course of his remarks he made the following admission: "You ask what Bible we have for our belief that the Virgin Mary was not allowed to see corruption, but was raised from the dead and ascended into heaven. I answer frankly, none. Our faith rests entirely upon tradition. But years not alone in following tradition. Here is a Presbyterian, a Methodist and an Episcopalian. They believe in and practice the baptism of infants. Where is the Bible for it? There is none. The only ground for it is tradition. Only the Baptists entirely reject tradition, and insist upon Bible precedent or commandment for their faith and practice."

BRO. LAFFERTY thus comforts himself: "Bloomers may afflict the land for a season, but the meek shall inherit the earth." Is the new man, in view of the combativeness of the new woman, to be distinguished for his meekness?

We are discouraged and more convinced than ever that infant baptism will in time lead to all the worst errors. We ought the Presbyterians were entirely free from that dreadful heresy, baptismal regeneration, and that Baptists could rely upon them to stand shoulder with us in fighting against it. But it seems we were mistaken—that we cannot rely upon any Pedobaptists to be consistently sound and steadfast against any error short of the existence of God.

Dr. Henry Van D, k, said: "Those who sincerely receive and adopt our doctrinal standards believe that the sacraments are divinely appointed and effectual means of salvation." That one man should have said this speaks only against himself and his church. But when this utterance was widely published among Presbyterians, greatly praised and not a voice raised against it, it was another matter. Now the *Presbyterian and Presbyterian Observer*, as quoted by the *Index*—we have not read paragraph in the papers themselves—say: "Baptism and the Lord's Supper, when properly observed, bring the soul into vital and saving connection with Jesus." This not only teaches baptismal regeneration, but by putting the Lord's Supper in as a saving ordinance, smacks strongly of the Catholic doctrine of the mass.

We had a pleasant visit from Dr. John H. Eager, of Florence, Italy. He may remain in this country during the coming winter. His family are in Baltimore, where his headquarters are. He came to Louisville to supply the pulpit of the Broadway church. His preaching has made a fine impression. He read before our Pastors' Conference a deeply interesting paper on the Roman Catholic mass.

THE Rev. B. F. Burroughs, of Buffalo, Texas, in renewing his subscription, says: "I am now near 79 years old, and preach nearly every Sunday, and will so long as I live and am able. My desire is tenfold stronger to preach than ever before, and I take more delight in preaching the good old Baptist doctrine of salvation by grace, &c." That has the right ring to it. We pray God's blessing on our venerable brother.

A LOUISVILLE Baptist pastor was recently sent for to write a brother's will. The brother went on to explain about the proposed will, remarking that he wished to leave everything to his wife, since he did not believe she would marry again. Here she spoke up, "Don't put that in the will, for folks never know what they'll do." That point was left out of the will.

THERE are men who feel that it is all right for them to denounce others to their heart's content; but it is "awful" if those who are denounced make any retort. They think it is all very well to attribute mean motives to others, and to even charge wilful falsehood on those who differ with them, but if any reply is made which questions the infallibility of the denouncers, they are horrified and fly all to pieces. Yes; there are such men in the world. Let us hope they will repent.

S. R. CHOCKETT, one of the most celebrated of living English authors, says that he reads Spurgeon's sermons constantly, not only for their truth, but also for their sterner, nervous English. He considers Spurgeon the greatest preacher who ever lived, and thinks that had he written an allegory he could have equalled Bunyan.

Editorial Varieties.

We are glad to hear that the Rev. J. M. Carroll has secured from a wealthy stockman of Texas \$25,000 for Baylor Female College at Belton.

Dr. R. H. Storry, Moderator of the General Assembly of the Church of Scotland, says of the "higher critics," that "dogmatic self-satisfaction is the badge of all their tribe."

The *Atlantic Baptist* says the amount Dr. Whititt received for writing his *Independent* editorials was six hundred dollars. The *Baptist* does not tell us how it knows, however.

Dr. A. F. Baker, of Missouri called to see us last week. We are sorry to have missed him. We sympathize with him in the loss of a greatly loved daughter, whose obituary appears in this issue.

The definitions of crank are numerous, and there is truth in many of them, because the genus crank has many species. "A crank is a man who is provokingly interested in something you dislike."

The *Journal and Messenger* says of Baptist successions that "it is contrary to the genius of the gospel, and is essentially Roman Catholic in spirit and tendency." This is affirmative; now will not our most highly esteemed contemporary kindly give us just a little proof?

G. F. B. Howard, with several aliases, and that name itself probably an alias for Hewlett, has escaped from the Columbus, O., penitentiary, to which he had been sentenced for nine years. He figured as a preacher awhile in Jackson, Tenn., and elsewhere. His specialty seemed to have been getting money out of people for imaginary inheritances.

An exchange tells the story of a little girl who had received a book from the Sunday-school library. Her mother was reading it aloud to her on Sunday evening. The writer indulged in sequipedalian words after listening patiently for some time, the little girl said to her mother: "Teacher thought I was bigger than I am." There is a moral in this story for teachers and others.

The Rev. B. Pay Mills has a new "advanced" beyond anything we have observed. The *Congregationalist* tells of his having in a recent sermon in a Unitarian church in Boston: "Moral standards do not remain the same. What was right a few years ago is not right now. What is right now will be wrong tomorrow." We think the next "advance" step for Mr. Mills is into a lunatic asylum.

The inauguration of the Hon. W. L. Wilson as President of Washington & Lee University, on Sept. 15th, was a great occasion. Lexington, Va., was filled with visitors, including many old students of the University. Speeches were made by Prof. Cameron of Princeton, Chancellor Kirkland of Vanderbilt University, President C. C. Smith of Johns Hopkins University, O'Ferrall and others. We congratulate President Wilson on the auspicious beginning of his work at Washington & Lee.

It seems to be a cardinal doctrine with some brethren who differ with us in the current controversy, that the *WESTERN RECORDER* is, must be and shall be to blame for whatever takes place contrary to their liking. They regard it as sufficient answer to any argument that may be offered to say "the *Recorder* is to blame." If they could find something for which they could not blame the *RECORDER*, they would be grievously indeed.

The *N. Y. Independent* of last week has an editorial on the Whititt matter, in which it says: "But there were Baptists who did not propose to rest until Dr. Whititt was out of the Seminary. Certain of the church papers reserved the attack upon him, and with the action of Keatinge and other State Conventions, it has gathered volume and force; and those who are making the campaign now consider that the fight is practically won." A little further on the *Independent* says: "We trust that Dr. Whititt will not, at least for the present, resign."

The *Christian Inquirer* told an interesting story about Horace Greeley. A young man in Pennsylvania had come into the possession of great wealth consisting of large mills with thousands of men employed. He wrote to Greeley for advice in regard to the best way to prevent strikes and to keep on friendly terms with his men. Mr. Greeley told him to give every one of his men a 50-cent copy of the *New Testament*, with the request to study its teachings carefully. Also to take a copy himself, study its teachings faithfully, and live up to them strictly in all his dealings with his laborers. The young man took the advice, and for fifty years, through the number of his men has greatly increased, he has never had a strike. We are grateful to the many brethren in every direction who are writing us letters of strong commendation for our course in the current controversy. We have been plain and frank in the views we have expressed, and at the same time we have scrupulously striven to be kind and fair to those who differed with us. Thus far no instance of unfairness has been pointed out. The one alleged instance we have shown to be grotesque in its absurdity. We have just received a private letter from a prominent pastor in Virginia in which he says: "I wish to say that after carefully reading everything that has appeared in the *W. R.*, i. e., the editorial columns, I have yet to see one unfair allusion to Dr. W. The mystery as to how you have been able to proceed during the fierce assaults which have unjustly been made upon you." This letter is a sample of hundreds that come to us.





You will get a new notion of what a lamp-chimney can be, when you use a Macbeth; and of what it can do, when you get the right one. Get the index.

Write Macbeth Pittsburgh Pa

Watches Repaired

Send your Watch by register'd mail or Express, prepaid, and we will examine it, tell you what it needs and what it will cost to repair the same.

C. P. BARNES & CO. 504 W. Market Street, LOUISVILLE, KY.

GERMAN BANK

FIFTH & MARKET, LOUISVILLE, KY.

General Banking & Savings Bank INTEREST PAID ON TIME DEPOSITS P. VIGLINI, President.

BETTER THAN GOLD.

The stock of The National Building and Loan Association is better than Gold because it is both safe and profitable. It will pay you to put your money in this stock. For particulars address JOHN H. LEATHERS, President or C. M. PHILLIPS, General Manager, Louisville, Ky.

DIRECTORS. H. V. Loving, President, Louisville Trust Company.

John B. Castleman, Barbee & Castleman, Insurance.

John H. Leathers, Cashier Louisville Building Company.

John Barrett, Attorney at Law.

W. P. Harvey, President Baptist Book Concern.

John B. Pirtle, State Agent Travelers' Insurance Co.

William C. Kendrick, William Kendrick's Sons, Jewelers.

C. M. Phillips, formerly of Lebanon Standard and Times.

J. M. Cabell, Cabell, Baysy & Co., Grocers.

Joseph H. Peter, Monuments, Stone Works.

A. G. Langham, Barbee & Castleman, Insurance.

Stephen E. Jones, Fire Insurance.

Call on or address C. M. PHILLIPS, Gen. M'gr, Louisville, Ky.

HAY FEVER

Cured at 5 cents a day. No doctor will do this. Write to-day for particulars.

Southern Medicine Co. Corinth, Ky.

HOTEL ALBERT.

European Plan. Cor. of 11th and University Place One block west of Broadway, New York City.

Location Central, yet quiet. Most convenient for motorists, or ladies visiting the Metropolis. Rooms \$1.00 per day and upwards. Service and surroundings first-class.

mother until we moved here," said Charlie, a bright boy of eleven. "How did you ever get time to teach them and do the work too?" exclaimed Mrs. Wilson, almost out of breath at the idea.

"Simply because I made up my mind it must be done. The children would have grown up in ignorance had I not secured a certain time every day in which to teach them, and I never allowed anything but sickness to interfere with it."

"And their teachers say they have been well taught," said Mr. Loder, looking up from his newspaper with a proud and happy smile.

"Except in the 'diacritical marks,' and I am studying them up so as to explain them to Charlie."

"Oh, maybe that was what my Fanny was asking me about one day, and I told her we never had them when we were at school," said Mrs. Wilson, a little ashamed as she remembered her child's hopeless look at finding that her mother could not or would not help her.

"I am puzzling it all out with the help of these words at the bottom of each page," said Mrs. Loder, pointing to a long line of everyday words whose vowel sounds were all marked with the proper sign.

"I don't think it can be necessary when we never had them," said Mrs. Wilson.

"But just think how useful they are in helping to find the correct pronunciation of a word by the dictionary—and besides, there are so many things taught now that were never thought of when we went to school, and I think we ought to try to keep up with the times for our children's sake as well as for our own."

It was quite a new idea to Mrs. Wilson, who had hitherto thought that the children's teachers should be quite sufficient for their education, without any supplementary aid from the worn-out mother at home.

When she went back home that evening she hunted out an old portfolio from the upper shelf of a closet. From it she took a printed newspaper slip containing a list of girls' names; it was the names of her own graduating class some fifteen years back. Yes, there was her own maiden name, only third from the top, and there away down past the middle, was that of Ellen Wood.

There seemed to be some mystery about it that she could not fathom.

"I, only third from the top, and she, nearer the tail than the head; she certainly could not have been born brighter than I; wonder how it is she seems so now, and not a bit worn out in her brains, though she must have worked even harder than I have," and Mrs. Wilson was still pondering the mystery of it when her tired head touched the pillow.

For a week or more she found herself making a profound study of her old friend and schoolmate, and at last, when the problem vexed her more and more, she carried it to the fountain-head for solution.

"Ellen," she burst forth one day, when she had an opportunity for a confidential talk, "I wish I knew how it is that you have improved since you went to school. I mean, you were not near the head and I always was, and now you seem to have gone away ahead of me somehow."

"When my husband and I moved to the old regions, I knew I would be cut off from a great many ways of improving myself, and I made up my mind to make the most of every means I could possibly have, to keep me from getting rusty."

"But what possible means could there be away up there?" asked Mrs. Wilson, with incredulous interest.

"There are always some means, if you are on the lookout for them. I look with me the astronomy we used at school and which I hated there, because we had such a dull teacher; but I went all over it with the stars for my teachers and found it delightful. Then I studied little pieces of poetry over the wash tub and ironing table, and by the time the children came, I had quite a little store laid by for their amusement and instruction. When I began to teach the children, I sent for a good educational journal, bristling with ideas connected with the 'new education.'"

"I don't see how you ever did it," said Mrs. Wilson in a discouraged tone which her friend's ear was quick enough to detect. "Here am I, who used to be considered smart at school, degenerated into a household drudge, and I am afraid my children will soon know more than I do."

"It seems to me like this," said her friend musingly, "I never felt that I had what might be called a talent, but whatever I had, I used it and used it. It grew and grew, and I think it's always so, but if I talent it is always idle, it just shrivels up for want of use."

Why, you are young yet, and can begin over again if you only will; if you will just make up your mind to it, I will be glad to do anything I can to help you."

"Will you, really?" said Mrs. Wilson, for there was such an earnest cordiality about her friend's offer that she could not take offense at it.

"Yes, indeed, I really miss the children at the time I used to teach them, and if you could come in here from ten to eleven, when the younger children are asleep, we might read some improving book together, and study up the 'new education' which is always progressing and never at a standstill."

"Do you really think I can spare a whole hour every day, with all I have to do?"

"It all depends on whether you make up your mind to it and arrange your work accordingly," answered Mrs. Loder with the calm assurance of her own experience.

"That I mean to try it," answered Mrs. Wilson in a determined tone; and try it she did, and with such success that the children found her quite a different mother when they appealed to her for help in the evening.

Her mind seemed suddenly to have awakened from the half-torpid state in which she had allowed it to fall, and she soon felt that the hour spent under the kindling influence of Mrs. Loder's cheerfulness, brightened up the whole day for her.

And who can doubt that her own cheerfulness affected that of every member of the little household? And that the talent, no longer hid in a napkin, should soon begin to assume some of its original lustre?—New York Observer.

THE CAT AND THE LION.

Last night a little purring kitten rubbed herself in friendly fashion against the great iron bars of the den of Old Paul, the Zoo's famed lion, of whom extreme age has made a pitiable shadow of these many weeks. It was the kitten's way of coaxing Paul to come to say good-night to her, for Paul and the kitten were the best of friends. She was the only bit of outside life that Paul was ever friendly with. Every night for weeks kitten had crept shyly up in front of the bars of her old lion lover's home, and when she moved to him he came forward and put his great shaggy head as close to her as he could, and they caressed each other.

Last night when kitten came, and, rubbing cozily against the bars, moved all softly for her jungle lover to come and say good-night, Paul just lay still, his head between his paws, and didn't notice her at all. Tired of coaxing him, the faithful kitten stopped and just looked and looked the while, great rolls of fat finally, a keeper saw her do something that instinct never let her do before. She shyly crept through the big black iron bars, and going in, caressed the great bowed head in her most loving way. But there was no response.

There slowly went away and Paul slept on the sleep that knows no waking.—San Francisco Call.

A CHILD'S VICTORY.

A coal cart was delivering an order in Clinton place the other day, and the horse made two or three great efforts to back the heavily loaded cart to the spot desired, and then became obstinate. The driver began to beat the animal, and this quickly collected a crowd. He was a big fellow with a fierce look in his eyes, and the onlookers were chaffy about interfering.

"I pity the horse, but I don't want to get into a row," remarked one.

"I am satisfied that I could do him up with the gloves on, but he wouldn't fight that way," added a second.

"I'm not in the least afraid to tackle him," put in a young man, "but about the time I get him down along would come a policeman."

"The driver was beating the horse, and nothing done about it, when a little girl eight years old approached and said: 'Please, mister.'"

"Well, what ye want?"

"If you'll only stop, I'd get all the children round here, and we'll carry every bit of the coal to the manhole, and let you rest while we're doing it."

The man stood up and looked around in a defiant way, but meeting with only pleasant looks, he began to give in, and after a moment he smiled and said: "Maybe he didn't deserve it, but I'm out of sorts to-day. There goes the whip, and perhaps a lift on the wheels will help him."

The crowd swarmed around the cart, a hundred hands helped to push, and the old horse had the cart to the spot with one effort.

It is a pleasant sight to see anybody thanking God, for the air is heavy with the hum of murmuring, and the roads are dusty with compliments and lamentations.—Spurgeon.

- ARMSTRONG & MCKELVEY Pittsburgh
BEYMER BATHS Pittsburgh
DAVIS CRAMER Pittsburgh
FARRISTOCK Pittsburgh
ANGECR Pittsburgh
KERTZIN Pittsburgh
ATLANTIC Pittsburgh
BRADLEY Pittsburgh
BROOKLYN Pittsburgh
JEWETT Pittsburgh
VLITER Pittsburgh
UNION Pittsburgh
SOUTHERN Pittsburgh
SHIPMAN Chicago
COLLIER Pittsburgh
MISSOURI Pittsburgh
RED SEAL Pittsburgh
SOUTHERN Pittsburgh
JOHN T. LEWIS & BROOKS CO. Philadelphia
MOLEY Cleveland
SALLEN Salem, Mass.
CORNELL Buffalo
KENTUCKY Louisville

THERE is no getting away from the fact that Pure White Lead (see list of brands which are genuine) and Pure Linseed Oil make the best paint.

Properly applied, it will not chip, chalk or scale off, but will outwear any of the mixtures offered as substitutes. It is, therefore, by far the most economical.

FREE By using National Lead Co.'s Pure White Lead Testing Card, any desired shade is readily obtained. Pamphlet containing valuable information and card showing samples of colors also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those mentioned points.

National Lead Co., 1 Broadway, New York.

.... THE.....

Expositors Bible

The Old Testament in 28 Volumes The New Testament in 21 Volumes. Sold Separately or in Sets

.....EDITED BY.....

REV. W. ROBERTSON NICOLL, LL.D.

Editor of "The London Expositor."

THIS Series consists of Expository Lectures on all the Books of the Bible, by the Foremost Preachers and Theologians of the day. While having regard to the latest results of scholarship, the volumes are essentially popular and adapted to general readers as much as to the clergy.

- Genesis. By Rev. Prof. Marcus Dods, D.D.
Exodus. Dean G. A. Chadwick.
Leviticus. Rev. S. H. Kellogg.
Numbers. Rev. R. A. Watson.
Deuteronomy. Rev. Prof. Andrew Harper.
Joshua. Rev. Prof. W. G. Blaikie.
Judges and Ruth. Rev. R. A. Watson.
First Samuel. Rev. Prof. Blaikie.
Second Samuel. By the same author.
First Kings. Dean Farrar.
Second Kings. By the same author.
First and Second Chronicles. Rev. Prof. W. H. Bennett.
Ezra, Nehemiah and Esther. Rev. Prof. Adeney.
Job. Rev. R. A. Watson.
Psalms. 3 vols. Rev. Alexander Maclaren. Vol. I, lxxviii, Vol. II, xxxix-lxxxix. Vol. III, xc-lxxvii.
Proverbs. Rev. R. F. Horton.
Ecclesiastes. Rev. Samuel Cox.
The Song of Solomon and the Lamentations of Jeremiah. Rev. Prof. Adeney.
Isaiah. In two volumes. Vol. I, Chaps. l-xxxix. Vol. II, Chaps. xl-lvii. Rev. Prof. G. Adam Smith.
Jeremiah. Chaps. lxx. Rev. C. J. Ball.
Jeremiah. Chaps. xxi-lviii. Rev. Bennett.
Ezekiel. Rev. John Skinner.
Daniel. Dean Farrar.
The Books of the Twelve Prophets. In two volumes. Rev. Prof. G. Adam Smith.
St. Matthew. Rev. J. Monro Gibbon.
St. Mark. Dean Chadwick.
St. Luke. Rev. H. Burton.
St. John. In two volumes. Rev. Prof. Marcus Dods.
The Acts of the Apostles. In two vols. Rev. Prof. G. T. Stokes.
Romans. Rev. Handley C. G. Moule.
First Corinthians. Rev. Prof. Marcus Dods.
Second Corinthians. Rev. James Denney.
Galatians. Rev. Prof. G. G. Fieldlay.
Ephesians. By the same author.
Philippians. Rev. Principal Hainy Collessians and Thimmon. Rev. Alexander Maclaren.
Thessalonians. Rev. James Denney.
The Pastoral Epistles. Rev. Alfred Plummer.
Hebrews. Rev. Principal T. C. Edwards.
St. James and St. Jude. Rev. Alfred Plummer.
The Epistles of St. Peter. Rev. Prof. J. Dawson.
The Epistles of St. John. Right Rev. W. Alexander.
Revelation. Rev. Prof. W. Milligan.

\$1.50 each. Special price in quantity. Write for prices.

BAPTIST - BOOK - CONCERN, PUBLISHERS.

307 West Jefferson St. LOUISVILLE, KY. J. HENRY BURNETT, Mgr. Book Dept.

TRUST WHICH HONORS GOD.

Many a time, in the trying ordeals to which the Christian is exposed, it is important to have a quiet repose in the Heavenly Father's love without demanding to know the reasons for His special dealings. The clouds of mystery are thick; every attempt on our part to find a solution fails; every word of human sympathy shows the insufficiency of such help. Nothing gives satisfactory relief but the ability to leave all distressing problems to God without secret questioning, in the firm faith that He seeks our highest good. Such is the believer's privilege. Thousands are permitted joyfully to bear testimony to such rest even while impenetrable darkness conceals the divine purpose.

When we look at the grounds of such confidence we readily see its absolute reasonableness. Is it not the character of God to guard with the utmost tenderness and fidelity all the interests of His children? Will it make any possible difference in His love or keeping power that we should plainly know the reason of His providential ordering? Who can suppose that He is nearer to those who see, or think they see, than to those who, simply walking by faith, are content to demand nothing? Let us settle it forever that our Father does nothing, permits nothing foreign to the advantage of His weary, struggling, loving children. Established in this faith, it is of little value to us to have an explanation of His acts. To be satisfied with mysterious providence is a mark of wisdom, and it is an evidence of regenerated life.

And this is not all. Trust in God just here ministers to the soul's highest development. Spiritual growth is made sure when the soul accepts God's concealments with prompt cheerfulness. It is human questioning that destroys spiritual insight, corrupt faith, and removes our peace. Prayer is chilled by it; the ample effusion of the Holy Spirit is arrested by it, and the way is opened for the assaults of the adversary.

The quiet sincere exemplification of this experience is the best answer to all forms of human doubt. The father who at the sudden death of his cultured and promising son could say, "I cannot explain this providence; but I know my Heavenly Father is just and loving and true," gave irrefutable proof of the power and genuineness of Christian doctrine. All hearts, even the most skeptical, must be impressed in such a presence. This is one of God's chosen methods by which subtle and specious objections uttered against Christianity vanquished. To feel that one may thus be made instrumental in advancing Christ's kingdom gives much comfort in time of sorrow. There is something in the endurance of adversity that honors the moral administration under which we live—that is, if it be the heroic endurance of Christian faith; and to know that God thus uses us is our highest joy.—Exchange.

"BACK TO THE CHURCH."

That was a most timely article in the WESTERN RECORDER from the pen of our revered brother J. H. Spencer. I doubt not every true Baptist can endorse the sentiments therein expressed.

Any society of church members which proposes to be independent of the church should not be tolerated for a moment.

But along other lines we need to raise the cry, "Back to the Church!" I would prefer to have it "churches."

Our Baptist Associations and Conventions are assuming powers which do not belong to them. Our most orthodox brethren love to call attention to the distinction between "messenger" and "delegate" as the members of our Associations are called. Our churches send messengers—simply the bearers of a letter and fraternal greeting. But if the churches submit without protest to the fatal tendencies which are now so universally apparent in our Baptist bodies the representatives can, with good reason, be called "delegates," for they become members of bodies which have assumed the power to act for the churches. True, it is all under the color of "recommendations" or "suggestions;" but the tendency is rapidly developing among us to have these suggestions enforced.

Years ago, before missions and education and religious literature began to claim the attention of our Associations, the custom was for the churches to "send up to the Associations" queries about church polity, social vices and fellowship.

All that was done at the Associations was to read the letters, receive and return correspondents and answer queries. The great discussions of that day were in answering queries from the churches.

Later the great questions of missions, Christian education, religious publications, temperance and the care of our aged ministers and orphan children occupied the attention of our Baptist bodies. Gradually the queries ceased. "Back to the Churches" seemed to be the answer of the Associations to any churches which wanted to threaten them their internal disturbances.

But now it looks like we have lost interest in the questions of missions and education, the great objects for which our Associations were formed. One hour or less frequently covers the whole of the time given at some of our prominent Associations to the discussion of both these questions. Our preachers either know or care but little about them, judging from the little interest manifested. But a preamble and resolutions bring out the orators, and hours will be given to their discussion.

The most sensational question is sprung on the body as soon as it is organized and the debate is on. When missions and education are reached the discussion is too tame to hold the delegates, so the fatal five minute rule is enacted, and with a hop, skip and a jump the body moves on toward adjournment. The churches are "requested," "suggested" and "recommended" on almost every subject. Who they should retain in their membership, with whom they should affiliate, who they should call as their pastor, what views he should hold on certain subjects, what amusements and practices ought to be tolerated, etc. "Back to the Churches" let these questions be relegated. They are competent to settle them. If they cannot, let them call in help from the neighboring churches.

BAPTIST.

A CHRISTIAN man, a cooper by trade, when he discovered any of his neighbors inclined to be contentious, or unfriendly, would say, "Brother, we are springing apart; come in and let's put on another hoop." His kindness would usually win them; they would enter his humble dwelling, be wound put another hoop, as he termed it, by falling on his knees and invoking God's blessing upon the offender. In this way, all wrongs would be righted, and their friendship become stronger than ever.—Home Words.

A WORD FROM J. WILLIAM JONES.

EDITOR RECORDER—Will you allow me a few words in response to the two paragraphs with which you honor me in your issue of September 16?

I did not "undertake to tell what was done at the Long Run Association" on the second day after I "had left;" but, on the contrary, I distinctly stated in my report to the Religious Herald that I did not return the second day, and gave them a few extracts from the report published in the Courier-Journal. If that report was incorrect in any important particular, why was it not corrected?

As to the accuracy of my report of the first day, I will only say that I believe I have made a fairly good reputation as an accurate reporter; that I reported the proceedings as they appeared to a number of others who were present, and that I could not see with your eyes or hear with your ears. Indeed, it is not to be wondered at that in the disgraceful confusion which reigned at the Long Run Association things should have been seen and heard differently by different parties.

2. In reference to my anxiety for accurate Confederate history, and your comment, "And yet Dr. Jones does not seem to think it makes any difference what sort of Baptist history is taught to our young preachers," please allow me to say that you are entirely mistaken in your inference. I do care "what sort of Baptist history is taught our young preachers," and, because I am anxious that they should be properly taught, I propose to do everything in my power to retain in his chair the able, scholarly and painstaking historian, the accurate and efficient teacher whom the WESTERN RECORDER ennobled so highly when he was elected President of our beloved Seminary. I want our young preachers taught Baptist history by the foremost historian in the denomination, Dr. Wm. H. Whitsett, and not by resolutions passed by brethren, many of whom never saw even the outside of a church history, or by zealots who have rushed into print to discuss questions which they have never investigated, and of which they are profoundly ignorant.

I am equally opposed to having our children taught Confederate history by Yankee partisans, or our young preachers taught Baptist history by those who substitute theories for facts, intuition for investigation and loud asseverations for the truth of history.

J. WM. JONES.

Chilesburg, Ky., Sept. 24, 1897. [We cheerfully publish the above from Dr. Jones. Our good brother is no better posted on Dr. Whitsett's history than on some other things. It is conceded all around, and Dr. W. himself does not deny it, that there are a number of inaccuracies in his book which have been pointed out and abundantly proved. And, if we mistake not, Dr. Jones has, in the current controversy, disparaged the historical questions involved as making little or no difference.

As for what took place at the Association, the best authorities are the Moderator and the brother who made the motion. Both of these deny the correctness of what Dr. Jones reported as having taken place. The disorder has been greatly exaggerated, but what there was lies at the door of certain brethren who were determined to speak contrary to Parliamentary law and contrary to the will of the Association.—Ed.]

TO LIVE WELL AND HAPPILY Use "Garland" Stoves and Ranges.

Alaska! Klondike!

No need to go there for

Gold Dust

When you can get it at any grocer's. It Makes the Dirt Fly

MADE ONLY BY THE N. K. FAIRBANKS COMPANY, Chicago, St. Louis, New York, Boston, Philadelphia.



EXTRA SPECIAL OFFER! EXTENDED TO OCTOBER 15.

Publication of THE AMERICAN EDUCATOR is unavoidably delayed until October 1 to 10. This delay would be much regretted but for the fact that it has enabled us to bring several important subjects right down to the present month—namely the new Klondike Gold Fields of which a complete account will be given with thoroughly accurate maps in existence, prepared since August 1 by our special expert of the U. S. Survey. We therefore extend our advance sale until October 15, at which date prices will positively be advanced, as already announced. Remember, this grand new work stands absolutely alone in its completeness, accuracy, and up-to-date character. No other book, no matter how large or costly, will tell you one-half as much about the live questions of to-day—and things you must know about.

You Need this Work, Though You Have a Dozen Older Ones.



AMERICAN EDUCATOR

combines the essential features of a complete general Encyclopaedia, a Pioneering Dictionary, a Library of Biography and a Gazetteer of the World. It is the work of 80 prominent American scholars and specialists, is based upon the latest reports and statistics up to date of issue. Two-thirds of the subject matter has been written since 1895. It is a marvelous performance—and special as seen in how here gives late subjects of 1897, in which all other books are necessarily silent. Until October 15 an advance deposit only.

SI.00 Secures the Set

Up to-Date—1897

at less than one third the regular price, the remainder being payable at the rate of a few cents daily. No other work will sell you how to photograph in 5 colors; how to calculate the stars and planets; how to discover in electrical science during 1897; meteorology, astronomy, bacteriology, agricultural chemistry, and all other useful sciences up to date and by the greatest living specialists; Hawaii, Cuba and Greece, up to September, 1897; how to catch a "curved" ball; farm insects and household pests—how to destroy them; Andree's and Nansen's Polar researches; how microbes ripen cheese; population of countries, States, counties, cities, towns and villages, from special reports of 1897; biographies of living men of recent fame, etc. Nine out of every ten persons who have received sample pages have ordered the work, and only that it is precisely what we claim, viz.: complete, reliable, practically helpful, and the only thoroughly up-to-date.

Encyclopaedia, Library of Biography, Dictionary and Gazetteer.

Partial List of Editors and Contributors

- Prof. Charles D. Walcott, Academy of Natural Sciences
Prof. Daniel G. Briston, A. M., M. D., of University of Pa.
Prof. Marcus Benjamin, Ph. D., of Smithsonian Institution.
Prof. Mansfield Merriman, Ph. D., of Johns Hopkins Univ.
Prof. Simon Newcomb, Director of U. S. Naval Observatory
Prof. Amos E. Dolbear, Ph. D., of Tufts College, Mass.
Prof. Lewis Swift, M. A., S. S., Director of Iowa Ob. erratory
Rev. John F. Hurst, D. D., LL. D., Bishop of the M. E. Church
Prof. J. Mark Baldwin, Ph. D., of Princeton University.
Mr. Wm. George Jordan, Man. of Medicine's Home Journal.
Prof. George C. Vedder, D. D., Crozer Theological Seminary.
John Wilson Burser, Gen. Sec. of Soc. Chm. Ind.
Rev. Henry T. Purves, D. D., Princeton Theol. Seminary.
Rev. Henry C. McCook, D. D., of Philadelphia.
Prof. M. A. Lucas, Ph. D., Curator U. S. National Museum.
and nearly 300 other experts and Specialists

4 Immense Volumes
4000 Encyclopaedic Articles
75,000 Biographical References
18,000 Biographical Sketches
10,000 Colossal Solid Matter

4000 Illustrations
100 Designs in Brilliant Colors
Cost \$250,000.

Until Oct. 15 an initial payment of \$1 secures the set at the advance price.

That's Our Way of Advertising

10 Days for Examination—We take the Risk, You Get the Benefit

READ THIS OFFER THE AMERICAN EDUCATOR is now off press and more than 400 illustrations in monochrome and brilliant colors. There are two styles of binding, viz.: Cloth, at \$8.00 a set. Half Russia leather, at \$9.50 a set. In accordance with our original and well known method of advertising and popularizing a new publication, we are distributing the entire first edition at a fraction of actual cost, thereby securing immediate publicity and popularity. Send your order before October 15, and you will get one of these magnificent sets at less than one-third price, and on first payment of only \$1.00, with privilege of ten days' examination, viz.: All we ask in return for this concession is that you shall show this work to your friends.

HOW TO ORDER Send \$1.00, and the complete set of four volumes will be mailed to you in 3 months (if cloth style selected) making a total payment of \$1.00 for the set; if you select the Half Russia binding (which we strongly recommend), there will be one extra payment of \$2.00, making a total of \$3.00 for the \$4.00 set; Transportation charges to be paid by purchaser. Best postage or express rates are refunded if returned in ten days. We refer to any bank or newspaper in Philadelphia. Book of sample pages free for 2c. stamp.

SYNDICATE PUBLISHING CO., Dept. 75, 234-236 S. 8th St. PHILADELPHIA, PA.

Matthew Henry's Commentary,

3 Volumes, Cloth. Substantially Bound

\$6.00. Net.

BAPTIST BOOK CONCERN, LOUISVILLE, KY.

FROM DR. C. S. GARDNER.

EDITOR WESTERN RECORDER—In your issue of August 19 you offer to Dr. Whitsett, or any one "authorized to speak for him," space in your columns to correct the interpretation put upon his language by certain Pedobaptist papers. You leave the impression on my mind that, so far as your knowledge extends, no correction of these misrepresentations had ever been made. I am not "authorized to speak for Dr. Whitsett," but that is unnecessary, since he has repeatedly spoken for himself in this matter. And certainly the WESTERN RECORDER would have been just enough to call attention to these corrections which have been made if it had had knowledge of them. I therefore accept your offer of space and send these statements and extracts of statements made by Dr. Whitsett at various times in correction of the misimpressions which have gone abroad.

But first let me express the conviction that our friends of other denominations have received their wrong impressions less from Dr. Whitsett's words themselves than from the misrepresentation of his words made by some of his Baptist brethren.

1. Here is Dr. Whitsett's statement sent out to several, if not all, the Southern Baptist papers early in July, 1896:

STATEMENT BY DR. WHITSETT.

"Whether the people in England now called Baptists were in the practice of immersion before the year 1641, is purely a question of history. Being confined to the domain of comparatively modern history, it does not affect a single point of Baptist doctrine or practice. These are all firmly established upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. The right of immersion was inaugurated in New Testament times by divine authority and made essential to baptism. It stands or falls with the New Testament. It does not stand upon the practice of Christian people in England before or since 1641.

"Considering this subject as interesting mainly to scholarly historians, I chose to make the first announcement of my researches regarding it in the New York Independent. That undenominational journal had long been known as a forum of public resort for scholars of all creeds and confessions. It seemed to me that this topic might be brought forward there with entire propriety.

"In view of the misunderstanding of my purpose and motives on the part of some of my brethren, I am now of the opinion that I should have acted more wisely had I brought the question forward first in a journal of my own denomination. None of us can definitely foresee the future; therefore I do not undertake to defend my conduct in this particular. If it be pronounced a blunder, I affirm that it was a blunder of the head and not of the heart. Many men have committed blunders of that kind.

"Objection has been taken to the fact that I employed the word 'invention' in connection with immersion in one of these articles. I have often declared it to be my opinion that the immersion of adult believers was a lost art in England from the year 1509, the accession of Henry VIII, to the year 1641, following the imprisonment of Archbishop Laud. During the earlier part of that period the immersion of children was well nigh universal, while during the latter the sprinkling of children became almost universal. The river had shrunk to the pool; and the pool had shrunk to the font, and

the font was constructed of such dimensions as to preclude the immersion of adults. In the rubric of the English church before 1661 there was found no office at all for the baptism of adults. It would be difficult for an archaeologist to produce any well authenticated instance of the immersion of adult believers in England in this period. Even the Anabaptists, who entered England during this period, came from Holland where Anabaptists had then no such custom as immersion. This last rite had to be found out, invented anew, in the England of 1641 under the light of God's Word, and of the increased freedom of thought and action which then was dawning upon the nation. It was in view of the above condition of affairs that I employed the phrase 'invention of immersion.' The expression is harmless when understood in the sense in which I intended to use it.

"It is a grief to me that brethren, beloved and honored, seem to have mistaken my sentiments, and misunderstood my opinions. For their sakes, as well as for the furtherance of truth, I purpose to issue soon in pamphlet form a fuller statement of my position and some of the grounds on which it rests. If this can be successfully controverted by indisputable facts or valid argument, it will give me pleasure to correct my views, and make public acknowledgment of any mistake. If not, as a loyal Baptist, I must hold to the truth even when it runs athwart of some cherished traditions.

"The Fundamental Articles of Faith of our Theological Seminary constitute one of the soundest creeds now current among Baptists. When I subscribed these Articles twenty-four years ago, I believed from the heart every doctrine set forth in them. I still joyfully hold and teach every word and line of them, and if I should ever cease to do so, it would become my plain duty promptly to sever my connection with the institution. Wm. H. WHITSETT. Louisville, Ky., July 1, 1896."

Here are two extracts from his "statement" made to the Trustees at Wilmington which may not be out of place in this connection:

"Regarding the charge that I expressed a conviction that a kinswoman of mine ought to follow her husband into a Pedobaptist church, that it was never my intention to indicate a belief that the family outranked the Church of God. I believe that obedience to God's commands is above every other human duty, and that people in every relation of life ought to obey God rather than man.

"That I cannot more strongly assure the brethren that I am a Baptist than by what I have recently declared with regard to the abstract of principles set forth in the Fundamental Laws of the Seminary. I am heartily in accord with my Baptist brethren in every distinctive principle that they hold. My heart and life are bound up with the Baptists, and I have no higher thought on earth than to spend my days in their fellowship and service, in the name of the Lord Jesus Christ.

"Respectfully submitted. "Wm. H. WHITSETT."

Here is an extract from the introduction to his little book, published in defense of his historical position:

"The question does not relate to the origin of immersion. Immersion as a religious rite was practiced by John the Baptist about the year 30 of our era, and was solemnly enjoined by our Saviour upon all his ministers to the end of time. No other observance was in use for baptism in New Testament times. The practice, though sometimes greatly perverted, has

yet been continued from the apostolic age down to our own. As I understand the Scriptures immersion is essential to Christian baptism. The question as to the origin and essential character of immersion is, therefore, not in issue. That is a closed question; it does not admit of being opened among Baptist people.

"The issue before us is far different, namely: Whether the immersion of adult believers was practiced in England by the Anabaptists before the year 1641?"

These statements have been before the public for a long while, and have had wide circulation. For my part, our Pedobaptist friends are welcome to all the comfort they can get out of them. In these words he has made his position as clear as the English language will permit. Of course the editor of the WESTERN RECORDER knows that it is simply impossible to prevent garbling and misrepresentation when there is the disposition to practice them, and I do not understand that Dr. Whitsett must be held responsible for the existence of such a disposition.

With an earnest desire for peace and fraternity, I am  
Your brother,  
C. S. GARDNER

[This is the third article we have published on this line since we offered our columns "to Dr. Whitsett, or to any one authorized to represent him," and yet neither he nor any one authorized to represent him has spoken. We published these three articles as a matter of fairness to Dr. W.; since if he will not speak for himself, nor authorize any one to speak for him, we are willing, within limits, to allow volunteers to speak for him. But since these volunteers can only give their opinion, they leave the question where it was before. Only Dr. Whitsett, or some one authorized to speak for him, can say what he did or did not mean by the language he used, which so many Pedobaptist preachers and editors are quoting and commenting on. It is not enough—it is very far from enough—for Bro. Gardner and others to say in the RECORDER that their understanding of Dr. W.'s meaning differs from that of these Pedobaptists. Nobody has said it did not. The Pedobaptists have as much right to interpret for themselves Dr. W.'s language as have these brethren. We note that these very brethren have nothing to say to the Pedobaptist preachers and editors, however. Why do they not write to the Pedobaptist papers and seek to have the needed corrections made?]

Dr. Gardner calls attention to the fact that Pedobaptists can get small comfort out of the quotations he makes from Dr. W.'s writings. Yes; and perhaps Dr. Gardner can get small comfort out of the quotations these Pedobaptists make from Dr. W.'s writings. Each side, naturally enough, select such quotations as suit them. The question is not what Dr. W. meant by the language Dr. Gardner quotes, for no one is using that against the Baptists; but rather what he meant by his language which the Pedobaptists quote, and which they are using vigorously against the Baptists. No one can tell this except Dr. Whitsett himself. If he would point out where in these Pedobaptists have misunderstood his language, and would explain just what he did intend to say, that would mean something, and that is what we would be glad to see. Dr. Whitsett certainly is capable of saying what he means, and if any of his language has been misinterpreted he, and he alone, can answer it so as to remove all obscurity and make his real meaning clear. There is no sort of

# HUMAN BLOOD TURNED TO WATER.

## Remarkable Affliction of Miss Roselle Darr, of Cumberland, Md.

From The Courier, Cumberland, Md.

The reporter of The Courier hearing of a terrible malady with which a young and handsome lady of Cumberland and Md. was afflicted called at the residence of Mr. Michael Darr, 36 Frederick street, to learn something of it. Mrs. Darr said that her daughter Roselle, aged 20 years, had been afflicted with a disease that apparently had turned her blood to water, accompanied by nervous prostration, pains, loss of appetite, etc., making life a burden. The family physician was consulted, but his treatment brought no relief, and her daughter's existence was a dragging misery. The mother also said that her daughter accidentally cut her finger rather severely, and they were astounded to notice that no blood came from the wound. "Then," said the mother, "I was convinced that my daughter's blood had really turned to water."

I, Mrs. Rebecca Darr, do acknowledge the statements of the above article relating to my daughter's illness, and the merits of Dr. Williams' Pink Pills for Pale People, in connection with the same, is substantially correct. Witness my hand and seal. MRS. REBECCA DARR.

Witness: CHARLES R. MORRIS, STATE OF MARYLAND, ALLEGANY COUNTY, J.S.

Personally appeared before me, the subscriber, a Justice of the Peace, in and for the said State and county Mrs. Rebecca Darr, and made oath in due form of law, that the foregoing statement is true as therein set forth. CHARLES R. MORRIS, Justice of the Peace.

February 2, 1897.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork or any other white or nature. Pink Pills are sold in boxes (each in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Co., Schenectady, N. Y.

## Put Our Name ON YOUR LIST FOR HOME FURNISHINGS

OUR OFFERINGS ARE UP TO THE HIGHEST POSSIBLE STANDARD IN

Carpet, Mattings, Rugs, Linoleums, Portieres, Lace Curtains, Yard Draperies, Art Squares, Shades, Flush Nets, and All Interior Furnishings.

See our special large collection of Oriental Rugs and Carpets. Mr. McKnight is now in the eastern market, shipping to us the newest products of the best looms. Come to see us for low tariff prices.

### W. H. McKnight Sons & Co.,

WHOLESALE AND RETAIL.  
225 Fourth Ave. 328-330 W. Main Street, LOUISVILLE, KY.

N. B.—We are Agents for Interior Hardwood Manufacturers. Come to us for bids.

doubt that he has used language, that he has never retracted, which can easily bear the interpretation these Pedobaptists put on it. And they cannot reasonably be censured for quoting Dr. W.'s language, and putting their own interpretation on it, until either he or some one authorized to speak for him shall qualify the language. When this is done, then, and only then, can we demand that they shall cease.

We have now published three unauthorized explanations on this subject, and this seems to us enough of that sort. We will be glad to publish any authorized explanations that may be given us.]

We rather admire the modesty of the pastor who declines to report a revival of his own getting up. But when a pastor has had a revival of the Lord's sending down, his modesty should prompt him to tell it, just as the modesty which keeps a preacher from praising his own sermons moves him to speak well of the sermons of the brother who preached from his pulpit.—Richmond Christian Advocate.

### SEWING MACHINES AT 1/4 TRIAL PRICE

SEND ON 30 DAYS TRIAL PRICE TO YOUR OWN HOME NO MONEY REQUIRED IN ADVANCE

FREE CATALOGUE THIS STYLE 1150

SEWING MACHINE CO. Dept. D-208 E. 21st St., Chicago.

**BOYS An Elegant FREE WATCH.**  
If you would like one, send your name and address on postal card to Modes Pub. Co., 125 White St., New York.

GET THE GENUINE ARTICLE!

# Walter Baker & Co.'s

## Breakfast COCOA

Pure, Delicious, Nutritious.

Costs Less than ONE CENT a cup.

Be sure that the package bears our Trade-Mark.

Walter Baker & Co. Limited,  
(Established 1780.)  
Dorchester, Mass.



Cash Paid - We pay cash for solid gold or solid silver, at its value, to melt up - Send it by registered mail and we will tell you what we can allow for it - We do not buy plated articles at any price - Our Illustrated Catalogue of Solid Silver Novelties - sent to any address - C. P. Barnes & Co., 504 W. Market, Louisville, Ky.

—THE—

# ROYAL

## Insurance Co

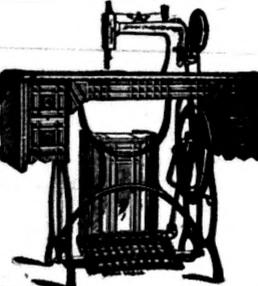
—OF—

### LIVERPOOL.

(INCORPORATED.)

Barbee & Castleman,  
Managers Southern Dept.  
COLUMBIA BLDG.,  
Louisville, - - - Ky.

Agents in all towns in the south.



**\$18 ONLY \$18**

For a New High Arm Singer Sewing Machine, with 5 drawers and cover, all attachments, warranted 10 years. Freight prepaid by us. Cash with order. If machine is satisfactory in 30 days, we will refund your money.

**Wayne Mfg. Co.,**  
560 Fourth Ave., LOUISVILLE, KY.  
This firm is responsible.—Western Recorder

**BELLS**

ALL Make, up little to 500 lbs. Cast in Bell, Gun, Factory and Farm. AMERICAN BELL FOUNDRY CO., MONTICELLO, VA.

**BELLS**

See Alloy Church & School Bells. Send to Catalogue. The C. S. BELL CO., Hillsboro, Ohio

**PLYMNER B. CHURCH**  
Sole Agent for Louisville, Ky.  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.  
Mention this paper.

**ILLINOIS CENTRAL**—Union Depot, foot of Seventh st. Double daily service to Memphis and New Orleans. City Ticket Office, 224 Fourth street.

**MEMPHIS & N. O. L.P.D. No. 204.**  
Leave 7:30 pm Daily. Arrive 9:30 am  
The fastest and best train leaving Louisville for the South. Pullman Vestibule Over-night Sleepers, elegant coaches and  
**FREE RECLINING CHAIR CARS.**  
No. 201. FARE MAIL. No. 202. Leave 2:30 am Daily. Arrive 10:30 pm  
Solid train of fine coaches and Pullman Buffet Sleepers to Memphis and New Orleans. Local sleeper to Paducah open to passengers at P. M.

**No. 201. MAIL AND EXPRESS. No. 202.**  
Leave 7:45 am Daily. Arrive 11:15 pm  
For Owensboro, Paducah, Fulton and intermediate points.

**No. 201. ACCOMMODATION. No. 202.**  
Leave 5:30 pm Daily. Arrive 5:40 am  
Daily for Cecilia, Elizabethtown, Hodgenville and intermediate points.

### The Farm

Joe Williams, of Barren county, sold a fat cow that weighed 1,440 pounds.

Forsythe & Jones, of Mercer county, bought in Anderson 150 stock hogs at \$3.25 and \$3.50.

In Anderson county H. B. Carpenter sold to S. L. Vanmeter 40 1,000-pound cattle at 4c.

R. M. Squires, of Chilesburg, sold a car load of potatoes, 800 bushels, at 66c per bushel.

Brink Rennick, of Paris, has 70,000 bushels of wheat stored, the most of which he purchased before the market showed any perceptible advance.

Mule colt buyers will do well to go to Rockcastle county. There are lots of them there, and the owners want to sell.

The Glasgow Times reports that J. A. Timmerman, of Nebraska, paid \$3.60 for some Barren county steers to ship west.

Gibbs Bros. sold to Monte Fox two car loads of 1,400-pound cattle to be delivered the first of November. Price 44c.—Lancaster Record.

Mr. Jonas Weil says that 800 fat cattle were shipped out of Bourbon last week; that there are still 6,000 in the county, and only 2,000 of them sold. The prices are \$4.50 to \$4.75 for the best.

At Col. Woodford's sale of Jerseys at Runnymede, 103 averaged \$33, the highest priced bull, Harry's Combination, selling for \$125, and the highest priced cow, Magelone, brought \$100.

The Herald says one of the most successful wheat growers of Fayette county sows salt with his wheat. It is said that the chemical properties of the salt make it a good fertilizer on some kinds of land.

Sales of 100 mountain ewes at \$2.65; 155 bushels of clover seed threshed from 43 acres at \$3.50; some extra heifers at 34c and 100 barrels of old corn at \$1.75 are reported in the Harrodsburg Democrat.

V. W. Ferguson, of Bourbon, bought 11 feeding cattle from Jas. W. Miller, 20 head from E. M. Wallace and 6 head from Joe C. Graddy, all averaging a little over 1,000 pounds. Messrs. Miller and Graddy received \$4.25 for their cattle and Mr. Wallace got \$4.10.—Woodford Sun.

Wm. Crump, of Smith's Grove, had 8 mules at the Bowling Green Fair whose average weight was 1,446 pounds. One of them, a mare mule, weighed nearly 1,600 pounds, and is claimed to be the finest mule in Kentucky. Mr. Crump paid \$300 for her three years ago.

W. W. Goddard's tobacco will average, he estimates, 1,500 pounds to the acre. Last year he raised 12 acres and this year only 5, but expects to get more money out of 5 acres this season than he realized from 12 acres last year. It is of a very fine grade.—Harronsburg Democrat.

### FALL AND WINTER LAYERS.

We are now at the season for setting eggs to produce fall and winter layers. It is doubt what breed to choose for this purpose, no time should be lost in deciding.

In the Eastern States, brown eggs sell at a premium over white. This of course is only a matter of fancy. It is not a hard matter to choose, therefore, a brown-egg strain, as nearly all the popular and well-known breeds lay brown eggs except White Leghorns and Minorcas. If the market is, for example, Boston, it would pay better to produce brown eggs. We may choose between the Plymouth Rocks, Wyandottes, Brahmas and Langshans. Of these four, the Plymouth Rocks, either Barred or White, will give the best general satisfaction. The others are claimed by their admirers to be the best of winter layers, but, in my opinion, they are not as reliable as the Plymouth Rocks. For a thrifty, healthy and thoroughly satisfactory fowl, these have never had their equal, and as layers, when eggs are worth the most money they are the ideal egg-producers.

If their eggs are set the first week in March, we can bring them to maturity, with careful feeding and plenty of exercise to make them grow, by October. Once they start, they are regular, steady layers. Zero blasts have no terrors for these hardy specimens. Comfortably housed and judiciously fed, so as not to be allowed to lay on flesh, they will surprise many by their great laying powers.

When spring comes and eggs are cheap, they will be ready to sit, and will hatch their broods, or can be easily broken up, when seized with the sitting fever, and made to continue laying.

Those who have never had much experience with Plymouth Rocks are taught to consider them heavy and costly feeders. This is true in a measure—they will eat as much as is given them. Judicious feeding is necessary for all laying strains. Egg-producers should be kept with sharp appetites, in order to compel them to exercise. The hen that eats a full meal for breakfast and then sits around cannot be classed as an egg-producer, no matter to what breed she may belong. It is better to feed a half portion for the early meal, and thus induce the inclination to hunt and scratch in the litter for more. The harder they scratch and the more they hunt, the better the chance of eggs.

On general principles a hen a little underfed will prove a healthier fowl and a better layer than one given all she will eat at every meal. There has been a great deal written in the poultry press against feeding corn. Whole corn, I admit, is a little too heavy, and is rightly called the lazy man's feed. But cracked corn, mixed with equal parts of either wheat or oats, constitutes a very proper night ration for laying Plymouth Rocks during the fall and winter months. They will thrive on it, and lay well when fed on it.

If the market is New York, there will be a demand for white eggs as well as brown, and in order to suit the fancy of our customers we must produce both. In choosing a white egg breed we must decide between the White Leghorns and Minorcas.

We will derive more general satisfaction from S. C. White Leghorns, I think. They are quite hardy, and are said to be the best of all laying strains. Those who have not had experience with this breed are told that they are not winter layers. As a matter of fact, they are more properly

spring and summer layers, but they can be made to lay in fall and winter. They must be warmly housed. A tight house in a sheltered location is what they require. Just as soon as the cold weather sets in they should be shut up and kept so until spring. They do best so and cannot, like the Plymouth Rocks, stand freezing or zero temperature.

As we set the Plymouth Rock eggs the 1st of March, we must set the Leghorns a little later, say March 20, so as to bring them out about April 10. This is quite early enough. They mature rapidly and should be ready to lay by Oct. 1. If they are set earlier, the chances are they may moult in the fall with the older stock and hence not lay until spring. Leghorns are a very active breed; they eat fast and live fast, and their useful qualities are soon exhausted, so that it rarely pays to keep them over two years. For layers, the pullets turn us in the most profit, and for breeders I prefer the yearling hens. It has often been said that Leghorns cannot be overfed. That they are great foragers and rapid movers would seem to prove this, but they can be overfed quite as easily as any other breed. To compel them to produce the large, pure white egg which belongs to them by nature, great care must be used in feeding. If a trifle overfed, the eggs will grow small; this is about the first indication they give of too much food. They are by nature active, and therefore they must be kept so. A sharp appetite appeals as well to them as to any heavy breed.

As they are lighter feathered than the Plymouth Rocks, they naturally feel the cold more, and hence they will stand cracked corn mixed with wheat every night, during all the winter months, and on very cold nights an extra allowance will make them brighter in the morning.

For fall and winter eggs we cannot make a better choice than these two standard and reliable breeds. With both brown and white eggs we suit everyone's fancy, and I find the Plymouth Rocks to be the brownest, and the White Leghorns to be the whitest of them all.

Producing eggs in October is not the easiest thing imaginable, and it can be accomplished only by hatching one's stock at the correct time and keeping it growing so that it reaches maturity in the month when fresh eggs are getting scarce and the price is climbing up.

October is the month in which to place our orders for the winter's supply. A customer gained then is good for all winter, and generally until March; and as the prices begin to increase then, we put ourselves in the position of realizing the greatest profit over laying stock can give us.—E. O. ROESSLE, in Country Gentleman.

No article of food is more delicious when rightly prepared than cheese. Cheese that is very hard and dry is much relished by many if roasted slightly in the oven. While dry, hard cheese is just what is wanted to grate and put in soup, and is especially delicious in tomato soup. One cupful of bread crumbs (cracker crumbs will do), one cupful grated cheese, three eggs, a small tablespoonful of butter, salt and pepper to taste, and two cupfuls of milk well mixed, and baked fifteen minutes, makes a delicious dinner dish. Or macaroni cooked until tender can be used in place of bread or crackers. Any plain soup can be greatly improved by a cupful of cheese cut in small thin pieces, added last thing before serving.—MABEL H. MONSEY.

## MISSOURI PACIFIC RAILWAY.

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.

### Free Reclining Chair Cars on all Trains

## Iron Mountain Route,

The Only Through Pullman Buffet Sleeping Car Line

St. Louis to San Francisco.

Also to Hot Springs, Dallas, Fort Worth, El-Paso, Galveston, San Antonio and all points in the Southwest

### WITHOUT CHANGE.

Free reclining chair car on all trains. For maps, rates and other information call on your local ticket agent or write E. T. G. Mathews, southern traveling agent, 201 1/2 Main St. Louisville, Ky. H. C. Townsend, general passenger agent, St. Louis, Mo.

## Go to Texas in Comfort

There's no use in making the top 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've a comfortable bed as light 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.

W. A. BROWN, E. W. LARSEN, Travel Agents, Gen. Pass. & Ticket Agent, Louisville, Ky. St. Louis, Mo.

## MONON ROUTE

LOUISVILLE, INDIANAPOLIS, CHICAGO

## CHICAGO

Making connection for all points in the North and Northwest.

Only line with through Dining Car on all day trains.

Night trains equipped with the most luxurious sleepers ever built.

Our agents give to all polite and courteous attention.

Notice the MONON. It is the most popular route.

ADDRESS . . .  
E. H. BACON FRANK J. REED  
D. P. A., G. P. A.,  
Louisville Chicago

# CANCER

Its Scientific Treatment and Cure

Dr. McLaugh & Weber, of Cincinnati, O., have made the treatment of cancer and tumors a specialty for many years, using no knife or other severe measures. As an evidence of their successful treatment, a list of a few well-known persons who have been cured by them.

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

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

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

A line addressed to Dr. McLaugh & Weber 121 West 5th St., Cincinnati, O., will secure a 50-page treatise free.

### Agents Wanted for Mark Twain's New Book

"Following the Equator" is the title of Mark Twain's Story of his Journey Around the World, through Australia, India, South Africa, etc. The Author's Masterpiece. A success from the start. Enormous Sale Assured 25000 Agents Wanted to sell it. Exclusive right. For circulars and terms, address The Jones Bros. Publishing Co., 915, Cincinnati, Ohio.



## "OH MY! HOW BADLY"

These gloves fit, and I thought them such a bargain. That is where you made a mistake, dear lady. Every pair of gloves you buy marked below \$1.00 has some reason for being marked so. Invariably one or two fingers are too short, or the gloves are not made in size. We know this because manufacturers offer us these goods at great reductions. We don't care to handle them. If you are not familiar with our



Kid Gloves, we want you to try a pair and experience Kid-Glove sentiment. All colors and all sizes \$1.00.

MAIL ORDERS Promptly and Carefully Filled.

**GEO. CROSS,**

SOLE AGENT,  
YELLOW FRONT UMBRELLA STORE,  
415 FOURTH AVE., LOUISVILLE.

## IN THE LAND OF SUNRISE.

Best Book published on Japan.

**Baptist - Book - Concern,**  
LOUISVILLE, KY.

### WATCH AND CHAIN FOR ONE DAY'S WORK.

Buy a Watch and Chain for one day's work. Buy a Watch and Chain for one day's work. Buy a Watch and Chain for one day's work.

### LADIES' FINE SHOES

MADE AT WASHINGTON. Made at Washington. Made at Washington. Made at Washington.

## Items of Interest.

Reports of gold discoveries are heard all round the world. The latest we have seen is from New Mexico. In striking a well at Golden, South Santa Fe County, the drill passed through the feet of two gold-bearing quartz. Some of the nuggets of free gold were as large as grains of wheat. The quartz was at a depth of 350 feet.

It has long been a question whether a horse would ever be found to pace two miles in two minutes. Alix made the best time on record in trotting which was 2:34. But Star Pointer at Readville, Mass., has paced a mile in 1:44 minutes.

A mass meeting of three thousand citizens was held in Athens and passed resolutions calling on King George to reject the proposed peace treaty made by the Powers and to begin war with Turkey again. If it was as easy to fight as to win, the King could consider their plea. The entire press of Greece condemns the meeting.

It shows how rapidly the world is moving to the west that only two weeks ago Sir Isaac Holden, the inventor of the lucifer match, died in England at the age of ninety-two. It will come as a surprise that matches have been used so long.

The czar, in his speech to President Faure of France, a speech which was carefully written said: "Your stay among us creates a fresh bond between our two friendly and allied nations, which are equally resolved to contribute with all their power to the maintenance of the peace of the world." The czar always speaks with great caution. This shows that there is a definite treaty of alliance instead of a mere understanding, but the question is, Does it include Germany? Or is there an agreement between Russia and Austria?

One view is that Germany has agreed for some consideration to restore the provinces of Lorraine and Alsace to France, and in return the czar has handed themselves over to the Kaiser against England. Another view is that Russia and Austria and France have agreed upon the division of the Turkish empire among themselves, Germany to be given an equivalent somewhere else. This agreement also would bear against England. But what is true can only be guessed.

Oous Mutsu, one of Japan's most distinguished statesmen, is dead. He was Minister from Japan to this country from 1876 to 1880. During the war with Russia he was Minister of Foreign Affairs, and fell with the Prime Minister Marquis Ito before the anger of the people when Germany, France and Russia refused to allow Japan to hold any territory on the main land of China. He was a warm friend of the United States.

The latest anarchist outbreak has occurred in Toulon, France. M. Pastoureaux, the Mayor, was stabbed and killed in a riot. Believing that many of these assassins are influenced partly by a morbid desire to acquire notoriety, we never mention the names of the murderers. We hope the day will soon come when the papers will all try the way of thwarting their desire for acquiring a reputation.

There was an item of it was sent slipped in to the tariff bill while it was in the hands of the Conference Committee which is greatly for the benefit of the North Pacific Railroad and very disastrous to New England. New England is taking her Senators and Congressmen to task, for that item had been repeatedly voted down and could not have passed if one of them had opposed it. They deny all knowledge of it, and as yet no one has been named who admits knowing anything about how it came there.

Senator Chandler thus apologizes to his constituents: "For myself, I regret to say that I did not notice what the conference had done. Senator Cannon had, in open Senate, asked whether they intended to put any new matter into the bill, and Senator Allison had replied emphatically that of course they did not. Yet the provision was inserted, and no attention was called to it in the report, it was passed without being noticed. Having had experience with conference reports, which should have warned me to read every word of this report, I have no excuse to offer for not doing so. I hope to be forgiven by my constituents, but I shall never forgive myself."

The little republics of Central America have been trying for several years to unite in a sort of federation called "The Great Republic." Three of them, Salvador, Honduras and Nicaragua, united, Costa Rica and Guatemala holding back. But the three are on the point of dissolving partnership on account of the Minister from the United States whom President McKinley has sent them. When their objection to him is, we do not know, but while Nicaragua is pleased with him, the other two states are so much opposed to him they are threatening to quit the federation.

The Southern Pacific Railway has been testing the use of crude petroleum as fuel in their locomotives. They must have been satisfied, as within a week seven locomotives have been changed to oil-burners and the company has purchased 20,000 barrels of crude oil.

When the proprietor of the Dresden Anker died, he bequeathed the paper to the city of Dresden upon the condition that all the profits should be spent on the public parks. The city has administered the trust well, conducting the paper independently of all political parties.

## DEATHS.

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

### ROBERTS.

Died, at the home of her parents in St. Louis, Mo., of heart failure, Sept. 17, 1897, Mrs. Ella Baker Roberts, age 30 years, 7 months. Yet, our darling, sweet-spirited, unselfish, devoted daughter has left us. Go to meet her Savior, her angel mother and her sainted grandmother. How the purposes of God overrule those of man. After a delightful visit of two months to her lovely home and that of her sister, we have had the privilege of knowing with us she might receive treatment and be restored to her devoted husband in health and vigor. But alas, alas, with her heart-broken husband, we have brought her lifeless body back to his now desolate home, and after a tender, loving discourse by her beloved Pastor, Rev. Anderson, we laid her to rest surrounded by a multitude of loving, sympathizing friends and relatives. Her fond and true husband has lost an idolized wife; his children a true, tender, loving mother; her older sister, her daily companion, the idol of her heart; her younger brothers and sister a tender, loving, faithful sister and counsellor, ever ready to help them in their little trials and difficulties; her church a devoted, faithful member; her father and mother a loyal, thoughtful, self-sacrificing, affectionate child. How we loved her and how much we shall miss her loving, tender ministrations. Her greatest joy was to make her loved ones happy. But we bow submissively and pray the Lord to give us grace to say, Thy will be done.

### MOTHER.

Miss Myrtle Young, daughter of Mr. and Mrs. Roberts Young, of Cumberland county, Ky., was born Feb. 18, 1864 and died Aug. 24, 1897. She had been a consistent, active member of Salem Baptist church for nearly three years, and died in the triumph of a living faith in Christ. She leaves father, mother, sister and several brothers to mourn their loss, but their loss is her gain.

### PASTOR.

DEAFNESS CANNOT BE CURED by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed it has a rumbling sound or imperfect hearing, and when it is entirely closed deafness results. It is not cured by medicine, but by taking out and this tube restored to its normal condition, hearing will be restored forever. It is not a cure, but a permanent cure. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

### F. J. O'BRIEN & CO., Toledo, O.

Sold by Druggists. Hall's Family Pills are the best.

### GOOD EVERYWHERE.

For rich and poor. For every purpose.

## THE DOLLAR CHEQUES

of  
The Cheque Bank.

Singly or in Books of different denominations. Over draws and signs are allowed. No legal obligation of the Cheque Bank, payable by Banks, Hotels, Shops, etc., and at the Bank of New York.

Sold without charge at present. Send system as enclosed. The CHEQUE BANK CHEQUES, which are drawn in pounds sterling.

Agency of  
The Cheque Bank, Ltd.,  
40 and 42 Wall St. N. Y.

**FREDERICK W. PERRY,**  
Manager.

## DO YOU CAN GET ONE CHEAP.

Just look below and you will see.

## READ

Our liberal offer.

If you are a Christian,

## THE BIBLE

Should be your rule and guide.

### OUR OFFER.

Send us one subscriber, new or old, and \$2.00, then add \$1.50 for our first-class Teachers' Bible. Only \$3.50 for WESTERN RECORDER one year and this Bible. Send at once to

## WESTERN RECORDER.

## EDUCATIONAL.

# CLINTON MALE & FEMALE COLLEGE,

## CLINTON, KY.

Twenty-sixth annual session opens September 1st, 1897. 17 teachers and officers.

College buildings: two-story brick, nice rooms, well fitted up and heated, seven planos, library, etc. Girls' Dormitory: three-story brick, well furnished, well heated, fine water works supplying water to every apartment.

Boys' Dormitories: one two story and one single story frame buildings, well furnished and heated. All dormitories situated on the campus.

I have rented three beautiful four-room cottages, all under one roof, within two squares of the College, where young men with but little money can board themselves at a cost of about \$4 per month, and a like arrangement can be made for girls who don't mind doing their own work.

The Commercial, Elocution and Physical Culture, and Music Schools are all under competent teachers. Our course has been raised, placing Clinton College by the side of the best Colleges in the South.

Tuition from \$2 to \$4. Board from \$5 to \$10. For further information and catalogue address

**GEO. W. RILEY, President.**

# TEACHERS WANTED!

Over 4,000 vacancies—several times as many vacancies as members. Must have more members. Several plans: two plans give free registration; one plan GUARANTEES positions. 10 cents pays for book, containing plans and a \$50.00 love story of College days. No charge to employers for recommending teachers.

**SOUTHWESTERN TEACHERS' BUREAU,**  
S. W. COR. MAIN & BROAD STS., LOUISVILLE, KY.  
RILEY, DR. G. M. BUTTUM, A. M., President and Manager.

**SUTTON TEACHERS' BUREAU,**  
60-71 DEARBORN ST., CHICAGO, ILL.  
Northern vacancies Chicago Office, Southern Louisville, Office. One fee registers both offices.

### New England Conservatory

The leading musical institution of America. Founded 1837. Unsurpassed advantages in composition, vocal and instrumental music, and elocution.

George W. Chadwick, Musical Director.  
RILEY, DR. G. M. BUTTUM, A. M., President and Manager.

Parents receive at any time. For prospectus address **FRANK W. HALE, General Manager, Boston, Mass.**

**DID YOU TRY DIP?**  
BY J. T. CHRISTIAN.  
Cloth 7c. Paper 5c. Baptist Book Concern.

## Black and Colored Dress Goods.

Early importation of Paris Novelties in

Carraux Venetian Fantaisie Siberian, Veuve Richelieu, Repe Faconne, Bengaline Faconne Glace, Vigogne Hays, Finglies Barres, Bayadere Glace.

\$1.50 to \$5 A Yard

Special attention is directed to our very large selection of choice French Fabrics in plain colors, in the newest and approved shades in:

Chevots, Zibeline, Popelines, Armures, Jacquards, Broadcloths, Camel's Hair, Drap d'Esse.

\$1 to \$4 A YARD

We mention prices on a few of our lower qualities; our stock in these goods is better than before.

38-In Illuminated Camel's Hair 35c  
38-In Pure Wool Mixture.....50c  
40-In Marbled Melange Worsted.....60c  
38-In Green and Blue Checks and Plaids (new effects).....50c  
38-In Bourrette Worsted, wool.....55c  
40-In Silk-crossed Plaids.....75c  
Over 50 styles in French and Scotch Ideas.  
40-In Ottoman Plaids.....85c  
52-In Scotch Mixture.....\$1.00  
Two species in Broadcloths at \$1 and \$1.25.

These we show in all shades and Black.  
48-In Pure Worsted Serge, all shades and Black.....60c

In Our Black Goods Dept.

We show some great values in novelties and in plain. We mention a few.

Lupin's Cheviot, 42 inches.....50c  
Lupin's Cheviot, 44 inches.....75c  
Lupin's Cheviot, 50 inches.....90c  
Lupin's Cheviot, 50 inches.....\$1.00  
Lupin's Cachemire Ruche at \$1, \$1.15, \$1.25 and \$1.45.

These are our own importation and can not be found elsewhere.

## STEWART DRY GOODS CO.

Louisville, Ky.

## E. L. HUGHES.

# LUMBER

Sash, Doors, Blinds, BUILDING PAPER.

123 125 E. Main St., next to Galt House, Louisville, Ky.

## Any Song Book You May Want

.....ORDER FROM THE.....

## BAPTIST BOOK CONCERN.

LOUISVILLE, KY.



Items of Interest.

A medical student in Warsaw was sent to Siberia. He remained there thirty-two years and was then released. He immediately returned to the Medical College, finished his course, took his degree and has begun the practice of medicine in Warsaw. That man deserves to succeed.

At the meeting of the British Association in Toronto, Lord Kelvin, in a speech, said the interior of the earth is probably molten metal, perhaps iron or gold. Some scientists have been insisting that the centre of the earth is solid, but it seems Lord Kelvin, the greatest of them all, maintains the old view.

The Outlook gives some of the statements of Mr. F. C. Bellou, the African hunter and explorer, in regard to Malaria and Malaria-baited. He has been in South Africa since 1892, and concludes after such long experience that these regions will never be settled up by white men, because malaria fever is prevalent in all places up to an elevation of 4,000 feet. The summer there is not so warm as it is in Northern Europe, and there is danger of a plague of locusts which sweep over the country.

The second year's traffic on the Baltic Canal is an improvement on the first, but is still a disappointment. The officials confidently expected 4,000,000 marks receipts every year, but for the two years together they did not reach quite half that sum. While sailing vessels have used the canal, the steamers for the most part have preferred the old way around Denmark. It is said the charges are too high.

The English Government has ceased to allow freedom of speech in India. It was a dangerous experiment in a conquered country of an alien race and an alien religion. Evidently Russell has been sentenced to one year's imprisonment for a speech he made in a meeting of Mohammedans to congratulate the Sultan on his victories. This arrest may have been best, but it will not conciliate the natives.

The value of modern ships of war is not yet beyond question. Something is continually happening on the very newest to raise the question. In the late maneuvers of the British navy, in a calm sea in harbor, with no enemies near, two of the greatest, the Mars and the Terrible, had to retire on account of trouble with their high pressure cylinders. Better have a few old ships with sails in reserve for use in the service.

The pope this year bestows the Golden Rose upon Princess Marie Louise of Wurtemberg. This rose is a branch with several roses and buds upon it, and is planted in a vase of gold. The rose at the top is the largest and within it is a tiny gold cup, with a lid, containing milk and palm oil which the pope has blessed.

Gen. B. F. Tracy has agreed to run for Mayor of Greater New York on the Republican ticket, and there is little doubt of his nomination. No man in the nation stands higher as a man of talent, experience and unquestionable honor and integrity. If the Democrats nominate Col. Waring, Greater New York is sure to have an ideal Mayor; Low, Tracy and Waring being all most noble and able men.

Things are going from bad to worse in Central America. Guatemala is in a revolution in which the insurgents are getting decidedly the best of it, and the rest are getting ready to fight. They need a Diaz, such as Mexico has, badly.

Experts may say what they please, but we believe the fever at Ocean Springs and Edwards is only dengue fever. There are very few deaths in hundreds of cases, and, as get well of the old or the delicate. Malaria would have killed a larger per cent. In New Orleans it may be yellow fever, but it is of a milder type than was ever before known.

Very soon we shall see in a paper world where nothing else is used in manufacture. Every few days we hear of something new which is made out of paper. Jackets to support weak spines are now made of paper, and it is said to be a great improvement upon the heavy plaster jackets which have been in use so many years.

A large plant has been started at Joliet, Ill., for the re-rolling of rails which have been worn out on railroads. They are made into practically new rails, as good as ever, and at writing expense. Instead of selling worn-out rails as old iron, the railroad companies can have large amounts of money by having them worked over.

A TRIP TO NASHVILLE.

Along with everybody and his family I went to Nashville to see the Centennial, and was very proud of it as a native born Tennessean has a right to be. I hoped it would prove a creditable affair for one State to have gotten up. It is one to reflect credit on a nation.

Wisdom, skill, and integrity have marked every step of its management. The wisest thing of all was the appointing Col. J. W. Thomas as President. No man can make his way up to the presidency of an important railroad who is not a man of marvelous executive ability, so that securing one made it certain the Exposition would be managed with marvelous ability. Besides Col. Thomas is a man of wide influence and great popularity with the officials of all the great lines, and consequently the most liberal of all rates have been given to those going to Nashville. This, added to the enthusiastic reports of those who have gone and seen has made the Exposition the greatest financial success of any yet held, provided the attendance during the month of October is what is to be expected. This success is especially gratifying because the Exposition is shut on Sunday.

There are a great many Baptists who had grave doubts as to the wisdom of the Sunday-school Board's buying the house in Nashville. It is sometimes best for various reasons to move a Board from one city to another, and then it is not well one should be cumbered with real estate. But if any Baptist will go and see the house and its location, his doubts will vanish in the full assurance that the Board could not have done a wiser thing than to buy at the price.

The house is a well built dwelling house in the business part of the city. There were two large parlors with dining-room, kitchen etc, back, and the bedrooms over them. This gives the Sunday-school Board all the room it needs and one over and this is rented to the State Board.

Dr. Frost has already been offered 20 per cent advance on the price paid for the house. There will never come a time in which he cannot sell for more than he gave for it, the location is so good for business. And if prosperity comes in less than ten years he can sell for double or treble what he gave for it. The interest on the money invested is no more than he would have to pay for the rent of as desirable rooms in as desirable a location, and is probably less than such rent would be.

If any one wishes to see Dr. Frost's face beam with pride and pleasure let him compliment the furnishing of his office and the room in which the Board meets. His office was furnished by the first Baptist church, even to the painting and the papering, and the Board room was furnished by the other Baptist churches in the city. The

Advertisement for Men's Fine Clay Worsted Suits at \$7.50 and Boys' All-Wool Suits at \$3.00. Includes text: 'THE NEW Mammoth CLOTHING & SHOE CO. 424 to 424 West Market Street.'

ASSIGNEE'S SALE AT AUCTION! \$25,000. Worth of Furniture, Carpets and General Housefurnishings, Store Fixtures and Office Furniture, two large Double-door Combination Lock Sales, to close out the business of S.T. Moore Co. MANUFACTURERS' AGENTS, Jefferson Street, Between Fourth and Fifth. Auction will begin Thursday, September 30, at 10 o'clock sharp, commencing on the third floor, and will be continued from day to day until everything is closed out, including 4 Furniture Cars, 2 large Furniture Vans, 12 large Draft Horses and Mules, including Harness made to order. TERMS CASH. GEO. E. REDIN, Assignee S. T. Moore Co.

furnishing is neat, handsome, substantial, and makes the rooms such as any Baptist could take pleasure in asking a friend to visit. No wonder Dr Frost beams. He would not have taken the money of the Board to furnish except the very plainest necessary things. And it does add to Baptist self-respect to see their Sunday-school Board in rooms as nicely furnished as those are. The furnishing of those rooms was a graceful and kindly deed for which the Baptists of Nashville deserve the thanks of all the constituency of the Board.

CHEAP RATES TO ARKANSAS AND TEXAS.

On August 17th, Sept 7th and 21st, and Oct. 1st and 15th, the Cotton Belt Route will sell round trip tickets from St. Louis, Cairo and Memphis to all points in Louisiana, Arkansas and Texas, for the round trip, plus 25c. This is an excellent opportunity for those here to secure a good location. For all particulars as to rates, etc., and free copies of handsomely illustrated pamphlets regarding the Great Southwest, write to W. A. McQuown, T. P. A., 204 W. Main St., Louisville, Ky., or E. W. LaBeaume, G. P. & T. A., St. Louis, Mo.

THE MARKETS

Report for the Week Ending Saturday, September 25, 1897.

Cattle—Receipts to-day were light and the quality only fair. The market ruled dull throughout the day. Prices remain about the same as on Friday. Prospects for a good run next week not good.

Calves—Receipts were light, and the market steady, the best calves selling at 90 per 100 lbs.

Hogs—Receipts light to-day and the quality fair. The market ruled slow on all grades, the best heavy and medium butchers at \$1 15 1/2; lights at \$1 25 1/2; roughs at \$1 25 1/2. Market closed easy.

Sheep and Lambs—The receipts were light to-day and the quality fair. The market ruled steady, the best fat sheep selling at \$2 25 1/2, the best lambs at 85 and stock ewes at \$2 25.

CATTLE

Table with market data for cattle, including items like 'Extra shipping cattle, 1,000 to 1,500 lbs.', 'Light shipping, 1,000 to 1,500 lbs.', 'Fat butchers', etc., with corresponding prices.

Table with market data for various goods, including 'Choice packing and bushers, 25 to 300 lbs.', 'Good to extra light, 100 to 150 lbs.', 'Fat sheep, 100 to 150 lbs.', etc., with corresponding prices.

LEAF TOBACCO MARKET.

Report for the week ending Saturday, September 25, 1897. SALES WITH COMPARISONS.

Table with market data for leaf tobacco, including 'Year 1897', 'Year 1896', 'Year 1895', etc., with corresponding sales figures.

Report for the Week Ending Saturday, September 25, 1897.

Rejections this week... Rejections same time in 1896... Percentage of rejections to sale's sales, '97... Percentage of rejections to sale's sales, '96...

RECEIPTS

Table with market data for receipts, including 'Receipts for this week', 'Receipts one week in 1896', 'Receipts same time in 1896', etc.

WHEAT—1896 CROP.

Table with market data for wheat, including 'Fresh, green mixed', 'Trash, sound', 'Medium lugs', 'Good lugs', etc., with corresponding prices.