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Faith, Hope and Love, these three.

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EVERY body drags its shadow and every mind its doubt.—Victor Hugo.

SOME one having rallied Thomas A. Edison on being a teetotaler, he replied that he had always had a better use for his head than to fog it with liquor. Would that all men thus cared for their heads.

DR. EMBERTLEY, the Unitarian was right when he said to a Trinitarian friend: "The truth is, there neither can nor ought to be any compromise between us. If you are right, we are not Christians at all; and if we are right, you are gross idolaters."

THIS story is told of Joseph Cook. He was lecturing in Philadelphia, and remarked impressively: "Boston has reached the Sophomore class in college." This was vigorously applauded, but the cheers stopped when he said: "But the rest of the United States has never been to college at all."

On the steam collier Saturn a glass water gauge in the boiler room suddenly burst. There was the greatest danger of an explosion, but two of the crew volunteered to be lowered through a ventilator to shut off steam from the boilers. They saved the ship but were badly scalded. Such deeds of heroism are not rare. Would that the daily papers reported these instead of the crimes.

An evolutionist makes this admission in the *Outlook*: "The devout soul can recognize evolution with a theistic theory of creation and with a spiritual theory of revelation, but he knows not how to reconcile it with his Christian faith in the reality of sin and salvation. It appears to him that if evolution is true, there is no fall, that sin is only an imperfection, that pardon is only pity for the unfortunate, and that the only redemption is growth."

In a speech in the London May Meetings, Rev. Mr. Thomas said that if Christ was only an ethical genius who set a good example, we would not be moved to do much for his sake. "But if he has redeemed our souls from the lowest hell, if he has taken us up out of the horrible pit and the miry clay and set our feet upon a rock, there are few things which we would not be glad and proud to do for his dear name's sake."

The English in Bombay are having a hard time to keep the Hindus and the Mohammedans from exterminating each other. Their hatred of each other is a great aid to England's rule in India, as each party prefers English supremacy to that of their detested rival. The Mohammedans began a disturbance by sacrificing a cow, their sacred animal, near a Hindoo temple. The Hindus retaliated by killing some dogs and throwing them into the yards of the Mohammedan mosques. The dog is held in even greater detestation by the followers of the prophet than by the Jews. This interchange of courtesy was followed by fierce fighting.

AN AMBITION FOR NUMBERS.

BY THURSTON.

It is a worthy ambition which leads pastors and churches to desire and labor for the enlargement of Christ's kingdom and the increase of converts to righteousness. But it is a most unworthy vanity which often leads both pastors and churches to make prominent and magnify the numbers—the mere numbers—of persons added at a given time, or as to the total membership, provided that be sufficiently large to be repeated in a somewhat boastful way. There seems to be a greed for numbers more than for grace. News from the churches, with which the religious press is so plentifully laden, sugar-coated by kindly disposed correspondents and favoring editorial redactors, make emphatic mention of how many have been received to such and such a church during late revival services, or during the year, or "since the present pastor came to the church," and how many the church now numbers. No mention is made as to whether the piety and efficiency of the church has been increased; whether the fruits of righteousness do more abound; whether they do and give more for the conversion of the world; whether backsliders have been reclaimed, or carnal professors have been led to repentance and consecration during the meeting, or doing the year. Nor is it intimated whether the "additions" were received to fellowship on carefully attained evidence that they were genuine converts and fit material to be added to the body of Christ—the church. Of course, it is "taken for granted" that all additions to the churches are truly regenerate, and therefore fit for the spiritual building. But this is accepted on insufficient evidence in numberless cases, as the results abundantly prove, and what is taken for granted needs to be proven.

It is undoubtedly an omen for evil, and comes very near being a calamity, that so little caution is exercised in the reception of members as to their spiritual qualifications. Pastors are anxious that things shall not stagnate, but be moving on and the church seem to be prospering. Hence it comes to pass that about the only test of "moving" and "prospering" is that persons be added to the church; that "the baptismal waters be often stirred." As one somewhat cynical brother said in a given case: "Everybody and everything is hustled into the church that can be induced to be baptized." This statement, to be sure, is over-wrought, but numerous instances can be named by careful observers which be not far remote from it. Too little is made of membership in the church. Persons go in and out so thoughtlessly, and while they are in, so largely ignore its honors and its claims. It is a great honor to be a member of Christ's mystical body. But what pastor tries to explain and impress this fact on the converts he welcomes? How many church members live as if they appreciated it? How many of the 172,400 members reported to have been added by baptism last year to American Baptist churches were instructed as to any just comprehension of the true meaning of membership in the body of Christ? We are vain of bigness and boast of numbers more than of Christian development and efficiency. If kindly and faithful discipline were maintained in our churches, the numbers put out of them would bear a more startling relation to the numbers taken into them than they do now. As it is, there were reported last year 27,700 exclusions and 18,800 erasures, more than 68,000 gotten rid of by the action of the churches as unworthy, or at least unprofitable, members. As there is always a hesitancy in taking actions of exclusion, it is apparent that strict judgment would have made this number

much larger than it is. But, on the other hand, had proper caution been taken in the reception of these persons, and less eagerness shown for mere numbers, much fewer of them would have been written down as excluded or erased.

David was once severely rebuked and sorely chastized of the Lord for numbering Israel, because he had a foolish vanity for numerical greatness, rather than for conformity to the divine will and the righteous quality of the people. Pastors ordinarily have more ambition to be settled over great churches, than to make the churches great over which they are settled; and more ambition to make them great by the addition of mere numbers, than by the development of true Christian character and the growth of Christian graces and efficient service—as if numbers constituted either strength or greatness. Everybody knows—or may know—that the numerically largest churches are not the strongest, and are not doing the most for the conversion of the world. Just as the largest schools and colleges are not doing the best work for education and the training of their pupils. They have a towering reputation that dazzles and deceives. Pupils crowd to them, and think themselves scholars when they leave, carrying away somewhat of the school's reputation as their prize. A church is not a mob, a conglomerate mass of camp-followers, with little capability and no sense of responsibility. But on the contrary, it is—or ought to be—a well-disciplined battalion of trained and courageous soldiers, under competent leadership, ready to fight the battles of truth and righteousness against a hostile world. Many a modest church of limited members and scanty means is doing more for Christ and the world's salvation, more of that work for which churches were founded and really exist, than its pretentious neighbor by which it is overshadowed with its costly house of worship, its fashionable audience, its trained orchestra and its titled minister. The contrast may be hard to endure, but the many are not always strong, nor are the few always weak, and in the day when they that sow and they that reap shall rejoice together, each shall be judged according as his deeds have been. It is good to have respect to the recompense of reward. Of course, there is here no intention to depreciate or depreciate large churches, providing they grow large legitimately, and are built of living stones on the living foundation. The church of the Pentecost grew suddenly great. So did that of the Telugus. Spurgeon's grew gradually numerous. So have many others, and added honor to the Christian name. May many more follow their example.

One of the foundation planks in the platform of our Baptist faith is "a regenerated church membership," which we cite with some little spiritual pride to other denominations as our leading denominational trait. But our practical carelessness in the reception of members puts this doctrine in great peril. The nearly 70,000 exclusions from our churches in a single year—and doubtless the number should have been larger—does not discredit the theory of a regenerated church membership, but is a painful comment on its practical working. Pastors are sometimes the causes and sometimes the victims. If members are not being added to the churches, the inference is that they are not prosperous, and sooner or later unbusiness will develop, and a change of pastors will be hinted; hinted privately behind his back in banded gossip and dark innuendoes, most likely not spoken in a kind and manly manner to his face. Chastened, mortified, vexed and made uneasy when the talk reaches him, to avert such an issue he will set himself to secure an evangelist, or resort to some questionable methods to draw a crowd; get up an excitement, and meet the demands by getting people into the

church—into Christ, of course, if that may be, but at any rate, into the church. If the effort succeed, the discontent is quieted for awhile, and the press carries the joyful news that a "gracious revival" has been enjoyed, and so many have been "added to the church." Without being pessimistic, and with no desire to walk in the shadows, I have long since ceased to rejoice with joy unspeakable at reading revival news of large additions to the churches. Are the churches made stronger or weaker by them? Positively I have known both results to follow, the details of which cannot be given here, as they might be did space allow.

"More care in the reception of members" is a caution that needs to be heeded in all the churches. Even if not needed, it will do no harm to be heeded. For a candidate to say, "I think I am a Christian, and wish to be baptized," is not fairly meeting the conditions of the good old Baptist practice of "telling an experience before the church," so that the body may judge of their fitness for membership. Any one, old or young, learned or ignorant, whose heart the Spirit has changed, any one who has an experience of grace, can tell something. True, such a statement may not be as satisfactory as one made privately before the pastor and deacons, but something can be said, and the effect on the candidate and on others is most gracious. At any rate, the form of sound words and a sound custom should not be allowed to fall into decay in Baptist churches. So serious a matter should not be slightly slurred over. The annual report of the churches to the associations, and these reports tabulated in their published minutes, appeal to both pastors and churches with peculiar interest. Each one feels compared or contrasted with all the others. The number of persons received to fellowship is accepted as a measure of the value of their year's work for Christ and truth and the world's salvation. However false this standard of judgment may be, it has its influence especially on ministers, and helps to mould their thinking and shape their acting for the future. But numbers should not gratify their ambition.

God delights to use humble saints in his great work of the salvation of souls. Among the many instances which prove this, was the conversion of Madam von Krudener. She was one of the most envied women in Europe, having all that the world can give. One day a poor shoemaker was measuring her foot for a pair of shoes. The great lady noticed his joyous, peaceful look, and feeling a little melancholy, asked him if he was not happy, and what was the source of his happiness.

He answered her simply that he was happy because he was at peace with God. And then he told her how his sins had been pardoned for the Saviour's sake. His words went home to her heart and brought her to Christ.

Do we carry in our faces the joy which is the fruit of the Spirit? Do sinners wonder as they look upon us why such peace is expressed in our countenances? If our joy and peace showed themselves in our expression might not others perceive we had been with the Lord and be led to see Him?

A PRACTICAL illustration of how the old, but ever new, story of the Cross of Christ was so used as to reach the hearts of suffering humanity, will always stand out as a grateful memory in the life of Phillip Brooks. This man had but the one thought, desire and aspiration—how to help his fellow-men. And that he felt that this was only to be accomplished through one medium, is to be found in his answer, when asked what he was going to preach about on his first appearance at Westminster Abbey: "What I always preach about, Jesus Christ and him crucified."—Ex.

IS THE OLD GREEK PROVERB TRUE?

BY WM. D. NOWLIN.

There was a saying among the Greeks "that nothing was wisdom which could be understood by the common people." Heraclitus of Ephesus held this view and so all his sayings were like riddles, and as a natural consequence he was called "the dark philosopher."

There are people to-day who still believe that because a thing cannot be understood it is deep and scholarly. I very recently heard a good brother eulogizing another, and after exhausting his list of adjectives and adverbs, he exclaimed with an air of triumph, "No wonder he is so misunderstood; a man of his native ability, extensive learning and deep scholarship, and one who brushes aside the rubbish of traditionalism and goes down to deep bed-rock facts, is not likely to be understood by the people."

Is it a fact that native ability, extensive learning and deep scholarship, disqualify a man for clearness? If so, it seems to me that these dis-qualifications are very undesirable.

But the fact that you can not see the bottom of a stream is not proof of depth. It has always been our idea that a thorough education means the development of all the forces and faculties of the mind, and that it enabled one to think independently, to observe, to separate, to combine, to classify things by orderly processes, so that the possessor is not only enabled to have clearer perceptions of facts himself, but to make them clearer to others.

I am still inclined to believe that the more a man knows of a subject and the clearer it is in his own mind, the clearer he can make it to others; if this principle isn't correct, then when we want a matter made clear, we had better get some one who knows nothing about it.

It is very noticeable that Spurgeon was never misunderstood, he was always clear, and people knew what he meant by what he said. Spurgeon was so ignorant, and yet the common people understood him. It has often been said that "a child could understand Dr. Broadus," and every one who has ever had the pleasure of hearing him or reading his works knows how clear he was. I have frequently heard it said, "Dr. Broadus made everything so plain and clear, I felt that I knew it all before." No wonder he was not misunderstood; a man of his native ability, extensive learning and deep scholarship; a man who went down to deep, bed-rock facts and cleared things as he went, was not likely to be misunderstood by the people. The road to him was clear and he could lead others through with safety.

Don't you say a muddy and incomplete style is a mark of scholarship, for people with common sense won't believe it.

Louisville, Ky.

CHRIST AS OUR TRUSTEE.

BY REV. THEODORE L. CUTLER.

The only basis of all honest business is personal integrity, and the only assets that make a bank or an insurance company reliable are capacity and conscience. "Whom can I trust?" has been the sorrowful inquiry of more than one man who has found his "securities" proving insecure and the word of his fellow-man as brittle as pipe-clay. Let us rejoice that in the most momentous of all interests to us there is one Trustee who has never broken His word, never defaulted in His promises, and never lost what was committed to his keeping.

An old hero in Nero's Roman guard-house felt a glow of holy ecstasy when he wrote to his son, Timothy: "I know whom I have trusted, and am persuaded that He is able to keep that which I have committed unto Him against that day." He had put his soul in trust with His Redeemer and felt no more uneasiness than he did about the rising of the morrow's sun. The same assurance that Paul had, may you and I have if we have made the almighty, ever-loving Son of God our Trustee. Only two questions I need to ask: "Is He able to save me?" and "Is He willing to do it?" The answer to the first question is that Jesus Christ is divine, and therefore omnipotent. The answer to the second is that He has laid down His life as a ransom for you and

me; He has borne our sins in His own body on the cross. He sums up the whole vital matter in this one golden utterance, "I give unto them" (i. e., unto those who believe on Him and obey Him), "eternal life, and they shall never perish, neither shall any pluck them out of my hand." That is enough. We have only to take Him at His word. If you and I accept implicitly this declaration of Jesus Christ and entrust our immortal souls to Him, and should be lost forever, it would clearly be no fault of ours. Reversely, be it said, we have a right to hold our Lord and Master responsible for our eternal welfare. I cannot more literally entrust a valuable package to the keeping of an express company, or my life to the ocean steamship on which I set my foot, than I entrust my soul to the keeping of Jesus Christ, with the full expectation of finding it safe "at that great day."

But I expect other things from my faithful Trustee besides my final salvation in the next world. I expect protection, oversight and constant help in this world. He assures me that He is "able to keep me from falling." Sometimes life has slippery places, and sometimes like yonder path up "Skytop," leads very close to a precipice. Thousands are falling from whom we had expected better things; there are no obituaries so sad as the stories of those who have gone down with fearful crash from high places of influence and honor. Never have I heard of a good man having fallen when he was humbly striving to do Christ's will, and leaning on Christ's help. Every fall of a professed Christian comes from venturing on dangerous ground with reliance only on self support. The moment that Peter trusted Peter, he sunk; the moment that he trusted Christ, the water became like granite under his feet. Strange that he did not remember that lesson when he began to boast that he would never desert his Master.

Does a genuine Christian ever take a false step, or make a slip into sin? Yes; when he makes "flesh his trust," or ventures where he has no business to go. The proof that he is a Christian is that he repents bitterly and walks more circumspectly ever afterwards. Such a man or woman finds forgiveness. While the Christless sinner wallows on in sin, the penitent Christian flees to the cleansing Savior to have the ugly stain washed away. That, I suppose, is the meaning of the phrase, "preserved blameless." Our sin repented of is not laid to our account for Jesus' sake. When we reach heaven, we shall stumble on sin no longer, and then we may be "preserved faultless" before the throne. There the white robe will never be exposed to a stain, for nothing entereth there which defileth. Will we know ourselves then? It will seem so strange to get where we can stop uttering the "Lord's Prayer," and will not need any watching!

In this brief article I cannot recount one-half of all the blessings which flow from making Christ our Trustee. How many burdens we stupidly try to carry that we ought to roll over on His everlasting arm. For our work, for our thorough and diligent performance of duty, we are responsible, but not for results. We ministers and teachers are responsible for our sermons and instructions, but not for the conversion of souls. That is the Holy Spirit's office, not yours or mine. We make Him the Trustee of the truth we faithfully preach or teach. The power of a sermon is weighed by the amount of the Holy Spirit's influence which it contains. Christ promises His Spirit to those who seek it, and use the weapons He provides.—Edvan-gelist.

CHRISTIAN experience in our times has circumscribed itself. Many have grown intensely in earnest to relieve poverty, to change social conditions, to elevate humanity, in the name of Christ. But the far vision has faded. Immortality is no longer assumed; it is only argued. A prayer for the attainment of a blessed hereafter sounds like a survival of time-worn phrases. A sermon on heaven is not only a rarity; it seems to many to be an anachronism. We are persuaded that we experience the presence of Christ, that the Holy Spirit, dwells in us. We may realize that "now we see in a mirror, darkly." But we rarely hear of the longing to see face to face, of the triumphant expectation to know Christ, "even as also I have been known."—Ex.

THE RAMBLER.

BY PASTOR RUSTICUS.

There are no doubt many ways of rambling. There are ramblings physical and ramblings metaphysical. There are ramblings afoot, ramblings on horse-back, ramblings in a steam yacht, rambling speech and rambling among books. Is rambling commendable? The answer ought to be something like the answer to the old conundrum, "Is life worth living?" It depends upon the rambler. It depends upon the point of view. Take one point of view and the rambler is a tramp. Take another, and he is a member of that aristocracy which the English visitor to this country missed so much, people who do not work but go about from place to place.

A rolling stone gathers no moss. But a rolling man (in other words a rambler) gathers something better than moss. Seeing, says the proverb, is believing. The rambler's seeing is receiving. Reading, says Bacon, maketh a full man. But reading has no monopoly of the business of making a man full. The present Rambler has frequently come in from his rambles a full man. That which is the most filling, however, is not always the most desirable. The bee knows just where to go to get the best honey. But the human bee (which is another name for the Rambler) often brings home a stuff that looks like honey out proves to be only glucose. And yet the mental drill involved in separating the glucose from the honey, and in deciding why glucose is glucose and not honey, is pleasant and not unprofitable.

Speaking of the question whether rambling is commendable or otherwise, leads the Rambler to observe that a very little proposition may make all the difference between the rambling that is commendable and the rambling that is not commendable. The Rambler once rambled into a church. That, he humbly submits, was commendable. For he went to worship and to obtain spiritual food. But the preacher to whom he listened rambled in the church. That, he ventures to say, was not so commendable.

In his ramblings the preacher remarked that the doctrine of the Divine sovereignty did not draw him. It gave him no comfort. "Take away the sovereignty. I do not want it. Give me the Fatherhood." This set the Rambler a-thinking. That preacher would, no doubt, have agreed that idol-making and idol-worship are foolish. To think that a man should make a wooden image, and call it God, and worship it. How absurd! But to make an idea, to evolve out of our inner consciousness a conception of God, and worship that, that, forsooth, is wisdom. This is enlightened Christianity.

And so when the Rambler left the church that morning, he fell a-rambling again. And in his ramblings he thought of John who saw the dead, small and great, stand before God. "Ah," thought he, "must we wait till we are dead before we can stand before God? Cannot the living stand before God and know what God is?" And then he thought of two words of Christ which gave him much comfort. "He that hath seen Me hath seen the Father." "Blessed are the pure in heart, for they shall see God." The Rambler believes that with the eye of faith he has seen Christ. And he certainly knows men who by the grace of God are pure in heart. And from the testimony of such men he concluded that the preacher's idea of God was wrong.

"But Christ certainly teaches us to say 'Our Father.'" Precisely. But what was the father in ancient Jewish and Roman communities? What was his position and power? He was a sovereign of the most absolute kind. He had power of life and death over the members of his household, and he was responsible to no higher earthly authority as to the way in which he used that power. He could scourge. He could disinherit. He could enslave. He could kill if he chose. Hence, when men say that Christ, in teaching us to say "Our Father," taught the Fatherhood of God to the exclusion of the sovereignty of God, we see how absurd the statement is. The Fatherhood and the sovereignty are not incompatible. They are both true. They fit into each other.

"But granting that both are true, still, it is only the Fatherhood that comforts me. There is no comfort in the sovereignty."

The man who says this ought to live for awhile under the Turkish government. He ought to see rapacious government officials come in and plunder his property, outrage his family, kill his innocent babes, and drive him out into exile and beggary. Then he would know whether or not there was any comfort in living under a good, strong, firm government, a government which can administer good laws, punish crime, and protect life and property. Then he would know whether or not there is any comfort in the thought that God is on the throne of the universe, and that in the great conflict between good and evil, right and wrong, light and darkness, the right, the good, and the light will triumph, because God is on that side. The Lord reigneth, therefore let the earth rejoice.

The Rambler knows that it is possible to present the idea of God as infinite, all-powerful, all-holy and sovereign, in such a manner as to give no comfort. That infinity makes us feel by contrast our littleness and insignificance. The holiness makes us feel the enormity of our sin. That Sovereign is one whose laws have been broken, and against whose authority we have rebelled. But the infinite, holy, sovereign Father has loved us with an everlasting love. And that love is strong enough to draw us and to comfort us. And so thinking, the Rambler, for the time being, desisted from his ramblings.—Christian Intelligencer.

THE LITURGICAL WEAKNESS.

BY REV. R. G. PATTERSON, D. D.

There are pessimistic aesthetes among us who keep whispering that the Episcopal Church is making fearful inroads on our church, and tremendous strides in the country, because of its liturgical attractions, and that to counteract that our church must become more liturgical!

I went into a careful investigation of the facts and figures, and was even surprised myself to see how completely they demolish the liturgical assumption. There is not a section of the land; there is not a class of the population, urban, suburban, rural; there is not a class of society, cultured or uncultured, educated or ignorant—in which the liturgical churches are pushing ahead, or even abreast, of the non-liturgical. I have showed this by the figures in detail. It is all the other way.

The latest figures which I used in the comparisons were taken from the census reports of 1890. They are the latest complete reports which can be had of all the churches, of all their divisions, large and small, and of all their particulars—States, cities, towns, counties, etc.

The particulars, as I drew them out, were a revelation to the brethren generally. No attempt has been made to break their force.

The liturgical movement is as dangerous as it is uncalled for. It has secured control of some of our church agencies, and it is quietly leavening and perverting our people. I am glad to see you have broken ground against it.—Ex.

THAT one should not condemn the unfortunate is clear. Is it not also plain that we should not pity the unworthy? Anything that savors of approval for those not deserving it, anything that gives encouragement to the evil-doer, anything that blunts the edge of merited penalty and leads the culprit to think himself ill-used, should surely be avoided. There is much misplaced sentiment in the world. People have a responsibility in the matter of dealing out praise and blame, also sympathy and condolence, which is by no means always recognized. An easy-going, indiscriminating, good nature does great harm. Being made in the image of God, we are to some degree chargeable with echoing God's thoughts, or at least co-operating with his purposes. No lower plan of life can be accepted as the true one.—Zion's Herald.

THE Sultan of Turkey knows a thing or two. Instead of spending all his money in the purchase of big guns and battle-ships, he just goes into debt. Then he has the protection of the guns and battle-ships belonging to his creditors. It is a great scheme, for by working it he is able to spend all his borrowed millions on himself, instead of on an army and navy.—Omaha World-Herald.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1897.
FOURTH QUARTER.

SUNDAY, OCT. 24.

PAUL BEFORE KING
AGRIPPA.

Acts 26:19-32.

MOTTO TEXT.—"Whoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven."—Matthew 10:32.

Felix had been removed from the governorship under grave charges, and Festus, a much better man, had come in his place. The Jews tried again to have Paul sent to Jerusalem that they might have an opportunity to kill him, and Paul had appealed unto Caesar.

Festus was at a loss to know what charge to send to Rome against the prisoner. Therefore he seized the opportunity afforded by Agrippa's visit to get that king, who was familiar with Jewish law, to examine the prisoner and to say what his guilt was.

Agrippa was king of the country east of the Jordan. Bernice was the sister of Drusilla, and was, if anything, the worst of all the line of Herodian women. It was Paul's fate to be brought to trial before three of the most infamous men in history—Felix, Agrippa and Nero.

"Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision."—He was obeying God in preaching the Gospel—he could do no otherwise. The words, in Greek indicate that he went promptly and cheerfully. "But showed first unto them of Damascus."—Immediately after his conversion he preached in Damascus, and after a retirement into Arabia he returned and preached in that city. "And at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles."—At Damascus he had preached to his own countrymen; the Gospel was offered to the Jew first. He had obeyed the heavenly vision with all his strength. It was no new offense of which he was guilty; he had been preaching for years up and down the Roman empire.

It was no treason to Caesar which he had been preaching. His message everywhere was "that they should repent and turn to God, and do works meet for repentance."—Works worthy of repentance which should prove they had repented and turned to God. Paul preached salvation by grace and justification by faith, but he insisted as earnestly as James did that the evidence of repentance and faith must be seen in the changed lives.

"For these causes."—How contemptible the conduct of the Jews looked in view of Paul's statement. All he had done was to urge upon men the duty of repenting from their sins, turning to God and living good lives! For these things the Jews had caught him in the temple and plotted to kill him.

"Having therefore obtained help of God, I continue unto this day."—"A military term signifying the aid a warrior receives from auxiliary or allied forces."—Whedon. Had God not guarded him from the plots of the Jews he would not then have been alive. "Witnessing both to small and great."—To men of high and low degree. They were all sinners, and must be saved in the same way by repentance and faith.

"Saying none other things than those which the prophets and Moses did say should come."—So long as

the New Testament stands, men shall have small success in their efforts to upset Moses, for our Lord and his Apostles give their voices in defense of Moses. Since Paul had been preaching only what was taught in their own Scriptures, the Jews were all the more guilty who sought to compass his death.

The Jews generally shut their eyes to the Scriptures which taught the suffering of their Messiah and fixed them upon the glories of the kingdom which should be without end. One reason of their enmity of Paul was because he preached a crucified Redeemer. The Jews, except the comparatively small sect of the Sadducees, believed in the resurrection of the dead. It was no new idea to Agrippa; and no doubt he had heard of the resurrection of the Lord Jesus.

But the Roman Festus thought such a thing but like fairy tales to amuse children. In his astonishment that a man who had been talking as rationally as Paul should suddenly aver a belief in the resurrection of the dead, he cried out with a loud voice: "Paul thou art beside thyself; much learning doth make thee mad."—Whether he had heard of Paul's great learning or perceived it from Paul's speech cannot be said. He thought too much study had driven the apostle crazy.

Courteously Paul answered him: "I am not mad, most noble Festus."—Mad means insane of course. Most noble is a polite acknowledgment of Festus' rank. "But speak forth the words of truth and soberness."—Truth here refers rather to reality than to veracity. His words were not the hallucinations of insanity. Soberness means of a sound mind. That the Lord had been raised from the dead was a fact well known in Judea, and Paul turns confidently to Agrippa as a witness of it. "For the king knoweth of these things, before whom also I speak freely."—Agrippa, as a Jew, was familiar with the Scriptures. He kept a palace in Jerusalem and went up to the feasts often, and had therefore heard about the life, death and resurrection of the Lord, as Festus, a Roman caring little for what was going on in the provinces, did not.

"King Agrippa believest thou the prophets?"—As a Jew that might be taken for granted, and Paul went on, "I know that thou believest."—If Agrippa acknowledged the truth of the Scriptures the apostle could prove from them the truth of his words in regard to the person and office of the Lord. The fact of the resurrection Agrippa knew.

"Then Agrippa said to Paul, 'Almost thou persuadest me to be a Christian.'"—The Greek word translated almost means in a little or with a little. There are two possible meanings to Agrippa's words. One that he spoke sincerely, his better nature being for the moment touched. The other that he spoke sneeringly that Paul thought with a little persuasion he could persuade him, a king, to be one of a despised and persecuted sect.

"I would to God, that not only thou, but all that hear me to-day were both almost and altogether such as I am except these bonds."—The chains which as a prisoner he wore. Festus must have thought him crazier than ever. That he should think it would be for the advantage of a Roman governor and a Jewish king to be like him! Ah they know now how much higher their poor prisoner ranked as a child of God than they did with all their pomp and splendor. Position in life is nothing; position is Christ's kingdom is everything, and everything throughout eternity.

There are many who feel, when listening to an earnest preacher, that they are almost persuaded to be Christians. But the impression fades away, and the cares of this world and the deceitfulness of riches choke the good seed sown in their hearts and they are lost.

Agrippa had heard enough. He had no desire to have his conscience further roused. The trial was over; the king passed out with the governor and the officers, and Paul went back to his prison. Festus took Agrippa aside to ask him what charge he could send to Rome with this strange prisoner, for Agrippa was familiar with Jewish laws and customs. The governor and the king agreed in saying: "This man doeth nothing worthy of death or of bonds."

"Then said Agrippa to Festus, 'This man might have been set at liberty if he had appealed unto Caesar.'"—After an appeal had been made the judge could neither release nor condemn; unto Caesar must the prisoner go. Paul had desired to see Rome; God granted his desire by sending him a prisoner. Had he been released by Festus he would have been exposed to the murderous designs of the Jews. No doubt the favorable report of Festus had much to do with the kind treatment which Paul received on the way to Rome and while a prisoner in the city.

PROGRAMME.

Circle No. 3, Warren Association, embracing Bowling Green, Delsfield, Barron River, Highland, Green River Union, New Gasper and Providence churches, will hold its first meeting with Highland church, beginning Saturday before the fifth Sunday in October, 1897.

- 9:30 to 10 A. M.—Devotional Exercises, W. M. Gladish.
- 10 to 11 A. M.—Qualification and Duty of Deacons, W. W. Burris and L. R. Moorman.
- 11 to 12 A. M.—Missionary Lecture (illustrated with maps), E. V. Baldy.
- 12 to 1:30—Dinner.
- 1:30 to 2 P. M.—Our Duty to Missions, Wm. Mitchell, Frank Roberts.
- 2 to 3 P. M.—Our Work in Cuba, Frank Russ.
- 3 to 4 P. M.—How Can we Best Train our Young Converts, C. W. Freeman, H. Basham, L. H. Voyles.

SUNDAY.

- 9 to 9:30 A. M.—Devotional Exercises, W. Maxey.
- 9:30 to 10 A. M.—How can we Best Develop Missions in our Church, E. H. Brookshire, Wm. Davenport.
- 10 to 11 A. M.—What relation is the Sunday-School to the Church, J. J. Gill, G. A. Wallace.
- 11 A. M.—Sermon, L. H. Voyles. Let everybody attend the meeting and make it one of great interest.

Dinner on the ground Saturday, C. W. Freeman, Vice-President, Circuit No. 3.

CHRIST has softened the horrors of war. Non-combatants, women and children are not massacred by the conquerors in "civilized" countries. When the Portuguese mariners had been buffeted on the wild Atlantic, and rounding Cape Horn, saw the newly discovered ocean resting in calm, they called it Pacific, and, in their superstition, attributed its tranquillity to the brilliant constellation known as the Southern Cross, then shining down upon it. Wherever the Star of Bethlehem has glittered across the angry waters of human strife, they have been swayed into stillness.

"JESUS THE NAZARENE IS
CERTAINLY THE MES-
SIAH OF JEWISH
PROPHECY."

BY D. Y. BAGBY, PH. D., TH. D.

WHAT IS SAID OF THE BOOK.

The author has firm grip on the subject and a burning desire to convince and persuade unbelievers, as well as to strengthen believers in their faith. We are glad that Dr. Bagby has written the book. It is a powerful argument for Christianity along a line little followed these days, and for that very reason all the more convincing.—Western Recorder, Louisville, Ky., July 8, 1897.

To those who are acquainted with Dr. Bagby, and know him to be a ripe scholar and an earnest student of the Bible, it is needless to say that the subject is handled in an able and an interesting manner.—Albuquerque (N. M.) Citizen, June 30, 1897.

It is a commendable book, sound, seasonable and Scriptural, and will prove convincing to skeptics and stimulating to believers, workers and Bible students.—Rocky Mountain Baptist, Boulder, Col., July 29, 1897.

In writing the book, Dr. Bagby has chosen an entirely new field. The book is highly indorsed by the leading divines of the country, and a copy should be in the hands of every one.—Morning Democrat (Albuquerque, N. M.), August 15, 1897.

A Biblical study of the book cannot fail to profit our young people and to impress upon them the great importance and influence of the subject upon religious thought. Dr. Bagby has done well, and we do not hesitate to commend the book.—The Baptist Union, Chicago, Ill., August 3, 1897.

I like the book very much. It cannot fail to convince the skeptic. I trust it may have a large sale.—Eld. Joshua Gravett, pastor Galilee church, Denver, Col.

Dr. Bagby has given the public a strong and timely book. It is clear, concise, conservative and convincing. He has done Bible students a lasting service by writing the book, and left skeptics without an excuse for not accepting the Christ of Prophecy.—Rev. T. W. Young, M.A., Th.D., pastor First Baptist church, An Arbor, Mich.

This is one of the strongest books of the century to show the claims of Jesus as the Saviour of lost men. It is a great book to put into the hands of the skeptic or infidel, and will greatly strengthen the faith of the Lord's redeemed. Get the book to strengthen your own faith, and to lend to your skeptical neighbor.—Southern Star, Atlanta, Ga., July 31, 1897.

This little volume shows a careful and scholarly study of the Old Testament Messianic prophecies and their New Testament fulfillment in Jesus of Nazareth. We believe the book to be thoroughly sound in its teachings, and one that will be helpful to all students of the life of Christ. The introduction by Dr. Davidson does not introduce anything.—Baptist Missionary Magazine, Sept., 1897.

It is certainly an unanswerable book, and one that can be of great help to the honest seeker for truth, and to Christians who need to read up on the subject of the fulfillment of Messianic prophecy.—Rev. W. A. Jarrel, D.D., author and pastor, Dallas, Tex.

The style, I think, is especially good; so clear, so simple and direct. The subject matter is also very clearly presented, and the arguments are unanswerable.—Miss Louise Manly, teacher at the Judson Institute, Marion, Ala.

Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA.—Rev. Bernard M. Bault of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsa-
parilla

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

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

MARRIED.

October 6, 1897, in the Baptist church at Stephensport, Ky., Mr. Wm. H. Sargent to Miss Georgia B. Hawkins, Rev. J. B. Hunt, officiating.

HABITS.

SOME HAVE THEM, AND OTHERS ARE NOT WITHOUT.

A man likes some hot drink for breakfast, and coffee suits his taste about as well as anything. It seems hard that so many should be denied coffee because it upsets their liver and disagrees with them in one way and another; still this condition does exist, and when a man finds it hurts him, he is generally sensible enough to leave it out of his bill of fare, for it is quite a bit pleasanter to feel well all day than to enjoy a drug two or three minutes and pay for it in aches and ails or sickness.

A new breakfast drink has come into use, difficult to tell from coffee, but made entirely of grains, and which never produces any disagreeable results. It has the clean, pungent flavor so much enjoyed in coffee, but while coffee hurts the system, Postum Cereal Food coffee goes to work in downright good earnest to "make red blood."

It is composed only of the grains intended by nature for man's subsistence. These are skillfully blended and prepared in such a way as to produce a hot drink the fac-simile of rich Mocha or Java coffee when boiled full 15 minutes after the boiling point is reached, but fattening and healthful. Stomach, liver and bowel troubles disappear when coffee and tea are left off, and the food drink, Postum, taken in their place.

This toothsome drink goes about three times as far as coffee, and produces health and comfort where trouble formerly existed. It is made by the Postum Cereal Co., Lim., of Battle Creek, Mich. When a man or woman "feels mean" day after day, it can quite safely be charged to incorrect habits, and coffee and tea drinking are the real cause of more bodily disorder than any one knows. A habit is hard to get over, but when a delicious tasting article is offered which produces health instead of tearing it down, the change is easy to make. Prominent grocers say it exactly meets a want, and persons who have been kept from coffee on account of their health are now having all the enjoyment of coffee drinking and getting fat over it.

"Just as good" as Postum Cereal, are words used to defraud the public.

In the desperate attempts of counterfeiters to take the public money, they resort to ingredients that are injurious to the human stomach. Genuine packages of Postum have red seals and the words, "It makes red blood," thereon.

DEDICATION.

The Concord Baptist church at Ellensburg, Casey county, Ky., was dedicated Sunday, September 26. The following is a programme of the exercises:

10 O'CLOCK.
 Song—"All Hail the Power of Jesus' Name."
 Address of welcome—Pastor W. T. Ellis.
 Response—D. E. Fogle.
 Prayer—Bro. J. A. Davis.
 Song—"Welcome to All"—Prof. E. W. Stone and choir.
 Dedicatory sermon—W. P. Harvey, D. D.
 Dinner served on the ground.
 2 O'CLOCK.
 Prayer—Eld. Reeves.
 Sermon—D. E. Fogle.
 Dedicatory prayer—Bro. J. A. Davis.

8 O'CLOCK.
 Series of meetings begins, preaching by Bro. J. A. Davis.
 The dedicatory sermon was preached by Dr. Harvey from 2 Samuel 24:24. He emphasized the necessity of sacrifice in order to acceptable service. After the sermon he raised with comparative ease \$350, the amount necessary to pay the remaining indebtedness. The good people, who are by no means wealthy, thought they had done all they could, but when stirred by the message from God's Word the spirit of sacrifice took hold of them anew.

Dr. Harvey won the hearts of all, both by the message which he brought and the spirit of love and fellowship with which he entered into the work. He came at great personal inconvenience, but he found an appreciative people, and will always be welcome in Casey.

The pastor, Bro. W. T. Ellis, of Georgetown, and his faithful band of saints, deserve the highest commendation. They have struggled nobly and sacrificed much, but they are fully rewarded in the beautiful house which they have dedicated to the service of God. Although the church is weak in numbers and wealth, they have erected the prettiest house of worship in the county, and may well rejoice in their success. However, they are not satisfied with this material triumph, the pastor, aided by Bro. J. A. Davis, has begun a series of meetings, and they hope to experience such a spiritual awakening as shall make the church a mighty power for good throughout the entire county.

Bro. Ellis has shown himself a prudent, efficient organizer and worker. We are glad to welcome him in the county, and earnestly hope that he may be used of God for the accomplishment of a large share of the work so sorely needed here.

In his address at the opening of the fall term of Cornell University, President Schurman took occasion to warn all outsiders and trustees to keep their hands off of the faculty of that institution. He took the high ground that, once elected to his chair, a college professor may teach what he pleases, so long as he makes himself believe that it is "truth." "I believe," said he, "that the institution should cease to exist a thousand times sooner than that a single professor should be coerced." "Better that the University be wiped out than that truth be suppressed. Any pretensions of a corporation to set limits on a teaching staff must be resisted as absolutely unwarranted." Now, that is bold and defiant enough for anybody. If it means anything, it means a great deal, and a great deal that we can not accept. It signifies that an infidel professor is just as firm in his seat in any university,

especially in Cornell, as is a sincere Christian; his fitness for his position being determined only by his teaching ability, and that in favor of God, no more than of the devil. "Truth" must not be suppressed, says President Schurman; but who is to be the judge of truth? Evidently the professor, and he only. "Cornell," says he, "recognizes that the majority may be wrong, the minority may be right." It matters not, therefore, that the one professor stands alone against all the others, against the board of trustees and against all the rest of the world; he may be right, and must not be disturbed, or called in question. He may throw away the Bible and boldly proclaim his conviction that it is a cunningly devised fable, unworthy of the serious attention of ingenious youth bent on the acquisition of truth; and, inasmuch as a board of trustees, unaware of his views, has elected him to his chair, he must not be touched nor called in question, lest "truth" be imperiled. Truth is above all price, and therefore he who teaches that there is no God must not be interfered with. If Mahomet, Alexander Webb, or Colonel Olcott, were found in a professor's chair in Cornell University, he must not be interfered with. "Truth is above all price," consequently Webb and Olcott must be retained as professors in Cornell University (!) We have only to say that we do not accept the theory, notwithstanding to deny it may cause us to be called narrow and bigoted and inimical to the truth.—Journal and Messenger.

DR. WARDER'S STATEMENT.

In view of the vote of censure passed at West Kentucky District Association against Dr. Warder, at his request we publish the following explanation indorsed by him in the WESTERN RECORDER of August 5:

Some brethren are asking whether Dr. Warder has changed his views in regard to the current controversy, in view of his vote at Georgetown against Bro. Booth's resolution. Such is not the case. His views on the merits of the questions involved are just as they were, but he felt that it was not wise to pass that resolution; that the results desired could be best secured along other lines.

This is Dr. Warder's explanation, and more ought not to be required of him, in our judgment. In harmony with the above statement, Dr. Warder explained his position at Daviess County Association, and we heard him state his position to the entire satisfaction of the brethren at Goshen Association. Those who know Dr. Warder know he is incapable of dissembling, and that no man more justly commands the confidence of the denomination than he.

W. P. HARVEY.

To enter into the world, and there live firmly and fearlessly, that is Christian greatness.—F. W. Robertson.

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

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

TO CURE NERVOUS DYSPEPSIA.

TO GAIN FLESH, TO SLEEP WELL, TO KNOW WHAT APPETITE AND GOOD DIGESTION MEAN, MAKE A TEST OF STUART'S DYSPEPSIA TABLETS.

Interesting Experience of an Indianapolis Gentleman.

No trouble is more common or more misunderstood than nervous dyspepsia. People having it think that their nerves are to blame and are surprised that they are not cured by nerve medicine and spring remedies; the real seat of the mischief is lost sight of; the stomach is the organ to be looked after.

Nervous dyspeptics often do not have any pain whatever in the stomach, nor perhaps any of the usual symptoms of stomach weakness. Nervous dyspepsia shows itself not in the stomach so much as in nearly every other organ; in some cases the heart palpitates and is irregular; in others, the kidneys are affected; in others the bowels are constipated, with headaches; still others are troubled with loss of flesh and appetite, with accumulations of gas, sour risings and heartburn.

Mr. A. W. Sharper of No. 91 Prospect St., Indianapolis, Ind., writes as follows: "A motive of pure gratitude prompts me to write these few lines regarding the new and valuable medicine, Stuart's Dyspepsia Tablets. I have been a sufferer from nervous dyspepsia for the last four years; have used various patent medicines and other remedies without any favorable result. They sometimes gave temporary relief until the effects of the medicine wore off. I attributed this to my sedentary habits, being a bookkeeper with little physical exercise, but I am glad to state that the tablets have overcome all these obstacles, for I have gained in flesh, sleep better and am better in every way. This above is written not for notoriety, but is based on actual fact."

Respectfully yours,
 A. W. SHARPER,
 61 Prospect St., Indianapolis, Ind.

It is safe to say that Stuart's Dyspepsia Tablets will cure any stomach weakness or disease except cancer of stomach. They cure sour stomach, gas, loss of flesh and appetite, sleeplessness, palpitation, heartburn, constipation and headache.

Send for valuable little book on stomach disease by addressing Stuart Co., Marshall, Mich.

All druggist sell full sized packages at 50 cents.

A MISSISSIPPI LETTER.

YELLOW FEVER.

It is difficult, if not impossible, for our friends of other States to sympathize fully with us now. They can have no very clear conception of our circumstances during the yellow fever scare, which is now upon us. Whether it is or not, the whole State of Mississippi, especially on the lines of railway, is suffering from grave apprehensions.

New Orleans is 150 miles south, and Edwards 41 miles northwest of Hazlehurst, and yet all the roads leading into the town are guarded day and night, besides having an extra police force on the streets. No stranger is allowed to enter the town without a certificate from some reputable physician showing that he has not been in an infected district within ten days, and that he is in good health. No one is allowed to get off of the trains, whether traveling north or south, and no freight from New Orleans is allowed put off here. What is true of this place is true of others along the lines of railways coming out of New Orleans and passing through Edwards. The citizens of

our town have volunteered to stand as sentinels, the preachers taking their turn with the rest.

Our church work suffers along with business interests of all kinds. The meetings of many associations have been changed to a later date. Each town is a closed corporation except to the country adjacent to it, so that except through our denominational papers we are strangers to each other. It is an awfully lonesome feeling to be quarantined against one's friends, and to have them quarantined against you. It is a kind of shutting-out and shutting-in process which becomes tiresome after three or four weeks' experience. I am glad to say, however, that the congregations of our church have been good in the mornings on Sundays—we are not permitted to meet at night—and last Sunday the annual collection for ministerial education was good, though not so large as formerly on account of the general depression in business.

After writing so much of our anxiety, I should also state that Hazlehurst has never suffered from an epidemic of any kind, and we are hoping and praying that the fever may not visit us now.

One of our brethren, Rev. T. S. Powell, died in Augusta, Miss., of yellow fever. So far as I know he is the only one of our preachers who has died. Some others, down on the coast, are staying with their flocks, and Bro. Brock was sick, but is well, I think.

Bren. J. F. and D. I. Purser and Whittinghill are in New Orleans. Private letters inform us that the people by thousands have been leaving there during the last few days. Bro. L. S. Foster, of Jackson, Miss., states in *Orphanage Gem* that about half the people of that city have left. Jackson is about 20 or 30 miles from Edwards, on the same line of railway, hence the great excitement in Jackson.

I have written this in no complaining mood, but to let our brethren and sisters of other States know about us. We do not know what may come, but the Lord reigns, and he will do right. Brethren, pray for us. Our hearts swell with thankfulness as we remember our Father's blessings which he has bestowed upon us. Our people here are in usual health, and are cheerful and hopeful.

Other news is scarce, but when we reach the front line we hope to make some history. Tidings of revivals coming through the papers, published in "regions beyond," refresh our souls. We rejoice with you when you prosper. Before the yellow fever came there were good reports of interesting meetings from various parts of our State, but since then we have had very few. Yours in faith and hope,
 J. K. PACE,
 Hazlehurst, Miss., Oct. 7, 1897.

Prof. C. E. Norton, of Harvard, attempts to tell us how to get rid of hoodlumism. First, parental discipline in the home; second, moral training in the schools; third, a courageous and effective enforcement of the laws by town officers. But will Prof. Norton tell us how to get parental discipline enforced at home? With so much talk of the rights of children, and the methods for treating them as if possessed of the judgment of mature men, parental discipline has fallen into disuse even in many of what are called the better homes, certainly in many of the wealthier families, while in many of the tenements of our cities we know that there is no parental discipline.—Journal and Messenger.

TO SAVE DOCTORS' BILLS
 Use "Garland" Stoves and Ranges.

Babies Thrive On It.
Gail Borden Eagle Brand Condensed Milk.
 LITTLE BOOK "INFANT HEALTH" SENT FREE. Should be in Every House.
 N.Y. CONDENSED MILK CO. NEW YORK.

PROGRAMME.

The following is the programme for the Ministers' and Members' Meeting of Goshen Association to be held at Hanging Rock, Oct. 29th and 30th, 1897. Beginning at 10 A. M.
 Sermon for criticism.—H. B. White.
 Subject continued.—W. B. Rutledge.
 Responsibility of pastor and church in receiving candidates for membership.—J. T. Lewis.
 Duty of pastor to church and church to pastor.—J. W. Vallandigham.
 How may women best aid in church work?—I. W. Washburn.
 The needs of our District Mission field.—A. C. Caperton.

SECOND DAY 10:30 A. M.

To what extent does the neglect of family worship contribute to a spiritual death of the community.—J. D. Duncan.
 What means did the Holy Spirit use to bring men to Christ, and is it designed to guide us at this day?—Joseph Duggins.
 Necessity of unity and brotherly love.—W. V. Harrell.
 How develop new converts?—J. N. Lynch.
 How are the doctrines of Baptists superior to others?—E. Lygden.
 Exegesis John 3:5.—J. R. Ward. Is the soul responsible for the sins of the body?—J. B. Oldham.
 What course should a Baptist church pursue with a member connected with the liquor traffic?—J. C. Winchel.
 How build up the waste places?—H. Veitch.
 The prodigal son.—E. K. Schultz.
 Exegesis Eph. 2:1.—Aaa King.
 Will a man preach if called of God?—C. C. Massie.
 Christian experience and call to the ministry.—W. M. Waltrip.
 Importance of church discipline.—W. M. Estes.
 Why I am a Baptist.—Lewis Sturgeon.
 To what extent are the churches responsible for their ministers?—Jas Christwell.
 Can a man keep the law of God?—A. V. Armstrong.
 Who may be excused from the financial burdens of the church?—Jas. Armstrong.
 The Missionary Board will meet the second day, Oct. 30th, at 1 P. M.
 H. VEITCH
 J. D. DUNCAN
 JOSEPH DUGGINS.
 Committee.

A CHRISTIAN, when he makes a good profession, should be sure to make his profession good. It is sad to see many walk in the dark themselves who carry a lantern for others.—Thomas Secker.

A WORKER'S HYMN.

BY RUDYARD KIPLING.

If there be good in that I wrought,
Thy hand compelled it, Master, thine;
Where I have failed to meet thy
thought,
I know, through thee, the blame is
mine.

One instant's toil to thee denied
Stands all eternity's offense,
Of that I did with thee to guide,
To thee, through thee, be excellence.

Who, least all thought of Eden fade,
Bring'st Eden to the craftsman's
brain,
Godlike to muse o'er his own trade,
And manlike stand with God again.

The depth and dream of my desire,
The bitter path wherein I stray,
Thou knowest who has made the fire,
Thou knowest who has made the clay.

One stone the more swings to her place
In that dread temple of thy worth,
It is enough that through thy grace
I saw naught common on thy earth.

Take not that vision from my ken;
O whatsoever may spoil or speed,
Help me to need no aid from men
That I may help such men as need!

OUR PULPIT.

"HEREIN IS LOVE."

BY C. H. SPURGEON.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.—1 John 4:10.

I. The love of God is love to those who do not love him. "Not that we loved God, but that he loved us." When God loves those who love him, it seems to be according to the law of nature; but when he loves those who do not love him, this must be above even all laws—it is according, certainly, to the extraordinary rule of grace, and grace alone. There was not a man on earth who loved God. There was none that did good—no, not one; and yet the Lord fixed the eye of his electing love upon sinners in whom there was no thought of loving him. No more love to God is there in an unrepentant heart than there is of life within a piece of granite. No more of love to God is there within the soul that is unseated than there is of fire within the depths of the ocean's waves; and here forthwith is the wonder, that when we had no love to God, he should have loved us. This is a mild way of expressing it, for instead of loving God, my brethren, you and I withheld from him the poorest tribute of homage. We were careless, indifferent. Days and weeks passed over our heads in which we hardly thought of God. If there had not been any God, it would not have made much difference to us as to our thoughts, and habits, and conversation. God was not in all our thoughts; and, perhaps, if somebody could have informed us that God was dead, we should have thought it a fine piece of news, for then we could live as we liked, and need not be under any fear of being judged by him. Instead of loving God, though now we rejoice that he loves us, we rebelled against him. Which of his laws have we not broken? We cannot put our finger upon one command without being compelled to acknowledge that we have violated its claim, or come short of its demands.

I do not want to dilate upon a general doctrine to-night, I rather want to press home to the conscience of every man here that God loves him. You know very well that God did not love you because you loved him, for there was not—you will confess it painfully—anything like love to God in you, but much, very much, that sprang from natural enmity and aversion to him. Why, then, did he love you? Men do not generally love

those who hate them, those who spite them, those who give them ill names; and yet God loved us! Why, there are some of the Lord's people that God loved who, before conversion, used to curse him to his face! The Sabbath day was the day they took for sensual pleasure. They were drunkards; they were unclean; they were everything that is vile; and yet he loved them! Oh, the wonder of this! When they were reeking in the kennels of sin when there was no sin too black and too vile for them to commit—God loved them. Oh, never dream that he began to love you when you began to love him! Oh, no! but it was because he loved you hard and fast, when you were revelling in your sin, that his love put its arms around you, lifted you out of your sin, and made you what you are. Oh, but this is good tidings to some of you! Perhaps you are still, as all God's people once were, living in sin. You hardly know why you have strayed in here, but perhaps, while you sit and listen, you may hear that God has loved you. Oh, that it may come to be true, that you may prove to be one of his chosen people, whom he loves even though in sin, and whom he will love till you come out of sin, and turn to Christ and get pardon for it! Pray, dear Christian people, pray that it may be so. God hears prayer. Put up the prayer silently now—"Lord, attract some of thy chosen people to Christ to-night; let some who never thought of him, but were bent on sinning rather than of being brought to God, see Jesus, and find salvation through him." "Herein is love;" God loved the unlovely, the hateful, the vile, the depraved, and loved them though they loved not him.

II. Another part of the wonder lies in this, that this love should come from such an one as God is. "Herein is love, not that we loved God, but that he loved us." What does God want in loving us? You never saw a fly on the dome of St. Paul's; it would have been too small an object for you to see when walking round the Cathedral. Now, a fly on the dome of St. Paul's is a monstrous being, a marvellous individual, compared with you crawling about this world. Why, it bears a much larger proportion to St. Paul's than you do to this globe! What an insignificant little creature you are! Supposing you could love that fly—it would seem a strange thing; or that an angel could love that fly—'twere stranger still. But that God should love us, is much more a wonder. Lift up your eyes now to the heavens, and count the stars. Listen to the astronomer, as he tells you that those little specks of light are mighty worlds, some of them infinitely superior to this world of ours, and that there are millions upon millions of such worlds glittering in the sky, and that perhaps all these millions that we can see are only like one little corner, one little sand-hill of the worlds that God has made, while throughout boundless space there may be long leagues of worlds, if I may use the expression, innumerable as the sands that belt the shore around the great and mighty deep. Now, one man in a world—how little! But one man in myriads of worlds, one man in the universe—how insignificant! And herein is love, that God should love so insignificant a creature. For what is God, compared with the worlds, their number, and their probable extent of space? God is infinitely greater than all the ideas we suggest by such comparisons. God himself is greater than all space. No conception of greatness that ever crossed a mind of the most ex-

larged faculties can enable us to apprehend the grandeur of God as he really is. Yet this great and glorious Being, who filleth all things, and sustaineth all things by the word of his power, condescends to rivet upon us—not his pity, mark you, not his thoughts, but the very love of his soul, which is the essence of himself, for he is love. "Herein is love!" An insignificant creature, vile, and filthy, and polluted, loved by the august Creator, and loved with all the infinite affection of Jehovah's heart. Stand still and wonder. You cannot fathom this depth, you cannot scale this height, for imagination's utmost stretch dies away at the effort.

III. And is it not a point of wonder that this love should be unthought? "Herein is love, not that we loved God, but that God loved us, and sent his Son." We never sent to him; he sent to us. Suppose that, after we had all sinned, we had fallen on our knees, and cried importunately, "Oh, Father, forgive us!" Suppose that day after day we had been, with many piteous tears and cries, supplicating and entreating forgiveness of God. It would be great love then that he should devise a way of pardoning us. But no; it was the very reverse. God sent an ambassador of peace to us; we sent no embassy to him. Man turned his back on God, and went farther and farther from him, and never thought of turning his face toward his best Friend. It is not man that turns beggar to God for salvation; it is, if I may dare to say it, as though the Eternal God himself did best of his creatures to be saved. Jesus Christ has not come into the world to be sought for, but to seek that which is lost. It all begins with him. Unthought, unbidden by the object of his compassion, Jesus came into the world. Now; I wonder if it may come true to-night that some here shall be found of God, after whom they have never sought? Such things have happened. When John Williams was converted—I think you know the story—there had been an agreement made to go out with a little party of youths to commit sin—very foul sin, too—and they sent John Williams into Whitefield's Tabernacle to look at the clock, and the clock happened to be over the door, so that young Williams was obliged to go a little way up the aisle to see it. There was a crowd, and something that was being said by the preacher caught his ear, and he stood and listened. His companions outside began to be vexed with him for keeping them so long, but he kept them longer still, and the deed of darkness that was to have been done that night was never done, for God had found out John Williams, who had never sought after him. I do not say this to encourage any of you to put off seeking the Lord, for the command is, "Seek ye the Lord while he may be found; call ye upon him while he is near;" but still, here is the mercy. It is written, "I am found of them that sought me not; I said, Behold me, behold me, unto a nation that was not called by my name." The grace of God sometimes comes in like a sheriff's officer, takes a man by the collar, and says to him, "You must turn to-night." Jesus Christ sometimes comes to men as he did to Zacchaeus, who was up in the sycamore tree; he says, "Come down, for to-day I must abide at thy house."—It is not, "If you will," but "I must; I must; it must be so." So, O Lord, make a "must" of it to-night! Oh, make a "must" of it to many here, that thou must abide in their house; then they must give up their sins, and they must turn unto thee! But herein

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is love, the wonderful love of God in descending thus, not only to wait for us, but to wait upon us, and come to us with his effectual grace, and save us. Though I speak but feebly on these points, I hope that your hearts will not beat feebly. I trust the children of God will be praising and magnifying the Lord, as they say to themselves, "That is just how he dealt with me; that is precisely how he showed his favor to me. 'Herein is love.'"

IV. How, too, may the thoughtfulness of divine love raise our admiration. "Not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins." Now observe the consideration and counsel this implies. We had sinned against God's law, but his law was not an arbitrary despotism; it was the embodiment of a constitution equitably and benevolently adapted for the government of the universe. It was framed in such wisdom that obedience involved happiness, and violation entailed misery. And punishment for breaking God's laws was not in any respect irrelevant or unconnected with the harmony of reciprocal interests. Not to punish the guilty were to exact the penalty of suffering from the innocent. Think what an injury and injustice would be inflicted upon all the honest men in London if the thieves were never punished for their roguery. It would be making the innocent suffer if you allowed the guilty to escape. God, therefore, not out of arbitrary choice, but from very necessity of rightness, must punish us for having done wrong. How was this to be avoided? His mighty love suggested the plan. Had it not done so, a parliament of angels could not have devised a scheme. The assembled senate of all the intellects that God had ever made could not have sketched a plan by which the eternal laws of right and wrong should stand unshaken, and God's honor should be untarnished, and yet he should be able to forgive us. But God's love thought out a plan, a wondrous plan, by which Jesus came to be a Substitute, to stand in our place, that we might go free. But I will not pause over the design, because there is the open manifestation of that kindness and love for us now to look at.

V. "Herein is love"—self-denying love, amazing love, unexampled love—language fails me; I know no words by which to set forth the excellence of this love. 'Tis love divine, love beyond degree; God "sent his Son to be the propitiation for our sins." It was necessary that this only begotten Son of the Father should suffer in the flesh, that he should be delivered up into the hands of sinners, cruelly ill-treated, spit upon, nailed to a tree, and put to death. Who among us would give up his son? Dear, unspcakably dear to us are the children of our loins. Well, we might give them up for our country in the day of battle; we might say, "For our hearts and for our homes let the young men go," but 'twere hard, as many a widowed mother has known when she has read the list of the killed in battle, and seen that her brave boy has fallen. The blood-stained

drapery to war has had but little glory in her eyes henceforth. But who among us would think of giving up his son to die for his enemy, for one who never did him a service, but treated him ungraciously, repulsed a thousand overtures of tenderness, and went on perversely hardening his neck! No man could do it. Ah! then think what manner of love it is that God's only begotten Son should be willing to die, that the Holy One should be willing to become a man, willing to take our sins upon him, willing to suffer for those sins, willing to endure the bloody sweat, willing to bare his shoulders to the licitor's scourge, willing to give up himself, body and soul, to the pangs of such a death as was never known before or since. "Herein is love!" If ever I have coveted powers of speech such as God has committed to some men, powers of thrilling the soul and moving the heart, I covet them to-night, for how can I speak of the wondrous tragedy of the cross?

Instead of attempting what I must certainly fail to accomplish, I do but ask you to let your mental vision look for a minute at the spectacle itself. He who is the Lord of glory is mocked by rough soldiers. They spit into his face; they pluck his hair; they call him king, and they bow with mimic homage before him. He is scourged, and the scourging is no child's play. He is made to carry his cross upon his shoulders through the streets of Jerusalem. He is brought to a rising knoll outside the city gates—the Old Bailey, the Tyburn of Jerusalem. He is thrown upon his back; the iron is drawn through his hands and feet; he is lifted up; the cross is fixed into its place with a jar to dislocate his bones. He cries, "I am poured out like water; all my bones are out of joint!" He suffers through the irritation of the nerves of the hands and feet, till his mouth is dried up like an oven, and his tongue cleaves to his jaws. He cries, "I thirst!" and they give him vinegar with gall. Meanwhile, his soul is in tortures such as no man has ever felt. His spirit, lashed by a hurricane of divine wrath, is like a sea when it boils as a pot, seething and tossing to and fro. Oh, the unknown depths of Jesus' grief!—and all this for his enemies; for us who loved him not; for us who never asked it at his hands; for us who refused to have it; for us who, when we are brought to accept the mercy, do not understand it; for us who, even when we somewhat understand it, do not feel anything like a corresponding gratitude; for us who, even if we feel the gratitude, do not show it, but go our way and forget it; for us who are utterly unworthy of anything like such affection! "Herein is love!" Oh, stand and wonder! I can do no more than ask you to wonder with me; and God grant that our wondering may end in something reciprocal by way of love to him, and something practical by means of love put into action!

VI. With this question I shall conclude, what ought to be the effect of looking upon this great wonder!

As the apostle tells us in the next verse: "Beloved, if God so loved us, we ought also to love one another." Christian, by the love which God has manifested to you, you are bound to love your fellow-Christians. You are to love them though they have many infirmities. You have some yourself; and if you cannot love one because he has a crusty temper, perhaps he may reply that he cannot love you because you have a lethargic spirit. Jesus loved you with all your infirmities; then love your infirm brethren. You tell me you cannot love because you have been offended by such a brother; but you also offended Christ. What! my Christ offend you? What! my Christ offend you? What was it, after all? "Well, he did not treat me respectfully." Ah! that is it—a poor worm wants to be treated respectfully! "But he spoke disparagingly of me; and and there is a sister here—she may be a Christian woman, but she said a very unkind thing of me." Well, yes; but what does it matter? I have often thought, when people have spoken ill of me, and they have been very, very false in it, perhaps, if they had known me better, they might have found something true to say, and so I must be like we sometimes say of a boy when he is beaten and does not deserve it, "Well, he did deserve it, some time or other, for something else." Rather than get angry, smile over the offense. Who are we, that we should expect everybody to honor us when nobody honored our Lord? Oh, let us be ready at once to forgive even to seventy times seven. A beautiful spirit worthy of a Christian was that of a man who found his horse in the pound one day, and the farmer who put it in said, "I found your horse in my field, and I put it in the pound; and if ever I catch it there again, I'll put it in again." "Well," replied the other, "I found six of your cows in my farm-yard the other night eating my hay; I just drove them out, and put them into your farm-yard; I didn't pound them; and if ever I catch them in my yard again, I'll do the same." "Ah!" the farmer said, "you are a better man than I am;" and forthwith he went and paid the fees and let his neighbor's horse out of the pound, ashamed of himself. Such a generosity of disposition becomes you, especially to your brother Christians. If God has such wonderful love to us, do let us love those who offend us, and show bowels of compassion toward the Lord's poor people. It is easy to be courteous to those who are better than ourselves, and show deference to those that wear respectable attire; but the thing is to love the Lord's people who are poor—ay, and to love them all the more tenderly for their poverty, for they have in some respects more of the image of Christ than we have. Christ was poor, and so are they. And let us cleave close to God's persecuted ones. Some people always run away from a man as soon as anybody flings a handful of dirt at him; but if God so loved us when we were sinners, we ought to love our fellow-Christians when they are under a cloud. Are they persecuted for righteousness' sake? Then every brave spirit ought to say, "I am for that man—I am for that man." I was pleased with the remark of a brother I met the other day. Alluding to the love he felt for his minister, he said, "The first reason why I came to hear him and love him was that I saw him abused in all the newspapers, and I said, 'There is something good in that man, I am sure of it, and as he is the weaker one, and all are against him, I am on his

side till I find something against him." Oh, take care to rally round the persecuted Christian! Whenever the child of God is evil spoken of say, "My place shall be at his side; I will share in such an honor as that, that I may share in the honor which awaits the saints hereafter."

I have tried to speak to some here who are not converted, and to put a few very comforting thoughts before them. If they go home and seek the Lord, he will be found of them; ay, and if they trust Jesus Christ at once, they shall be saved. A young lady was reading a newspaper, and her mother said, "Have you done with it?" She said, "Yes, I have done with it; I was only looking at it to see the death of Jane—." Poor girl, she used to be a Sunday-school teacher with me." Well, she said she had done with it, but you may depend upon it she had not, for the fact that one was dead who had been her companion had not done with her; it would speak to her, and impress her, and if she shook it off, the responsibility would not have done with her. You have heard a sermon to-night, and you may think, "Now I have done with it." Well, it may be so, but it has not done with you. You will be called to account for every truth it contains, for every reminder to your conscience, and every affectionate invitation that reaches your heart. Very few sermons, alas! ever are done. The most of them are listened to and forgotten, but if they were all done—that is, if their counsels and admonitions were carried into effect—what a blessing it would be! No, you have not done with it, and this text has not done with you. I think—nay, I seem to know—that there are some who never will have done with this text, neither in this life nor in the life to come, for the text is saying to you to-night, "Though you love not God now, yet you shall love him, for he has loved you, loved you with an everlasting love," and the thought of this text will entice you to go and seek Jesus to see if it be so; and when you find it so, you will say to your children, "There is no text in the Bible more beautiful to me than that one, 'Herein is love, not that we loved God, but that he loved us;' and you may tell to your children's children that on such an evening that text seemed to get into your soul, and to be set a-ringing there like the old bell on the Inchcape Rock—the higher the storm, the louder it rang; and you shall hear it ring, ring, ring till it rings you to Christ, and rings you into heaven, and then in heaven it will make sweet music in your ears, and will say even there, "Herein is love, not that I loved God, but that he loved me, and gave his Son to be a propitiation for my sins."

THE GOURD AND THE WORM.

We read in Jonah 4:5, 6 that when the prophet had preached in Nineveh the preaching that God bade him (3:2), he went out and camped on the east side of the city. His tent was of green boughs, no doubt. But in the hot sun they began to wither, and to make his servant more comfortable, "the Lord God prepared a gourd... that it might be a shadow over his head, to deliver him from his grief." And Jonah was exceedingly glad of the gourd. But we are not told that he recognized it as from the hand of God, and was grateful as well as glad. He probably thought that it happened to spring up there, just as the great fish happened to come along when the sailors threw him overboard. And we read in the

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next verse that, on the second morning, "God prepared a worm, and it smote the gourd that it withered."

Observe the use of the verb "prepared" in reference to both the gourd and the worm. In neither case was there what men call an accident, or an operation of the laws of nature merely. In each, as we are expressly told, there was a special divine interposition. God wanted to teach Jonah a lesson, and he employed the gourd and the worm to illustrate and enforce it. And the lesson is for us as well as for Jonah. We are slow to realize that both our blessings and our afflictions come from the same hand, from the hand of our Heavenly Father, who is infinite in wisdom and in love. But this must be so, or else there are two antagonistic forces in the universe, independent each of the other. We cannot believe this, for, though Satan is "the prince of the power of the air," he can do nothing contrary to the will of God. We have a graphic picture of his dependence and compulsory obedience in the first chapter of the Book of Job.

The gourd represents prosperity. We are "exceedingly glad" of it. We call ourselves successful, as though we had won our wealth; or lucky, as if it had come to us by chance. Even those of us who call ourselves Christians do not fully realize that every good gift is from God. The worm represents the disappointment which we too often fail to accept as a divine appointment. But in the school of Christ, that great training-school of the soul, these two are often as divinely blended as they were in the experience of Jonah. And hence we should learn, with the Psalmist, to "sing of mercy and judgment."

Most commentators on Jonah agree with Dr. Pusey that the plant here called a gourd is the *Ricinus communis* of botanists. "It furnishes a thick and grateful shade with its wide, dark green, six or seven lobed leaves, which, from their resemblance to a man's hand, have suggested its name of *Palma Christi*." The English of *Palma Christi* is "the hand of Christ." Jonah's gourd was a token of God's love. It sheltered him from the burning sun as

Christ, with his nail-pierced hands, shelters us from the wrath of God. But the trials and afflictions, which come often in the midst of our sweetest peace, as we "sit under his shadow with great delight," are equally tokens of his grace. "Whom the Lord loveth he chasteneth." He prepares both the gourd and the worm.

An old commentator (1650) writes: "Jonah had a gourd that was to him an arbor. He sat under it secure. But suddenly there was a worm that bit it and it died. Compare secretly in your hearts your riches to that gourd; your pleasure to the greenness of it; your pomp, attendance, vanities to the leaves of it; your sudden increase of wealth to the sudden growing and shooting up of it. But, withal, forget not the worm and the wind. The worm that shall kill your root in death and the wind that shall blow upon you."—C. E. B., in *Herald and Presbyter*.

The harp of the human spirit never yields such sweet music as when its framework is most shattered and its strings most torn.—Melville.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, OCTOBER 14, 1897

In regard to denominational control of denominational institutions there are brethren who entertain apprehensions that something rash may be done. They feel that it is perilous to put a college, for example, under the control of a representative body of Baptists, because there might come some excitement which would sweep the brethren off their feet, and they might take some sudden action which would work great and permanent injury to the college.

Now in all seriousness we think this danger exists chiefly in the imagination of the brethren, because—

1st. It would require a remarkable state of things to sweep a representative body of Baptists off their feet to such an extent that they could not get back on their feet again. If they find they have made a mistake, what is to hinder their correcting it? What sort of a mistake could they make that would be without remedy? Might they suddenly remove professors or change the policy of the college? Very well; so soon as it is apparent that a mistake has been made the policy can be changed back, and if those same professors are gone elsewhere, others just as good can be secured. Wisdom is learned by making mistakes.

Of course no representative body of Baptists can be regarded as infallible. They may make mistakes. But let it be remembered that no body of self-perpetuating trustees are any more infallible than are representative bodies. They are every whit as liable to be carried off their feet by temporary excitement, and to make mistakes. Yea, the land is full of mistakes trustees have made, and great is the harm thereof. Some brethren talk as if the proposition to establish denominational control of denominational institutions was a proposition to take such control out of the hands of infallible trustees and put it in the hands of a howling mob. If it be said that the trustees are picked men, we reply so are the messengers of the churches who compose our representative bodies picked men.

2nd. It never seems to have occurred to the objectors that there is any danger in the Southern Baptist Convention's having direct control of the work and policy of our Foreign, Home and Sunday School Boards. These Boards have widely extended interests. They have many thousands of dollars worth of property in many lands and under many conditions. The work of these Boards is as varied, as delicate and as important as is the work of any educational institution. If, therefore, those brethren who object to denominational control of denominational institutions really believe that there is danger the Convention may be suddenly swept off their feet under excitement, and may by ill-considered action inflict great and lasting injury on the great work of our Boards, why in the world have they sounded no note of warning in all these years? Why have they taken no step to avert this great peril to the important interests under the charge of our Boards? Why have they been asleep to such great peril to our Boards, and now wake up only when it is proposed to put the Seminary and other educational institutions under denominational control? If it is perfectly safe to have the great, extended, delicate and difficult interests of our Boards

directly under the control of the Convention, why may not the interests of the Seminary be equally safe under like control?

3d. But it is proposed to guard against any possible danger of injury to our educational institutions from sudden excitement in our representative bodies, by providing that only one-fifth of the trustees be elected annually. Thus the representative body would need three years to change a majority of the trustees, and certainly reason and wisdom would assert themselves in that time. Hence, in view of this provision, there is nothing to be apprehended from the change proposed.

Of the many and great advantages to be derived from securing denominational control of denominational institutions, we have not space to speak at this time. As we see it, there is everything to gain and nothing to lose by the change proposed. Yet there are good brethren so "fettered by tradition" and so "bound to the past," that they cannot see the advantage of progress in this direction.

In one of our exchanges last week we saw the heading, "Help Those Women." This was quoted to show that the brethren should help certain women who were at work for missions. Now we would have all the help practicable given to all the women who are engaged in doing good; just as we would have all the help practicable given to all the men who are engaged in doing good. We are glad to have the women of our churches at work for missions, and so are we glad to have the men at work in the same cause. It is certainly in accord with Scripture teaching that we shall help each other. But to quote the expression, "help those women," to prove that we ought to help women's missionary societies, is a perversion of Scripture. The passage has no such meaning.

The text is (Revised Version), "I exhort Euodia and I exhort Syntyche, to be of the same mind in the Lord. Yea, I beseech thee also, true yoke fellow, help these women, for they labored with me in the Gospel, with Clement also and the rest of my fellow-workers, whose names are in the book of life" Eph. 4:2, 3). Now Euodia and Syntyche had quarreled, and Epaphroditus had reported their quarrel to Paul. The Apostle in writing to the church at Philippi exhorts each of these women separately to be reconciled to each other. He calls also on one of the brethren (perhaps Luke) who is styled "true yoke-fellow," to "help these women" get reconciled. That is the one point in which he is exhorted to help them. They had done good service in the past; they had helped Paul and Clement and others; but just then they were mad at each other, and were not active. So far from calling on the "true yoke-fellow" to "help these women" in what they were then doing, the Apostle called on him to help them quit what they were then doing, and to begin to act differently.

We may learn the lesson that when Christians get angry at each other, their brethren should help them to become reconciled. Left to themselves they are not likely to be reconciled. They need help from others.

We are not told what Euodia and Syntyche quarreled about. If there had been a choir in the church in Philippi of which they had both been members, we could easily understand it. The fact of their quarrel has become famous, but the merits or demerits of it are secrets that will be revealed only at the last day. But the lesson for us in no way depends on

what the quarrel was about. If you know any women angry with each other, "help these women" to be reconciled. If you know any men that are alienated, help those men to become reconciled. And do not quote passages of Scripture to prove what is entirely foreign to their meaning.

In speaking of the beginning of the new session of the Seminary in last week's paper, we stated that 175 had matriculated at the opening, and that more had come in since, though we were not informed as to how many. We also stated that for the corresponding time last year the number was 236. Prof. Robertson tells us that the number matriculated up to dinner this year was 175, and that last year it was 192; while at the close of the first day this year the number estimated as on the ground was 200, as against 220 last year. On October 6th of last year, Dr. Robertson says, there were 232 names on the books, while this year on October 6th there were 228.

We very cheerfully give these figures on the authority of Dr. Robertson. We got the number 236 from the report for last year, made by a student to the RECORDER at the time, and published in our columns. It was allowed to stand without objection for a year, and we supposed it was correct.

We hope no one will be counted this year as a student who has not matriculated. Last year that was done, and the catalogue contains a number of names of those who did not matriculate and were not students at all. We hope this mistake will not be repeated this year.

One feature of the new session is the increase of students from the North. We hope the session's work will do great good.

That is a good story told in *The Bits* of a man who walked up to a lady standing by a counter in a store, supposing her to be his wife, and, seizing her by the arm, said: "Yes, you are here spending my money as usual—eh?" She turned on him sharply saying: "No, I'm not spending your money, nor any other man's money." Seeing his mistake, he said: "I beg your pardon, madame. I supposed you were my wife." "No," said she, "I'm glad I'm not your wife nor any other man's wife to be jawed at every time I buy a yard of ribbon." He beat a hasty retreat, well deserving the rebuke he received. It is to be hoped he was rendered more courteous to his wife.

Soon after coming to Louisville to live we were boarding in a hotel. A man was standing in a hall near the foot of a stairway, and a lady appeared at the head of the stairway when he broke out: "What in the world is the matter with you? Why couldn't you come down sooner? You've kept me waiting here outrageously." Just then he saw he had made a mistake, and assuming a very soft air and tone, he raised his hat and said: "Please excuse me, madame; I thought you were my wife." Indeed? thought we. You rascal, you. You would not have dared talk that way to any woman whose husband or brother would protect her from such insults; but because you thought it was your wife, the very woman you have solemnly pledged yourself to love, cherish and protect, you insult her. Because she consented to become your wife at your earnest solicitation, and now must take whatever treatment you give her, you take advantage of her to insult her in this fashion. Such were our thoughts. The man who is not as polite to his wife as he was to her before she married him, takes cruel advantage of the marriage tie.

In the *Christian Repository* for October (St. Louis) there is re-published a notable article by Alexander Campbell, "A Brief Excursion into Ecclesiastical History." In this article Mr. Campbell traces the Baptists from the days of the Apostles down to the present century. His thesis was: "That the Baptists commenced on the day of Pentecost and have continued from that time until now." After speaking of the recent origin of other denominations, he says: "The Baptists can trace their origin to apostolic times, and produce unequivocal testimonies of their existence in every century down to the present time." This is pretty good for Mr. Campbell. He proceeds to cite a number of authorities, and makes an interesting and valuable article. This is indeed a notable article, and its republication now is timely.

We call attention to a ringing appeal from Dr. Kerfoot and others on the subject of temperance legislation in this state. By a decision of the Court of Appeals as to the meaning of the new constitution, a great deal of the work of the temperance men of Kentucky has been undone, and will have to be done over again. The friends of temperance and of morality should bestir themselves. We should find out just what legal rights we now have, and should make the most of them. It seems that some legislation is needed. Let us see that the right sort of men are sent to our next legislature.

This is not a party question at all, it is simply a question of public morality. It is a question of the right of people to protect their homes and their family from what is ruinous to them. There can be no doubt of the right of a community to forbid drinking saloons in their midst. No one who has given the smallest attention to the subject can be in ignorance of the great and terrible evils of the saloon, and every lover of his kind as well as every lover of righteousness should be active in opposing these baneful evils.

Let us give Dr. Kerfoot and his coadjutors our hearty support in the good work in which they are engaged. Read their statement, published in this issue, and think how you can best help them.

We agree with the *New York Evening Post*, that young people ought to be encouraged to write. We would have them write all they have time for. Writing educates them in clearness and accuracy as well as in smoothness of diction. The more they write the better they will write and the better they will talk.

And we also agree with the same paper in saying: "Let them write as much as they please; only do not give them the idea that writing necessarily implies publishing. Let them write and keep what they write until they can write well enough to make it worth other people's while to read. Then and not till then let them publish. Edmund Burke in early life wrote a tragedy which he did not publish. In after life he spoke of it and said: 'I was fool enough to write it, but I at least had wit enough to keep it to myself.'"

We do not think Burke was a fool for writing that tragedy, by any means, although we think he was wise in not publishing it. The writing did him good, and because of that very writing he was able to write and speak afterward to the edification of the world.

THERE is no misfortune comparable to a youth without a sense of nobility. Better be born blind than not see the glory of life.—Munger.

Editorial Varieties.

Orell says: "Eloquence is vehement simplicity."

A woman in London kept a Bible in her house. She never read it, but kept it, she said, so as to have it ready in case of sickness.

We were sorry to miss the visit of the Rev. Dr. W. C. McCall, who called on us last week. We are always glad to see brethren who visit the city.

The preachers of Louisville are talking of organizing a "Gospel campaign" for the season. They want to make a specially vigorous war on the powers of darkness. Success to them.

Blagg—What's that terrible noise overhead? Egbert—That's that man in the hat upstairs trying to keep the baby quiet, so his wife can get a little sleep.

Exactly so.

"Ever since Saul of Tarsus visited the witch of Endor, which is the earliest record of investigation into the occult realm."—*San Francisco Daily*. This shows how much occult science our present generation know about the occult.

The many friends of Mrs. T. T. Martin will sympathize with him in the death of his lovely wife, Mrs. Ruth Wyatt Martin, which occurred at Denver, Col., October 5, 1897. Burial at her girlhood home, Waxahatchee, Texas. We tender our condolences to the bereaved.

Dr. J. M. Curran has an admirable article on Spain in the *Review of Reviews* for September. It is a clear and satisfactory account of the condition of the Spanish government. Having lived in Spain and been U. S. Minister Plenipotentiary of that country, Dr. Curran has had abundant opportunities to understand the Spanish situation. He has also been a close and careful student of Spanish history.

The *Baptist Courier* challenged us to produce its language favoring monism and evolution. We promptly gave one quotation for each. And now the *Courier* complains that we perjured its utterance on evolution. Ahem! We quoted the words of the *Courier* in full, and only treat us that well, we will ask no more along that line. If the *Courier* will reproduce that entire editorial, its readers can see how it stands on the subject of evolution.

Week before last a conference of some specially invited friends of Dr. Whitist was held in Nashville. What was there said and done, so far as profound secrets, is a matter, however, that a statement is to be published from these brethren. We will be glad to see what they have to say; but, since they are all on one side of the controversy, we do not see what they can say that will change the situation. A conference of representative men of both sides might accomplish something.

Thank God for the "back counties." When the first reports came in from the vote in New Jersey on the anti-gambling amendment to the constitution, it appeared that the amendment was overwhelmingly defeated, the returns being from the cities. But when the returns from the "back counties" got in, it turned out, to the great joy of all lovers of righteousness, that the amendment had carried. In all moral questions in government, we must rely on the "back counties."

Dr. C. H. Jones has accepted the call to Broadway church of this city, and will begin work there Nov. 1st. A movement is on foot to consolidate Broadway and McFerran Memorial churches, to occupy the site of the latter by the use of the same audience room on the lot in front of their respective churches. It is proposed to change the name to the Fourth Avenue Baptist church. The union of these two bodies would make a very strong church, though it seems a pity to wipe out so good and useful a church as Broadway.

The umbrella is a very ancient article. It was first given up by Egyptians and Nubians, but only by those of high rank. Its general use was prohibited. Greece adopted it and then Rome. Up to the reign of Anne, it was used only for shade, as its name indicates (*little shade*). Then women began to use it for shelter from the rain. So far as known, James Hany was the first man (A. D. 1780) to use an umbrella to shelter him from the rain. General Robert E. Lee never used an umbrella. We once met him in the rain and offered him our umbrella. He politely declined and said he never used one.

Italy has proposed to have an island in the Pacific given up to anarchists. Spain accedes the motion and will furnish the island; Germany, France and other nations will, no doubt, be agreeable. The plan is to ship all anarchists to this island, and to supply them with dynamite and other anarchist material in abundance. War ships are to cruise around so as to prevent any other nation from sending a good one. Let those who are enemies of existing governments go to themselves and set up a government of their own. Let them have a chance to see how their principles would work. By all means let the proposition be carried out.

It seems as if Cuba is to be granted autonomy by the United States. It is now desired that the cruise Weyler and change the entire policy of Spain toward Cuba. We wait to see whether the Cubans will be willing to accept autonomy under the Spanish flag, or whether they will insist on their determination to be independent. We hope the war will come to a speedy close, and that the Cuban work is a good one. We favor the entire freedom of the Cubans from Spain, but we do not favor their annexation to this country, at least for a good while to come. The great mass of the Cubans are unfit for American citizenship, and we have already as much of that sort of material as our country can well manage.

Among the Churches.

LOUISVILLE. Walnut-st.—Pastor Eaton preached. Three received by letter and one under the watchcare.

Broadway—Brother J. H. Eager preached at both hours.

Chestnut-st.—Pastor J. M. Weaver preached.

East—Pastor Christian preached.

McFerran Memorial—Pastor Jones preached. His resignation takes effect November 1, at which time he takes pastoral charge of Broadway.

Twenty-second and Walnut—Pastor Hunt preached. Five received for baptism and one by letter.

Franklin-street—Pastor Edwards preached.

German—Pastor Ritzmann reports \$4,400 raised toward the payment of the church debt. Bro. Wall preached in the morning. One addition by letter.

Highlands—Pastor Dawes preached. One received for baptism.

Logan-st.—Usual services reported.

Portland avenue—Pastor Shelton preached.

Third-ave.—Pastor Taylor preached at both hours. One received for baptism. He goes this week to help Bro. H. C. Roberts in a meeting at Mayfield, Ky.

Twenty-sixth and Market—Pastor Thompson preached.

Thirty-sixth and Alford—Pastor Sands preached.

Glenview—Pastor Franklin reported the protracted meeting just closed. Two professions of faith.

Clay-street Mission—Brother East preached.

SEMINARY NOTES. Many old students have returned.

Dr. Kerfoot's class in Systematic Theology is unusually large.

Dr. Dargan has gone to the Missouri State Convention.

Bro. J. W. Lowe was re-elected president of the Missionary Society.

Dr. Carver has gone to the Tennessee State Convention.

We are all apt to know too much sometimes. We all know more than is true.—Whitsett.

Dr. Whitsett has gone to West Virginia State Convention. He was one of the welcome visitors at New York Hall this week. He gave some wholesome advice.

A debt of gratitude we owe to the Norton family for the fresh beauty Norton Hall has taken on during vacation. "It has been painted and otherwise renewed at much cost from foundation stone to turret."

The Portland avenue and Franklin-street churches have fitted up and elegantly furnished two rooms in the Seminary infirmary. "Go thou and do likewise."

Bro. John Bass Shelton has had three funerals in his church in the last thirty-six hours.

The annual address was delivered by Dr. Kerfoot; subject, "The Seminary in the Light of Forty Years." It was pronounced by all unprejudiced minds as a scholarly and masterly address.

We have always advocated, and shall always advocate, the immersion of believers, because as we understand the Scriptures, faith and immersion are both essential to baptism.—Whitsett.

Dr. T. T. Eaton took supper with us and made a fine speech, after which was given a warm reception among the students.

Bro. James H. Franklin held a very successful meeting with his church at Glenview last week.

Advertisement for Garland Stoves and Ranges, featuring a logo with a crown and the text 'The World's Best' and 'Next in quality to the best'.

Sampey hopes, with their assistance, to be able to greatly improve the usefulness of this library. Bro. Pendleton has been selected as mail carrier for New York Hall. Supplies for Sunday were: Rufus E. Holder, Lucas Grove, morning; S. T. Williams, Mt. Sterling, morning and evening; J. E. Hixson, Mt. Washington, morning and evening; J. B. Hunt, Parkland, morning and evening; W. E. Gaskin, Evergreen, J. Wallace Hall, Little Pluck, morning and evening, one addition; J. W. Lee, South Elkhorn, morning and evening, church called him for all his time; T. B. Ray, Calvary Presbyterian, morning and evening; J. C. Case, Point Mission, morning and evening; Bro. East, Clay-st. Mission, evening; C. J. F. Anderson, Highland Park, evening.

THE STATE. Pastor T. M. Green writes: "We have just closed a fine meeting at Greensburg which continued two weeks and has been exceedingly glorious, giving fine weather, his Holy Spirit and a great revival. The church worked together and helped in their prayers to hold up the hands of the preacher. There were 13 additions to the church, 12 to two baptisms. In many respects this was a powerful meeting. Bro. L. M. Theobald, of Campbellburg, did the preaching with effectiveness and great power. We think he is indeed one chosen of God to prove the power of his Gospel. May God's blessings rest on him and his work."

Bro. C. W. Freeman writes: "I have just closed a meeting at Morlar Branch which continued 18 days in my tent, as we had no house to hold services in. The results were 30 professions of faith in the Lord, 16 additions and more to follow. The Lord was exceedingly gracious at every service, and great interest manifested on the part of saint and sinner. This was a stronghold of Campbellism, but, thanks be to God, truth prevailed and error gave way and many are now able to profess faith in the Lord. We go from here to Sand Hill to hold a meeting in the tent for the Board. Our Board is doing aggressive work this year, and the Lord is greatly blessing our efforts. I am now arranging to move to Bowling Green, as all my work is now in Warren county, and it looks as though the Baptists are going to take this country. I expect by November 1 to be settled in the Park City."

Bro. J. H. Spurlin writes: "I have just returned from assisting Pastor T. C. Carter with the Good Hope church, Livingston county. The meeting lasted 14 days, and the baptisms were 39. The congregations were large and the interest fine. There were 10 or 12 conversions, and on the 15th of this month I had the pleasure of burying 15 with Christ in the beautiful Ohio river. Pastor Carter, being ill at home, was not able to do the baptisms, so did it for him in the presence of a large congregation of people. The Good Hope church is one of the best country churches in the Ohio River Association. They are very devoted to Bro. Carter, and he is a man, and that is partly the secret of her prosperity. A devoted church to a devoted pastor will succeed. I regret to say that Bro. Carter's health is very poor, and has been for several months. We are all hoping and praying for his health to improve."

Bro. D. J. K. Maddox writes from Small House, Ohio county: "Eld. A. N. Whitinghill, the Missionary of the Daviess County Association, held a tent meeting of 18 days 2 miles from the above named village. The results are as follows: Thirty professed faith in Christ, 16 baptized and a church

constituted with 63 members. A beautiful grove of 14 acres on the main road was secured for a building site and \$1,017.50 subscribed to build a house of worship. A building committee was appointed to superintend the erection of a house of worship on said lot. Said building committee was called on the house last Monday. Bro. Whitinghill is surely the right man in the right place—a good revivalist and a splendid organizer; \$40 was raised for District Missions, enough to pay all expenses. Bro. E. D. Maddox was called as pastor, and will begin work the fourth Sunday in October. I predict a grand future for this young church with her young pastor and splendid membership. To God be all the praise."

Pastor Vesey writes: "We closed a delightful meeting of 12 days at Clermont, Tenn., on the 10th. We have lately held a series of meetings in which our pastor, Eld. H. H. Tolle, was aided by Eld. W. E. Mitchell, of Carlisle. Our church was revived and strengthened by six conversions and seven additions to the church. Bro. Mitchell is a preacher of the old-time Gospel, and has a way of stirring the church members to the full sense of their duty. Our pastor also held a series of meetings in Lewis county, near here, in which he was aided by Eld. M. B. Adams, of Boone county. These meetings and several more to follow. It is a mission of Stone Lick, and our pastor preaches there once a month. The outlook is very hopeful for a church in the near future. We received the members in Stone Lick, making a total of 14 added to the membership."

Pastor Fred. Wittenbraker writes: "I have recently resigned the care of Bethany church to accept the church at Audubon for half time. This church could properly be called the second church, Henderson for Audubon and Henderson for Stone Lick, each other as to make one city. This is an important field, there being much work to be done. My address will continue to be Cleopatra for the next eight weeks, after which I hope to move to Audubon."

Bro. H. H. Hibbs writes: "I have just returned from holding a good meeting with Pastor Ellis at Foxport for 10 days. They have built a beautiful new house of worship in the town and have a delightful membership. I dedicated their new house the 4th of last July."

Pastor W. W. Lee writes from Fort Springs: "We have just closed a meeting of three weeks at South Elkhorn church which resulted in 19 additions. Bro. J. H. Boyet, of Lexington, preached for us ten days, but was taken with neuralgia and had to leave. His preaching was full of the Spirit and of power. The pastor did the rest of the preaching. On Sunday, Oct. 3, the church extended the present pastor a call for all his time instead of half, raising his salary and making him a present of \$20. This is the first time in the history of this church that it has attempted to have preaching every Sunday. May the Lord sustain us by his grace."

Bro. J. I. Willis writes from Harrodsburg: "Having just about closed my protracted work, perhaps a brief account of stewardship might not be out of place. My first meeting was with Liberty church, Garrard county, which lasted 15 days, with 2 additions by baptism. My next was with Cornsblive church, Mercer county, with 13 additions, all baptized. My third was with the Good Hope church, which resulted in 39 additions, 34 baptized, 4 by letter and 1 under watchcare. Bro. E. N. Summers, of Spencer county, is pastor of the two last mentioned churches. He has a hold on his people and is doing a good work for the Master. My fourth meeting was closed last Sunday morning with my church in Garrard county (Mt. Hebron). I labored 13 days, which resulted in a glorious revival, and 8 were baptized. This is my seventh year as pastor of this church, with nine protracted meetings and with ministerial help only once. The church does not depend solely on the pastor. There are about ten of the brethren who lead in public prayer; one ordained preacher and one licentiate. They have over three hundred members, a weekly prayer-meeting and a thriving Sunday school."

Pastor J. B. Hunt writes: "On Friday night, the 8th inst., I closed 13 days' meeting with the church at Harrodsburg, which resulted in 7 additions to the membership, 5 by baptism and 2 by letter. Bro. H. C. Rianer, who preached the pure Gospel with great earnest-

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ness and power, and thereby greatly endeared himself to the church and people of the town. He is a sound preacher, and relies on the Gospel and the Holy Spirit for results. The spiritual life of the church was greatly quickened and strengthened by these meetings, for which we thank God and take courage."

Pastor J. P. Jenkins writes from West Point: "We closed a meeting last Friday night at Pleasant View church after continuing 11 days. The work was greatly built up and we were added to her membership, as follows: Three by letter, 1 by relation and 2 by baptism. I had the assistance of Bro. W. H. Bruner, of Brandenburg, who has recently moved into our association from Hancock county. Bro. Bruner is an earnest, faithful Gospel preacher, and greatly endeared himself to pastor and people by his Christian bearing and wholesome preaching."

Sad news comes to us from Hardinsburg. On Monday as Allie Dejerette, son of Sister A. M. Dejerette, was taking a horse to water the horse fell. The boy's foot was caught in the harness and the horse dragged him over the rocks till he was badly mangled and killed. Allie was thirteen years old and the delight of his mother, who is prostrated with grief. Pray God to be very near to her in her sore affliction.

OTHER STATES. The Sanford, N. C., Baptists dedicated their new house of worship free of debt on October 3d.

Pastor J. N. Booth, of Lumberton, N. C., has accepted a call to Washington, N. C.

Pastor W. S. Penick, of Louisa, N. C., accepts a call to Elizabeth City, N. C., and will enter upon his work Nov. 1st.

Bro. Geo. B. Eager writes: "After being quarantined out of Alabama for some time, I now return to my field rejoycing rest and change, anxious to be with my people and at my work again."

Pastor R. Jenkins writes from Clinton, Mo.: "Closed a two weeks' meeting at Cave Creek Baptist church, Bates county, Mo., which resulted in 17 professions, 16 additions to the church, 14 by baptism, 1 by letter, 1 by relation. The church was greatly revived and built up in the faith. Had the assistance of Bro. J. M. Ramsey, of Clinton, Mo., who greatly endeared himself to our people by his sound Gospel sermons. God bless the dear Father! His comfort in his earnestness in doctrine and faithfulness to the truth."

Pastor C. L. Seasholes, of Dallas, Texas, has accepted the call to the pastorate of the First church, of Lansing, Michigan, and entered upon his work Oct. 1st.

Pastor W. A. Jarrell writes: "I have just closed at Hot Springs what, perhaps, may be of the Lord, by His grace, called a pastorate that has not been without some success. May God's richest blessings rest on this people and my successor, whoever he may be. From here I move to 143 Henning Avenue, Dallas, Texas."

A nine days' meeting in the Sardis church, Ridge Association, South Carolina, closed with 18 additions, all by experience and baptism.

Forty-seven have been baptized into the fellowship of the Phillip church, South Carolina, as the result of a recent meeting.

Pastor J. M. Stewart held a meeting in the Six Mile church, Pickens county, South Carolina, which closed with 40 additions to the fellowship of the church.

The First church of Newman, Ga., closed a meeting with 26 additions to the fellowship of the church.

Forty-three have been added to the fellowship of the Bethava church, Georgia, as the result of a meeting held by Eld. T. E. McCutchen.

A meeting held in the Sylvester church, Georgia, lasted 8 days and closed with 18 baptisms, among them a brother of 73. At the close of the meeting a thank-offering for missions was taken—an example worthy of general imitation.

Fourteen have been baptized into the fellowship of the Enon church, Pickens county, S. C.

A meeting in the New Hope church, Pickens county, S. C., closed with 22

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additions to the fellowship of the church.

Thirteen have been added to the fellowship of the Peter's Creek church, Pickens county, S. C., all by experience and baptism.

A meeting in the Prater's Creek church, South Carolina, closed with 11 additions to the fellowship of the church.

Elder T. G. Wood held a meeting in the Ramoth-Gilead church, North Carolina, which closed with 41 additions to the fellowship of the church.

A meeting in the Apex church, North Carolina, closed with 13 baptisms, and others will be received soon. The converts were largely from people in middle life.

A ten days' meeting in the Olivet church, North Carolina, closed with 50 professions of religion and 30 additions to the fellowship of the church.

Thirty-seven have been added to the fellowship of the Aoshok church, North Carolina, as the result of a six days' meeting.

FAVORABLE TO DR. WHITSETT.

BY J. H. BURNAM.

"A conference of some prominent friends of Dr. Whitsett from over the South was held in Nashville last week. We do not know what was done. We learn, though, that those present will issue a statement for publication in a short while."—Baptist and Reflector, Oct. 7.

"It is understood that the action taken was favorable to Dr. Whitsett."—St. Louis Republic, Sept. 30.

Since the "prominent friends" of Dr. Whitsett have not yet removed the lock from their lips, we are left to conjecture or anticipate that a favorable statement must of necessity be favorable to Dr. Whitsett? What does it mean? Can such a statement read otherwise than as follows:

"We, the prominent friends of Dr. Whitsett from over the South, having confidence in him as an honest man, a gentleman, a scholar, a Christian and a Baptist, do hereby affirm our faith and belief in the historical facts disclosed and the doctrinal views entertained by him as the outcome of his patient and honest research—that is to say:

"1st. We believe that the verdict of antiquity, among the Baptists, is in favor of sprinkling and pouring as the true mode of baptism. And we think it strange for any respectable authority to call in question that, prior to the comparatively recent date of 1641, none of the people who are known as Baptists were immersed."—Independent Editorial of June 21, 1880.

"2d. We maintain, all Baptists employed sprinkling or pouring as the mode of baptism, and that no other method was in use among the Baptists up to that date.—Independent Editorial, Sept. 2, 1880.

"3d. We are satisfied and believe that the earliest Baptist Confessions of Faith all contemplate sprinkling or pouring as the act of baptism; and no Baptist Confession prescribes dipping or plunging the body in water, as the way or manner of dispensing the ordinance, until 1641, which was three years after immersion was invented."—Independent Editorial, Sept. 9, 1880.

"4th. And we further affirm and believe that Edward Harber was the founder of the rite of immersion among the Baptists and not the Lord Jesus Christ, as all our theological schools have taught. 1b.

"How firm a foundation! then being sung in good old Baptist style, the conference adjourned.

"D. D. Secretary, D. D. Moderator, "D. D., Doorkeeper and Tyler."

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\$3.00 ST. LOUIS AND RETURN Via B. & O. W. Oct. 16th. Good returning until 15th. Full particulars at City Ticket Office, or Seventh-street Depot, Louisville, Ky.

FAMILY CIRCLE.

THE BOY OF THE HOUSE.

There was a boy of the house, you know, A jolly and rollicking lad, He was never tired, and never sick, And nothing could make him sad.

SUNSHINE IN THE HOUSE-HOLD.

BY REV. T. L. BAILY.

What came from an Advertisement.

(Continued from last week)

"Let me see," taking out his pocket-book, "I do not carry much money about me, but here is one bill, but this is not on account of your wages, that will settle some other time. Your uncle has that all in the savings bank.

CHAPTER VI.

THANKSGIVING AT WILTON HILLS.

About the middle of November appeared the usual proclamation of Thanksgiving Day. The little church decided upon observing it, and Mr. Holloway was deputed to enlist the services of a pianist as well as a solo singer for the day.

"Indeed, Mr. Holloway, I do not see how I can do it. Mrs. Richards is to have company to dine, and there will be so much for me to do at home. I shall try to be present at the services, and, of course, will help in the singing, but you must excuse me from anything further."

"Thank you, Mrs. Richards, we appreciate your kindness," and then thinking it was, after all, the kindness of Maud, he added: "And your willingness to give us pleasure, Miss Waterson, merits more than I have words

to convey. I trust you will have your reward in future happiness, if not in present joy. "Did you not want to assist them, or was my comfort your principal reason for declining?"

"I thought of your being worried over the dinner if I was away all the morning, for I know you would try to get to the kitchen to see if all was right. If you will leave it all to me to arrange before I go out I will give them all the assistance I can. Harriet and I will do our best. Will you try us this once and see how nicely we can do?"

"It was a beautiful dinner both in appearance and quality. There seemed to be scarcely anything missing to please the eye or the palate. Flowers and fruits, meats, vegetables and pastry in due course, all in the most delightful order."

"That was something outside of the dinner. I got them on my own account, and you and I have followed them faithfully to the letter." "Indeed! Where did you get your orders for these flowers?"

"I got them on my own account, and you and I have followed them faithfully to the letter." "Indeed! Where did you get your orders for these flowers?"

CHAPTER VII.

CHRISTMAS TIDE.

Thanksgiving past, Christmas seemed to be the order. Rennie had had part in the celebration at Dr. Henry's church, and she also agreed to participate in the exercise at Wilton, provided it would not interfere with her own engagements.

tion with her Cousin Rennie, and then she would be ready for the country. Other matters besides the most interest in both, quite as much in one as the other; she was particularly anxious that Maud should succeed, as all through the neighborhood her musical powers had been so much talked about.

"I think you will need to be a success. Most of those people in the program contained, but they did not know of something—not set down on the card—and when Maud and Rennie stepped on the stage they were greeted with applause which Dr. Henry tried promptly to suppress."

"I think not, Miss English. I cannot leave the dear old people where I live. I have such a delightful home. Congratulations were heaped upon both performers, many remarking: "Rennie will soon be able to take your place in the Sunday-school."

"I do not doubt it, dear, but you had better take your hat and coat off, you do not need them in the house." And the two girls hurried to their rooms, and putting her arms around her, said: "I do love you so much."

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hundreds of others that changed ownership that day so far as the outside was concerned, but inside was the difference found. A neat little envelope directed in a trembling female hand read:

"For my granddaughter, Maud P. Waterson."

"It was tied to a little box that Maud held for a moment in her hand, and on raising the lid a little note was seen. She commenced to read:

"O, Rennie, it is too much, I do not deserve it," and she burst into tears.

"No, I will do it myself," and there lay a tiny gold watch-chain and seal with the motto "Watch and Pray."

"I was Rennie's turn now, and they fell into each other's arms, the tears flowing fast. It was only a summer shower. The sunshine soon burst the clouds, and the sun shined on Mrs. Richards' room."

"I do not deserve it. I do not know how to thank you, are you too kind?" "Never mind, dear. I do not feel quite certain that it will prove acceptable."

"But how did you find out that I had it in my name? I never did you?" "I think father asked your uncle about your name. But was there nothing else in your box?"

"Indeed, I did not look. I will go and see mine." She did not return immediately; both she and Rennie were too busy. The first thing was a letter from grandpa, and underneath it was a handsomely engraved certificate for "Two shares of the capital stock of the Richards' Land and Coal Company, par value of one hundred dollars."

"What does this mean? I never owned any stock in the company; one hundred dollars each."

"Read the letter, perhaps it explains."

"Yes it did, and at the close said: "You will find some pin money at the bottom of the letter. It was not hard to find, for on lifting a sheet of paper she found fifty gold dollars."

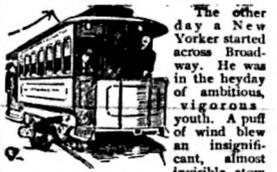
"Grandpa, what does all this mean? I cannot understand it. Grandpa gave me a splendid watch, and this letter says you owe something to my father. Do please explain to me the meaning of these things. I am afraid I am out of my mind."

"Wait until after dinner. Did you know my friend Mr. Harding is to dine with us?" "No, grandpa, I did not."

HINTS FOR BOYS.

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves before him. Out of the whole number he selected one and dismissed the rest.

"I do not doubt it, dear, but you had better take your hat and coat off, you do not need them in the house." And the two girls hurried to their rooms, and putting her arms around her, said: "I do love you so much."



The other day a New Yorker started across Broadway in the heyday of ambitious, vigorous youth. A puff of wind blew an insignificant, almost invisible atom of dust in his eye. It blinded him. He clasped his hands over his eyes and staggered on, only to be run down and killed by a cable car. That man's death was due to an insignificant trifle, an atom of dust that was barely visible under the microscope.

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POLLY'S POTATO MONEY.

To a little village church in Northern New England a missionary came one bright Sunday in October. Polly Winship was there, and listened with wide open eyes and ears to the wonderful, pitiful stories of heathen children which were told in the Sunday-school.

When the missionary asked how many of the boys and girls would like to be in a mission band, pledging themselves to give twenty-five cents a year to help send the Gospel to China, up flew every little hand, and Polly was one.

"Now, Polly," said her brother Sam, as soon as they started toward home, "what did you promise twenty-five cents for? You know you haven't five cents in the world, and you can't earn any."

"I can, too," retorted Polly. But she was troubled by the vision of her poverty, which was really worse than Sam stated it. She had not five cents, nor her father and mother believed that if they led and clothed their children that was enough.

And her mother said: "Now you've promised twenty-five cents, and you must raise it all by yourself. You shouldn't have promised until you asked if you might."

So after dinner Polly wandered over the house, wondering what she could sell for a quarter.

Her only doll was older than herself; at least, its body was. Its head was the kind called "patent," and was renewed every Christmas. Polly always knew, when she rushed downstairs Christmas morning, that one of her presents would be old Ellen Frances with a new head.

But now it was October, and Ellen Frances had a fresh nose, and her cheeks, after the manner of "patent" heads, so Polly knew she was not worth a quarter.

On the parlor shelf were two lovely vases which Aunt Sophia had brought from the World's Fair. But it would not do to sell those. Then she thought of her black hen. "Mother, can I sell Carraway?" she asked.

"No, dear; Carraway is three years old. People won't buy chickens of that age."

"Father, will you hire me to pick up potatoes?" was Polly's next question.

"That's my job," cried Sam. "I'm already hired. Two cents a bushel."

"I think you are selfish, Sam Winship," said Polly, turning to the window with quivering lips.

As she brushed the tears from her eyes she looked through the rows of maps and saw Uncle Adam's potato field. Then she had a bright idea, which she did not share with Sam.

Early the next morning she plodded across the fields to her uncle's. "Won't you hire me to pick up potatoes?" she asked.

"What a little girl! You couldn't do much," said the farmer.

"I can't do much," said poor Polly, with tears in her blue eyes. "I'll work every minute."

"I was going to hire a boy. But I'd have to pay a boy two cents a bushel," said Uncle Adam thoughtfully.

"Yes, I expect you'd pay me two cents a bushel, too," said poor Polly.

"Oh, you're a little girl. I guess you'd work for a cent a bushel."

Polly was puzzled. She followed her uncle from one barn to another, and then said: "If a basket is full of potatoes, does it make any difference whether a boy picks 'em up or a girl?"

"The tall man looked at her a minute, then he laughed and patted her sunny hair.

"Well, I declare, Polly, you've got a head, haven't you? You ought to get a patent on it."

"Oh, no," protested the little girl. "I don't like 'patent' heads." She was thinking of Ellen Frances. "But will you hire me?"

"Yes, and I'll pay you the same as I would Sam if he work smart."

Now, if you have never picked up potatoes, you do not know how hard it is to keep stooping to the ground every minute and throwing them one by one into the basket. But Uncle Adam remembered that Polly was a little girl, and sent her home when he thought she was very tired.

The next afternoon Polly counted the straight marks she had made on the edge of the baskets, and there were twenty-five, and all the potatoes were dug from that part of the field. She stood beside Uncle Adam, happy, tired and dirty, as he counted out five bright dimes for her.

"That's lots o' money for a little girl to spend," said he.

"It isn't to spend," said Polly. "I've twenty-five cents to bestow on these little heathen children for this year, and the other twenty-five I'm going to give for last year, because I didn't know then how much they needed it."

"You don't say!" exclaimed her uncle, and he looked into her flushed face as if he had made a discovery.

Of course, Sam had to admit that Polly could earn money when he saw her bits of silver, and that was quite a victory.

A little later, when the "regular missionary collection" was taken, her father said: "I wonder what's got into Adam. He never gives a cent to missions, but this year he's signed five dollars."

Aut Aunt Sophia told the minister's wife, and the minister's wife told Polly's mother, that Adam said he was never so ashamed as when that little girl gave him this year her signed five dollars.

And Polly's example went still further, and reached selfish Sam. When the notice for a meeting of the new band was read one Sunday, he hit Polly's foot, and then drew down his blouse at the corners as if to say: "Oh, nonsense!"

But that night he came up behind her and put something on the top of her head. It slid down into her lap, and behold! it was a silver quarter.

"Do you mean you'll be a member? Do you, Sam?" she asked joyfully.

"Don't bother me," said he, suddenly bending over his book. "I hate to have you think you're doing all missionary business for this family. That's all."

Polly smiled wisely as she slipped the quarter into the china mug with her potato money. She knew Sam wanted to "belong." Selected.

HOW THE DUTCH REPUBLIC WAS SAVED.

The Hon Charles Francis Adams writes the Boston Herald as follows:

"Most persons have heard of the great William of Orange, called 'The Silent.' If the dog enemies will turn to Motley's 'History of the Rise of the Dutch Republic' (vol. II, p. 398), they'll find this little incident related: On the night of September 12, 1572, a body of Alva's Spanish troops surprised Dutch William's camp. They slaughtered right and left for two hours long the Spaniards butchered their foes." Then Motley goes on to describe what happened:

"The boldest, led by Julian in person, made at once for the prince's tent. His guards and himself were in a profound sleep, but a small spaniel, which was left there the night upon his bed, was a more faithful sentinel. The creature sprang forward, barking furiously at the sound of hostile footsteps, and scratching his master's face with his paws. There was but just time for the prince to mount a horse, which was ready saddled, and to effect his escape through the darkness before his enemies sprang into the tent. His servants were cut down, his master of the horse and two of his secretaries, who gained their saddles a moment later, all lost their lives, and but for a little dog's watchfulness William of Orange, upon whose shoulders the whole weight of his country's fortunes depended, would have been led within a week to an ignominious death."

To his dying day the prince ever afterward kept a spaniel of the same race in his bedchamber.

"Motley might also have added that in the church at Delft may be seen to this day at the foot of the recumbent statue of the great Hollander, the figure in stone of that 'little spaniel.'"

A DROP OF INK.

"I don't see why you won't let me play with Robert Scott," pouted Walter Brown. "I know he does not always mind his mother, and smokes cigars and sometimes swears. But I have been brought up better than that. He don't hurt me and I should think you would trust me. Perhaps I can do him good."

"Walter," said his mother, "take this glass of pure water and just put one drop of ink into it."

"He did so."

"O mother, would you have thought one drop would blacken a whole glass so?"

"Yes; it changed the color of the whole, has it not? It is a shame to do that. Just put one drop of clear water in it and restore its purity," said his mother.

"Why, mother, you are laughing at me. One drop, nor a dozen, nor fifty, won't do that."

"No, my son; and therefore I cannot allow one drop of Robert Scott's evil nature to mingle with your careful training, many drops of which will make no impression on him."—Sel.

EVEN if, in the midst of an avalanche of work God calls you "apart into a desert place to rest awhile," and even if the desert means only a headache, or a rainy day, make no complaint, but follow close.—Anna L. Waring.

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APOSTOLIC ZEAL AND METHODS COMPARED WITH THE ZEAL AND METHODS OF THE CHRISTIAN CHURCH TO-DAY.

BY REV. J. McEWEN.

A comparison of the first and nineteenth centuries as to the results of Christian effort may not be without its instructive lessons. Both centuries have been fraught with tremendous results. Both stand out unique among the centuries. As to numerical results in connection with missionary effort probably the nineteenth will compare favorably with the first century. The most successful of nineteenth missions double their numbers every ten years. Beginning with the 3,000 on the day of Pentecost, it is supposed that at the end of the century, from A. D. 33 to A. D. 133, the number had multiplied to nearly 3,000,000. This would give us a like increase, viz., doubling the numbers every ten years.

Each century had advantages peculiar to itself. The first its miraculous gifts, the nineteenth immense numbers and vast wealth. Both centuries stand out grandly prominent for their missionary zeal and consequent rapid spread of Christianity. The reason why the 19th has so far outdone all the intervening centuries, no doubt, has been because of its returning to the zeal and methods of the first century. We do well, therefore, to keep fresh before our minds the lives and labors of these devoted primitive Christians.

The object then of this paper will be to reconsider and compare some of the methods and accompanying zeal of Apostolic times, with the view of getting nearer the mind of the Holy Spirit as expressed in the lives and labors of the Apostles and early Christians, and in His Holy Word.

I. First, the Apostolic method of waiting.

While yet Disciples, the Twelve had learned the lesson of waiting upon the word of their great Master. They had found out by experience that while they were unable to cope with the cunning of the Pharisee and the learning of the scribe their Master was. He could silence them. It became a well settled habit, therefore, with them to refer all difficulties to Him. When, therefore before His ascension He commanded, "Tarry ye in Jerusalem until ye be endued with power from on high," they readily consented. For ten days they gathered in that upper room, with bolted doors for fear of the Jews, waiting confidently the fulfillment of His promise. And they were not disappointed. Praying breath is never spent in vain. After the Holy Spirit came upon them, one day's work multiplied the converts of three years.

This same spirit of waiting upon God is exemplified in the early churches as well as in the Apostles. When Peter is cast into prison they wait upon God in prayer until Peter is delivered. When the Holy Spirit would send forth missionaries the church at Antioch wait upon God in fasting and prayer. The result is Paul and Barnabas are sent forth. When persecution rages they wait upon God for boldness until the place is shaken where they are assembled.

May it not be well for us in the latter part of the nineteenth century to ponder these facts in order to cultivate the waiting spirit. This age of invention and machinery, of steam power, of electric energy and lightning speed, has produced a nervous people. W. T. Stead, editor of the Review of Reviews, in his recent visit from England to America com-

pare the American nation to an old man in a hurry.

Born and bred in this kind of atmosphere the Christian church needs constantly to be on her guard lest she be borne on with the tide, and forget that the throne of grace is her throne of power.

"It is not by might nor by power but by my Spirit saith the Lord." "In quietness and confidence shall be your strength," in this day of restlessness is especially true.

II. Secondly, notice the Apostolic method of preaching.

Preaching was the great means of bringing salvation to the people in Apostolic times. Preaching the Gospel is still God's appointed means of saving sinners. "It pleased God through the foolishness of preaching to save them that believe" is as true to-day as in the days of Paul. Let us then consider the preaching of Apostolic times both as to matter and manner.

1. First as to matter. From the day of Pentecost right on through the Acts of the Apostles we find the great and constant themes were the death and resurrection and coming of our Lord. As a necessary corollary there followed the denunciation of sin and the call to repentance toward God and faith toward our Lord Jesus Christ. A careful study of the Acts and Epistles reveals how persistently the speakers dwelt on these fundamental doctrines. Sin was laid bare in the light of the Cross, and repentance and justification by faith were freely offered through a crucified but risen Redeemer. Men were urged to repentance. "But now he commandeth men everywhere to repent" was the constant and urgent exhortation.

It may be that nineteenth century preachers might learn a lesson just here. Is it not possible that we have not pressed upon sinners vehemently the death and resurrection of Christ, and sin, repentance, and faith. But does not the Scripture say, "leaving the principles of the doctrines of Christ, let us go unto perfection, not laying again the foundation of repentance from dead works and of faith toward God?" Certainly we must press advance to perfection on the Christian. Nothing short of perfect holiness in the fear of God will suffice. But on sinners the awful guilt of sin and the necessity of immediate and thorough repentance and faith in a crucified but risen Saviour must be urged. Sin, death, and repentance should be rewritten in the vocabularies of Christian workers to-day.

2. As to the manner of apostolic preaching. For our models we must look to Peter, Stephens, Phillip, Apollos and Paul. These are the great speakers to whose addresses we must refer for information. A study of their recorded sermons leads us to say of all what Paul declares of his own, "And my speech and my preaching were not in enticing words of man's wisdom. But in demonstration in its liberal sense, it means to make clear, to prove, to demonstrate, as in a proposition. Now, in the light of this word, let us examine the discourses of these men, so wonderful in their results. Peter first demonstrated that the wonders of Pentecost was the fulfillment of Joel's prophecy. He charged the death of Christ upon them. He then demonstrated from the Psalms of David the resurrection and ascension of Christ. It was the demonstration of the Spirit and of power. In Stephen's defence, the Scripture is again demonstrated in the power of the Spirit. Phillip preached Jesus from the Scriptures, in the demonstration of the

same Spirit. Apollos was mighty in the Scriptures, for he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ.

We are reminded as we write these things of the clear Scriptural reasoning and convincing power of the discourses of the late Prof. Torrance. And probably this is to be the main characteristic of effective preaching for our time, and for all time. A clear setting forth, a demonstration of the mind of the Spirit, as revealed in the Scriptures, in humble dependence upon His power for conviction.

III. Thirdly, consider the Apostolic Method of Organization.

These early Christians, in accord with Divine instruction, banded themselves together in societies called churches. These were for mutual helpfulness, preservation and propagation of the Master's teachings, and united effort in the spread of the Gospel to all lands. The outward ordinances that mark the church from the world were two, Baptism and the Lord's Supper. Both expressed the fundamental doctrines of Christianity—death and resurrection. Within, the Church had two regular sets of officers, viz., pastors, known also as elders or bishops, and deacons. The pastors had the oversight and feeding of the flock, and the deacons were helpers.

A comparison of apostolic methods in church organization with those of Baptist churches to-day will reveal a close analogy. These principles of church polity are familiar and dear to every Baptist. For them Baptists have long contended, and not in vain. Simplicity of organization and spirituality go hand in hand, while formalism accompanies an elaborate ritual. We must earnestly contend not only for the faith, but also for the practice once delivered to the saints. But, while we rejoice that we have been preserved comparatively free from error in the matter of church organization, let us also remember the exceeding importance of individual responsibility and effort. When the early disciples were "scattered abroad, they went everywhere preaching the Word." So should every disciple still be a preacher of the Word, and be loyal to Christ at all times and places, irrespective of church organization.—Canadian Baptist.

A NEW DEPARTURE.

W. A. Wilde & Co., the well known Sunday-school Publishers of Boston, opened on October 1st, a Branch House at 45 Jackson Boulevard, Chicago, where they will carry a full stock of their Quarterlies, Library Books, School Requisites, etc.

Mr. Chas L. Weaver, late State Sec. of the Indiana Sunday-school Association, has charge of their office, and will no doubt be able to very largely increase the sale of their publications among western schools and dealers, all of whom are invited to call on, or write to him when in need of anything for Sunday-school work.

"I don't like a friend to dominate over me," said the young man with the patient disposition. "Who has been doing that?" "My roommate. He borrowed my evening clothes." "That's a good deal of liberty." "I didn't mind it. But when he asked for my umbrella, I told him I might want to use it myself. But he got it just the same." "How?" "He simply stood on his dignity and said: 'All right; have your own way about it. They're your clothes that I'm trying to keep from getting spoiled; not mine.'"

Alaska Gold Dust

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GOLD DUST

is sold everywhere.

It Cleans Everything

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NEW YORK STORE LOUISVILLE, KY.

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Black and Colored Dress Goods

Embracing the largest and most varied collection we have ever shown in the very latest and most desirable weaves and colors.

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

Cheviots, Zibelines, Popelines, Armures, Jacquards, Camel's Hair, Drap d'Ete, Broadcloths,

\$1 to \$4 A YARD.

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

- 38-in Illuminated Camel's Hair 35c
38-in Pure Wool Mixture..... 50c
40-in Marble Melange Worsted 60c
38-in Green and Blue Checks and Plaids (new effects)..... 50c
40-in Bob Roy Checks..... 65c
Over 50 styles in French and Scotch effects of 40-in Silk-croseted Plaids..... 75c
40-in Ottoman Plaids..... 85c
52-in Scotch Mixture..... \$1
Two specials in Broadcloths at \$1 and \$1.25. These we show in all shades and black.
38-in Bourette Worsted all-wool 55c

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, 56 inches.....\$1.00
Lupin's Cashmere Rushees at \$1, \$1.15, \$1.25 and \$1.45.
These are our own importation and cannot be found elsewhere.

In Our New Addition,

Fourth Avenue - ground floor - will now be seen our Fall stock of Cotton Wash Goods, Flannels, Blankets, Comforts, Linens and Housefurnishings.

We Call Attention to a Few of Our Prices.

- 7 1/2c Yard - New and pretty line of Light Ground Outing Cloth.
10c Yard - Big and new line of Scotch and Fancy Plaid Dress Gingham; fall styles.
10c Yard - Large and varied line of fall style Flannelette Wrapper goods.
12 1/2c Yard - New line yard-wide Percales in stripes, figures and dots, all colors.
12 1/2c Yard - New line of Silkoline yard wide, for comforts and drapery use.
25c Yard - New line of Printed Denim, all colors.
75c Each - Feather Pillows, good ticking covers, size 20x26, weight four pounds.
35c Yard - New line woven stripe and plaid German Flannel for Dresses and Shirt Waists.
49c Yard - White Silk Embroidered Flannels, in hemstitched and scalloped edges, made on good quality yard-wide flannel, cheap at 70c.

Specials in Cloak Department.

Jefferson-Street Annex. Great variety Fur Collarettes and Neck Pieces \$7.50 to \$45. Ladies' Silk Skirts, well made, extra wide, best silk - \$5, \$6.50, \$7.50, \$10.

Silk Waists. Changeable Taffeta Waists, Black Taffeta Waists, Check and Plaid Waists, Plain Waists, Tucked Waists. This is to be another waist season, and we are ready - \$5.00 Black Taffeta Silk waists. \$7.50 Black Taffeta Plaited and Tucked waists. \$8.50 Checked Taffeta waists.

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Matthew Henry's Commentary.

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\$6.00. Net.

BAPTIST - BOOK - CONCERN.

TO THE FRIENDS OF TEMPERANCE IN KENTUCKY.

A GREAT CRISIS FOR TEMPERANCE.

The cause of temperance in our State has reached a great crisis. The recent decision of the Scott county case by our Court of Appeals has made it useless to try to hold any more county local option elections.

But this is not all. We are informed by the Courier-Journal and other secular papers that there is a provision in our Constitution, hitherto overlooked by all parties, which is likely to render null and void local option in all those counties where it was adopted previously to the adoption of our new Constitution.

It has therefore become absolutely necessary that the friends of temperance in all parties should arouse themselves, and try to save themselves from the absolute domination of the organized liquor interests.

SEND THE RIGHT MEN TO FRANKFORT.

Under this state of affairs it is of the utmost importance that men should be voted for in November, for our next Legislature, who can be depended upon to give us the right kind of a local option law!

There is nothing that can come before the next Legislature of half so much importance as this of securing legislation that will protect the temperance interests of our State. Are the hundreds of thousands of Christian people in our State willing to lose all their best and dearest rights in this matter?

We appeal to all Christian ministers and to all temperance people, whether Christians or not, to see to it that the men who represent you at Frankfort this winter, both in the House and in the Senate, are men who will vote for a strong

local option law—a local option law which will state in plain and most unmistakable terms the rights of the temperance people. In almost every election this fall the Christian people will hold the balance of power. The Christian people can elect in almost every case any candidate upon whom they will unite.

THIS IS NOT A PARTISAN APPEAL.

This appeal is not made from the standpoint, or in the interest of any special political party. The undersigned are an Executive Committee appointed by authorized and accredited representatives from various Christian denominations in our State.

- F. H. KERFOOT, GEO. DAVIS, J. H. BEAUCHAMP, JAS. A. CURRY, J. D. WALSH, G. W. YOUNG, J. J. RUCKER, J. W. LEWIS, J. C. FROHNE, M. COLLIS.

Executive Committee of the Inter-denominational Committee of Temperance.

ENTHUSIASM is the leaping lightning to be measured by the horse-power of the understanding. —R. W. Emerson.

OPENING OF THE SEMINARY.

The number of students matriculated in the Theological Seminary up to the 7th of October is 225. On the same date last year 220 were matriculated. Every year some of the brethren fail to bring along their certificates of licensure or ordination, so that their matriculation must be delayed until these can be forwarded to them.

I beg that any who have given assurances that they would enter at the opening of the session will come as soon as possible. There will be room for all who may come. We also entreat that fervent prayer shall be offered in churches and homes for the blessing of God on the Seminary.

W. H. WHITSITT, Louisville, Oct. 7, 1897.

WHEN thou prayest, rather let thy heart be without words than thy words without heart. John Bunyan.

THE MARKETS

Report for the Week Ending Saturday, October 9, 1897.

Cattle—Receipts yesterday were very light, but the quality was fair. There were only 123 head on sale. The market ruled steady on choice butcher cattle, but was dull on other kinds.

Hogs—Receipts light, market steady at unchanged prices, hogs selling at 45 1/2.

Sheep and Lambs—The receipts were light today and the quality fair. The market ruled very quiet and dull in sympathy with other markets.

Extra shipping cattle, 1,400 to 1,800 lbs. \$4 50/4 75

Light shipping, 1,800 to 1,400 lbs. 4 00/4 25

Best butchers 3 90/4 15

Fair to good butchers 3 25/3 75

Common to medium butchers 3 75/3 25

Thin, rough steers, poor cows and heifers 1 75/2 00

Good to extra extra, 1,800 to 1,700 lbs. 2 13/2 75

Common to medium oxen 2 00/2 75

Feeders, 900 to 1,300 lbs. 3 00/3 50

Stockers 2 75/2 75

Veal calves 2 00/3 00

Choice milk cows 2 50/3 75

Fair to good milk cows 12 50/20 00

Choice packing and butchers, 225 to 300 lbs., strictly corn-fed 3 80/3 85

Good to extra light, 180 to 200 lbs. 3 15/3 50

Best sheep, 120 to 150 lbs. 2 25/3 00

Fine, 100 to 120 lbs. 3 00/3 40

Fig. 60 to 100 lbs. 2 50/3 50

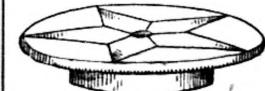
Roughs, 150 to 400 lbs. 2 25/3 40

Good to extra shipping sheep 3 00/3 25

Fair to good sheep 2 50/3 25

Common to medium sheep 1 75/2 25

YOUNGSTERS FINE HEADGEAR. More to see than in all other houses in Louisville combined—more exclusive styles, more pretty shapes, and more for your money.



A Bag of Marbles Free With Boys' Hats. Handsome Leather Tams, Etons and Golf Yachts, Reifer Tams, Quill Tams, Admirals, Golf-Yachts, Napoleons, Harbors, Children's Alpines in all shades—pretty combinations—the swiftest up-to-date headgear in America—

10c up to \$2.50. SPECIAL 50c

For Boys' and Children's Leather Combination Hobart Caps—the newest idea for juvenile wear and very becoming—in Fancy Cassimeres and Corduroys or Blues and Blacks.

30c For Boys' Black Felt Alpines—regularly sold at 75c.

Send a Mail Order. If the goods don't suit—send them back.

LEVY'S, 23 AND MARKET, LOUISVILLE.

Table with columns for CATTLE, SHEEP AND LAMBS, and HOGS, listing various types of livestock and their market prices.

LEAF TOBACCO MARKET. Report for the week ending Saturday, October 9, 1897.

Following were the sales for the week and year to October 9, with comparisons:

Table showing tobacco sales for various years (1897, 1896, 1895, 1894) and comparing them to the current week's sales.

A United States Officer.

SOME INCIDENTS OF HIS LIFE AND HARDSHIPS IN THE LATE WAR.

From the Gazette, Medway, Mass.

The thriving town of Medway, Mass., has no more reputable citizen than Capt. John P. L. Grant, the carpenter and builder. For months he was a sufferer from wrecked digestion, loss of memory and the keenest of rheumatic pains.

and spasms of come so that instantly I would fall wherever I might be and remain so for some time. "Soon I was forced to keep in bed, my digestion was wrecked, my business was going to pieces and everything looked very dark.

A representative of this paper called on Capt. Grant for his story. He met the newspaper man cheerily, and in his own honest, simple language said: "I was born in South Berwick, Me. Dec. 30, 1831, and when two years old, moved with my parents to Old York, Me. When 16 years old I was apprenticed to a prominent builder, Samuel Colcord of Exeter, N. H. to learn the carpenter's trade with the added privilege of attending Phillips Academy, here as now a famous seat of learning. I graduated from there and went to Portland, Me., where I served two years with Hon. Wm. C. Kimball, a noted builder of the time.

I had since the war been troubled greatly with chronic rheumatism but this was relieved by taking these pills. It is one of the greatest benefits ever used; by anybody and every member of my family has the same high opinion of it that I do. I have nothing but earnest, grateful praise for what it has done for me."

I secured and kept the contract for carrying the mails between York and Portsmouth, N. H., for twelve years. I returned to Medway in March, 1867, where I have since resided, in business as a carpenter and builder. I have raised a family of ten children, and have now a family of six residing with me.

Finally I secured a box of Dr. Williams' Pink Pills for Pale People and received so great relief from them that my family and myself could see the direct benefits. I kept on with their use and steadily grew better. The dizzy attacks lessened and at last left me; the vomiting has entirely ceased and my general health has not yet stopped its improvement. My digestion is now good and to no other agency than to Dr. Williams' Pink Pills for Pale People can my cure be ascribed.

With these attacks came incessant vomiting

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, Sash Nets, and All Interior Furnishings.

See our special large collection of Oriental Hugs 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.

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Table with columns for REJECTIONS, RECEIPTS, and BULKY—1896 COMP., listing various types of lumber and their market prices.

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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.



SAVE YOUR EYES



To persons who desire to avail themselves of our superior facilities for fitting Spectacles or Eye-glasses we will send our printed instructions for fitting the eyes. Spectacles and Eye-glasses repaired. New lenses fitted in old frames. C. P. BARNES & CO., 504 West Market Street, LOUISVILLE, KY.

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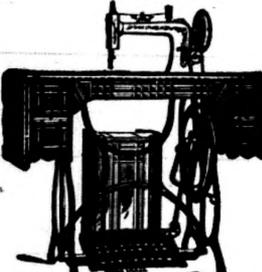
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For a New High Arm Singer Sewing Machine, with 3 drawers and cover, all attachments, warranted 10 years. Freight prepaid by us. Cash with order. If machine is not satisfactory in 30 days, we will refund your money.

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560 Fourth Ave., LOUISVILLE, KY.
This firm is responsible.—Western Recorder

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WALTER OPPER BELL, 1008 1/2
SOUTH LEXINGTON, KY.
SPECIAL LOW PRICES
ON FURNITURE, CARPETS,
AND ALL HOUSEHOLD GOODS.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
Mention this paper.

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CHURCH

Steel Alloy Church & School Bells. Send for Catalogue. The U. S. BELL CO., Hillsboro, Ohio.

ILLINOIS CENTRAL—Union Depot, foot of Seventh st. Double daily service to Memphis and New Orleans. City Ticket Office, 250 Fourth street.

No. 22. MEMPHIS & N. O. L. T. D. No. 204. Leave 7:05 pm Daily. Arrive 8:00 am.

The fastest and best train leaving Louisville or the South. Pullman Vestibule Gas-lit, Sleeper, elegant coaches and

FREE RECLINING CHAIR CARS. No. 202. Leave 7:05 pm Daily. Arrive 8:00 am. Solid seats of fine mahogany and Pullman Buffet Sleepers to Memphis and New Orleans. Leaves at Paducah stops at Henderson at 8:30.

No. 21. MAIL AND EXPRESS. No. 22. Leave 8:00 am Daily. Arrive 8:15 pm. For Owensboro, Paducah, Fulton and Intermediate points.

No. 21. ACCOMMODATION. No. 22. Leave 8:50 pm Daily for Coella, Elizabethtown, Hodgenville and Intermediate points.

DID THEY DIE?
BY J. T. CHRISTIAN.

Cluth 76c. Paper 5c. Baptist Book Concern.

TOBACCO CULTURE.

BY JAMES K. REEVE.

Within a few years past it has been found that tobacco could be profitably cultivated over a much greater extent of territory than was formerly supposed. Once it was confined almost wholly to the Southern States and to limited areas in the Connecticut valley and Pennsylvania. Now Pennsylvania stands third in production of all the States in the Union, while tobacco is cultivated largely in Western New York, Southern Ohio, Indiana, Illinois, Wisconsin, Missouri and other States.

Where soil and climate are suitable, no crop of general cultivation can outrank this in money value per acre, and for that reason it is a favorite crop for putting out "on shares." The labor of preparing the crop for market is very great, but most of that work is done in the winter when time upon the farm is of the least value. The best soil for tobacco is a sandy loam, rich, warm, deep and well-drained. No matter how good the surface soil is, unless it is deep and has good drainage it will be worthless for tobacco, which is a tropical plant and cannot grow if its roots are damp and cold.

For a good tobacco crop, good plants are a first requisite, and to have these there must be a good seed-bed. This should have a warm soil, not too dry, in a position where it will be sheltered from the cold winds of early spring, yet receiving, unobstructed, the rays of the sun throughout the day. Make the bed rich by applying reliable commercial fertilizers, or by working in fine, well-rotted manure, and put it in the best possible mechanical condition before sowing the seed. A heaping tablespoonful of seed is enough for each square rod of bed, and should be sown carefully, a little at each cast, so as to get a perfectly even distribution. Roll the bed after sowing so as to get the seed well pressed in, as well as to prevent too rapid drying out of the fine surface soil. Water the bed afterward whenever the necessity is indicated.

The plants should be ready to set about June 1st, or after all danger of frosts has passed. The ground upon which they are to grow should be prepared with no less care than the seed bed. The best finish to the ground can be given by rolling, as tobacco needs a certain compactness of soil to retain the moisture which is essential during the early stages of growth. Plants should be set about two by three feet apart, depending somewhat upon the variety, and always in soil that has been freshly worked and that consequently is moist upon the surface. Cultivation consists in keeping the soil loose, and absolutely clean, until the plants are so large that they cannot be worked longer without injury to the leaves. When the plant is nearly grown the stalk reaches a point where it suddenly grows smaller, and then tapers to the bud which is to form the blossoms and seed. Just at this point the stalk should be cut, or topped, so that the strength of the plant shall continue to go into the leaves. The plants should ordinarily stand about three weeks after topping, but may remain longer if continuing to grow, and not in danger of frost. Then cut with a hatchet close to the ground, lay it down and let remain until wilted so that it may be handled without breaking the leaves. In hanging the tobacco in the shed it should be so spaced upon poles or laths that the plants do not crowd upon each other, and the poles

should be far enough apart to permit the free passage of air between them. A beginner in tobacco growing should not attempt more than an acre or two at the outset. Experience is needed in handling tobacco after it is grown, and a fine crop can easily be ruined in the shed, by too much light, or by an atmosphere either too dry, or too moist.—American Agriculturist.

James Harris bought in Casey county 12 yearling steers at \$30 and some heifers at \$25.

G. A. Siler bought in Whitley county 56 cattle—calves at \$10 and two-year-old cattle at \$35.

John W. Parrish, of Madison county, sold three hundred and sixty big cattle to Joe Bales for \$4.85.

Nathan Bayless, of Bourbon county, sold last week a pair of coach horses to Philadelphia parties for \$1,200.

The Harrodsburg Democrat notes the sales of several fields of corn to be fed down at \$2 to \$2.10 per barrel.

In Boyle county, Farris & Whitley sold to Embly, for Nels Morris, 96 fancy beeves, supposed to weigh 1,600 pounds, at \$4.85.

A number of Fayette county farmers are sowing rye for fall and winter grazing, the drouth having ruined all prospects for grass.

Loughbridge, of Fayette county, bought two large crops of hemp, 75,000 pounds of the '96 crop at \$2.75 and 45,000 pounds of the '95 crop at \$3.25.

At Louisville, Wednesday, one hoghead of burley leaf tobacco brought \$32 per hundred pounds, the banner price for the year.

A number of calves around Stanford have died recently of what is known as "black leg." It is a new disease and a very rapid and dangerous one.—Stanford Journal.

The Journal learns from a dealer that farmers hold more old hemp in their warehouses now than at any time for fifteen years in the month of September, the total in Jessamine county being over a million pounds.

Owing to the continued dry weather, stock water in many parts of Kentucky is becoming quite scarce, some farmers being compelled to haul water for their stock a distance of several miles.

D. W. Morris has just bought in the county and delivered to Renaker & Goode about 1,500 geese and ducks. The greater quantity were geese and cost, delivered here, about 40 cents apiece. Renaker & Goode have a goose ranch at Cynthiana where they are feeding for the Eastern market about 14,000 geese and ducks.—Lawrenceburg News.

Several sales of corn have been made at from \$3 to \$3.10 to be fed down in the field. The ground is so dry and hard in this county that in many places the moles are found crawling similesly on the surface, as they cannot burrow in the hard soil. Wheat acreage will be greatly contracted unless rain falls soon.—Harrodsburg Democrat.

STARCH FORMATION.

It is well known by most of the agricultural chemists that potash, in the form of muriate of potash, when applied as a fertilizer to the soil for potatoes, singly or mixed with other fertilizing constituents, checks the starch formation and the potatoes grown are waxy instead of mealy. The use of a carbonate, or even a sulphate, is far preferable to any form of alkali containing chlorine, for use in mixed manures for potatoes, sugar beets, fruits, or any crop where the formation of starch or sugar is specially important. In wood ashes the potash is in the form of a carbonate, and all farmers are aware of the fine quality of the potatoes they raise when wood ashes are used.

Potash in the form of carbonate of potash costs too much to be used for agricultural purposes, but potash in the form of nitrate of potash can be used to advantage, as in addition to the potash, you have nitrogen in its most soluble form. As soda can be used as a substitute for potash, and is lower in price than potash, it can be used to great advantage in place of it in the form of nitrate of soda.

If only a carbonate of soda is wanted it can be bought in its best form in soda ash, called "ammonia alkali," from the process of its manufacture. Corn as well as potatoes contains a large quantity of starch, and the use of muriate of potash for this crop is as objectionable as it is for potatoes.

On sweet corn for canning purposes or table use, the difference in sweetness caused by the use of a muriate or a carbonate in fertilizing is very apparent, not only in its quality, but in the quantity produced.

Muriate of potash is in some cases injurious to plants, actually killing them, the symptoms being such as directly point to the action of free chlorine. The leaves are markedly bleached at an early stage of growth, and ultimately the plants die. The cause probably is the decomposition of the muriate of potash within the plant; the plant seizing the potassium which was essential to it, and liberating chlorine, which then exerts its bleaching and poisonous influences.

Experience and experiment both seem to indicate that organic matter in the soil is able in some degree to counteract the injurious action of muriate of potash. This is explained by the hydrogen of organic matter uniting with the chlorine, the hydrochloric acid thus formed neutralizing itself by lime or other base at hand.—Andrew H. Ward, in N. E. Farmer.

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Also to Hot Springs,
Dallas, Fort Worth, El-Paso,
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WITHOUT CHANGE.

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FREDERICK W. PERRY, Manager.

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Its Scientific Treatment and Cure

Dr. McLeish & 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 success they cite the names of a few well-known persons who have been cured by them.

Mr. T. E. C. Brinly, Louisville, Ky., President of the Brinly, Miles, & Hardy Co., manufacturer of the famous "Brinly Flows," was cured two years ago of a cancer of the mouth. It had been operated upon three times before going to them.

Prof. H. McDermid, formerly editor of Christian Standard, Cincinnati, now Prof. in Hiram College, Hiram, Ohio, was 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. McLeish & Weber 125 West 9th St., Cincinnati, O., will secure a large 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. Thousands have secured it. Agents Wanted to sell it. Exclusive Territory for Circulators and Terms addressed James H. Row, Publishing Co., 918 Cincinnati, Ohio.

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IN ADVANCE
CATALOGUE FREE
THIS STYLE 1150
SHERMAN MFG. CO.
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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 it has some reason for being marked so. Invariably one or two fingers are too loose, or the gloves are not made in sizes. 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

"Frisson"

Kid Glove, we want you to try a pair and experience Kid-Glove contentment. All colors and all sizes \$1.50

MAIL ORDERS Promptly and Carefully Filled.

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

Items of Interest.

Last Spring when the flood in the Mississippi occurred, young Mr. Tyler of Louisville proposed a drouth. He said a drouth always preceded a Mississippi flood. He was much laughed at as a prophet during June and July, his friends telling him his drouth was about to drown us out. But no one is laughing at him now.

Prarie and forest fires will do great harm if the dry weather continues. There has been a disastrous prairie fire near Wheeling, Manitoba, which burned farm houses and improvements, crops and live stock. At Bagot an elevator with 30,000 bushels of wheat was burned, the railroad station, cars, stores, etc. Seven deaths are reported.

Neal Dow, the "Apostle of Temperance," died at his home in Portland, Maine, aged 83. It was chiefly through his efforts that the famous Maine liquor law was passed in 1851. He was Colonel of the Thirtieth Maine regiment and was made Brigadier General. He was wounded and captured at Fort Hudson. He retained his vigor of mind and body to the last.

St. J. McMillan, ex-Senator, died at his home in St. Paul after a year's illness, aged 71. He was distinguished in his church, being a Presbyterian elder, as he was in law and politics. Gen. H. P. B. died in San Antonio, Texas, aged 73. He served through the Mexican war and was a general in the Southern Army. Capt. Frederic Chatard died in St. Louis, aged 90. He was the oldest surviving officer of the Confederate Navy. He entered the United States navy in 1814.

As the English defeat the natives fighting for freedom in Northern India, and they refuse to be "punished," the troops burn their villages. When savages burn villages, and when Weyler does it, it is considered outrageous. But when English troops do poor Indians so, it is all right with men. But with God?

The impossible has happened. A Russian Czar has been welcomed to Poland with sincere enthusiasm. He has decided that Poland, having been quiet for thirty-four years or more, can be freed from so many restrictions. The ten percent tax on rents has been abolished, municipalities have been restored to the towns deprived of it in 1863, the restrictions on the press have been relaxed, and several other things have been done, showing trust in the Poles. In return they welcomed him royally to Warsaw.

The brigands of Italy are thoroughly disgusted with this modern way of doing business by checks in the Roman Campaigns, some of them held up Prince Francesco Sordani and his agent and found the pair had only seven dollars with them. Some time ago the Duke of Saxe Meiningen was robbed, but he had only ten dollars with him.

Here is a good strike and one which it is to be hoped will not be settled for a century. The Herald and Prebster says that in an Illinois town the saloon-keepers have struck against the license of \$500 and closed their saloons to force the authorities to reduce it to \$200. May both sides stand firm.

As the Vigilantes was on its way from Cuba to New York, a ship on fire was sighted. It had been burning for some time, as the bow was burned to the water's edge. The Vigilantes steamed around it and made sure there was no one on board, but could not get the name of the lost ship.

An incendiary fire in Manila, Philippine Islands, was very destructive. The soldiers' quarters were destroyed, the public library, museum and many other public buildings. In the panic many persons were burned to death and some were trampled upon.

England seems beset with troubles. The Irish crops have failed to a great extent. The very wet summer has ruined the potato crop in the poor regions along the Atlantic coast, and hay and grain have suffered in other parts of the island. Fortunately the visit of the Duke and Duchess of York has made going to Ireland the "style," and many English tourists are going over. This will carry much money to Ireland, but the prospects are gloomy.

Lieutenant Peary has returned safely from his Arctic trip. He experienced a very stormy season. He found relics of Greely's expedition on Cape Sabine, but declined to talk about them. He brought back the big meteorite, which was the object of his expedition. It measures 18 by 8 feet and weighs 10 tons. He has tested it and says: "I find that the composition is almost similar to that used in plate armor in United States warships, and it looks like melted steel."

The Czar has decided to abolish the transportation of criminals to Siberia. When the railroad is completed, Siberia will be open to an influx of honest men who will not go while criminals are sent there. Siberia can support a large population when its resources are developed.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years we supposed it was incurable. For a great many years doctors pronounced it incurable, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. I feel compelled to mention this because I have cured many cases of this disease, and therefore require no testimonial. My Catarrh Cure, sold in bottles, is the only constitutional cure on the market. It is taken internally in doses from 1 drop to a teaspoonful, and cures the blood and mucous surfaces of the system. They offer one hundred dollars for any case if it will be cured by circulation, and testimonials are given.

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DEATHS.

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FELTS.

The subject of this sketch, J. N. Felts, was born in Logan county, Ky., Aug. 3, 1818, and died in Sherman, Texas, June 16, 1897, at the home of his daughter, Mrs. J. N. Simpson. Bro. Felts had some peculiar traits of character. The greater part of his life was spent on the farm. About thirty years ago he moved to Auburn and identified himself with the citizens of our town in all their laudable enterprises. He was in the drug business for some time, and was for his ability and thorough honesty and inflexible integrity. He fought evil and crime whenever the opportunity was offered. He was an important ally to the friends of prohibition when the battle was fought here with the whisky demon, and a glorious victory won. He bowed to the authority of God's Word, loved its grand precepts, fed on its precious promises, and treasured and followed the Savior revealed in that blessed Book. He was one of the charter members of the Auburn Baptist church, and in all the years of struggle, weakness and peril, Bro. Felts stood by his church with his presence, prayers, means and life. He was a Baptist in principle and remains so to the end, and loyal through all the years of his Christian pilgrimage. Bro. Felts loved the WESTERN RECORDER for the richness of its contributions to Baptist literature, for the talent and brilliancy of its writers and for the ability and loving courage of its editors in defending the Baptist faith. Certainly one of the notes of the "Old Guard" has fallen. I think he could use very appropriately the language of Paul in 2 Tim 4:8. In his last years he was a great sufferer from d. disease. He had the loving care, constant attention and gentle ministry in the months of suffering of Bro. J. N. Simpson and his wife. It was a happy exchange for this father in Israel. He has laid aside the armor, adorned the robe, put off the helmet and put on the crown, dropped from his life his sword and setled with immortal grasp the scepter and the palm. He has left to the world the rich legacy of a noble, consecrated, and stainless life.

HAMMON.

On May 7, 1897, Mrs. A. S. Hammon passed into rest from her labors. She was born in Christian county, Ky., July 10, 1822, her maiden name being Carrie T. Sterlington. In 1863 she married W. H. Hammon who departed this life in 1879. Four children resulted from this union, all of whom survive her. She was again married to A. S. Hammon in February, 1881, two children were born to them, one of whom is now living. Sister Hammon leaves a husband and five children to mourn her loss, one of whom, Miss Annie Mason, has been blind for years. Sister Hammon joined the Methodist church at the age of twelve years, becoming disaffected with her baptism and other points, she applied for membership in Little West Fork Baptist church, and in November, 1866, was received and baptized by the pastor, A. N. Couch. Her life was one of deep piety and her example will be missed. A large crowd of people followed her to the last resting place. Truly a child has been called to the home above. A. N. COUCH.

TAYLOR.

Whereas, our divine Master, in his wisdom, has removed from our church and midst Bro. John H. Taylor, and, Whereas, We recognize in this separation the hand of Him who doeth all things well; Resolved, That we as church members, as neighbors, as friends, extend to the sorrow-stricken wife and children our honest, kindly sympathy in this sad hour of bereavement; Resolved, That while we, as a church, keenly feel our loss of a brother in Christ, Jesus, of a man who was always ready to do his part of the church work, our loss of a man who was always ready to serve this church and Sunday-school, having for many years been superintendent of the Sunday-school, and for over fifty years one of the deacons of this church, our hearts of a man who always stood close by the interest of this church, ever striving for peace and harmony to let the past be forgotten and brotherly love abound. But our loss is his gain. Bro. Taylor was a man who exemplified religion because it was a thing of the heart and conscience, because it was heartfelt, and not because it was a thing deduced from reasoning and analytical logic; Resolved, That we pray God to give the world and our church more men who are as willing to do their duty as was our departed brother; Resolved, That these resolutions be a matter of record, and our church clerk be instructed to spread the same on our church book. Cox's Creek, Ky., Sept. 13, 1897.

HAMILTON.

Sept. 13, 1897, Mrs. Orlin A. Hamilton, wife of John R. Hamilton, died at the home of her husband, 1600 E. Broadway, Louisville. Her life was one of peculiar sadness, having lost three children within a few months; but her character was correspondingly sweet. For fully half a century she had been a Christian. She was one of the twenty-six who went into the organization of Hillsdale Baptist church. Her daughter, who died nearly three years ago, was the first to be buried from the church, and she was the next, no member of the church

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having since died. She leaves a husband and two children. After simple services by the pastor, she was laid away in Cave Hill.

H. A. DAPER.

October 27, 1897, Mr. P. H. CHASTAIN, surrounded by loving friends at his home in Auburn, closed his earthly career, and his spirit passed into the presence of God. Bro. Chastain was born Aug. 1827, in Harlan Co., Ky., and came to Logan county at the age of sixteen years. He was converted under the ministry of Rev. Robert Woodward, and lived for nearly fifty years a consistent member of the Baptist church. He is gone to his reward. He leaves a wife and three children to mourn his death. By his noble, unselfish, consistent and consecrated life, he reared for himself an enduring monument. He loved the Bible and the WESTERN RECORDER. For this able, grand and orthodox paper Bro. Chastain subscribed for nearly forty years. J. H. B.

He that loses his conscience has nothing left that is worth keeping. Therefore, be sure you look to that. And in the next place look to your health, and if you have it, praise God and value it next to a good conscience, for health is the second blessing that we mortals are capable of—a blessing that money cannot buy.

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Items of Interest.

Two important amendments to state constitutions have been adopted. The most important was the amendment to the constitution of New Jersey against pool rooms, etc. The gamblers fought it with all their might, but it was carried by a small majority. In Connecticut the amendment was requiring that voters should be able to read in English any section of the statutes of the state. This was carried by an overwhelming majority. Voters could be taught a section in the constitution by heart and so pass when really they did not understand English.

England has officially refused to go into a conference in regard to saving the seals in the Bering Sea. If Russia and Japan are invited to take part. But Lord Salisbury has backed down so often before, there is little reason to doubt he will surrender this time also. It is a great pity Britain cannot have a prime minister who either has a backbone, or knows that he has none and avoids taking any stand which requires one.

Sir John Gilbert, President of the Royal Society of Painters in water colours, died in London on the 9th, aged 81. He was probably the most popular artist of his day in Great Britain. He began exhibiting in 1836, and has painted much from that day. He was elected President of the Royal Society in 1871, and had been honoured by many societies.

King Menelik of Abyssinia seems to be an all round genius. He proved himself more than a match for the Italians in generalship and diplomacy, and now it appears that he has no mean knowledge of mechanics. The French ambassador sent for a sewing machine as a present to the queen. When it came, it was out of order and would not work. While the ambassador was looking at it in dismay, Menelik came in, studied the new machine for a little while, and then pointing at a screw, said, "Straighten that and it will work all right," and it did.

It seems almost beyond belief that not till this Spring was a rock in the Atlantic ocean discovered. A British captain found in latitude 47 north and longitude 37 west a rock some sixty feet long by eight feet wide, just about level with the surface of the ocean. How many missing vessels have struck that rock cannot be known. But it would seem every foot of that part of the Atlantic ought to be well known by this time.

William Sprague, who has returned from Alaska, gives particulars of the avalanche at Chilcoot Pass which has been reported by telegraph. For two days rain had been falling in torrents and this had loosened the snow and ice. The slide struck the Dyer trail at Sheep Camp and carried everything before it. All left their outfit and fled for their lives. It was reported that fifty had failed to cross, but Sprague thinks only eighteen lives were lost.

Evidently the millennium is not as hard when the Prime Minister of a great nation like Assiria will fight a duel. Count Haden has done this fighting with Dr. Whitsett, who was opposition in Parliament. Count Haden was wounded, the bullet entering the wrist and passing out above the elbow. The wound is not considered serious.

Owen McGarr, United States Consul, who has returned from Cuba to Chattanooga, does not tell the same story of Cuba which some newspaper reporters do. He says that four provinces in the west of Cuba have been pacified, and he does not think any insurgents were left in them. When asked if the insurgents had any chance of winning, he said, "Not in the least. It seems to me they have about played out, as hundreds of the leading army have surrendered. They are about played out, except on paper. There may be 5,000 or 6,000 of them in the eastern part of the island." One would like to know what is the truth in regard to Cuba.

As a general thing, no one takes sufficient interest in the personal revolutions in South and Central America to care which side wins, but merely wishes for peace in the poor distracted countries. But in the case of Guatemala sympathy is with the insurgents, for the ruling dictator Barrios has shown himself a bloody tyrant. Among his evil deeds was the killing of Don Juan Arriola, the leading merchant of the country. He was taken to the castle and tortured in the style of the Inquisitors, to make him give money to Barrios, and finally killed. We are glad to see that the insurgents seem to be winning.

That "interstate commerce business" seems to accomplish nothing except to interfere with good laws made to protect the people. Tennessee has a most timely law forbidding the bringing into the state of cigarettes, but a U. S. Circuit Judge has decided that it interferes with "interstate commerce." Perhaps it does, but so much the worse for the commerce.

DR. WHITSETT'S POSITION ON IMMERSION.

DEAR RECORDER—Another unfairness to Dr. Whitsett is charged upon the RECORDER in these parts. It is that you do not give what he says of immersion. Please do so.

A FRIEND.

We take pleasure in complying with this request. In the Introduction to his book Dr. Whitsett says of immersion: "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." He has reiterated this statement in substance several times. Nobody has denied that he has said these things, and no one has attempted to conceal his statement from the brethren.

No one has ever attempted to deny that immersion has been continued from the Apostolic age down to the present time in the Eastern churches, the Greek, Armenian, etc. Therefore there is no inconsistency between the statements that immersion has continued through the ages and that all Baptists sprinkled or poured up to the year 1641.

Dr. Whitsett says that immersion is essential to Christian baptism. But he also says: "It is singular that these gentlemen all alike ignore the circumstance that the verdict of antiquity among the Baptists [italics his] is in favor of sprinkling or pouring as the true mode of baptism. It is strange if they are not all aware of the fact, which no respectable authority has questioned, that prior to the comparatively recent date of 1641, none of the people who are known as Baptists were immersed."

He wrote that in 1880, it is true. But in his article in Johnson's Encyclopedia he said in italics, "The earliest organized Baptist church belongs to the year 1610 or 1611," and this was the church of Helwys in England. Of this church he asserts in his book that they "were in the practice of sprinkling and pouring," pages 50 and 60.

In his article in the Examiner of April 23, last year, Dr. Whitsett says: "I made the discovery that prior to the year 1641, our Baptist people in England were in the practice of sprinkling and pouring for baptism." Immersion is essential to Christian baptism, Dr. Whitsett says, but it is not essential to being Baptists. In fact, he declares: "The English Baptists never dreamed of the possibility of immersing an adult person as a religious ceremony before the year 1641"—italics his. Immersion is essential to Christian baptism, but those among whom it was unknown were "our Baptist people." Such is Dr. Whitsett's position in regard to immersion. It is necessary to Christian baptism—it may be unknown in a Baptist church.

It is to be taken for granted that the President of our Seminary writes intelligently, meaning what he says, and honorably saying what he means. Therefore, there must be some way of harmonizing these two statements, that immersion is essential to Christian baptism and yet unknown among our Baptist people.

THE TRIAL OF YOUR FAITH.

I was in an assayer's office in San Francisco some years ago, when the mining fever was at its height. A man came in with a parcel under his arm. He opened it and displayed what seemed to me a very ordinary quart. I had much better specimens in my cabinet. But this miner, for such

he was, believed that his fragment of rock was gold bearing, and he wanted it tested. The assayer made him pay in advance. He then took the lump of ore, weighed it, pulverized it and put the pieces into his crucible. He applied heat enough to burn up or reduce to ashes all that was combustible or destructible in the ore. When this severe process was ended, lo, there lay amid the ashes a little shining lump of gold—a "button" I think they called it. The assayer took this button from the crucible, weighed it, compared its weight with that of the ore and said: "If this is a fair average of the rock in your mine it will yield you \$100.00 a ton." That was what the man wanted to know. He did not complain that the beautiful piece of quartz that he had brought five hundred miles was destroyed; but he rejoiced greatly in the little button of gold. As he looked at it he said, "I have succeeded at last. After years of prospecting and scores of disappointment, I have a claim that is worth millions."

It was not the intrinsic value of that button which made the miner so glad, but its relation to the piece of rock from which it was extracted. If five pounds of quartz yields even a fraction of an ounce of gold and there are a million tons of rock in the mine there is almost no limit to its value. That test satisfied the man that he was rich at last, rich because he believed in the result of the assay and knew that the ore was in the mine.

As I witnessed that testing of the ore I thought of what Peter says in his first epistle, "That the trial of your faith being more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." In time of prosperity we may think we have that celestial gold which is called faith. For faith, like money, answereth all things." Faith is the medium of exchange and the measure of value in spiritual things. Christ said "According to your faith be it unto you," "All things are possible to him that believeth," etc. But we are tempted to doubt. We fear sometimes that we are trusting in mere emotions as some of the early miners were fooled by what they called "fool's gold."

We want our faith tested. We long for assurance. We ask God for it. He hears our prayer. He answers it. But how! As the assayer answered the miner. He beats us as in a mortar. He puts us into the furnace of affliction. When our spirits are bruised, broken, scorched; when riches take wings; when friends grow cold or die; when every cherished hope is blasted; when we are tempted to cry out in the bitterness of despair, "all these things are against me;" then appears amid the ashes a little button of pure gold. Then we learn to trust God fully, only, and find that his grace is sufficient. That single grain of true and tested faith makes us rich towards God, and unto eternal life. It is the earnest of our inheritance. It reveals to us the value of the mine that is ours in the "exceeding great and precious promises" of his Holy Word. We know that, having met the condition of his favor by self-surrender, we are ready to receive of his fulness and grace for grace. Yes, a true and tested faith has not merely its own intrinsic value, like the button of gold, but, as Peter says, it is "found unto praise and honor and glory."

Job understood God's method of testing in his day. He had faith in it. He said, "When he hath tried me I shall come forth as gold." O that we had more of the spirit of the patriarch of Uz—that, like Paul, we could rejoice in our light afflictions, knowing that they are intended by God to work out for us "a far more exceeding and an eternal weight of glory."—Occident.

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As I witnessed that testing of the ore I thought of what Peter says in his first epistle, "That the trial of your faith being more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." In time of prosperity we may think we have that celestial gold which is called faith. For faith, like money, answereth all things." Faith is the medium of exchange and the measure of value in spiritual things. Christ said "According to your faith be it unto you," "All things are possible to him that believeth," etc. But we are tempted to doubt. We fear sometimes that we are trusting in mere emotions as some of the early miners were fooled by what they called "fool's gold."

Rev. John D. Robertson, of Rock Hill, S. C., wrote for the *Biblical Recorder* of September 15 an article on the Whitsett contention. It contains a most astonishing statement; one we have never heard before; one we do not believe, and one we thought no man would make. But it comes from a graduate of the Seminary, and possibly exhibits the legitimate results of Dr. Whitsett's teachings. If so, then our condition is indeed most deplorable. But here are his words:

With an attentive ear, every word of his was weighed to see if he could be caught off of his guard. In his explanation of the way in which he had written, he used the words "from a Pedobaptist standpoint" as meaning from an unprejudiced standpoint.

Then Bro. Robertson would have us know that every one who does not view things "from a Pedobaptist standpoint" is prejudiced, and that the only unprejudiced people in the world are Pedobaptists and those who view things "from a Pedobaptist standpoint." Now, brethren, there it is; you have it.

C. J. DISTRICT ASSOCIATIONS. TIME AND PLACE OF MEETING, 1897. West Union—Harmony church, Oct. 13. Ohio Valley—Sebree church, Henderson county, Oct. 19. Blood River—West Fork church, Calhoun county, Oct. 20. Graves County—Liberty church, Oct. 27th. Bro. Clerk—Please prepare statistical tables with care and send two copies of your minutes to J. K. NUNNELLEY, Statistical Secretary.

MORNING and evening I will strive to feel God, and the whole day through I will be glad in him; and every pleasure I will say to myself is from him. So through faith I will see the hand of God above and get use to the sight, so that when it shuts upon my soul to withdraw it from the world, I shall not be afraid but glad.—Euthansay.

We ought as much to pray for a blessing upon our daily rod as upon our daily bread.

You must live for another if you wish to live yourself.—Seneca.

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