

WESTERN RECORDER

Faith, Hope and Love, these three.

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WESTERN RECORDER.

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THEY flog men in Italy for not paying their taxes. Between the years 1878 and 1881 there were 797 men, heads of families, whipped in one town, the *London Baptist* says. The people must be very poor, or the floggings not very severe.

CARLYLE never uttered truer words than when he said, "A man who wishes to do faithfully needs to believe firmly." No man is a man of power who does not believe firmly what he professes to believe, whether that be little or much.

DR. HUNTINGTON tells of a church which he saw which had on its front in carved letters the words: "This is the gate of Heaven." Below this statement a board had been fastened on which was written: "Closed during the winter months."

THE *Times Magazine* says: "We can bear things that are dull, if they are only short." But the trouble is that dull men are almost invariably long. The rule, however, does not work both ways. Sometimes the strongest and best are long.

MR. JOHN HORTON is a Nonconformist. He was anxious to rent a farm at Carlton Curlew, England, and the land agent had given him the refusal of it. But afterwards the agent came to him and said he could not have the farm. There was no objection to him as a man, but the farm could not be rented to any but an Episcopalian! And this in the closing decade of the Nineteenth Century!

A FRENCH Catholic journal has been trying to discover some loop-hole in the Pope's decision in regard to Episcopal ordination. Leo having had his attention called to it, wrote a letter to the Archbishop of Paris in which he said it was not decent in Catholics to question the finality of his decision. He declared it allowed no room for doubt, and that all Catholics must accept it as forever fixed, settled, irrevocable.

On Forefounders' Day at Harvard University, Prof. Feabody showed himself as old-fogy as the Recorder. *The Congregationalist* reports that he asked the students "If it was not time to face the perils of the soft church—the unvertebrated, the mollescous liberalism. The soft church is not promoting free thought, but free thoughtlessness; it stands not for liberty, but for license. It is often very broad, but it is always very thin."

ARCHBISHOP CORRIGAN has been fed on a constant diet of humble pie for some time. And as a climax to his misery he has been compelled to eat the largest slice of all in public, and to pretend that he enjoyed it. *Seattle* is looking on to see that the last crumb was swallowed without making faces. Whether it shows the usual astuteness of the Papacy thus to humiliate the archbishop of New York is a question. It is rumored that Corrigan was promised, if he would speak his piece with sufficient meekness, that he should be made cardinal.

DR. LUDWIG KELLER ON THE RELATION OF THE ANABAPTISTS TO EARLIER EVANGELICAL PARTIES.

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

The heretical schools (conventicles) when we encounter them about 1524 at Worms, Augsburg, St. Gall, Zurich, etc., as "evangelical brotherhoods" in conflict with the "new evangelicals" [Lutherans, Zwinglians, etc.] and their preachers possessed many sorts of idiosyncracies that differentiate them essentially from the secular sodalities, in spite of the inclination toward the guild-halls common to the two. Many among the initiated among the "poets" and "astrologers" themselves, who perhaps stood nearer to the religious convictions of the old evangelical congregations, deviated from their associates in their views on the method of procedure and on many other questions. Nevertheless, there is proof that about 1524 distinguished members of the "heretical schools" belonged at the time to the academies and sodalities, and that the parting of the ways was first accomplished at a later date. (Yet the antagonism between the so-called Anabaptists and the Humanists never reached the same degree of acuteness as between the Lutherans and the latter. In this relation the attitude of the two parties toward Erasmus is significant. Erasmus's bearing was as little sympathetic toward the "Baptists" of all shades as toward Luther and the Lutherans. But the chronicles of the "Baptists," which on the average represent the most rigorous aspect of the party—afterwards the so-called "Anabaptists" in the narrower sense—speak with high esteem of Erasmus, designate him, along with Luther and Zwingli, as an inaugurator of the religious movement, and call him "an ornament of the German nation."—Beck, *Historical Books of the Anabaptists*, p. 12, note 2).

The heretical schools had heretofore been somewhat unfortunate in the men to whose theological leadership they had entrusted themselves. Some, as Jon. Kessler in St. Gall, Ulrich Zwingli in Zurich, Joh. Ecolampadius in Basel, Martin Bucer in Strasbourg, had gradually passed over to the party of the preachers; others through their inherent instability of character had wrought the gravest injury to the cause of the brethren. But in the year 1524 a man stepped into the fore-ground in whom they were to win a pre-eminent spokesman and representative, Joh. Denck, a friend and *protège* of Bernhard Adelman and a member of the sodality of the poets, to which Adelman himself and many other learned men belonged. (In Horawitz and Hartfelder's *Correspondence of Beatus Rhenanus*, p. 211, in a letter of March 1, 1520, the following passage is found: "Salutation to the sodality of my native place. Of this Augsburg house, whose name is not without celebrity, Dr. Bernhard Adelman is canon, etc. Farewell and triumph, distinguished barbaric victors." [This Latin quotation is given so fragmentarily that one does not feel sure of its exact purport. The significance of it lies in the mention of Adelman as connected with a sodality at Augsburg.—A. H. N.] On Denck's membership, see particulars in "Staupitz," p. 208.

Denck was born about the year 1495 at Heybach (now Habach) in upper Bavaria, and was matriculated at Hilsstadt, Oct. 29, 1517, where he remained till the year 1519. We know not where he had his preparatory training, yet it is highly probable that he was a pupil in the Latin school at Augsburg. With the year 1523 we meet him as corrector in the publishing office of Cratander, and later of Curio in Basel, where he formed many valuable personal connections. Called to Nurnberg as rector of the

celebrated Sebaldus school in 1523, he soon became involved in the religious conflicts which at that time broke out in the city.

We know not where Denck became a member of one of the existing "Christian brotherhoods"; in any case it is clear that he possessed such brethren in Nurnberg, and there can be no doubt but that these Nurnberg brethren formed a closely cemented religious brotherhood which, however, up to that time, as we learn from the acts of the inquisitorial process of the year 1524, existed and worked in silence. (We possess a remarkable letter of the physician Landolphus to his friend and "brother," Cornelius Agrippa, of Nettosheim, dated Lyons, February, 1509, in which it is said in relation to a young Nurnberger: "He who conveys to you these letters of mine is a German of your nation, born at Nurnberg but domiciled at Lyons; and is a curious investigator of secret things, and a free (thinking) man. . . . I wish you would sound him thoroughly, and that he would make known to you the trend of his mind. In my judgment, he shoots not far from the mark. . . . Fly, therefore, from North to South, feathered on all sides with Mercurial wings, and if it pleases you, make him embrace the scepters of Jupiter, and if he will take the oath in our chapter, introduce him to our sodality. Others of our comrades here are hoping for your arrival. Therefore, joyfully commit your sails to the winds and embrace the port of our common felicity. . . . For wonderful things lie hidden here. . . . Cornelius Agrippa had in the year 1506 become a member of a secret sodality at Paris. See H. Morley's "The Life of C. Agrippa," London, 1856, vol. I, p. 25. According to the above quoted letter, he was in the year 1509 at the head of a sodality in Lyons, and had it in mind to receive into the same a young Nurnberger).

Under the impulses of the favorable course of the negotiations of the Nurnberg Diet of 1524, the adherents of Luther in the great imperial city, led by Andr. Osiander, had brought the controlling men of the magistracy to their side, and since the summer of 1524 the authority of the Lutheran preachers was dominant in the community.

But at just about the time when the Lutherans had gained a decisive victory there began, under the instigation of Osiander, a series of imprisonments of such persons as were suspected of heresy. On October 31, 1524, the painter, Hans Greifenberger, who in some writings had advanced un-Lutheran views, was cast into prison; on December 30 the same measure was pursued against the painter, Hans Platner, the imprisonment of Albert Durer's pupils and guild-fellows, George Penz, Barthel Beheim and Sebald Beheim, as well as that of the goldsmith, Ludwig Krug, and the painter, Sebald Baumhauer, having already occurred at an earlier date. The matter awakened great interest. Durer wrote on December 5, 1524, to his friend, Hieronymus Kratzer: "Likewise on behalf of the Christian faith we are exposed to ignominy and danger, since they revile us as heretics. But may God bestow upon us his grace and strengthen us in his word, since we must obey God rather than men. There are many evil designs against us; God's will alone will be done." As a matter of fact, it soon came to light that there were on foot still further designs; at the end of December proceedings were taken against the rector of the Latin school, Joh. Denck, which ended with his banishment. (For further information see Keller's "An Apostle of the Anabaptists." That Denck sustained friendly relations with Pirkheimer, and was also acquainted with Durer, cannot be doubted. Durer mentions in his diary, in an item dated Antwerp, September, 1520, a "Hans Denc," or as Leitschuh reads, "Hans Dener." The reading of this

proper name is as uncertain as is that of many other proper names in the manuscripts that have come down to us. See Lange and Fuchs, *Durer's Manuscript Remains*, 1893, p. 128. It is possible that the correct reading of the manuscript was Hans Denc. Where Denck resided in the autumn of 1520 is uncertain; that he had connections in Antwerp is certain. [Pirkheimer was the leading representative of the new learning in Nurnberg, and probably the most famous citizen. Durer was probably the most distinguished German painter of his time.—A. H. N.]

It redounds to Denck's honor that though his own existence was in peril, he openly and without reserve acknowledged the "godless painters" as his associates in the faith. "I entreat you by all creatures and Eternal Wisdom," he writes to the magistracy, "that you will judge me and my imprisoned brethren whom I love in the truth, not according to the appearance, but according to the truth."

One of the accusers of the prisoners, Veyt Wirsperger, lays to their charge that they held many "communions," that is, assemblies, with a preacher (name not given) whom the magistracy had forbidden the city. In fact, it is evident from the public records of the examinations, that the brethren had also held meetings abroad, and the judges assumed that they had "consolation," that is, alliances and support, elsewhere as well.

It is firmly established that at the very time when the Imperial Diet was in session there, and important deliberations regarding the Lutheran faith were in progress, representatives of the "heretical schools" had also gathered in Nurnberg. Ludwig Hetzer, from Zurich, whom contemporary accounts expressly designate as a "Pickard" [a name commonly applied to Waldenses and Bohemian Brethren.—A. H. N.], Hans Hut, from Franconia, who in the sources is called an adherent of the "old Waldensian brethren" ("Staupitz," p. 227), Leonard Schiomer, from Judenburg, Hans Schlafler, from Upper Austria, had come together with Denck and other brethren, certainly not merely for devotional purposes, but also for taking counsel together, and for reaching conclusions regarding the position of the congregations of brethren throughout the Empire. There is abundant proof that these religious leaders who were afterwards known as "Anabaptists" were in Augsburg at about this time, and that some of them had intercourse with each other.

GIRARD, the infidel millionaire of Philadelphia, one Saturday ordered all his clerks to come on the morrow to his wharf and help unload a newly arrived ship. One young man replied quietly: "Mr. Girard, I can't work on Sundays." "You know our rules." "Yes, I know. I have a mother to support, but I can't work on Sundays." "Well, step up to the desk, and the cashier will settle with you." For three weeks the young man could find no work, but one day a banker came to Girard to ask if he could recommend a man for cashier in a new bank. This discharged young man was at once named as a suitable person. "But," said the banker, "you dismissed him." "Yes, because he would not work on Sundays. A man who would lose his place for conscience' sake would make a trustworthy cashier." And he was appointed.—Pearl of Days.

CHRISTIANS are like the several flowers in a garden that have each of them the dews of heaven, which, being shaken with the wind, they let fall at each other's roots, whereby they are jointly nourished and become nourishers of each other.—John Bunyan.

BAPTIST VETERANS.

Dear Recorder:—Noticing your request for the names of members of Baptist churches for fifty years or more, enclosed please find names as shown by the records of the Baptist church at Mount Pleasant, Logan county, Ky., constituted April 20, 1823, with a membership of 18 white and 6 colored.

Sister Matilda Williams, now the widow of Deacon A. J. Patton, deceased, baptized March 6, 1833.

Sister Margaret Arnold, now the widow of Deacon H. S. Arnold, deceased, baptized August 19, 1838.

Bro. James Thompson baptized August 1, 1839.

Bro. Robert C. Browning, now of Judsonia, Ark., baptized August 1, 1840.

Bro. Foster Gupton, now at Gupton Grove, Logan county, Ky., baptized Oct. 7, 1841.

Deacon S. M. Duncan, baptized Oct. 7, 1841.

Sister Mary A. Kennerly, now widow of Fetston Gupton, deceased, baptized Oct. 7, 1841.

Sister Julia Williams, now the wife of E. Dunn Homer, Logan county, Ky., baptized Jan 21, 1842.

Deacon P. M. Kennerly and wife Sarah Kennerly, baptized Dec. 23, 1844.

Sister Mary Jane Duncan, now widow of Jas. A. Duncan, deceased, baptized Aug. 7, 1846.

Sister Mary Ely, now wife of Dr. W. J. Cole, Nashville, Tenn., baptized August 7, 1846, making in all thirteen now living that I know as members of Mt. Pleasant Baptist church and sister Baptist churches.

Very respectfully,
G. F. SUTTON, C. C.

Lewisburg, Ky.

Sister Matilda Patton mentioned as baptized March 6, 1833, was a daughter of Bro. Jessie Williams and wife, copastor of the church.

Sister Margaret Arnold was the daughter of Bro. G. S. Browning and wife, constituent members, and Bro. W. was first clerk. They were also parents of Bro. Robert Browning, now of Arkansas.

Bro. S. M. Duncan is also a son of constituent members.

Bro. G. S. Browning, the first clerk, has a grandson now clerk of this church, another a deacon and also a great-grandson now deacon.

Dear Recorder:—I think that I can give you the names of more than one who have been Baptists over fifty years, but send you the name of one who is a member of the Baptist church at Gamaliel, Monroe county, Ky. She lives just over the line in Tennessee. Mrs. Susan Smith was born in North Carolina Sept. 9, 1810; professed faith in Christ Oct. 19, 1828; was baptized on the first Saturday in December, 1828—sixty-nine years next December. Her maiden name was Dixon. She was married to William Martin Smith in 1833. She is the mother of ten children, two of whom died in infancy. The others all professed religion in early life and joined the Baptists. Her husband has been dead four or five years. Her P. O. is Gamaliel, Ky.

Yours, etc.,
R. H. SPILLMAN.

Dear Recorder:—In response to your inquiry with regard to persons who have been Baptists for more than fifty years, I send you the name of my wife's mother, Mrs. Frances Pendleton Garnett, who joined the Baptist church at Bethel, Christian county, Ky., at the age of nineteen (in the year 1829). She is now in her 88th year and is a member of the Pembroke Baptist church which was formed out of the Bethel church, which she first joined.

Deacon John W. Jackson joined the New Bethel Baptist church, Lyon county, Ky., in February, 1834, i. e., 63 years and 7 months ago. He is still a member of the same church, and is a regular attendant on the meetings of the church.

R. W. MOREHEAD.

Prince on, Ky.

Dear Recorder:—I have two uncles, living in Ballard county, Ky., Edmond and James R. Ragland, who have been members of the Baptist church 62 years last July which runs the date back to 1835. Also have an aunt (my two uncles' sister)

Mrs. Duvall, who has been a member 64 years. She is the widow of the Rev. James E. Duvall, who died seven years ago the 20th of this month, living at Monterey, Owen county, Ky. I also have an old lady acquaintance, Mrs. Helm, living in McCracken county, Ky., who has been a member 47 years—so near 50, thought it would not be amiss to mention her.

Uncle Edmond was one of the first subscribers for the WESTERN RECORDER, then called the *Banner*.

Respectfully yours,
MRS. AGGIE LUCKETT.

Woodville, Ky.

Dear Recorder:—I see you call for all the old Baptist Veterans over fifty years old. I have three in my charge at Mt. Moriah, four miles east of Cinton, Ky.

Thomas Jefferson Nall, born in Washington county, Ky., June 9, 1808; joined church in 1846 or '47.

Also, his wife is 79 years old and has been a Baptist since her 15th year, having been a Baptist 64 years.

Also, J. W. Warren has been a member of the Baptist church for 50 years. Who can beat this in a church of 83 members.

R. W. MAHAN.

Dear Recorder:—In reply to your request, in a late number of your valuable paper, to send the names of persons who have been members of Baptist churches for 50 years, I beg to give you the name of Sister C. M. Bolls, who is, and has been many years, a member of the Baptist church at Utica, but who joined the Flower Hill Baptist church, Warren county, Miss., in 1841, 56 years ago. Sister Bolls now lacks about three months of being 90 years old. She is the mother of the late Rev. W. W. Bolls of blessed memory, who died in 1896, and who was for fifty years one of the most useful Baptist ministers in southwest Mississippi. Sister Bolls is known far and near as a consecrated and useful Christian woman, and is respected and loved by all who know her. She is patiently waiting for the Master's call, though suffering great bodily affliction.

I joined the Utica Baptist church in August, 1845, 52 years ago, and have been an unworthy deacon of the church for about 30 years and superintendent of the Utica Baptist Sunday school most of the time for 45 years. I am 77 years old, and of course know that my course is nearly run, and am mourning that I had not served my Lord more worthily.

Fraternally,
G. W. MIMMS.

Utica, Miss.

Dear Recorder:—In your issue of Sept. 16th, you ask for the name "of a Baptist who joined the church fifty or more years ago." The oldest member of the First South Kingstown Baptist church of Wakefield, Rhode Island, now living, is Mr. Daniel C. Stedman, who was born in Wakefield, June 3, 1810. Under the preaching of Elder Gersham Palmer, then pastor of the Baptist church of Exeter, R. I., Brother Stedman was led to accept Christ and was buried in the likeness of Christ's death April 17, 1825. June 3, 1897, he was 87 years of age, and April 17, 1897, he had been a member of the church of Wakefield 72 years.

With the exception of a very short time, he has lived in Wakefield, and his membership has always been with the church with which he first united. In an address which he delivered in the meeting-house of the church in Wakefield, May 13, 1881, on the occasion of the centennial of the church, he said: "I have shaken hands with every pastor which the church has ever had; without exception, every deacon the church has had has grasped my hand. For more than one-third of the century, my father and I have successively filled the office of clerk."

To-day, at the age of 87 years, Mr. Stedman stands erect, a little over six feet in height, well proportioned, and can read the finest print without the aid of glasses. He is a well-preserved man and possesses in a remarkable degree the use of his mental faculties. If there is any change in this respect, it is noticeable in his calling to mind the incidents of his boyhood days, and especially those connected with the church's early history which he delights to dwell upon. Having been quite a poet in his younger days, it is not an infrequent thing for him now, at his advanced age, to

put his thoughts in verse. Living at some distance from the house of God, he does not deem it prudent to attend the services as once he did, and he is therefore debarred from the privileges of the sanctuary. Truly, his has been a life-long service in the Master's cause.

Alice Brown, a colored woman, living near Wakefield, was baptized and united with this church in 1833, 64 years ago.

Nathaniel C. Armstrong, who has just passed his eighty-eighth birthday, and is also a well-preserved man for his age, as tall but not as straight as Mr. Stedman, but more active, and who reads the finest print without the aid of glasses, and is the senior deacon of the First South Kingstown Baptist church of Wakefield, was baptized and united with the church in 1839, having been a member fifty-eight years.

I am told by Mr. Stedman that Mrs. Abby Almy of Newport, R. I., who is ninety-one years of age, was baptized and united with the First Baptist church of Newport some four or five years previous to his baptism. She is now a member of the Central Baptist church of Newport, and on June 3d last, was present at the home of Mr. Stedman, in Wakefield, on the occasion of the celebration of his eighty-seventh birthday.

It may be that in the great field of the WESTERN RECORDER a better record may be given; however that may be, the above is quite creditable from this your Eastern quarter. It may not be improbable that "Rhode Island Johnny-cake," "clambakes" and "buckies" have had an influence in producing so admirable a history.

PARLEY D. ROOL.

The "buckies" mentioned above are a fish similar to a herring, but somewhat larger, possibly the same, which are caught in large numbers and salted and smoked and used extensively in this part of the country in the spring months.

P. D. R.

Dear Recorder:—I joined the Upper Goodwin church at Louisa C. H., Virginia, in the fall of 1832, and came to Christian county, Ky., in 1835, and joined Olivet church the same fall. I am still a member of that church, which makes me a Baptist for 65 years and deacon in the same church for 47 years. I am now 83 years old and in good health, but very feeble and not able to do any work. I am yours, etc.,

I. B. WHITE.

Garrettsburg, Ky.

Dear Recorder:—I professed faith in the Lord Jesus Christ on Dec. 19, 1846, and united with the church the next day. My wife was not fully satisfied, and requested me to wait for her, and on the 12th day of February, 1847, she came forward and was received for baptism, and my wife, myself, and my brother E. D. F. Read and wife and her sister, Mrs. Pulliam, were buried in baptism into the fellowship of Bethlehem church, two miles north of Scottville, Allen county, Ky.

T. A. READ.

Dear Recorder:—I am in my 82nd year, have been a member of the church sixty-eight years, have been preaching fifty-eight years, and have been a constant subscriber and reader of the RECORDER for sixty-two years. Yours sincerely,

D. N. PORTER.

Emulsine, Ky.

Dear Recorder:—I joined the Baptist church in Bowling Green, Ky., in May, 1842; was baptized by Elder J. M. Pendleton in Barren river.

CHARLES ASHER.

Dear Recorder:—My mother-in-law says she joined the church and was baptized in 1843 by Rev. Joseph Lane.

Respectfully,
MRS. J. A. ANDERSON.

Abbeville, Miss.

Dear Recorder:—I saw where all persons in Kentucky who had belonged to the Baptist church fifty years or more were requested to send their names to you. I have belonged to the Baptist church 56 years, and have a friend of this place, Mrs. Martha Lam, who joined the church in 1837 at Spring Creek, Tenn. I joined first at Rock Spring, Ky., Daviess county.

MRS. F. WALLACE.

Central City, Ky.

Dear Recorder:—In reply to your request, I will say I have been a member of the Baptist church 57 years. I was baptized into the fellowship of Old Unity church, Muhlenburg county, Ky., by Eld. K. G. Hay in 1840. I have been a regular subscriber to the RECORDER for 36 years, and regard it as the best family paper published. It is clear cut and outspoken on every matter pertaining to our denominational interest. It has, I think, sincerely shown and exposed the erroneous position assumed by Dr. Whitsett. Long live the RECORDER and its faithful editor.

Fraternally yours,
G. B. EADES.

Luella, Texas.

Dear Recorder:—I was baptized into the fellowship of Cox's Creek church in November, 1827, which will be 70 years next month. Long live the RECORDER. I have been a regular subscriber for it since it first started in Shelbyville in 1834.

ABNER KING.

Cox's Creek, Ky.

Dear Recorder:—I have been a Baptist over 50 years. I was baptized by Elder L. D. Alexander in August, 1845. I was 78 years old the 1st day of September. "Thus far the Lord has led me on." I will also add that I have taken and read your paper during the entire period as "Baptist Banner" and WESTERN RECORDER.

Your sister in the faith,
MRS. FANNIE E. FARMER.

Farmdale, Ky.

Dear Recorder:—I joined the church about 1836, and if I live until next December I will be 78 years old. I have been a reader of the "Baptist Banner" and RECORDER all that time. My father and husband both were subscribers as long as they lived. I took the paper for a number of years, but am not a subscriber at present; but my children are, and I read it every week, and would be lost without it. I close with the best wishes for the dear old RECORDER. MRS. LUCRETIA MOORMAN.

Hardsburg, Ky.

Dear Recorder:—I was baptized in this (Nicholas) county Sept. 15, 1839. I am now a member of Carlisle church, aged 78.

MRS. H. B. KENNEY.

Carlisle, Ky.

Dear Recorder:—At your request, I state that I was baptized by Robert B. Semple into the fellowship of the Bruington church, King and Queen county, Virginia, on the first Sunday in August, 1824, and ordained by request of the same church in April, 1827. My usefulness does not correspond with this long period—73 years.

R. RYLAND.

Bristol, Vir.-Tenn.

Dear Recorder:—After reading the RECORDER dated Sept. 16, 1897, we will grant you the favor of dropping you this postal and sending you the names of two members, Wm. L. Parker and wife who joined the Baptist church in the year 1843 and were baptized during Christmas.

MR. AND MRS. WM. L. PARKER.

Orangeburg, Ky.

Dear Recorder:—I was baptized the first Sunday in June, 1840. But, for "good measure," let me add, I was licensed by the church to preach Saturday before the first Sunday in March, 1841, and ordained to the work of the ministry in May, 1842. So that I have been for more than 57 years a Baptist, and for more than 56 years a Baptist preacher, and I am not very old yet.

Once more, I moved to Kentucky in 1857, subscribed for the RECORDER in July, 1858, and have read it regularly ever since; and, to my mind, it is abler and better edited now than ever. Success to it. God bless and prosper you.

Truly, etc.,
C. KEYES.

North Fork, Ky.

Dear Recorder:—I will favor you by telling you I was baptized into the Baptist church in 1840—just to know I have been a member over fifty years.

Yours in Christian love,
JACOB HUCKS.

Dear Recorder:—I joined the Baptist church, I think, in July, 1841; so you see I have been a Baptist 56 years. My wife

joined in the year 1836. She became a member in her fifteenth year; so you see that she has been a Baptist 61 years. She is 2 years, 2 months and 9 days younger than I.
Yours fraternally,
J. T. KEDGER.
Ripville, Ky.

Dear Recorder:—In reply to your request in RECORDER of September 16, concerning old Baptists, I was baptized in 1846, the first week in September; have been a Baptist a little more than 51 years; am vigorous, State Missionary, preaching regularly, averaging more than one sermon a day; baptized more than four thousand souls. God bless the WESTERN RECORDER and its editor. I hail its weekly visits with pleasure. I am yours for Christ and his cause.
J. L. SIMPSON.
Roscoe, Texas.

Dear Recorder:—In compliance with your request made in the issue of Sept. 16, as to who had been a member of the Baptist church 50 years or more. In July, 1847, I was baptized into the fellowship of old Salem church by Elder Gabriel Rick; I was then 25 years old. I have lived in four different counties, and of course have moved my membership, but I now belong to the same church in whose fellowship I was first baptized, and stand as the senior member of that church.
Your brother in Christ,
J. M. EZELL.
Morton's Gap, Ky.

Dear Recorder:—I was born May 22, 1815. I have the testimony of Christ that God for Christ's sake pardoned my sins, and adopted me into his elect family in 1834; in 1839 I joined a Baptist church and was buried with Christ in baptism. I have been reading the RECORDER ever since it was published by Dr. Jim (James) Wilson under the head of Baptist Banner; I became a regular subscriber about 53 years ago. I am more eager now to have its weekly visits than ever before; I simply love it. May the Lord spare you to defend the right in the future as in the past.
J. B. FORD.
Parkland, Ky., 2434 Amber Ave.

Dear Recorder:—I have been a Baptist for 65 years, having joined the church in 1832 under the preaching of the sainted Wilson, who gave his life to the cause. I do not know the exact date when I commenced taking the paper. I took it when it was the Baptist Banner, and have been taking it ever since. It is a great solace to me, situated as I am now with no Baptist church privileges here; it is a good paper, and I expect to take it as long as I live. I will be 81 years old the 4th of November.
Respectfully,
MRS. L. W. ROBINSON.
Russell, Kansas.

Dear Recorder:—I was baptized into the fellowship of the church at Big Lick, Roanoke county, Va., in August, 1845, by James Leftwich. Coming to this county, I joined Grave Creek church in 1847, and have been a member ever since. My wife has been a member about 40 years. Since 1850 I, or some one living in my family, have continuously subscribed for the Baptist Banner or WESTERN RECORDER.
Respectfully,
H. H. FARMER.
Anthoston, Henderson county, Ky.

Dear Recorder:—I send you \$2.00 for the RECORDER; I never expect to be without it. I was a member of the first Bible class organized in old Fox Run church at Eminence, Ky.. I have been a member of that church 60 years next month, and an interested reader of the RECORDER nearly all of that time. I can truly say the paper improves with age.
DIANA HARDESTY.

Dear Recorder:—I am a Baptist 60 years next April; was baptized April, 1838, by Rev. Richard Jones.
Dr. Coleman was baptized, March, 1838.
R. W. EADES.
Greenville, Ky.

Dear Recorder:—I joined the old Forks of Dix River Baptist church in July, 1837, with which I have had continued membership. I was 74 years old Sept. 15. Success to you.
JNO. R. WEST.
Lancaster, Garrard county, Ky.

QUESTIONS ANSWERED.

BY SENEX.

"How can a poor girl clerk, who is too busy to do any church work, and whose pay is so small she can give only a few pennies—do any good in the church?" She can be well as among the most valuable members. She can give more than they all.
Remember that going around talking and serving out ice cream at a supper may be the modern idea of church work, but it is not what the Bible means by good works. Justice, mercy and truth—these are the good works which are to flow from our faith; and love, joy and peace go with them. You have abundant opportunities to glorify God by growing in these graces. Show your religion by being scrupulously just to your employer. Give him cheerfully your best service. Take as much interest in his rightful success as you would in your own business; this is what the golden rule teaches you to do.
Be just to the customers. Give them also your best service. Never deceive them. Be obliging, pleasant and thoughtful. Be interested in helping to get just what they wish. Do this for the glory of God, knowing that He is well pleased when a child of His does faithfully the duties of the life which He has chosen for her.
Above all, be self-forgetful. Self-forgetfulness is a far greater and more difficult virtue than self-denial. The latter may go with much pride, ostentation and conceit—the former cannot. Think of God first and your fellow-beings next, and forget yourself. Keep steadily in view as the one object of your life the pleasing of God. If His good pleasure is indeed your one desire, your life will be an episode of God, known and real to all men. You will be a power for good wherever you are, and no matter how poor and uneducated you are.
As a church member you can be among the most valuable. The greatest "church" work, as distinguished from his own growth in grace, is to be always in your place in the church. You have greatly aided the church and the pastor if you are invariably in your seat Sunday morning and Sunday night and at prayer-meeting. As has been said more than once, the question is not how to reach the masses, but how to get the members to attend the church. There will never be the slightest trouble to get the outsiders to any church of which every member is present at every meeting. The "masses" will crowd that church. If you really wish to be a useful church member, and are not merely trying to deceive a God who cannot be mocked, do that one little thing—three times in the seven days in the week be in your place in the sanctuary.
Love your church and be proud of it. I do not mean now your denomination, though you should love and be proud of that. But love, cherish and reverence your own church as a spiritual mother with much of the same feeling you have for your own mother. Praise your pastor. Love him if you can, and as you will if you pray for him as you ought. But whether you love him personally or not, because your mother church has him for a pastor, praise him. If you are on the lookout you will find scores of opportunities in which you can appropriately say a word of praise of his sermon, of his piety, of his scholarship, of his kindness, etc. You can find something you can truthfully praise, and you can refrain from finding fault.
Pray for God's blessings on your church and pastor. Pray for the salvation of souls. It is a good plan to take some one friend on your heart and pray and labor for the conversion of that one in a special way, trusting God to give you wisdom to say the right thing. If you will do these things with all your heart, trusting in God to give you strength to do them, no member of the church will be more valuable than you.
A brother's wife, who was not a member of the church, left him. He secured a divorce for abandonment, having no Scriptural ground for divorce, and married again, this time marrying a woman who had also been divorced without Scriptural cause. The church excluded both. I am sure that the church is right, and for my part I am in the meaning of Paul's words in 1 Corinthians, 7th chapter, 12 to 15 verses.
The church did exactly right to exclude those members. The only way in which they could have been retained in her fellowship, or restored to it now, if for them to acknowledge their sin in having married and to separate, thus ceasing to sin. Living unmarried is not such an unendurable hardship as some seem to think. One rule must be inflexibly observed in all exegesis; and that is to go upon the grounds that the Scriptures are all infallibly inspired, and therefore there can be no contradiction. And the inference, no matter how reasonable a one, in regard to the meaning of one passage, must always yield to a plain statement in another passage.
Our Lord lays down the law in regard to divorces. There is room for difference of opinion in regard to whether re-marriage is ever right, but no room whatever for any question that it is right, it is only for the one specified reason. Now Paul cannot contradict the Lord, for Paul's words are those of the Holy Spirit, and there can be no contradiction between the Second and Third Persons in the Trinity. Laying this principle down as fixed and irrevocable, let us examine Paul's words.
We must begin with the tenth verse, which introduces the subject of separation. When Paul says it is the Lord who commands, not he himself, he does not mean that his command would not be authoritative, but that this is what the Lord said upon the subject. "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried," etc. These words forbid re-marriage. A cruel man might drive his wife away, a drunken one might endanger his life, or if forced to leave she must remain unmarried or be reconciled to her husband.

The case would not be altered if he forced a separation by leaving her. Paul's after words would have a meaning which will not antagonize the words of his Lord.
Our Lord said nothing in regard to Gentile couples when one had become a Christian and the other remained a heathen. And such cases arose among the Corinthians. Paul does not mean that he is not inspired when he says, "To the rest speak I, not the Lord," but merely that the Lord had left no commands on that point.
A husband must not put away his wife. But what if his heathen wife refused to stay? Should he force her to stay because he was forbidden to put her away? In such a case he was not bound to keep her against her will, for God had called them to peace. This clause gives the reason for allowing the unwilling partner who could not be persuaded to stay peacefully to depart. "But and if she depart let her remain unmarried." This passage in Corinthians allows separation, but it does not allow remarriage. So only can be reconciled with our Lord's plain command on the subject of divorce.
The case would not be altered if he forced a separation by leaving her. Paul's after words would have a meaning which will not antagonize the words of his Lord.

SOME RESULTS FROM THE BROWN UNIVERSITY INCIDENT.

SIR: The verdict has been rendered (so far as Brown University can render it), and the incident is closed. It remains only to ask, what principles have been established by the logic of events.
It has been settled that the President of a college has the liberty of advocating any views he may please, no matter how harmful these views may be to the reputation of the college, or to the community and the friends of the college. Not only is it his right to proclaim these views, but it is the duty of the college to furnish him a platform and a salary while he is giving to his position the authority derived from his official position. To seek to dissuade him, however earnestly, from his course is to violate "academic liberty."
All prospective founders or givers are notified that if they give to a college, they do so at their own risk; the President and the professors supported by these gifts will be at liberty to advocate any views, however subversive of commercial integrity and national honor. No power exists that can call them to account. Like the Czar and the Kaiser, they are responsible to no one. Criticism, suggestion, is less majestic a corporation. It is ventured upon criticism of the President, will yield to the influence of popular clamor, reinforced by the caricatures of the comic papers, and will withdraw the criticism with humble contrition. It is into these hands that founders will invest their gifts.
PHILADELPHIA, OCTOBER 5.
A GRADUATE IN THE FORTIES.

CHRIST AS OUR PAY-MASTER.

BY THE REV. THEODORE L. CUYLER, D.D.

"We shall reap." This is the promise. But when? "In due season." Or what condition? "If we are not faint-hearted." All this means that if we take care of the duty to be done and do it in the right way the harvest is sure. This golden promise must not be tied down to preaching the Gospel, or to teaching the young, or any one specific thing; but to the whole domain of serving our blessed Lord. Christ is a faithful pay-master.
In the first place every one who labors for Christ reaps at the time the reward of an approving conscience. The sweet consciousness of doing right, the victory over selfishness gained by every loving deed for others, is like honey to the heart. The very doing of our Master's will is a joy in itself; every honest effort to help or to bless somebody else reacts on ourselves, even though the effort may not accomplish just what we aim at. In addition to this approval of conscience we have the approval of him who says that we cannot bestow a cup of water in his name without receiving his smile. When you and I serve him we put ourselves on his side. When we work for our blessed Master, we must let him have his part as to the outcome of it. If he waits, we must wait. Instead of worrying because certain results do not come up after our sewing seed, let us rejoice that he lets us work for him, and that he takes the responsibility for the harvest. Is it not better, good friends, that Christ should decide the measure of our success than that we should have it in our own hands? The smile of our Master is worth all the world and more; he never frowns on us when we are doing our best and obeying his will. We reap this joy every day with a golden sickle. Jesus pays us as he goes.
Then, too, we must remember that there is no limitation as to the time and the season in which the harvest of actual results is to be reaped. This life is only a school—a training-school for eternity. Some of the precious blessings come in the shape of discipline and the development of grace. About the most important lesson for you and me to learn is to let God have his own way. We cannot conceive of a worse school than that in which every pupil, however weak or however ignorant, should be allowed to dictate to the teacher. One of the disciplines to which our loving Master subjects us is the exercise of patience and perseverance. "Be not weary," "faint not in well doing"; these are the lessons which pastors and teachers and parents and philanthropists have to learn by constant experience. The shape of discipline belongs to God's arithmetic. Whether we are battling with a sin, or preaching a sermon, or striving for the salvation of a soul, it is a glorious thing to grasp tight hold of Christ's assurance, "ye shall reap if ye faint not."
There are many cases in which Christ's "due time" for payment comes very soon. In my long

experience as a pastor I often found that direct efforts for the conversion of a soul were followed by immediate results. In other cases the seed sown sprouted slowly. "You had better give me time, and spend your time on some more important subject," said a skeptical man to a noble-hearted Christian worker in my congregation. But the resolute believer in God's promises did not give up; he only redoubled his visits and his kind acts and his prayers, until he saw that despite all the foot of Jesus a converted man. The darkest hour is before the dawn. It is often not until the "fourth watch in the night," that Jesus comes to us with the blessing. We give up good work too soon, in many a case. The Master has no rewards for those in his vineyard who throw down their tools because the soil is tough, or the labor hard. Pastors often get the best harvest out of very forbidding soil. "I don't want you up here; you may go away," growled a certain sick man and a very hardened sinner, to a kind minister who called to see him. The next visit brought the same harsh rebuff. But the pastor kept on coming again and again, until the stubborn sufferer yielded at last, and let him come in and sit down and talk to him in a kind, cordial way. By and by that curst heart yielded to the Master also, and became a new heart. If that minister had grown weary in well-doing, he never would have reaped that harvest.
"My reward is with me to give every man according to his work" is a promise that is not confined to this life, but reaches on and over into the eternal world. Every slight, every war for Christ runs through the wall into the unseen world; when we get there, we may discover the results. Serve your divine Pay-master faithfully, my brother, in your business, and whether you get rich or not, you will have treasures in heaven. Do your duty lovingly, oh, praying mother, and you will not fall of your reward. One of the ecstasies of heaven will be the surprise of blessings long deferred, and the reaping of harvests that only come in return for unswerving fidelity. He that never faints is the one that never fails. It will be with compounded interest that our divine Pay-master will reward many a faithful toiler in his vineyard. There is a mighty power in that word "shall!" "We shall reap if we faint not."
"Ours is the seed-time; God alone Beholds the end of what is sown; Beyond our vision weak and dim 'The harvest-hour is hid with Him."
—Evangelist.

LITERARY.

New Books.

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

JOHN ARMIGER'S REVENGE. By P. Hay Hunter. Boston: A. L. Bradley & Co.
John Armiger, a shy, retiring student, patently afflicted with bashfulness, is given a parish by an old school friend in whose gift was the living. It is a small parish in the hills of Scotland, and to it he goes with his proper, her adopted mother and Sandy, an old shepherd of great mother wit.
A brother minister did him what seemed to John Armiger a cruel wrong. His revenge was a noble one, and wrought his own soul more good even than it did the soul of the brother who wronged him. It is an interesting, wholesome and uplifting, and is well worth reading even in those busy days.

Magazines.

If gentlemen knew how many good recipes for toothsome dishes, and how much excellent information on all subjects connected with the home is found in *Good Housekeeping*, they would present his wife with a year's subscription to the Magazine as one of her Christmas gifts.
The best thing in the *New English Magazine* for October is the Editor's Table. He speaks strong words of the village hoodlum and the state of things of which he is a symptom. We take this paragraph from the Table, which gives food for much thought:
"Our very religion in these days falls only too frequently to promote stability; it has caught the measles of sensationalism which makes so much else in our life forever and ugly. There is the same uneasiness in the church, the same premium upon inexperience, which we find in our politics, where we elect governors and mayors for one year or two years running, instead of for ten years or twenty if they prove good governors and mayors, where we dismiss our legislators the instant they have learned the ropes, and where our government in every field is rapidly becoming a government by amateurs. We would be the last to underestimate the work of the churches in our country places; it is of incalculable value; the salt that saves a hundred villages from corruption and decay. But how often we find that which contrives painfully enough with the simple, strong, steady fifty years' ministry of Dr. Barstow in Keene, of which we get a glimpse in the preceding pages. The minister fits the Sanky song drives out Wattle and Lowell Mason there is a lowering of the dignity of religion, a training for novelty, a prevalence of things which tend to softening of the brain. It is not a question of Calvinism—if it were we might well pray to be kept straight Calvinists until New England melts in the last fervent heat; it is a question of an earnest and simple attitude toward life.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1897.

FOURTH QUARTER

SUNDAY, OCT. 31.

PAUL'S VOYAGE AND SHIP-WRECK.

Acts 27:13-26.

MOTTO TEXT.—"Be of good cheer: for I believe God, that it shall be even as it was told me."—Acts 27:25.

Paul, Aristarchus and Luke were on their way to Rome under the charge of Julius, a Roman centurion. Paul was a prisoner on his way to be tried by Caesar, to whose authority he had appealed. The ship was at Fair Havens, a harbor on the southern shore of Crete. Paul urged the captain to winter there, but he was anxious to gain a better harbor for wintering, and would not heed the old prisoner's advice.

"And when the south wind blew softly."—Which was favourable for their sailing toward the west. They thought their opportunity had come and sailed. "Sailed close by Crete."—Kept close to shore. "But not long after there arose against it a tempestuous wind, called Eurylocyon."—An east wind, or southeast, which is now called Levanter, and is a whirlwind which comes suddenly.

"And when the ship was caught."—The wind came so suddenly there was no time to furl the sails which had been stretched to catch the gentle south wind. "And could not bear up into the wind, so let her drive."—The ship could not be made to face the wind, and was driven before it. It was driven toward the southwest.

"And running under a certain island which is called Claudia."—About twenty-three miles. "Under" means to the leeward, that is on the opposite side of the island from the wind where they were somewhat sheltered. "We had much work to come by the boat."—A small boat was towed after the ship, and they had much difficulty in getting it on board because the sea was so tumultuous. Having it on board it would be ready for an emergency.

"Which when they had taken up they used helps undergirding the ship."—The helps were ropes or chains which were passed under the vessel and fastened around it to aid it in standing the strain from the pitching of the sea and the weight of the mast. There was danger of the ship springing a leak from the parting of the seams. "And fearing lest they would fall into the quicksands strake sail and so were driven."—The quicksands were the Syrtis Major on the coast of Africa. These were a long way off, but the wind was driving them in that direction, and they had reason to be afraid. They made the best preparation they could, taking in all the sails possible, and then the ship drove on.

"And we being exceedingly tossed with a tempest."—The ship was a large one, having 276 persons on board, besides the freight. Yet the tempest tossed it so there was danger even in the open sea, and the next day they threw overboard part of the freight and such things as could be spared, leaving the cargo of wheat to the last. The tempest continued, and the strain on the ship, even with the chains undergirding it, grew greater. So the third day they further lightened it by casting out the tackling—that is, the furniture of the ship, the beds, tables, chests, &c.

It seems from Luke's words that the passengers did this, either in a panic or in an eager desire to help. For in so large a ship it does not seem that the weight of these things would have made much difference. "And when neither sun nor stars in many days appeared."—The sailors had nothing to guide them except the sun and stars, having no compass. The storm lasted fourteen days, and all hope had been abandoned. It was a long and terrible strain on the nerves of the storm-tossed ones. They had been at work continually, the cold and wet had numbed them, and strength and hope were gone.

"After long abstinence."—"There was no means of cooking, no fire could be lighted, the caboose and utensils must long ago have been washed overboard, the provisions had probably been spoiled and sodden by the waves that broke over the ship; indeed, with death staring them in the face, no man cared to eat."—Farrar.

"Paul stood forth in the midst of them."—Sailors, soldiers, prisoners, all looked up to this calm, brave man. "Ye should have harkened unto me and not have loosed from Crete."—Paul does not say this with any "I-told-you-so" spirit, but only to make them willing to heed what he has to say now, as events have proved he was a true prophet then. "And not to have gained this harm and loss." The harm was to them personally, the loss to the property.

"And now I exhort you to be of good cheer, for there shall be no loss of any life among you, but of the ship."—Out in mid sea how could their lives be saved and the ship lost? What reason has this poor old Jewish prisoner for his brave words? There can be no doubt, as is shown by the centurion's feeling, that Paul's helpful and brave cheer on board the ship had won the love and confidence of his fellow-voyagers. He shows himself, too, a born leader of men.

"For there stood by me this night the angel of God, whose I am, and whom I serve."—His God, unlike theirs, was a very present help in time of trouble. It would aid Paul in his preaching in Rome to have these men tell the power and goodness of his God as shown in the storm when all hope had been abandoned.

"Saying, Fear not, Paul; thou must be brought before Caesar; but God had decreed that Paul should be brought before Caesar; no power on earth or in hell could take his life till that had been done. They all knew that Paul was being carried a prisoner to be tried by Caesar. "And, lo, God hath given thee all them that sail with thee."—This shows that Paul had prayed for their lives. It was a blessed thing for them that Junius brought his prisoners on board the ship. The prayers of a righteous man avail much. Eternity alone can tell how often the vessels that cross the sea to-day are saved because of the prayers of even one of God's saints.

"Wherefore, sirs, be of good cheer."—Ringing words spoken to men who had despaired of life. God had promised their lives to Paul. If they doubted and despaired they would deprive themselves of solace, but they would be saved. The promise was unconditional. "For I believe God, that it shall be even as it was told me." Faith in God's power and God's truthfulness is sadly lacking in his creatures. "But what strength and courage and cheerfulness it gives those who have it!

"I would not be cast upon a certain island."—That showed them how they could be saved and the ship lost. What the island was Paul did not know. No mat-

ter, God knew and that was sufficient for him. He who believes in God has no cause for fear.

SEVERAL THINGS.

Our meeting at Grand Rivers has closed. I had the efficient aid of Bro. A. C. Dorris, of Lafayette, who did about all the preaching, and it certainly was well done. Our people were much pleased with him. He believes in no clap-trap, or "fox-fire," or questionable schemes of any kind to secure proselytes. He feels that the eternal interests of the souls of men are involved, and that to fail to tell them plainly of the woes of hell that await them if they continue in sin and refuse to repent and trust the Saviour, is of too great consequence to admit of trifling. The visible results of the meeting may be summed up by the statement that seventeen were baptized and one more approved, one taken under watchcare to get a letter from another church, and one was restored to fellowship. The church numbered twenty-six when I became acquainted with it twenty-two months ago. Since then seven have been lettered off and one excluded, but the present membership is now sixty-five. They have been all along using a rented hall, but this summer they have built a gem of a house worth \$2,000. They pay the pastor in full every month, and at the close of the recent meeting they voluntarily agreed to enlarge the payments. They are a noble band, and God is blessing and will bless them.

Eld. Thos. Taylor is a member of this church and a zealous brother. He is pastor of Sugar Creek church, and has recently been gladdened by a good revival meeting with the church which resulted in a number of accessions. He is now assisting the pastor of Gum Springs church in a glorious meeting.

Eld. L. B. Duncan also lives at Grand Rivers, and is pastor of the Third church of Paducah and of Fishg church, Graves county. The latter church has recently had a great meeting, resulting in over twenty accessions, and is talking of employing Bro. Duncan for half time.

Pastor R. W. Morehead has Eld. J. S. Cheek assisting him in a meeting with his Kuttawa church. Bro. Dorris and I stopped over there Tuesday night, coming from Grand Rivers. The congregations are large and Bro. Cheek is doing able preaching. One came forward for prayer.

Eld. C. H. Gregston is assisting Pastor L. M. Wise in a meeting at Fredonia.

Eld. C. L. Roberts assisted Pastor Gibbs in a meeting with Liberty church recently, resulting in about thirty professions of faith.

I was delighted to have Eld. E. C. Faulkner, of Searcy, Ark., with me yesterday. He was born and reared near Wallonia, Trig county, twelve miles from here, and is on a visit among his many old friends. He recently assisted Pastor Morehead in a good meeting at Cerulean Springs. He is a fine preacher and a sound Baptist, and any good church needing a first-class pastor would do well to correspond with him, as his and his family's health renders it necessary to leave the malarial region of Southern Arkansas.

T. E. RICHEY.
Princeton, Ky.

You will live to recognize the wisdom of God's choice for you. You will one day see that the thing you wanted was only second best. You will be surprised to remember that you once nearly broke your heart and split the wine of your life for what would never have satisfied you.

FROM JACKSON, TENN.

DEAR DR. EATON:—You ask me to inform you in regard to "men and measures" about Jackson. Bro. G. H. Simmons, pastor of the First church, does more work than any man. Besides his pastoral work he keeps up two mission stations in the country, helps in protracted meetings, has a large class in the Sunday-school, has a class in the School of Theology, is chairman of the Board of Ministerial Education and does the planning of the National Sunday-school Seminary.

Dr. Savage, President of the University, in addition to his work as President and in the classroom, preaches to four churches out of the city.

Dr. Heagle is giving great satisfaction to his classes in the School of Theology. It is announced in a city paper that he has been called to the pastorate of the Second church, which he has been supplying for some time.

The University is enjoying its best session. The increased facilities for good and cheap rates of board, the many advantages in the teaching departments, the new schools of theology, music and art and the growing popularity of the University, have brought in the new influx of pupils. Illinois, Kentucky, Tennessee, Mississippi, Florida, Arkansas, Texas and Indian Territory have added largely to their number of pupils, while the other States have increased their number. The girls' boarding house is as perfect in all its requirements as money and skill can make it. Our most urgent need just now is the completion of the new chapel, the foundation-stone of which was laid the day of your visit and address last June. Money is needed for this purpose, and the trustees have prevailed on the First church to lend them Dr. G. H. Simmons for two months in which to raise the money.

Dr. W. A. Whittle began this week his course of lectures on Sacred Geography and Biblical Antiquities before the young ministers.

Dr. Charles Lovejoy is doing a great work in the Highland-avenue church.

THE WESTERN RECORDER is growing in popularity in this part of Tennessee.

Very faithfully yours,
H. C. IRBY.
Jackson, Tenn., Oct. 9, 1897.

OWEN ASSOCIATION.

This body, in session with the Baptist church at Richland, Owen county, passed these resolutions and instructed the RECORDER to publish them:

Whereas, Dr. W. H. Whitsett, President of the Southern Baptist Theological Seminary, reaffirms his belief in his discovery, and will continue to teach it; and

Whereas, His course has been such as to place him out of touch and harmony with the denomination; therefore be it

Resolved, That we respectfully urge upon the Board of Trustees of said institution the prompt retirement of Dr. Whitsett from the Seminary.

Resolved, That while we love the Seminary, and deplore the circumstances which compel us to take this action; as long as present conditions exist we cannot give to the Seminary our support.

Resolved, That we deem it unwise to contribute to the building up or supporting of any institution of learning which cannot be brought under direct denominational control.

Resolved, That our clerk send a copy of these resolutions to the WESTERN RECORDER and the Baptist Flag for publication.

G. W. O'BANION, Clerk.

A PREACHER'S REPORT

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

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

Hood's Pills cure liver ills, easy to take, never to operate. 25 cents.

COMMON PLAIN FOOD.

Natural grains, meat and fruit will make good blood if the digestive machinery of the body is not interfered with.

The blood when first made goes into the arteries and is of bright red color. After it has been used in some in supplying the body, it is carried into the veins and is there a dark red or purple color. Blood contains the elements to nourish and build up the body, such as iron, soda, lime, albumen, etc., etc.

When the powers of the stomach and the bowels are reduced by lack of vitality or by putting coffee and tea into the stomach, the processes which nature goes through with to change the food into rich, red blood are seriously interfered with.

If a man could see what a "wet blanket" he put over his hard working friend, the stomach, by putting in coffee, whiskey or tobacco, when it was honestly toiling away to do its work well, he would never repeat the outrage and injustices. It is like striking your friend a vicious blow when he is delving away for you with might and main. Don't do it. One feels more respect for himself when he acts the man and permits no form of abuse to strangle and spoil the beautiful work being done for him in the human body. No sort of fun on earth is equal to the fun of being thoroughly well.

If one wants a pungent, piquant, hot drink for breakfast, lunch or dinner, it can be had in Postum, the health coffee. It is made wholly of grains by the Postum Cereal Company (Limited) of Battle Creek, Mich. It can be truly said, "It makes red blood." It brews the deep seal brown color of Mocha; it creams to the rich golden brown of Java when boiled full fifteen minutes after the boiling point is reached, and has an aroma and taste that makes a man thankful that someone has at last made a combination of the grains that gives such a delicious hot drink that one can readily leave off the coffee which has been hurting more than one likes to think of.

Medicines are poor crutches. The only safety is to use food and drink that the Creator intended for man, and when this is done the disease and sick spells gradually disappear.

Common sense is quite uncommon except with those who give themselves a shaking now and then and look plainly at what they are doing. If a person knows coffee don't hurt him, let him stick to it till he does, then such people thoroughly appreciate Postum. Grocers testify to large sales and the steady use of those who once try it, is evidence of its taking ways.

Concoctions sold as "Cereal Coffee" contain injurious ingredients. Genuine packages of Postum have red seals and the words, "It makes red blood," thereon.

ALONG THE BORDER.

The writer is fortunate in serving three excellent churches—Auburn, in Kentucky, and Orinda and Spring Creek, in Tennessee. The last two belong to Cumberland Association, one of the strongest and most prominent associations in Tennessee. It convened last Tuesday, October 5, at Adams, in the Old Red River church. The old officers, Bren W. C. Golden, pastor of the Third church, Nashville, and Drury Fort, a prominent young lawyer of Clarksville, were re-elected respectively moderator and clerk.

There was a fair representation of the churches. The various subjects were discussed, and in most of the enterprises progress was noted.

On Tuesday afternoon Rev. J. O. Rust, of Nashville, read the report on education, and in his report he said that the Southern Baptist Theological Seminary at Louisville, Ky., was the most orthodox seminary in the world. As an amendment to this report, Prof. Parker, of the Clarksville church, introduced resolutions calling on the Trustees of the Seminary to remove Dr. W. H. Whititt from the Seminary, and withdrawing support till this is done. All day Wednesday the contest went on. The Whititt party had on the floor of the association J. B. Hawthorne, J. O. Rust, A. U. Boone, A. J. Ramsey and G. A. Lofton, of Concord Association. For the resolutions the speakers were W. D. Turnley, of Clarksville; J. P. Weaver, of New Providence, and N. O. Lovelace, of St. Bethlehem. In the main a fine spirit was manifested. Some showed a little temper. Late in the afternoon Wednesday the vote was taken on the resolutions and they were carried by a vote of 37 to 24. I report this debate as it was told to me by those present. On account of my train being delayed all day I did not reach the association till Wednesday night.

The Western Recorder and its brilliant editor were not forgotten. Bro. N. O. Lovelace deserves the thanks of his brethren for his untiring zeal and firm stand in this heated and protracted discussion. He was very emphatic in his indorsement of the Western Recorder.

This ended a remarkable session of a great association, including so many talented preachers and so many prominent churches, all the churches of Nashville except the Central, Dr. Lofton's church, and the Seventh, Dr. J. H. Wright's church. They decided to meet next year with the church in Erin, Tuesday after the first Sunday in October, Bro. A. J. Ramsey to preach the sermon.

J. H. BURNETT.
Auburn, Ky., Oct. 11, 1897.

FROM SAVANNAH.

Home again after a delightful vacation in "Old Kentucky." Most of our time was spent at Dawson Springs and on the farm of Dr. I. N. Walton, whose love and hospitality it has been ours to enjoy for so many years. With loved ones in Paducah, Princeton, Allensville, Russellville and on the "old homestead," the hours ran by only too fast. It was sweet to meet and greet the loved ones of yore.

Returning October 1, we found our people well, hopeful and happy. In ten days the Lord has added seven to our number, and others are inquiring the way. We are expecting great things from the Lord, and shall attempt great things for him.

Rev. H. C. Hurley, one of the brightest and best young preachers of Alabama, has located with the saints at Guyton, thirty miles

west of here. This is a delightful field, and the people are justly proud of their new pastor and his charming wife.

Mercer University has had a splendid opening. This is an institution in which we all can take a just pride.

The beloved T. W. O'Kelley, pastor at Griffin, has been compelled to resign because of continued ill health. May the Lord speedily restore him.

I read of Whititt papers and anti-Whititt papers starting and about to be started. I could wish that these things were not so. It occurs to me that we have enough papers to meet all necessary demands. There may be long felt needs of which I do not know, but there certainly is no need of a paper being started on either side of the "Whititt matter." To start such papers means a "succession" of the "Whititt matter" whether it means "Baptist succession" or not.

Cordially yours,
JOHN D. JORDAN
Savannah, Ga., Oct. 12, 1897.

BIBLE STUDY.

Sometime since I promised to write an article concerning the class in Bible Study in Highland Baptist church.

The class was begun about one year ago. We meet after the regular prayer meeting is dismissed on Wednesday evening. The pastor prepares each lesson and gives it to the class; one week in advance of the time to recite.

The class is composed of some ten or twelve members, mostly Sunday-school teachers. We always invite all to remain during the meeting of the class and often many do so.

We began with Genesis. The plan to make out from eight to twelve questions for each lesson, not giving the answer to them but the Scripture reference where the answer can be found. We study the Bible itself and not something about the Bible. It is not taken verse by verse, nor chapter by chapter; only what may be termed the most prominent truths are selected, and that with a view to maintaining a connected whole; so that the thread of all Old Testament history may be kept clear before the mind. We review frequently, usually taking one meeting for that.

The study has been a profit and delight both to the pastor and the class. Below is given a specimen lesson taken at random.

LESSON NO. 6.

- 1. Birth of Isaac Gen. 21:1-5
- 2. Casting out Hagar and Ishmael " 21:9-21
- 3. Offering Isaac " 22:1-14
- 4. The Blessing on Abraham " 22:15-18
- 5. Age, death and burial of Sarah " 23:1-16
- 6. Choosing Isaac's Wife " 24:1-67
- 7. Abraham's Second Wife " 25:1-4
- 8. Birth of Esau and Jacob " 25:2-7
- 9. Difference between two " 25:27
- 10. Esau's Birthright " 25:29-34

E. A. DAWES.
Louisville, Ky., Oct. 5, 1897.

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

DR.
PRICE'S
CREAM
BAKING
POWDER

A Pure Grape Cream of Tartar Powder.
-FOUR YEARS THE STANDARD.

PUBLIC WORSHIP.

All will at once recognize as the chief essential of ideal church worship, spirituality. "God is a spirit; and they that worship him must worship in spirit and in truth."

By a genuine spirituality the worshiper enters into the very bosom of holies, and finds the mercy-seat and the sacred shekinah burning there. No occasion of public worship reaches the divine ideal which does not bring every worshiper consciously into the immediate presence of the infinite and eternal God, leading him, in spirit at least, to cry out: "Lo! God is here, let us adore. And own how dreadful is this place: Let all within us feel his power. And silent bow before his face."

The one paramount purpose of worship on the part of weak and sinful mortals is to obtain reconciliation with God and help from God; and these are to be realized by a conscious approach to Him in whom all men live and move and have their being. "The Lord is in his holy temple," saith the Eternal. "There am I in the midst," says the Incarnate Immanuel.

Whenever a congregation can be made to realize that though no form is visible to sight or tangible to touch, yet that there is a Presence, unseen but real, omniscient, reading every heart, knowing every desire, cognizant of every need, a Presence that is all-loving and delighting to help and comfort and save and sanctify every soul, a Presence that is at the same time all-powerful and able to do for men all that his infinite wisdom and his eternal love prompts, then do they feel that they are indeed come to the "Fountain of every blessing," the source of all help, the supply for all need, and that under the sheltering wings of this overshadowing Divine Presence humanity may hide in safety until all the calamities of earth are overpast.

Thus, rejoicing in the conscious presence of Christ, they are ready to exclaim with John Wesley a hundred years ago, "The best of all is, God is with us," and with his brother Charles.

"Thou, O Christ, art all I want,
More than all in Thee I find."

The pastor that can thus lead his people into the realized presence of the Most High is worthy to be called a man of God. He may be as impulsive as Peter, as unlettered as James and John, as mean in bodily presence as Paul, but if he has learned the happy art of leading the flock of Christ into the green pastures where the Good Shepherd feeds his sheep, he is an honored ambassador of heaven, a recognized legato of the skies.

The service that brings the people to sit together in such a "heavenly place in Christ Jesus," to enjoy such an hour of heaven let down to earth, and that offers to God such sincere and spiritual devotion is, to my mind, "ideal worship," a worship oftentimes so true, so pure, so heavenly that it only needs the rending of the veil, the removal of a few limitations, the absence of a few negations and the addition of the one element of perpetuity to make it altogether fit for the upper and the eternal sanctuary.—Homiletic Review.

No man or woman of the humblest sort can really be strong, pure and good, without the world being better for it; without somebody being helped and comforted by the very existence of this goodness.—Phillip's Brooks.

To know one's self is an advantage, to correct one's self a virtue, and to give thanks to God the means to obtain success and perseverance.—Jacques Benigne Bossuet.

A PECULIAR REMEDY.

SOMETHING ABOUT THE NEW DISCOVERY FOR CURING DYSPESIA.

The Rev. F. I. Bell, a highly esteemed minister residing in Weedsport, Cayuga county, N. Y., in a recent letter writes as follows: "There has never been anything that I have taken that has relieved the Dyspepsia from which I have suffered for ten years except the new remedy called Stuart's Dyspepsia Tablets. Since taking them I have had no distress at all after eating and again after long years CAN SLEEP WELL." Rev. F. I. Bell, Weedsport, N. Y., formerly Idalia, Colo.

Stuart's Dyspepsia Tablets is a remarkable remedy, not only because it is a certain cure for all forms of indigestion, but because it seems to act as thoroughly in old chronic cases of Dyspepsia as well as in mild attacks of indigestion or biliousness. A person has dyspepsia simply because the stomach is overworked, all it wants is a harmless, vegetable remedy to digest the food and thus give it the much needed rest.

This is the secret of the success of this peculiar remedy. No mat-

ter how weak or how much disordered the digestion may be, Stuart's Dyspepsia Tablets will digest the food whether the stomach works or not. New life and energy is given not only to the stomach but to every organ and nerve in the body. A trial of this splendid medicine will convince the most skeptical that Dyspepsia and all stomach troubles can be cured. The tablets are prepared by the Stuart Chemical Co. of Marshall, Mich., but so popular has the remedy become that Stuart's Dyspepsia Tablets can now be obtained at any drug store at 50 cents per package. Send for book on stomach diseases free.

It is a great thing to give a child a sunny background to its life; as sunny as possible, so that whatever may be the shadows of after life, it may ever have a corridor of memory, a picture gallery, into which it may turn for refreshment and stimulus. And how wonderful is that Providence which has ordained that time, which dims the brightest colors that ever left the painter's palette, only suffices to touch the lines of early life into more lasting and vibrant beauty.—F. B. Meyer.

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Send a mail order for these, or anything else that these examples may suggest.

DOLLARS DOLLARS

Best in the U. S. for the Price.

Our special lines of Men's Suits at \$5, \$7.50 and \$10 are the best in the United States for the price—all sizes and styles in solid colors, plaids or mixtures, including Clay Worsted. We ask for MAIL ORDERS for them on this guarantee. MONEY BACK without a protest if goods fail to please. Mention this paper when you write.

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N. B. We are Agents for Interior Hardwood Floor Manufacturers. Telephone us for bids.

"LIGHT SHALL BE AT EVEN-TIDE."

BY HEBBER EVANS.

Keep me very near to Jesus,
Though beneath his cross it be;
In this world of evil doing,
Tis the cross that clearesth me.
Should there come distress and darkness,
Let this hope with me abide;
After all the gloom and sorrow,
Light shall be at eventide.

Bring to mind my past experience,
That shall take my fears away;
For thy goodness and thy mercy
Shall be mine all close of day.
Through the tears, the clouds, the tempest,
Shine on me, O, Crucified!
Ther's a promise in God's rainbow—
Light shall be at eventide.

Lead me onward to the future,
Where I fear man's step to move;
Still the love of God will keep me—
Love beyond a mother's love.
Calvary has said sufficient—
Hear them sing on yonder side;
Though the Cross stand in the pathway,
Light shall be at eventide.

OUR PULPIT.

WHEN THE OIL FLOWS.

BY ALEXANDER MACLAREN, D.D.

And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.—2 Kings 4:6.

The series of miracles ascribed to Elisha are very unlike most of the wonderful works of even the Old Testament, and still more unlike those of the New. For about a great many of them there seems to have been no special purpose, either doctrinal or otherwise, but simply the trivial and transient distresses. This story, from which my text is taken is one of that sort. One of the sons of the prophets had died in Shunem. He left a widow and two small children. The creditor, according to the Mosaic law, had the right, which he was about to put in practice, of taking the children to be bondmen.

And so the penniless, helpless woman comes to Elisha, as a kind of deliverer-general from all sorts of distress, and tells him the pitiful tale. He asks her what she wants him to do, and she has no counsel to give. Then the thing to do strikes him. He asks what she has in the house. It was a poor, bare hovel of a place. There was not anything in it save a pot of oil, which was all her property. He sends her to borrow vessels of all sorts and sizes. He takes the pot of oil, and shuts the door. Then she sets the two boys fetching and carrying; and, herself taking up the one possession that she has, in faith she pours; and dish after dish is filled, and still she pours; and they were all filled, and she kept on pouring. Then she said: "Bring some more;" and the boys answered: "There are not any more," so then the oil stopped.

There was no very special reason for all this. It is not all like most Biblical miracles. I do not suppose it had any symbolical intention; but I venture to do a little gentle violence to the incident, and to see in the staying of the oil, when there were no more vessels brought to be filled, a lesson addressed to us all, and it is this: God keeps giving himself as long as we bring that which he can pour himself into. And when we stop bringing he stops giving.

Now, if I may venture to be fanciful for once, let me tell you of three vessels that we have to bring if we would have the oil of the Divine Spirit poured into us.

I. The vessel of desire. God can give us a great many things that we do not wish, but he cannot give us his best gift, and that is himself, unless we desire it.

He never forces his company on anybody, and if we do wish for him he cannot give us himself, his Spirit or the gifts of his Spirit. For instance, he cannot make a man wise if he does not wish to be instructed. He cannot make a man holy if he has no aspiration after holiness. He cannot save a man from his sins if the man holds on to his sin with both hands, like some shellfish with its claws when you try to drag it out of its cleft in the rock. He cannot give the oil unless we bring the vessels of our hearts opened by our desires.

If he could he would. "Ye have not because ye ask not." But we are never to forget that God is not led to begin his giving because we petition him, but that the infinitude of his stores and the endless, changeless, unmotivated, perfect love of his heart make self-communication—I was going to use a very strong word, and I do not know that it is too strong—necessary to the blessedness of the blessed God; and, long before we ever thought of him, or sought anything from him, there was pouring out from him all the fulness of his love; just as we may conceive of the sunshine raying out before the orbs that were to circle round it had been completely shaped, but were still diffused and nebulous.

But while God is always giving, our capacity to receive determines the degree of our individual possession of him. Or, to put it in the plainest words—we have as much of God as we can take in; and the principal factor in settling how much we can take in—how much we wish. Measure the reality and intensity of desire, and you measure capacity. As the atmosphere rushes into every vacuum, or as the sun runs up into, and fills, every sinusity of the coast, so wherever a heart opens, and the unbroken coast-line is indented, as it were, by desire, in rushes the tide of the Divine gifts. You have God in the measure in which you desire him.

Only remember that that desire which brings God must be more than a feeble, fleeting wish. Wishing is one thing; willing is quite another. Lazily wishing and strenuously desiring are two entirely different postures of mind; the former gets nothing, and the latter gets everything—gets God, and with God all that God can bring.

But the wish must not only rise to intensity and earnestness, but it must be steadfast. Suppose these two little boys of the widow had held their vessels below the spout of the oil-pot with tremulous hands, and looking away at something else, sometimes keeping the vessels right under, and sometimes shifting them on one side, it would have been slow work filling unsteadily held vessels. So it is in regard to receiving God's best gift. Our desires must be unwavering. A cup held by a shaking hand will spill its contents or will never receive them. "Let not that man think that he shall receive anything of the Lord." The steadfast wish is the wish that is answered.

Is it not a strange indifference to our true good that we who have learned, as most of us have learned only too well, that in this world to wish is not to have, should turn away from the possibility that lies before us each of passing from this disappointing world of vain longings into a region where we cannot wish anything that we do not get? There is only one thing about which it is true that, if you want, and as much as you want, you will get; and that thing is found when we turn away our wishes from the false, fleeting and surface satisfactions of earth, and fasten them upon, "Who is able

to do exceeding abundantly above all that we... think." Wish for him, and thou hast what thou hast wished. Wish for anything else, and you may have it or you may not; but depend upon it, the fish is never half as big when it is out of the water as it felt to be when it was tugging at the hook.

II. Another vessel that we have to bring is the vessel of our expectancy.

Desire is one thing; confident anticipation that the desire will be fulfilled is quite another. And the two do not certainly go together anywhere except in this one region, and there they do go, linked arm-in-arm. For whatsoever, in the highest of all regions, we wish we have the right without presumption to believe that we shall receive. Expectation, like desire, opens the heart.

There are some expectations, even in lower regions, that fulfil themselves. Doctors will tell you that a very large part of the curative power of their medicine depends upon the patient's anticipation of recovery. If a man expects to die when he takes to his bed, the chance are that he will die; and if a man expects to get better, death will have a fight before it conquers him. There are hundreds of cases, in all departments of life, where he who sets himself to a task with assured persuasion that he is going to do such and such a thing, will do it. "Screw your courage to the sticking-point, and we will not fail," said the heroine in her fierce encouragement.

All these illustrations fall far beneath the Christian aspect of the thought that what we expect from God we get. That is only another way of putting, "According to thy faith be it unto thee." It is exactly what Jesus Christ said when he promised: "Whosoever things ye ask when ye stand praying, believe that ye receive them, and ye shall have them."

I am afraid that a great many of us have often expectations fainter than desires; and that we should be very much surprised if the thing that we ask for, in the prayers that we so often repeat by rote, were granted to us. You will hear men praying for holiness, for clean hearts, for progress in the Christian life, for a hundred other such blessings. They do not expect that anything is going to come in consequence, and they would be mightily at a loss what to do with the gift if it did come.

The absence of expectancy in our public petitions is to me one of the saddest features in the Christian life of this day. If you expect little you will get little; and we do expect far less than we ought. We cannot raise our confident expectations too high; for "he is able to do for us exceeding abundantly above all that we ask" as well as "think." The apostle has set the limit of our expectations, and here it is, in the same context: "That we may be filled with all the fulness of God."

There are two limits; one is the boundless illimitableness of God's perfection; the possibilities of our possession of him are not exhausted until we have reached that infinite completeness. But then there is a practical, working limit for each of us; and that is, What do you desire? and what do you expect? God can give more than we can ask or think, but he cannot at the moment give more than we expect or desire.

True, the vessels that we bring to be filled with the oil are not like the vessels that the fatherless boys brought. They were of a definite capacity; and the little cup when it was filled—was filled, and there was an end of it. But the vessels that we bring are elastic, and

IVORY SOAP



The Traveler who would thoroughly enjoy his toilet and bath must carry a half cake in his toilet case.

widen out. The more that is put into them the more they can hold, so that there is no bound to the capacity of a heart for the reception and in-rush of God; and there will not be through all the ages of a growing possession of him in eternity. But for to-day, desire and expectancy determine the measure of the gift.

III. Lastly, one more vessel that we have to bring is obedience.

"If any man will do his will, he shall know of the doctrine." There is one case of the general principle that wishes and anticipations are all right and well, but unless they are backed up and verified by conduct, even wishes and anticipations will not bring God's gift. For it is possible for a man who, in his better moments of devotion, has some desires after a loftier range of goodness and a complete conformity to God than he ordinarily has, to rise from his knees and rush into the world, and there live in some lust, or uncleanness, or vice, or indulgence, or absorption in the cares of this life, in such a way as that desires and anticipations shall vanish. If we fill our vessel full before we take them to the source of supply, with all manner of baser liquors, there will be no room for the oil. We may contradict and stifle our desires by our conduct, and by it make our expectations perfectly impossible to be fulfilled. Are our daily doings of such a nature as that the Spirit of God, which is symbolized by the oil, can come into our hearts?—or are we quenching and grieving him so that he

Can but listen at the gate
And hear the household far within?

Desire, Anticipation and Obedience. These three must never be separated if we are to receive the gift of himself, which God delights and waits to give. All spiritual possessions and powers grow by use, even as exercised muscles are strengthened, and unused ones tend to be atrophied. It is possible, by neglect of God and of the gift given to us, to incur the stern sentence past on the slothful servant: "Take it from him." By disobedience and negligence we choke the channel through which God's gifts can flow to us. So, brethren, bring these three vessels, and you will not go away with them empty. "Open thy mouth wide, and I will fill it."

GOSHEN ASSOCIATION.

This body held its eighty-first session with the Baptist church at Millwood, Ky., commencing September 29, 1897, and continued three days. H. B. White was re-elected moderator and W. V. Harrell clerk.

The churches were not largely represented, but before the close of the second day letters had come in from nearly all of them.

Several of the churches reported good revival meetings, and a considerable number of baptisms were reported in the statistical reports from the various churches.

All the questions that came before the body were fully discussed. Harmony and good feeling prevailed throughout the entire session.

Bren. Harvey, Warder, Crump-

ton, Williams and Bow were with us in behalf of the several important interests they represent.

Sister Hollingsworth was present and received a promise of help from nearly all the churches during the year, and a cash contribution amounting to \$20.10 from the association and its visitors.

Bro. Bow was made glad by a contribution to the Baptist Ministers' Aid Society of \$21.14 in cash and \$69 in bonds.

Large congregations attended the sessions each day. The people of the town and its vicinity proved themselves fully equal to the task of providing entertainment.

Bren. W. B. Crumpton, E. W. Coady, H. P. Fudge, J. G. Bow and W. P. Harvey each preached a sermon during the sitting of the body.

Near the close of the second day the association, by a rising vote of 37 to 2, passed the following resolutions:

Whereas, Dr. W. H. Whitsett, President of the Southern Baptist Theological Seminary and Professor of Church History, has published, and attempts to maintain, the following statements:

1. In an article in the New York Independent of September 2, 1880, "Up to the year 1641 all Baptists practiced sprinkling and pouring as the mode of baptism."

2. In the same periodical of September 9, 1880, "The earliest Baptist Confessions of Faith all contemplate sprinkling or pouring as the act of baptism."

3. In an article on The Baptists, prepared by him for Johnson's New Encyclopedia, and published in that book, "The earliest organized Baptist church belongs to the year 1610 or 1611."

And whereas, It has been abundantly shown by reliable historians that the above statements are untrue and without reasonable ground in historical data for belief; therefore resolved

1. That we regard Dr. W. H. Whitsett as partial in his historical investigations and inaccurate in his conclusions, and therefore ought not to be permitted to occupy the chair of Church History of the Southern Baptist Theological Seminary.

2. That we believe him to be disloyal to the Baptist denomination and to Baptist principles, and therefore unworthy of a position in the faculty of a Baptist institution, or even of membership in a Baptist church.

3. That it is the sense of this body that Baptists ought to withdraw their support and patronage from the Seminary until the Board of Trustees shall have removed Dr. Whitsett from its Presidency and faculty, and given some assurance that it shall be conducted in accordance with Baptist principles.

Resolved further, That we commend Dr. T. T. Eaton for the Christian-like manner in which he has treated the Whitsett matter in the columns of his paper, the WESTERN RECORDER.

W. V. HARRELL, Clerk.

The true test of civilization is not the census, nor the size of cities, nor the crops, but the kind of man that the country turns out.—R. W. Emerson.

THE SHADOW AND THE SUBSTANCE OF LIGHT.

BY JOHN HENRY BARROWS, D. D.

When Job, stripped suddenly of his property, and reduced from the greatest of the sons of the east, by the death of all his children, to a position of abject misery, called human life a shadow, he was not expressing an individual opinion merely; he was stating a fact with which men can have no quarrel. Like all the general declarations of the Bible, it is not to be disputed by the most skeptical. This great book of facts which we call the Bible, describes life as truly, that no room is left for differences of opinion. Thus it makes its impression, always and everywhere. Nature is the mirror wherein man may see himself, admire himself, bemoan himself.

But perhaps no image is more suggestive than that which Job made use of when he moaned out that "man fleeth like a shadow." What is a shadow? Nothing. It is the absence of light. Some obstruction has come between the earth and sun, light has been intercepted, and, as rapidly as light moves, so the shadow withdraws itself. A leaf creates it, a limb, a tree, a fence, a snowflake, a cloud, a flower, a church spire, a child's hand. It is very beautiful, like life itself. Nature delights in shadows. They are essential to loveliness and expression, and the Master of light and shadow is a great painter. But O, how swiftly the shadows flee away!

It is not sentimentalism that is impressed by this thought most deeply. Some of the least imaginative natures feel it most profoundly. But there are some souls which, to the thoughtful soul, speak most pathetically of the illusiveness and the transitoriness of all human things. Perhaps while musing amid the broken towers and crumbling walls of some mediæval castle or stronghold, you have felt that "fading as a leaf" was the Scriptural epithet of all human greatness. The knights who are dust, whose swords have long rusted, may be brought back to your memory and imagination by the skillful touch of the romancer. You may almost hear the trumpet, which called them forth from the portals of the ancestral castle; you may see the richly caparisoned steeds stepping proudly under the arches, the shining mail, the tossing plumes, the nodding lances, the golden spurs, the glittering shields with their strange devices; while you feel that the eager heart and strong arm of him who goes forth to battle are still alive, and you follow him in thought as he rides out to achieve some knightly ambition, to cross the sea with royal Richard of the Lion Heart, and attempt great things for the glory of Christ and the rescue of his profaned sepulchre on the holy plains of Palestine. All this may come before your fancy, and stir your heroic recollections; but you look about and see the ivy clinging to mouldering walls, the towers fallen in, the banqueting hall, which once rang with clamorous festivities deserted, the moat filled up with rubbish and the hungry rocks making their home where valor and beauty once lived and human hearts beat high, and you realize anew how the stream of life has long swept by and washed away what was once so eager, so martial, so full of proud immortal hope.

Life is a shadow, not only because it is fleeting, but also because it is unsubstantial and disappointing. It cannot be held and enjoyed; when momentarily

grasp it does not realize our expectations of it, and the great things we propose to do generally become meager in the issue. Some of us have lived our lives, and we realize how much smaller is the figure which we have made in the world than was our youthful dream. The great discovery which was to immortalize our names, the great books to be written, which men would read a thousand years after we were dead, the immortal poems, the world-wide honors, the enrapturing pleasures—where are they now? A modern poet, whose nature was among the healthiest, and who never yielded to sentimental depression, looking back on the achievements of his eager and ambitious life, sang:

"O dream ship-builder! Where are they all, Your grand three-deckers, deep-chested and tall, That should crush the waves under canvas piles, And anchor at last by the Fortunata Isles?"

Instead of a fleet of broad-browed ships, To send a child's armada of ships, Instead of the great guns, for on their, A freight of pebbles and grass-blades were."

When Hamlet is overwhelmed by the sorrows of life, and darkness and grief almost daze him into madness, the great poet puts into his mouth those words which, from the beginning of man's history, have expressed the wisest purpose of every wisest soul. He says: "I'll go pray." The human soul casting itself at the feet of the Eternal, that is the first and last step both of faith and of wisdom. So long as we need protection from the destroying forces of life, so long as the heart hungers for that which fades not away, so long will men need to walk in the old biblical path, wherein they shall find the companionship and the counsel and the comfort of One who was not a creature of yesterday, who has been the "dwelling-place" of his children in all generations, to whom the patriarch Job clung fast amid all the mysteries of his strange lot, and whom Jesus has taught us to call "Our Father."

Life is not vanity, except when it is given to vain things. We see to-day that the noble, the wise and the saintly are they who in their own time were deemed by the many to be fools and fanatics, but who knew God, and who rose far above the ignoble crowd because they had faith in the invisible. These are the souls who are the shining mountain peaks above the surface of our earth. Men who live for to-day perish with the day and are forgotten. What lesson has all history more commanding than this, that those who throw themselves upon God, who live for him and his truth, are the lasting benefactors, the inspirers and immortal heroes of mankind! The

If your children are well but not robust, they need Scott's Emulsion of Cod-liver Oil.

We are constantly in receipt of reports from parents who give their children the emulsion every fall for a month or two. It keeps them well and strong all winter. It prevents their taking cold.

Your doctor will confirm this.

The oil combined with the hypophosphites is a splendid food tonic.

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Easier to save money on Cloths just now than almost any "wearables." It is our determination to make this department more popular than ever. We carry all grades from the plain Jeans to the elegant Broadcloths, Clay Worsteds, Covert Suitings, Men's and Boys' Suitings and Trouserings.

- Men's Trouserings, 27 in wide, yard 45c
Men's Trouserings, all wool 27 in wide ex. heavy, yd 65c
Men's imported Cloths, 56 in wide, yd \$1.50
Men's Extra Fine Cloths, 56 in wide, yd \$2.50
Men's Clay Worsteds, 56 in wide, yd \$1.15

- Ladies' Cloth, 50 inches, all shades, yd 35c
Ladies' Cloth, 54 inches, all shades, yd 65c
Covert Cloths, 54 inches, in popular shades, yd 75c
Madison Broadcloth, 50 in, yard 85c
Ladies' Tailor made Suitings, 56 in, yd \$1.00

- 56 in. Black or Blue all-wool Cheviot, yd 80c
56 in. Elegant Beavers, all-wool, yd \$1.75
56 in. All wool Kentucky, yd \$1.90
56 in. Novelty Cheviots, yd \$1.50
50 in. Fine Black Astrakhan, yd \$2.25

Fall Dress Goods. Black Fabrics.

- Extra heavy quality All wool Ladies' Cloth, 36 inches wide, for 25c
Celebrated Gold Medal All wool Henrietta Cloth, 38 inches, a great bargain, for 50c
Lupin's 48 inch Diagonal Cheviot for coat suits, very swell and worth 80c per yard, for 60c
Priestley's Stylish Cravenette Waterproof Serge, 60 inches wide, worth \$1.75 per yard, for \$1.25

Colored Materials.

- For new Plaid Corded Effects, in street shades, 36 inches wide—the swell thing for separate skirts and waists. 40c
For 30 inch Serge Plaid, in bright colors with silk stripes through them—actual value, 80c per yard. 65c
For Satinet Broadcloths in two-toned effects, 22 inches wide, regular price, \$1.20. 90c
For elegant Imported Two-toned Velours, 41 inches wide, silk and wool mixed, very handsome goods—worth \$1.40 per yard. \$1.00

20c Dress Goods for 12c.

- Novelty Dress Goods, in mingled effects, small checks and lace checks, all colors, per yard 12c
Mingled Plaids, in all colorings, suitable for children's school dresses, per yard only 15c
All-wool Mixed Suitings, in all colors, heavy weight, in the new combination, per yard only 25c

Linen Dept.

- All linen Unbleached Crash, yard 5c
All linen Cracked Crash, yd 5c
Russia Crash, unbleached, extra wide 8c
Beche's all-linen Crash, yd 8c
All linen Check Towels, with fringe 3c
All linen Towels, with colored borders and fringe 7c
Plain Linen Huck Towels, with hemmed ends, each 10c

Domestic Dept.

- Unbleached 4 1/2 Cottons, per yard 3c
Bleached Soft finish Cotton, per yard 5c
Bleached P-Flow case Cotton, 42 inches 8c
Bleached Bolster Cases, ready made 23c
10 4 Bleached Sheeting Cotton, yard 15c
Unbleached Ready-made 9-4 Sheets 39c
Bleached 10-4 Ready-made Sheets 49c
Extra quality Hemstitched Sheets, worth 80c each, size 10-4 for 57c

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martyr ashes on the sands of the Colosseum outweigh the whole Roman empire; the blood of those who died for freedom is more precious than mountains of gold and palaces stored with crowns. God grants to those who seek for glory, that is heavenly glory; who seek for honor, that is heavenly honor; who seek for immortality—God grants to them eternal life with himself. Christ is always teaching us that what men deem the substance of life is its shadow; but that what men deem the shadow of life—truth, honor, love, faith, hope, obedience—that these are its eternal substance. "What shall it profit a man," he saith, "to gain the whole world," the greatest tangible thing, the greatest visible thing which is at hand—and yet to lose his own soul, that invisible something which allies him to God?

Let us see things as they are; let us not stare at the canvas of life with our eyes pressing upon things, and thus mistaking their values. Let us from the heights of God's truth look down upon things and learn their worth or worthlessness. The path of obedience, the path of faith, the path of character, these are the paths that draw near to the

amber ripples of the River of Life in glory. There is one who came out of the unseen into the seen, making his three years' ministry a greater epoch in time than all the millenniums which preceded it; one who lived not for to-day, but for eternity; one who put his crown not upon the perishable, but upon the unseen and divine.—Interior.

EXPLANATION.

Allow me to explain to the brethren with whom I have conversed about the purchase of a Home for aged ministers, that my heart was set upon the accomplishment of that desirable end. The property under consideration was admirably adapted to that purpose. I had all my plans laid, and was actually dreaming in my sleep about the accomplishment of the work.

I had offered to superintend the raising of the fund free of charge or compensation. The Board in its wisdom refuses to authorize me to undertake it, and so the matter ends.

One pastor had pledged \$1,000, and many others were interested, and, almost to a unit, promised me their co-operation in the enter-

prise. I say this simply to explain why the matter is dropped. I had no voice in the matter, not being a member of the Board. I hope the Board has done the best and right thing. J. G. Bow.

Prof. HERKOMER's aged father, who lives with him in his splendid home at Bushney, used to model clay in his early life. He has recently taken to it again, but his fear is that soon his hands will lose their skill, and his work will show the marks of imperfections. It is his one sorrow. At night he goes to his early rest, and when he has gone his talented son goes into his studio, takes up his father's feeble attempts, and makes the work as beautiful as art can make it. When the old man comes down in the morning he takes the work and looks at it, and rubs his hands, and says: "Ha! I can do as well as I ever did." May we not believe that the hands of divine love will thus make over our feeble work for God till it shall bear the light of day and be perfect to all eternity?

CHARITY is the ornament and perfection of religion.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE

THURSDAY, OCTOBER 21, 1897

At last the Nashville Conference have published a statement which is accompanied by a paper from Dr. Whitsett, in reply to a recent pamphlet by J. H. Eaton, making a pamphlet of sixteen pages octavo. Since this pamphlet has been widely circulated, since it is too long to be published in our columns, since we have not been requested to publish it or any part of it, and since we published no part of the pamphlet to which this is a reply, nor made any comment thereon, there is no occasion for our making extended extracts from it. We wish, however, to say a few things concerning it.

1. It is an entirely *ex parte* affair. All the brethren involved are on one side. This robs the deliverance of the weight it would have had if both sides had been represented in the Conference. There is something grotesque in representatives of only one side getting together and attempting to settle the controversy.

2. These brethren insist on freedom of speech for Dr. Whitsett. Speaking of his having "simply expressed his opinion about a matter of history," they say: "If then, he be displaced for his opinion, it will not be Dr. Whitsett who is sacrificed, but our old Baptist principle of freedom of speech." Yet these same brethren exhort the Baptists to "cease the introduction of resolutions provoking controversies in associations, &c." In effect, this Conference says to the Baptists of the South, "Freedom of speech is a great and a valuable thing for Dr. Whitsett and for us, but it is not for the likes of you. Do you keep still and leave freedom of speech to us."

3. These brethren say: "For if we accept said opinion as a test of Dr. Whitsett's orthodoxy, we thereby make a new test of orthodoxy and surrender the time-honored Baptist principle of the Bible, and the Bible alone, our only guide in all matters of faith and practice." They proceed to lament the introduction of such a new test of orthodoxy. Here also these brethren are fighting a man of straw. The opponents of Dr. W. are not trying to introduce any new test of orthodoxy, any more than they are trying to break down freedom of speech. This might appear as an attempt on the part of these brethren to confuse the real issues of the controversy; but we give them credit for really believing what they say. That they can speak so simply shows how utterly they misunderstand the other side.

4. These brethren think Dr. W.'s statement at Wilmington ought to satisfy everybody. Yes, and they thought everybody ought to be satisfied without any statement at all. They deliberately say: "He has not uttered one word contrary to the Bible or Baptist faith;" and of course they think there is no reasonable ground for objection to him. They do not attempt to explain, however, how he could write "from a Pedobaptist standpoint" while "he has not uttered a word contrary to the Bible or Baptist faith." Do they believe that a "Pedobaptist standpoint" is in accord with "Baptist faith"?

They quote from the Wilmington "statement" what was said of Dr. W.'s advising a kinswoman to join her husband's Pedobaptist church, as if that were the only time he had expressed such a view, and leaving room for the inference that the circumstances were

very peculiar. The fact is, we know of six separate occasions on which Dr. W. said that wives ought to join their husband's churches, giving as a reason that the family comes before the church.

They also quote from his book what he says about the practice of immersion "as a religious rite," beginning in the year 30 and coming down, "though greatly perverted" to our own times. Dr. Whitsett does not say that the practice of *believers'* immersion has continued from the days of the Apostles until now. Nobody, to our knowledge, has ever denied the continuance of immersion as applied to infants in the Greek and Oriental churches. We have no idea Dr. Whitsett believes that the practice of *believers'* immersion has come down to us through the ages from the days of the Apostles.

5. This Conference make a surprising statement when they say: "At the meeting of the Board at Wilmington last May, after full and free conference with Dr. Whitsett a satisfactory settlement of the trouble was effected with practical unanimity;" and then they give Gov. Northern's paper. We were present every minute of the time the trustees were in session at Wilmington, and *absolutely nothing of the kind was done*. In accepting Gov. Northern's paper, it was *distinctly stated over and over again* that it was adopted tentatively, and not as a settlement of the question at all; and the paper itself does not mention any of the issues of the controversy. It might as well have been adopted ten years ago, or ten years hence, as last May.

DR. WHITSETT'S PAPER.

6. In his paper Dr. Whitsett insists that he never meant to say that a man can be a Baptist without immersion, and that his using expressions which made that impression was "very unfortunate." He excuses his applying the name Baptist to those who, he claims, practiced sprinkling, on the ground that they afterwards became Baptists. He says: "The Baptists who now proclaimed and practiced immersion were the very same organized body who a few years previously, under the name Anabaptist, had practiced and proclaimed sprinkling and pouring for baptism." And yet, curious enough, Dr. Whitsett has never even pretended to cite a single instance where an Anabaptist church in England "practiced and proclaimed sprinkling and pouring for baptism." Let him produce such an instance. Until he does so, he has no ground on which to rest his contention.

He also claims that other Baptist authors have applied the name Baptists to those who were not immersed.

7. Dr. Whitsett explains that in writing for the cyclopaedia, "The earliest organized Baptist church belongs to the year 1610 or 1611," he "was speaking of English Baptists, and had their history exclusively in mind." But the question arises, if this church practiced sprinkling and pouring till 1641, as Dr. W. claims, wherein did it differ from the many other Anabaptist churches in England which, he claims, also practiced sprinkling and pouring? And on what ground does he call this the "earliest organized Baptist church"? He says: "These people were spoken of as an organized Baptist church in 1610 merely because they were the same who, in 1641, became Baptists in the modern sense." But there were many Anabaptist churches in England in the reigns of Henry VIII. and Elizabeth who issued proclamations against them. Why

were they not called Baptists as well? No sprinkling Anabaptist church is heard of in England after 1641 (nor before that date, for that matter). Thus, according to Dr. W.'s contention, these Anabaptists became Baptists by adopting immersion (though no account of such adoption has come down to us, the Jesse church being a Pedobaptist church) and any of their churches antedating 1610 could rightly dispute the claim of the church organized in 1610 or 1611 to be the "earliest organized Baptist church."

8. In regard to the charge of suppressing evidence, Dr. W. contends that in the cases of Kiffin and Edwards, the quotations are not to the point, and that in the case of Rogers he was ignorant of the book. Dr. W. says: "I cannot be charged with suppressing what I have never seen." But he said very positively there was no such book. On page 115 of his *Question in Baptist History* he says of Barber's book: "His book was the first in modern ages to make it [i. e., immersion.—Ed.] known to the English public. The annals of English literature will be searched in vain for a volume that precedes it and yet maintains that nothing is true baptism but immersion." Dr. Whitsett will not be so positive next time. Yet Barber's book mentions this book of Rogers, and Dr. W. ought to have known of it.

9. In reply to the charge of garbling, Dr. W. says that his omission of the words "amongst some others" from Barber, was "by a slip of the pen." He denies that he has applied Featley, claiming that he followed his own manuscript copy taken in the British Museum;" in making his quotation, and that the part omitted was not important. But Dr. Whitsett's quotation in this tract does not correspond with the quotation in his book. Which one is according to his "manuscript copy"? The quotation in the tract, however, comes nearer to the original (in our possession) than does that in the book, but even this is not true to the original. He suggests that there may have been different editions of Featley, and that perhaps his quotation is a correct copy of one of them. Then it is incumbent on him to produce such an edition. Dr. W. does not refer to his use of the so-called Kiffin manuscript, and of various other documents.

10. The quotations from Dr. Dexter are dismissed summarily. Dr. W. says: "I cannot vouch for the correctness of quotations given by another author when I have not seen the originals." But he has strongly endorsed Dr. Dexter. In "A Question in Baptist History," page 8, it is said of Dr. Dexter: "He uniformly exhibits the best kind of learning, great thoroughness and patient accuracy." He is also called, on the same page, "this admirable scholar." It is not admissible, therefore, for Dr. Whitsett now to say he cannot vouch for the accuracy of this unreliable author, whom he so highly commended and from whom he so freely quoted. Besides, Dr. W. has had plenty of time to investigate Dexter.

11. We join with the Conference in calling on the brethren everywhere to pray more for the presence and guidance of the Holy Spirit. We would beg them also to say what they have to say in a Christian spirit, and that they do nothing from "strife or vain glory." Let us all rely upon facts and arguments, and not upon epithets. Moreover, we hope the brethren on each side will try at least to understand the other side. We are astonished to see that the brethren of this Conference so ut-

terly misunderstand the opposition to Dr. Whitsett. Mutual understanding is the first step toward any real settlement of the trouble. And, however brethren may differ, there is no reason they should not understand each other. We favored the suggestion for a conference of representative brethren of both sides, in the belief that at least misunderstandings might be removed. We are sorry not to be able to see on the part of Dr. W.'s partisans evidence of a desire to really understand the other side. When they have a conference, they are careful to select only those who are on their side of the controversy.

We publish this week a goodly number of the letters that have been received in response to our call for the names of those who have been Baptists for fifty years or more. We do not believe any one can read those letters without feeling his heart warm toward these veterans of Immanuel's army. So far as reported, Dr. Robert Ryland has been longest a Baptist—73 years. Next comes Bro. D. C. Siedman, of Exeter, R. I., who was baptized April 17th, 1825, and then Sister Polly Tucker, of Elk Creek, who, Moderator Powers writes, has been a Baptist 72 years. Bro. Abner King comes next, having a record as a Baptist of 70 years. And others also have long and noble records of which their friends have cause to be proud. No doubt some who have not been Baptists so long as those named, will live to make even a longer record.

We are gratified to find these veterans of the Cross are also veteran subscribers of the RECORDER, except the Rhode Island brother, who is outside our territory. Many of them have taken the paper for over fifty years continuously, amid all the changes and vicissitudes of those eventful years. That means a great deal, and tells a story of steadfastness that is worthy of all praise. These letters should be read, studied and preserved. We return our thanks to the writers for sending them to us.

We are delighted to find that the local option acts in force in many parts of this state are not void after all. Not long ago Justice Hazelrigg delivered an opinion of the Court of Appeals which was supposed to render all of those acts void, and saloonists in these places affected went to work to open saloons. But now Chief Justice Lewis delivers an opinion of the Court directly on the point, and which decides that these local option acts are still in force and binding. Therefore the saloons in the local option districts must close up. In order to secure a change they must obtain a majority in a new election. We hope the friends of temperance will be on the alert, and will succeed in securing in each district a good, rousing majority for the home against the saloon.

If in your town or neighborhood a saloon has been opened under the idea that Judge Hazelrigg's opinion made it lawful, it is for you to see to it that that saloon is closed under Judge Lewis' opinion. Perhaps the officers of the law need no prompting from you, but a suggestion or two from you will do no harm.

Our tract on satisfaction will be ready this week. There have been many inquiries concerning it. It will be sent to any address post-paid for 5 cents a copy, with a special discount for large orders. Address Baptist Book Concern, Louisville, Ky.

Editorial Varieties.

Dr. Dargan's book on Eccelesiology is out. It is a larger work than we expected (\$1.00). We will review it next week.

Pastor Tate, of Pine Bluff, Ark., writes: "Our Association (Friendship) avowed and unhesitatingly the righteousness of the ROCKAWOOD. We take of our hat."

All the papers here kind words to say of Gen. Neal Dow, the great apostle of Prohibition, who died recently in Portland, Me., at the age of 91. He was a great and a good man.

We will publish next week an article from Dr. Kerfoot on denominational control of denominational institutions. Whatever Dr. Kerfoot says is worth hearing.

When in Nashville last week, we called on Drs. Frost, Holt and Folk at their respective headquarters and had a pleasant chat with each. Each loves his work and is enthusiastic over it.

The Rev. Arthur Willist has resigned the care of our church at Laramie, Wyoming, and he is coming to Kentucky on a special tour. The happy bride was Miss Woods of Colorado. They will both receive a cordial welcome and many congratulations.

We acknowledge receipt of an invitation to the marriage of Miss Mary Susan Hideoose to Mr. Leonard Warren Payne, Jr., as the residence of the bride's parents, Dr. and Mrs. W. C. Hideoose at La Fayette, Ala., on October 27th, 8:45 P. M.

We are pained to learn by a telegram that Dr. D. I. Purser is sick with yellow fever at his home in New Orleans. Dr. Purser has been indefatigable in his labors among the suffering, and now he himself suffers. Many prayers will go up that God will spare the valuable life of this faithful servant of His.

We enjoyed greatly a visit from Bro. J. C. Rusk, of Chaplin, in our office. Bro. Rusk is 82 years old, though he seems much younger, for his strength of mind has not abated. He paid for the RECORDER till June, '96. May be true to the motto that God will spare the valuable life of this faithful servant of His.

A fashionable lady went to buy a dog. Asked what sort of a dog she wanted, pointer, terrier, collie, or what, she replied: "Oh! really, I don't mind the kind of dog, so he catches my drawing-room carpet." The Dean of Norwich says there are people who do not care what sort of theology they get, so long as it matches their carpets.

Dr. Morris, in speaking of the Catechism, says: "What we are to believe is placed first for the obvious reason that in practical Christianity duty can rest solidly on no other basis than intelligent and hearty belief. It is the inevitable destiny of all systems of natural ethics, and of all natural religions, that they have no basis of doctrine to rest upon."

The Unitarian held their General Convention recently at Saratoga. Senator Hoar presided. He scored them for their close-figuredness toward missions. The Congregationalists of Worcester, Mass., alone gave more to missions last year than did the whole Unitarian denomination. The Rev. M. J. Savage was very savage at those in other denominations who, he claims, hold the Unitarian doctrines (better called denials) and yet refuse to join them.

The Tennessee Baptist Convention in Fayetteville last week decided not to allow any retrocession either to Dr. Whitsett or to the Theological Seminary to be made during the session. This action was taken without debate and after an informal conference of several brethren. This practically rules out the Seminary from the objects fostered by the Convention. That is going farther than Kentucky went in Palestine. We stand with calling for Dr. W.'s retirement, while Tennessee, avowedly on his account, rules out the Seminary itself.

We had a pleasant visit to Nashville last week to attend a reunion of our Baptist Filigrane party in the Woman's Building at the Centennial. Letters were read from those who could not attend. Col. Cuy of Chicago, wrote that he would be present, but a letter came from his son telling of his father's sudden death. It is the first death in the party. We talked over the experience of the trip most delightfully. Among the letters read was one from Rev. B. H. Keary, our best dragoon in Palestine. We stand with calling for Dr. W.'s retirement, while Tennessee, avowedly on his account, rules out the Seminary itself.

Prof. J. W. McGarvey is pretty hard on the new theology men. He quotes a Unitarian preacher (the Rev. G. F. Dole) as saying "the new orthodoxy is substantially the same system of religious phyllophagy as the Unitarians hold. It has eliminated the devil, the fall of man, and similar features from the medieval scheme; but it differs from Unitarianism in holding the old side of the Bible, and of the unique and exceptional life of Jesus." Prof. McGarvey adds: "I could say to Dr. Dole, 'Don't be uneasy, Doctor, these opponents of the new orthodoxy, who have eliminated the devil and the fall of man, are not holding a very B. Trip on the side of the Bible and of Christ. If you know them as well as I do, you would see that their grip on the Bible and on Christ is beginning to relax, and you will soon find them over on your side if you will only stir up your Unitarian churches to the spirit of proper alarm.'"

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Three received by letter and one for baptism. One made profession of faith. Broadway—Brother J. H. Eager preached. There were three additions by letter. Chestnut-street—Bro. W. P. Harvey preached in the morning, and young people's rally at night. East-Pastor Christian preached. Two joined by letter. McFerran Memorial—Pastor Jones preached. Three received by letter. Twenty-second and Walnut—Bro. L. A. Gould preached in the morning and Pastor Hunt at night. Franklin-st.—Pastor Edwards preached. Two received by letter and two baptized. German—Brother Yager preached. About \$4,500 is subscribed on the debt. Highlands—Pastor Dawes preached. Two received by letter and one baptized. Logan-st.—Pastor Ewing preached at both hours. Parkland—Bro. J. G. Holly preached at both hours. Portland avenue—Pastor Shelton preached. Two received by letter, five for baptism and two baptized. Southgate-street—Pastor McFarland preached. One received by letter and one for baptism. Third-ave.—Pastor Taylor preached as usual. Twenty-sixth and Market—Pastor Thompson preached. One received for baptism, one by letter and six baptized. The Pastors' Conference decided to hold Thanksgiving meeting this year at Twenty-second and Walnut, Bro. F. H. Kerfoot to preach the sermon and Bro. C. M. Thompson to take the collection for the Orphans' Home. Pastor Shelton presented an interesting paper full of practical suggestions as to how to increase the attendance on Sunday night meetings. The power of the Holy Spirit is the only resource. If preachers will preach with unction the pure Gospel the people will come. SEMINARY NOTES. Dr. Whitsett is in South Carolina. Dr. Kerfoot has been invited to preach the Thanksgiving Sermon for the Baptists of the city. Dr. Willingham took supper with us and led our prayer meeting Thursday night. Dr. Dargan's new book on "Eccelesiology and the Work of the Churches" is out. It will be useful to the pastor, but will also be valuable to any pastor not in the Seminary. Chas. T. Dearing is the publisher. Rev. J. L. Gould, of Chicago, a returned missionary from China, took supper with us on Monday night. He spoke to the Mission Band on "The Dignity of Foreign Mission Work." Brethren R. L. Stratton and L. W. Marks attended the Indiana State Convention of Ohio this week. Bro. Jno. E. Cheavens, of last year, called to see us last week. He was on his way to Kansas City to take the office. Some members of the Levering Tennis Club will play a match game with the Presbyterian Seminary soon. Among the visitors at New York Hall this week were J. B. Adams, Lewisburg; J. B. Holly, Middleboro; Charles Harris Nash, Hopkinsville; I. J. Willingham, Richmond, Va.; L. E. Gould, Chicago; Dr. Sampson and Prof. Sayce. The Gospel wagon made three successful trips on Saturday night, Sunday afternoon and night. The work is well organized, and under the management of Brethren Anderson and Smith. Some of the very best men in the Seminary are enlisted in this work. Several of the students assisted Pastor Bell in his meeting last week at Highland Park. Dr. Kerfoot went down to Midway last week and made Pastor Roddy very happy by cutting him in marriage to Miss Edna Cooper. Bro. Roddy is one of our best Kentucky pastors, and we greatly rejoice at his success in matrimonial life. He is now in the West. He and Pastor Plimmons are engaged in a meeting at Beechland this week. Supplies for Sunday were F. E. Bristolwood, Third-avenue, morning; T. F. Hendon, South Park, morning and evening; C. J. Casey, Point Mission, evening; W. N. Lee, South Elk,

horn, morning and evening; Charles Staunton, Eminence, morning and evening; J. B. Holly, Parkland, morning and evening; L. W. McAtee, Shippingport, evening. JOHN BASS SHELTON. THE STATE. The ladies of Madison-avenue Baptist church of Covington will entertain the Woman's Missionary Union at Fourth street. The Woman's Baptist Missionary Union, composed of Newport, Dayton and Covington churches, will hold its next meeting in Covington on Thursday, October 21. The ladies of Madison-avenue church, by a kind invitation from Fourth street Baptist, will entertain the Union there; as Madison-avenue has no lecture room. The morning will be devoted to the preparation of a box for a minister and family in Texas, and an interesting programme is arranged for the afternoon. Everybody invited. DEAR RECORDER—It was my privilege to assist recently Bro. J. B. Hunt in a series of meetings with his church at Hardinsburg. I found this to be a noble church, in excellent working order, occasioning a very good and grounded in the Word of God and warmly attached to their pastor. As a consequence God blessed our labors. At the close of the meeting the ordinance of baptism was administered by the pastor, who felt it his duty to resign the care of the church in order to get a field which would occupy his whole time. The parting of the pastor and people was an impressive occasion, and the high esteem in which Bro. Hunt was held not only by the church, but by the people of the whole town. It is indeed a pleasure to labor with Bro. Hunt; he is a noble worker, and we know that he is to love him. Happy the church that secures his services. H. C. RISNER. [Bro. Hunt is indeed a fine preacher and a fine man. We hope he will not desert the field which he has cultivated until he locates permanently.—Ed.] Eld. Ira C. Argabright writes from Ludburg: "On September 12, I closed a very interesting meeting without ministerial aid at Stony Point school-house, Meade county. I had Romanism to contend with. Results: Christ's church worked, and received 10 baptized on a profession of faith for Spring Creek church, and numbers left thinking seriously. To God be all the glory." Bro. J. A. Booth writes: "I have lately had the pleasure of assisting Pastor John Edger in a meeting, and two weeks with the Mt. Eden Baptist church. Our efforts were greatly blessed of God. There were 42 added to the church, 26 by experience and baptism, 9 by letter, 5 restored and 2 from the city. The church seemed to be much revived. The brethren have undertaken to improve their parsonage and to move their pastor into their midst. Bro. Burditt justly deserves the high esteem in which he is held by the entire community. The writer will not forget to remember the kind hospitality, the hearty co-operation and the liberal remuneration he received at the hands of the Mt. Eden people." Pastor J. B. Holly writes: "We closed last night a meeting of 12 days, preaching only at night. All the preaching done by the pastor except one sermon, which was preached by a visiting brother. The Lord was with us all the while in convicting, converting and reviving power. Two joined and were baptized, 3 came by letter and 5 who had been Baptists, but joined other churches, returned and asked to be restored to fellowship. We have been here for five months, and while there have been many discouragements, we have had many things to encourage us. Fourteen have been received into the church during these months, many who had lost interest in the church have been revived, and we think much good has been accomplished. It seems that Middleboro is the place for all 'so-called evangelists.' Hardly a month passes but what some one claiming to be from Virginia, Tennessee, Kentucky or some other State comes through this place wanting to hold a meeting. All the time we were trying to preach at the Baptist church during the last two weeks a man by the name of Singleton, claiming to be from the Baptist church, was trying to hold a meeting in the east end of town. When he failed to get a congregation there he came to the opera-house and set up in opposition to the meeting at the church. We are thankful to say that his preaching has failed to attract the attention of any of our members. We earnestly beg the prayers of God's people for Middleboro." Pastor W. M. Kuykendall writes from Marlinton: "We closed a three week meeting on October 9 with 15 additions from Dix River church. We have

had a proleous good meeting. The church was greatly aroused and backsliders were reclaimed. There were 23 additions, 20 by experience and baptism, 1 by letter and 2 came under the watchcare of the church. I baptized 20 in Dix river Saturday afternoon. I feel that I have a good reason to praise and thank God, as one of the solvers was my fourteen-year-old daughter. Many fathers and mothers were made to rejoice over the conversion of their children. Bro. E. H. Brookshire, of Bowling Green, assisted me. He was taken quite ill the Saturday after his arrival. For a few hours it seemed he could not live. We had special prayer for him at the church. The good Lord used the means employed to his restoration. I am more impressed every day I live that God will hear and answer prayer. Bro. B. was able to preach the last week of the meeting the old-fashion Gospel with power to large congregations. My people were with, pleased with the way of presenting the truth. To God be all the glory for our success. God bless the RECORDER." Bro. J. S. Cade writes from Wallace: "I want to tell you how the Lord has blessed us at this point. The Lord put it in the heart of some few of his people last year to commence a house here. There was no church here, but several factors around, and we commenced a house 30x45. We worked against opposition from the churches around, and only four miles from Berea we have our house ready to plaster and on the inside of the house and have not made a single appeal to the churches, but some persons have responded nobly and we have done the work ourselves. Two weeks ago Bro. Hendrickson and Bryer commenced a house around, and closed last night. Bro. J. Bell, of Louisville, was with us and preached three sermons which were well received. They all did faithful work, and we believe the Lord was with them, and that to bless. Last Tuesday we organized a church with 10 members. Since that time we have had 27 additions, 11 by experience, among those were 3 from the Methodist church, 2 from the Baptist church, of persons whose membership was in other parts of the State. There are 10 or 15 more who will come later by letter, and it seems to me we can build a good church here if the ground will allow. Now we need to finish our house if we can raise the means, and we believe the Lord will give us the money. Then we will start an afternoon Sunday-school and prayer-meeting. We need the help of God's people that we will hold up the Cross at this place. There is a strong Methodist church here." Bro. J. E. Shophire writes: "Last Sunday Bro. J. H. Dew preached his farewell sermon at Clover Bottom church at 11 o'clock to one of the largest congregations I have seen meet there in many years. We had dinner on the ground. Bro. Dew preaches the good old Baptist doctrine, salvation by grace. As pastor and preacher he is a very successful soul winner. It was a day long to be remembered by church and community. Versailles, Mt. Pleasant and Hillsboro were well represented. A day of rejoicing and weeping. At 2 o'clock Judge Parfah, of Versailles, gave a history of the church from its birth and growth to the present time. Pastors and older members who have passed away to the city of our God, where pain, sorrow and death are alike unknown. Edmond Waller was pastor at Clover Bottom in 1809, and preached about three years ago. I wish we had more Wallers, J. H. Spencers and others I could name. At 4 o'clock Bro. R. L. Bowman, of Versailles, preached a grand sermon, and closed by giving the parting hand of church and Christian fellowship to Bro. Dew. Our membership has about doubled in the three years since he began preaching for us. May God bless our dear Hix-CORNER that has defended the faith so faithfully delivered to the saints." Pastor Woodford M. Hall writes: "I began a meeting at Clear Fork, Warren county, three weeks ago, and on the third Sunday in September and continued twelve days. The Lord bore to pour out His Spirit the first day, and continued till the last, and is still blessing the church. Twenty-five conversions, 23 additions by letter, 20 by experience, 19 baptized. The church was gloriously revived, and a number of backsliders reclaimed. I had the assistance of Bro. B. T. Maybuck the last five days. He is a faithful, good man, and powerful. His doctrines of grace, and any church is blessed that gets him in a meeting or as pastor. I have been pastor of this church for nine years, and have had the best revival since the first revival and prayers for the RECORDER." WANTED—By a young lady at Governors for small children, or companion for lady. Good home rather than large salary. C. E. 216 Park St., Louisville, Ky.

OTHER STATES. Pastor A. M. Vardeman writes from Alexandria, La.: "All well here. Business prostrated on account of strict quarantine regulations. Other matters moving well. Prospect for Baptist cause excellent for this growing city." Bro. C. J. F. Anderson says that he was present at the meeting of the Norfolk Pastors' Conference when the vote was in favor of Dr. Whitsett's resignation. Bro. A. says the vote was not unanimous, but that there were three votes against it. Our information came from the Atlantic Baptist. The Armwell church, West Virginia, has excluded Elder H. C. Tinsley from her fellowship for heresy. The Williamson church, West Virginia, has set apart its new house for the worship of God. A two weeks' meeting in the Mt. Alpha church, Kanawha county, W. Va., closed with 9 additions. Two others stand approved for baptism. A new church has been organized at the Narrows, near Bluffton, Beaufort county, S. C. A meeting in the Rock Spring church, S. C., closed with 11 additions to the fellowship of the church. Twenty have been added to the fellowship of the Mt. Calvary church, Barrowville, W. Va., as the result of a week's meeting. Eld. J. J. Gatsinger held a meeting in the George's Creek church, South Carolina, which closed with 18 additions to the fellowship of the church. Pastor W. G. Seaborn held a meeting in the New Hope church, South Carolina, which closed with 13 additions—23 by baptism and 1 by letter. A ten days' meeting in the Edna church, Texas, resulted in 11 additions to the fellowship of the church. A sixteen days' meeting in the Mustang church, Texas, closed with 15 additions, 12 by experience and baptism. Elder R. G. Thomas held a meeting in the Bible Union church, St. Francis county, Ark., which closed with 14 additions, with others to follow. There were 32 professions of religion and 22 additions to the fellowship of the church in a meeting at the Reyno church, Arkansas. A two weeks' meeting in the Pleasant Grove church, Faulkner county, Ark., closed with 23 additions to the fellowship of the church. A meeting in the Liberty church, Ark., closed with 40 professions of religion and 46 baptisms, among them 7 Methodists and 6 Campbellites. A meeting in the Foutch church, Tennessee, closed with 15 professions of religion and 19 baptisms. Among those baptized were 4 Methodists and 1 Campbellite. The latter's experience of grace was most thorough and convincing. A meeting in the Hebron church, Montgomery county, Miss., closed with 18 baptisms, 3 received by letter and 3 approved for baptism. The Hinkle Creek church, Mississippi, has closed its forty-fifth protracted meeting. There were 15 additions to the fellowship of the church. Eld. J. P. Culpeper held a meeting in the Eastfork church, Mississippi, which closed with 9 additions and 3 approved for baptism. Ten have been added to the fellowship of the Taylor church, Mississippi, all by experience and baptism. Fifty-three have been added to the fellowship of the Liberty church, Hill county, Texas, in a meeting in which Pastor Newton was assisted by Pastor W. A. McComb, of Plano. DEPOSED FROM THE MINISTRY. A council was called by the New Market church, Ohio, to try its pastor, J. E. W. Cook. Dr. G. W. Lasher, editor of the Journal and Messenger, presided. The council unanimously found the charges sustained, the worst being that of immoral conduct, and the churches generally are earnestly warned against him. Mr. Cook is an Englishman of good education, small in stature, with dark auburn hair, very prominent eyes, and is a good talker. We hope the day will soon come when our churches will not take up wandering strangers of whom they know nothing except what the strangers choose to say of themselves. But till then, such as work with us at the New Market church sends out to its sister churches are greatly needed. TO SAVE YOUR DIGESTION. Use "Garland" Stoves and Ranges. \$5.00 TO ST. LOUIS & RETURN. This will be the rate on the Air Line on Tuesday, Oct. 26, so if you are contemplating going to St. Louis make your arrangements. For full particulars and sleeping car accommodations, apply to J. B. CAMPBELL, Gen. Agt., Air Line, Louisville, Ky.

DISTRICT ASSOCIATIONS. TIME AND PLACE OF MEETING, 1897. 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. NEWELL, Statistical Secretary. HOW TO FIND OUT. Fill a bottle or common glass with urine and let it stand twenty-four hours; a sediment or setting indicates an unhealthy condition of the kidneys. When urine stains linen it is positive evidence of kidney trouble. Too frequent desire to urinate or pain in the back, is also convincing proof that the kidneys and bladder are out of order. WHAT TO DO. There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy cures every ailment in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest test of the wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists price fifty cents and one dollar. You may have a sample bottle and pamphlet sent free by mail. Mention the WESTERN RECORDER and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer. KID GLOVES. At old tariff prices now, but after October you'll pay more. We pay postage on them also. 75c For Foster Lacing Kid Gloves, black or colors, actual value \$1.00. \$1.00 For Real French Kid Gloves, not to be had elsewhere under \$1.50. \$1.00 For French Lambskin Gloves with snap buttons, all colors and sizes. \$1.25 For the French Lambskin Glove to be the best-wearing dress gloves on earth. Standard Patterns. Are the most reliable Paper Patterns in use, in point of correctness in styles and correctness in measures. Prices now 5c and 10c. None higher than 25c. November Fashion Sheets sent for the asking. Standard Designer with colored plates 10c. October Fashions free. Send 2c stamp to mail it. J. M. BROWN, LEBANON, KY. For Christmas. The Great LIGHT CHURCH LIGHT. Excursion tickets to Florida and other Southern resorts to be sold on and via the Southern Railway, from and through Louisville and Cincinnati, in connection with the House & Grand Hotel, Louisville, Ky. See circulars. For particulars apply to W. H. Hayden, Ticket Agent, Grand Southern Railway Co., Louisville, Ky.

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ON BEING OLD-FASHIONED.

There never was a time, perhaps, when it was so easy to be what is called "old-fashioned" as the present. One needs only to refuse to believe that all progress is progressive, and immediately the person is classed as being "behind the times."

And yet, if one looks at things calmly, it is a curious fact that to be so exceedingly "up-to-date" as some strive to be is not always to be so supposedly truly "progressive," nor even "clever"—poor, misused word!

Until within a year the "progressive" woman was she who accented the platform proclaimed for women's "rights," and made a wild and frantic effort to vote. The woman who refused to join the stampede was "old-fashioned;" she was told that she "was so behind the times, you know."

Just at present, to be essentially "modern," a woman must don short skirts and mount a wheel. And the more she is told that she is "a poor dear," and so fearfully "behind the times," constantly is she assured that "it is the correct thing."

In domestic life the "progressive" woman has had a very busy time. She began by upsetting the old sewing-machine. It was narrowing to women, she discovered, one dark morning. Likewise was cooking, and the care of children. A woman who stayed at home and looked after the comfort of her husband and children was "wishy-washy" and cramped for life.

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And these women are still busy sewing, cooking and caring for their children. And gradually, they have seen sewing classes introduced in college and secondary courses, domestic science branches attached to nearly every educational institution which girls attend.

And how "progressive" has attempted to revolutionize religion! The "modern" woman was she who believed in the higher criticism. It was pointed out, oh! so plainly, to her that Moses never wrote the Pentateuch; that the Bible was only a series of books thrown together haphazardly, and some should read it for any sense of continuity.

And so it has gone on, and the woman who ventured the remark that she could not quite understand what all these things had to do with righteous living, or with the heart, fruitful in the Gospel, and the Creator, was she was "old-fashioned."

So, when one judges truly what it is to be "old-fashioned" in some of the modern "progressive" ideas, it does not appear so bad. There is not much of a stigma to it, after all. It may be true that one who refuses to be so essentially "modern" in all phases of life misses some things. But then these "progressive" spirits seem to miss some things, too; they seem to miss in about everything they do, and incidentally miss, as well, the true aim and essence of life.

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Western Recorder, Louisville, Ky.

THE FIRST SAW.

"What a funny thing," said little Tom, taking up his brother John's saw. "It's only a saw, silly," said John.

"But who made it? Who found out the funny thing?" persisted Tom, as he saw worked backwards and forwards, separating the hard wood which no knife would cut.

"O all carpenters have it," said John disdainfully. Still little Tom watched and wondered. Then the brother spoke: "I know, little lad, I'll tell you. Long ago a Greek sculptor called Daedalus, divided a piece of wood with a toothed bone of a serpent, and it answered so well that he imitated the teeth in iron, and so made the first saw."

"Is that true?" asked Tom. "Quite true, I believe," said the big brother. "Very funny," said little Tom—Ex.

HELPING ONE ANOTHER.

The basket of blocks was on the ground, and three rather cross little facts looked down at them. "It's too heavy for me," said Jimmy.

"Well, you're big as I am, 'cause we're twins," said Nellie. "I won't carry it!" said the little cousin with a pout.

Mamma looked from her open window and saw the trouble. "One day I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere, but it was too large for any one of them to carry. What do you think they did?"

"They all took hold of it together," said mamma, "and then they could fly with it." The children laughed and looked at each other; then they all took hold of the basket together, and found it very easy to carry.

TO THE RECORDER.

BY IRENE ACKERMAN.

Recorder, Recorder, If you but knew, Every one, everywhere Is charmed with you; Come to us quickly then, Give us the news, Come in thy sprightliness, Scatter the blues. Recorder, Recorder, Child of the brain, Born of the beautiful, Wisdom's refrain Come to enlighten us, Bring sunshine to cheer, Come with thy winning smile All the glad year. New York.

THE AIM OF GOSPEL PREACHING.

The whole tendency of the Gospel is to abase man and to exalt God. God and his glory are fundamental in the Christian system. Such an end presents an entire contrast to the narrow and selfish ends which are proposed and sought in un-sanctified lives. Selfishness is the mainspring of the activity and energy which are displayed in worldly enterprises. Other motives, more or less noble, may excite benevolent intentions and lead to many deeds, but they form a small part of the principles by which mankind is moved or controlled. It is only as the Gospel of Christ gains sway that selfishness is subdued. When Christ is enthroned in the soul, self is denied, and God is glorified. The object and end of thought and action are changed. The questions which press for answer are not: "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" but the determination is that whether we eat, or drink, or whatsoever we do, all shall be done to the glory of God.

Such a denial of self and such a glorification of God is the foundation of all true preaching. So far as it conforms to this principle, it is Gospel preaching, and follows the apostolic method of which Paul wrote: "We preach not our selves, but Christ Jesus the Lord." He was an illustrious example of this teaching. He never spread out for the entertainment of his hearers, his own abilities or learning or labors. He did not concentrate their attention upon his ancestral dignity, his elaborate training, or the success of his ministry as too many modern evangelists have done. He did not seek applause by the exhibition of human learning adroitly used to reflect upon himself, nor spend his force upon metaphysical discussions designed to gratify the intellectual tastes of his hearers, and prove to them the depth and clearness of his own mind. He never sought the theme of his preaching in the domains of science or of art, nor did he parade in his discourses the results of travel and intercourse with the wise and noble among men. He preached not himself in any of the ways which are so satisfying to human pride and so acceptable to the natural heart. The apostles sought not to photograph themselves by the rays of the Sun of Righteousness, but rather so to place themselves that they might be shadowed by the refulgent brightness of their theme. They turned attention away from themselves that they might concentrate it upon their Master; they drew attention to the illustrious personage whom they presented rather than to those by whom he was introduced. They bade their audiences rivet their gaze upon the Gospel scheme as it was unfolded before them, and not upon

the mover of the scenes, and called upon their hearers to listen to the words of God, forgetting that they were spoken through the lips of a man.

Hence, popular applause was ungrateful, worldly honors and praises were esteemed of little worth, and their highest aim and most satisfying glory was to honor and glorify him who had accounted them worthy to preach his Gospel and had therefore put them into the ministry. They preached "Christ Jesus the Lord" in his person, his character, and his work; the central figure in the universe, the manifestation of God to man, the redeemer and reconciler of men to God. Such preachers could not preach themselves. The theme would have been below the dignity of their high calling. It would have been poor and mean compared with their divine subject, a being who had been revealed to them invested with such great and glorious characteristics. And commissioned as they were to declare the revelation of God to men, and the redemption which God has provided, they dared not and desired not to intercept or divert the rays of divine glory, in order to cast a transient lustre upon themselves. As guides through a dark and dangerous cave lift aloft the torch, and seek rather to dissipate the gloom and show the safe pathway than to exhibit their own forms; as the keeper of a lighthouse on a dangerous coast stands behind the light, and trims the lamps and clears the glass, that the tempest-tossed mariner may steer his course by its friendly beams, instead of interposing his own figure between the reflector and the dark sea, so the apostles bore aloft the true light which lighteth every man that cometh into the world. They swept away the films of error and superstition which dimmed its clearness, that all men might see and come to the light, and they were careless whether they themselves were seen or rewarded by earthly gratitude for their heaven-prompted work.

They are the models for all preachers, for all Christians who would glorify their Master in the world. He who would do the most effective service for Jesus Christ, must magnify his Master; must learn that he is nothing and that Christ is all in all. If he would successfully hold up Christ crucified he must crucify himself; he must despise human applause and seek the honor which cometh from God only; he must fling away ambition and "determine to know nothing among men but Jesus Christ, and him crucified." This is the call to the ministry of the Gospel which is as truly from the Master as when on earth he summoned disciples "follow me." It is a call to unselfish service, to an unearthy ambition, to the proclamation of truths which are often unwelcome to mankind, hostile to the opinions of many who are accounted wise and great, and opposed to the customs and practices of society. It is not wonderful that ministers fall away from the high examples presented to them or from their own ideals. They are but men, often with vanity and the love of self very strong within them. They instinctively love the praise of man, and the temptation to seek it is very strong. They cannot of themselves resist the clamor and pressure of the times. They sometimes yield, it may be reluctantly, to the call which comes from popular sentiment, and instead of preaching the Gospel, preach only the philosophy of man, the oppositions of science, the literature of the day or the politics of the time. He who preaches on such themes must

preach himself. There is no escape from such a result, though it may not be intended. But such a preacher will need the stimulus which human applause gives to the popular orator, for he has stepped out of the circle of divine influence and lost the magnetic impulse which flows from the cross of Christ. He is in danger of loving the praise of men more than the praise of God, and in the end of losing the respect of men as well as the favor of his great Master.—AUGUSTUS, in New York Observer.

PROGRAMME

Of the Ministers' and Deacons' meeting of the West Kentucky Association, to be at Columbus, K.v., beginning Friday evening, October 23:

Introductory sermon by W. H. Williams.

Saturday Morning.

Bible on church government—L. Y. Brown, D. N. R. zell. Covetousness—W. S. Roney, J. E. Martin. Security of the believer—J. W. Bell, J. M. Burgess.

Afternoon.

Querry box. Family worship—G. W. Riley, J. Copps.

Discussion of Whitticism—W. H. Williams, Geo. E. Burlingame.

Christian education—T. H. Pease, W. T. Atwood, U. G. Hughes.

Evening.

Temperance—R. W. Mahan. Gambling—Henry Runley. Dancing—T. C. Mahan.

Sunday.

11 o'clock—Missionary sermon by Geo. E. Burlingame. Sermon at night—T. C. Mahan.

A REMARKABLE BUT RELIABLE OFFER TO WOMEN.

In another part of this paper the proprietors of Belle Baking Powder (which they guarantee is equal to the best and superior to most other Baking Powders) in their determination to get it introduced into every family where this paper is read, will give a Two Quart Granite Coffee Pot, to every purchaser of one pound.

To the woman who takes the trouble to go round and get up clubs of two dozen or more they present Free a beautiful Tea Set of 56 pieces. In addition they pay the freight on the Tea Sets, Coffee Pots, Baking Powder, right to your town, and give ample time (ten days) to deliver the goods, collect the 40 cents from each purchaser, and remit.

This firm evidently has the fullest confidence in our subscribers and in the quality of everything they send out, since, you see, examine, and know that everything is perfectly satisfactory before you pay one cent.

Where the lady who delivers the goods prefers, they will give her a handsome cash income instead of the Tea Set.

We notice the advertisement says, when the Coffee Pots now on hand are all sold, they will have to discontinue this offer; it is important, therefore, that you act promptly to secure the advantages of this remarkable but reliable offer.

You will meet again your beloved. You will have again your love. You will become possessed of a depth of character, a breadth of sympathy, a fund of patience, an ability to understand and help others, which, as you lay them at Christ's feet for him to use, will make you glad that you were afflicted.—F. B. Meyer.

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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

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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-crossed Plaids 75c
40-in Ottoman Plaids 81c
52-in Scotch Mixture 81c
Two specials in Broadcloths at \$1 and \$1.25. These we show in all shades and black.
38-in Bourette Worsted all-wool 55c

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

- Lupin's Cheviot, 42 inches 50c
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Lupin's Cheviot, 50 inches 90c
Lupin's Cheviot, 56 inches \$1.00
Lupin's Cashmere Tuche at \$1, \$1.15, \$1.25 and \$1.45.
These are our own importation and cannot be found elsewhere.

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We Call Attention to a Few of Our Prices.

- 71c Yard—New and pretty line of Light Ground Outing Cloth.
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12 1/2c Yard—New line yard-wide Percalines, 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 Shirts Waists.
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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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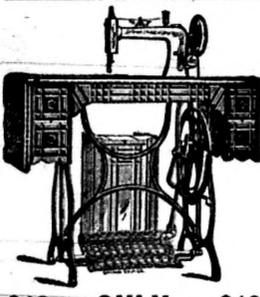
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DID THEY DIP?
BY J. T. CHRISTIAN.

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The Farm.

Stock hogs are selling at 4c a pound in Owen county.

Mules have advanced in price in this state about twenty-five per cent of late.

At the Poland-China hog sale of L. L. Dorsey at Anchorage 52 averaged \$30 and one brought \$77.

A Fleming county farmer near Elizaville raised forty bushels of potatoes on an eighth of an acre of ground.

W. T. Covington, of Madison county, has a mule 40 years old, fat, active and strong. He bought it as a yearling.

M. H. Haggard bought in Georgetown for Horace Miller, of Bourbon county, 20 mare mule colts at from \$35 to \$50 per head.—Times.

The Danville Advocate notes the sales of 104 sheep at \$2.80 each, a lot of 75-pound hogs at 34 cts, and a lot of mule colts at \$25 to \$50.

T. P. Dunlap has bought during the past few weeks 75 mules, feeders, at prices ranging from \$40 to \$100.—Midway Clipper.

The corn crop was damaged 9 and the tobacco crop 16 per cent by the drouth, according to reports to the State commissioner.

Mr. H. F. Hillenmeyer, the well-known Lexington nurseryman, says the present drouth is a blessing in disguise, as it means burning barns and overfowling granaries in 1898.

J. C. Johnson, of Danville, bought of Farris & Whitley 31 head of 950-pound cattle at \$3.25.

In Madison county, John Parrish sold to J. W. Bales 100 export cattle at 44 cts. Milton Covington sold to same 75 of 1500 pound weight at same price.

There was a large crowd at Cynthiana on court day. Three hundred cattle were on the market and all sold; yearling steers \$4.25, heifers \$3 to \$3.40. Mule colts sold privately at \$20 to \$50.

In Mercer county Walters & Coleman bought a carload of hogs at \$3.50 per cwt. W. C. Carpenter sold to Dwight Rue a pair of 15½-hand horse mules at \$127.50.

In the past two weeks Ohio parties have bought in Madison Co. 500 feeding cattle at from \$3.50 to \$3.85 per hundred. These cattle were shipped direct to Ohio, where the supply of feeders is said to be very short this fall.

Lancaster had rather a poor court day. Many of the cattle offered were not sold, owing probably to the dry weather. A bunch of feeders brought about 4 cents; two and three year old steers sold at 34 to 34 cents; heifers at 24 to 24 cents. Mule colts dull at from \$20 to \$40.

The Harrodsburg Democrat reports many sales of hogs at 34 to 34; a lot of 1400-pound cattle at 44c; 500 bushels of potatoes at 75c on cars at Burgin. Same paper says that Walter Terburne bought Monday for Indiana and Pennsylvania parties 41 mule colts at \$14 and 47 at \$21. Frank Jones bought a dozen at \$46 and J. S. Branagan 48 at an average of \$22.

The Court day stock sales at Paris last week were attended by a fair crowd but the demand was not strong for the 200 cattle on the market. McIntyre & McClintock sold 21 cattle to Chas. Bruner at \$21 each, and five 1,300-lb. steers to J. E. Clay at \$4 per cwt. Matt Long sold ten heifers at \$13 each, eight at \$8 each, five steer calves at \$3.05 each, and five at \$11 each.

VEGETABLES.

CREAMED CABBAGE—Cabbage, when properly cooked, may be counted among the dishes easy of digestion and of delicate flavor. There are two ways given below that so changed this vegetable that when followed it will not be recognized as the same dish carelessly cooked. For creamed cabbage pick out a small head, remove the outer leaves, cut the remainder in thin "silvers," as for cole-slaw. Make the frying pan very hot, put in the cabbage, cover with boiling water, boil for 15 minutes, then drain off the water and add a large cupful of milk or cream; when it boils, stir in a teaspoonful of flour or cornstarch mixed smooth with cold milk; pepper and salt to taste and it is ready to serve. The green, so-called Savory cabbage, which is found during the summer in the market, will boil tender in 20 minutes, whereas the white "drum-head" requires an hour. If used from one's own garden they must be cut overnight, as they will not cook tender if freshly cut. With these facts in mind, boil a nice, firm head of cabbage 20 minutes, pour off the water, and when tender drain and allow to become quite cold. Now chop fine, add two well-beaten eggs, a tablespoonful of melted butter, three of milk, pepper and salt to taste, and mix well. If cream is used omit the butter. Put in a buttered dish and bake brown in a brick oven. Serve hot in the same dish.

WHEN COOKING VEGETABLES—There are a few simple rules to be followed that are too often forgotten; but as the following of these makes all the difference between tender, juicy vegetables and the reverse, now that every variety is so plentiful, our readers are reminded of them. Soft water, must never be used for onions, green peas or young vegetables; salt should be added to the water at first, which renders it sufficiently hard. When soaking wilted vegetables in cold water to freshen them, avoid the use of salt. Dried peas, lentils and the like require soft water, and this may always be obtained by adding half a teaspoonful of bicarbonate of soda to every gallon of water; keep in mind then—when hard water is needed, use salt at first; when soft, bicarbonate of soda. For flavoring, salt may be added at the last without injury. A pinch of bicarbonate of soda at the last freshens up the color of green vegetables, and if added just before they are removed, does not soften the water materially.

Many people care very little for meat in warm weather, and yet, as most of us take more exercise at this season than any other, nutritious food is highly necessary. Beans, lentils and peas are rich in vegetable casein, which is the very muscle-forming food needed, and these should find a place daily upon our tables.

Lentils have recently become very plentiful in our markets, as we are gradually learning their valuable qualities. A pint will make a good dishful. They must be washed and soaked over night; in the morning covered with fresh, warm soft water and boiled slowly for 14 hours. At the end of this time it is well to try one or two, and if tender, they are to be thrown in the colander, drained and then put in a very hot frying pan, with a heaping tablespoonful of butter; pepper and salt to taste added. Stir for a few minutes, then remove to a little cooler part of range, and in ten minutes they should be brown, and may be turned out and served.—American Queen.

A FEW SUGGESTIONS.

Some days ago at the lower end of a piazza of a summer hotel were gathered ten men who were only own and drive fine horses, but take great delight in caring for their pets. One or two own trotters who could easily give the dust to "the other fellows" on the road, but the majority find their pleasure in high steppers that find no road too long for them. With such men there are always many things to be learned, and after the "meeting" was over I noted as many of the good points as I could remember. As many of them are very good, I give them to your readers about as I heard them.

"Have you tried aweds for feeding your horses? New? Yes; it was new to me when an old breeder in England last year gave the notion to me. I had praised his team for their fine coat and abundant spirits, and asked what he fed them. You know that turnips might be said to be the foundation of English farming, but as horse feed they a new article of diet. I have found them excellent in my stable. My horses have splendid coats and are always in superb health and spirits. I feed them sliced and heavily sprinkled with corn meal and bran at night. The horses eat them eagerly and the effect is splendid."

"Speaking of a coat in England," said another, "I learned a good trick in the stable of one of England's great job-masters, as the livymen are called in that country. One of my pleasures when I go over across the pond is to see how the best masters treat their stock. The groom at the country place of a friend of mine was using a big wad of straw to clean his horse, but it seemed somewhat different from any that I had seen, and I asked the groom to hold it out so that I could inspect it. It was a wisp of straw twisted into a rope, tied into a knot and battened flat against the wall. The smooth side of the knot was dampened, and it made an excellent cleaning rag. It is the best thing that can be used in the summer, and not only smooths the hair, giving it a healthy, polished appearance, but it removes the dust and soothes the skin. Try it, and you will compel your grooms always to use it in place of the curry-comb and rag."

"My team of horses have not been doing well since I came up," said a man over in the corner, whose high-steppers are known all over the country. "They seemed simply out of sorts until yesterday, when they both began coughing. The veterinarian, whom I sent for, ordered them to have bran mash and the medicine that he left for them. Now it seemed to me that the bran mash was just what the animal should not have. My experience with horses is that a sick horse is in a typhoid condition and needs nourishment, instead of trying to weaken him. I had the groom give the team boiled barley in place of the bran, and they are certainly much better to-day. I learned to use barley out in California. Years ago, I spent much of my time out west, and the horses are fed almost entirely on barley. I must confess that I saw green barley hay given to a pet mare the first time with heavy heart, but she was all right in the morning and did her work up in great shape. Boiled barley is not only pleasant to the taste of the horse, but it is strengthening and a tonic. Bran is laxative and has but little nourishment in it, which makes it to a certain extent weakening."—E. T. RIDDICK, in Country Gentleman.

SKIMMED milk and flaxseed gruel mixed makes good calf feed.

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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 \$1.00 has some reason for being marked so.

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Items of Interest.

There is a report of another reverse to the British troops in the mountains of India. At the disgraceful fight it is made known that the fighting has had to be done by the Shikhs and other native troops because the English troops, owing to an utter lack of discipline, are not established by their vices that half of them were found to be unfit for service! It is said delay in the British advance is caused by the necessity of securing a supply of camels.

It seems the Socialists had put a mine under the principal street in Warsaw intending to blow up the Czar and his party during his recent visit to that city. But a Polish mason who had been employed on the mine informed the authorities. Quite a number implicated have been arrested, among them four disguised German officers.

Of the three constitutional amendments voted upon in New Jersey a few days ago, two were carried and one defeated. On the one against pool-rooms and race-tracks, we have spoken before. That was carried by a small majority. The Governor was forbidden to appoint one to office after they had been rejected by the Senate. The property tax, which was 7.50%, the third amendment to give women a right to vote in the school elections was defeated by 100.0 majority. The woman suffrage movement is hobbling every where.

It has been reported that Great Britain and Canada have withdrawn from the League of Nations conference, shortly to be held in Washington City, to see what can be done to save the seals. The English papers say, however, there has been no withdrawal as yet, but that Lord Salisbury objects to the conference if Japan and Russia are invited to take part. He insists that those nations are no more concerned than are all the world. Lord Salisbury is a most yielding man, and will probably give up as usual. A prime minister who is always rejected from his positions must be very mortifying to such a man.

Russia will owe England one, if the news from Africa is true, and Russia can be relied on to pay such debts with compound interest. It is said England taken possession of Kassala on the coast of Abyssinia, which Italy has held Italy's occupation troubles so each, but England's is another matter.

Two boys thirteen years old each were prisoners in court at Patchogue, Long Island for train wrecking. Fortunately no lives were lost by their crime, but what is the world coming to? And when will efforts be made which will stop such "child depravity"?

An old lady named Hilde, who resides in Paris, France, has a remarkable penchant to steal pipes. So far as is known, she is honest as regards other things, but pipes she steals on all possible occasions, merechances being her specialty. Recently her "log" was searched and 82 pipes were found.

They are building houses in London at the rate of more than 1,200 per month. In the year ending with August 14, 1897 were built. At this rate London ought soon to cover England.

A man named Kyrieleis and his wife in Berlin have been for several years engaged in selling old books with Luther's autograph in them. These fetched big prices among others deceived were such experts as Prof. Rose and Sten of the Royal Library of Berlin and Dr. Buchwald of Leipzig. The forgeries have been proved, and the woman sentenced to prison for eighteen months. The man was acquitted on the ground of insanity.

Mrs. A. E. Paul is a lady of great energy who lives in Chicago. For three years she has been greatly interested in street cleaning. She has taken it upon herself to see that the streets were kept clean in her part of the city, forcing the contractors to do as they had agreed. So great has her success been in carrying this point, Mayor Harrison has appointed her Inspector of Street Cleaning, and the contractors are trembling in their shoes. Every one wishes the resolute lady as great success as Col. Waring has had in New York City.

Gov. Ellerbe of South Carolina has with drawn his veto from legislation that is removing a great cause of friction. The members of the legislature who have been questioned are largely in favor of continuing the dispensary law, with such modifications as may be necessary to suppress the "original packages" stores which have sprung up since Judge Simonton's decision.

President McKinley has decided to send a company of infantry to St. Michaels, Alaska, on the Yukon River. Capt. Ray, who had been to Alaska to investigate, strongly advised this, as rough characters might show themselves as well as St. Michaels when great numbers of stores are gathered. Mr. Ladue, who founded the town of Dawson, went to Washington City to ask that a Government courier be immediately sent across one of the passes to the Klondike to urge all who can to leave Dawson and embark on the last steamer going down the Yukon.

There is more Catarrh in this section of the country than in any other. It has been put together and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly falling to Dawson and numerous instances of cures from local remedies, and by constantly falling to Dawson and numerous instances of cures from local remedies, and by constantly falling to Dawson and numerous instances of cures from local remedies.

F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 70c. Hall's Family Pills are the best.

DEATHS.

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

MILLER.

Mrs. Rebecca Miller, wife of W. K. Miller, residing near Boston, Ky., entered into eternal rest Oct. 4, 1897. Funeral services were held at Old Mt. Moriah church, conducted by the pastor, Rev. J. W. Vesey. Deceased was 72 years old, professed faith in Christ at an early age, united with the Baptist church, and was a member in good standing up to the time of her death. She was a faithful wife, devoted mother and loved by those who knew her. She will be sadly missed, but our loss to her gain "Blessed are the dead that die in the Lord." A FRIEND.

NEEDS OF THE HOME BOARD

We regret to say that the receipts of the Board since May 1 have been unusually small—less even than they were for the corresponding period of last year, when they were the smallest in its recent history. While the causes which led to this result can be easily found, the fact is none the less embarrassing to the work of the Board.

Shortly after the last Convention the Home Mission Board called a meeting of the representatives of the various State Boards to confer as to the needs of their respective fields and the amount that might be expected from the Home Board. This meeting resulted in agreements with nearly every State Board that the amount appropriated by the Home Mission Board should be increased, and the assurance was given by the representatives of such States that the contributions from their States should be correspondingly enlarged. Thus along the whole line the missionary force was to be strengthened and the supply of the destitution more nearly accomplished.

Many of the States who are parties to these agreements thus far have not only failed to increase their contributions, but have fallen short of those of former years. We are aware of the difficulties that have caused this diminution, and while we are not disposed to complain, kindly but earnestly we call the attention of our brethren to this condition of affairs, and ask them to furnish us relief from our growing embarrassment.

I. T. TICHERON, Cor. Sec. Atlanta, October, 1897.

SOME one suggests that the habitual serenity of Japanese women and the sweet expression on their faces is due to their freedom from all worries. The fashion of their dress never varies, consequently they are saved much wear and tear of mind on that subject. The simplicity of their diet and the absence of draperies and a crowd of ornaments which gather dust in their houses simplifies housekeeping. The houses are so arranged that the living rooms can be turned into balconies and verandas at a moment's notice, and the fashion of leaving footwear at the entrance keeps out a deal of mud and dirt. With all our boasted civilization we may well learn from these gentle Orientals how to prevent the little furies of petty anxieties from spoiling the vines of our domestic comfort. If American housewives could eliminate from their lives some of the now necessary care of things it would doubtless smooth their brows and tone down the sharpened expression of their features.

"I wish," whispered a friend, "I knew how to get rid of worrying cares." Well, here is the way: Cast them on Christ "Cast all your care upon him, for he careth for you" (1 Peter 5:7).

A Business EDUCATION

It is absolutely necessary to the young man or young woman who would win success in life. This being conceded, it is of first importance to get your training at the school that stands in the very front rank. The Bryant & Stratton Business College, LOUISVILLE, KENTUCKY.

Bookkeeping, Shorthand, Telegraphy. Write for beautiful book giving testimonials from graduates occupying prominent positions all over the United States. It will be mailed to you—FREE. COLLEGE BUILDING AND OFFICE—THIRD AND JEFFERSON STREETS.

POSITIONS GUARANTEED. Will accept notes for tuition, or can deposit money in bank until position is secured. Cash fare paid. No vacation. Enter at any time. Cheap board. Send for free illustrated catalogue. Mention this paper. Draughton's Practical Business Colleges, Nashville, Tenn., and Texarkana, Tex.

TEACHERS WANTED! Over 400 vacancies—several times as many vacancies as members. Must have good numbers. Good plans—two plans free restriction, one plan GUARANTEES positions. 50 cents pays for book containing plans and a \$100.00 note of College days. No charge to teachers for recommendation letters. SOUTHERN TEACHERS' BUREAU, NUTTON TEACHERS' BUREAU.

\$200.00 for CORRECT ANSWERS! Most Unique Contest of the Age — \$200.00 Paid for Correct Lists made by Supplying Missing Letters in Places of Dashes — No Lottery — Popular Plan of Education — Read All the Particulars.

In the United States four times as much money is expended for education as for the military. Our educational facilities have been a great nation. We, the publishers of Woman's World and Jeaneau Miller Monthly, have decided by the committee in many ways, but none more worthy, to display your knowledge and receive most generous payment for a little study.

HERE'S WHAT YOU ARE TO DO. There are thirty words in this schedule, from each which letters have been omitted and their places have been supplied by dashes. To fill in the blank spaces and get the names properly you must have some knowledge of geography and history. We want you to spell out by the correct use of letters, twenty or more correct words, we shall send you a beautiful Egeria Diamond Scarf Pin (for lady or gentleman), the regular price of which is \$2.25. Therefore, sending one list you are positively certain of winning a fine powder, receiving more money than you expect. By this plan of increasing the number of subscriptions and additions, we shall add \$50,000 a year to our income, and with this mathematical deduction before us, we have decided to operate this most remarkable "missing letters" contest.

PRIZES WILL BE SENT PROMPTLY. Prizes will be honestly awarded and promptly sent. We publish the list of words to be studied out. In making your list of answers, be sure to give the number of each word: 1. - R - A - I - A country of South America.

- 2. - A - I - I - Name of the largest body of water.
3. M - D - E - A - E - A sea.
4. T - A - O - A large river.
5. M - A - S - Well known river of Europe.
6. S - A - N - A - A city in one of the Southern States.
7. H - - - - X - A city of Canada.
8. N - A - A - Noted for display of water.
9. - E - E - E - One of the United States.
10. - A - R - I - A city of Spain.
11. H - V - E - A city on a well known island.
12. S - M - E - A well known old fort of the United States.
13. G - R - L - A - Great fortification in the world.
14. S - A - L - E - A great explorer.
15. O - L - F - - - - One of the United States.
16. B - S - M - K - A noted ruler.
17. - C - T - O - I - Another noted ruler.
18. P - R - U - A - Country of Europe.
19. A - S - T - A - I - A big island.
20. M - I - N - E - Name of the most prominent American.
21. T - A - A - One of the United States.
22. J - F - R - N - Once President of the United States.
23. - U - N - A large lake.
24. E - S - N - A noted poet.
25. C - R - A - A foreign country, same size as Kansas.
26. B - R - O - A large island.
27. W - M - S - W - R - D - Popular family magazine.
28. B - H - I - G - A sea.
29. A - L - M - I - An ocean.
30. M - D - G - S - A - An island near Africa.

In sending your list of words, mention whether you want prize money sent by bank draft, money order or registered mail; we will send any way that winners require. The Egeria Diamond Scarf Pin is perfectly illustrated and large size. We do not desire to distinguish it from real except by microscopic test. In every respect it serves the purpose of genuine diamonds. It is artistically mounted on a fine gold chain. It is warranted to wear forever. This piece of jewelry will make a most desirable gift to a friend if you do not need it yourself. At present our supply of these gifts is limited, and if they are all gone when your set of answers comes, we shall send you \$2.25 the money in cash. The Scarf or Shawl Pin, so you shall either receive the piece of jewelry or the equivalent in cash. This entire offer in addition to your participation interest in the \$200,000 cash prize. This entire offer is in no honest one, made by a responsible publishing house. We refer to Messrs. J. M. Plummer and Son, who have their office in New York. We will promptly refund money to you if you are dissatisfied. What more can we do? How easy, and so little brain work with cash. With your list of answers send 25 cents to pay for three months' subscription to our great family magazine, Woman's World. If you have already subscribed, mention that fact in your list of answers. We will extend you a generous offer from the present issue of Woman's World. In sending your list, wrap money very carefully in paper before enclosing in your letter. Address: JAMES M. PLUMMER, Publisher, 22 & 24 North William Street, New York City, N. Y.

Special attention is directed to our remarkable premium Bible offer on page eleven.



Items of Interest.

There was a severe earthquake at Granada, in Spain, at 4 o'clock on the 11th inst. The vibrations were from north to south, and lasted several seconds. The citizens were panic-stricken and fled from their homes, but the amount of damage has not been reported.

On Thursday last week there was a very destructive fire at Durham, N. C. Eight dwelling houses and seven two-story buildings filled with tobacco were burned. The tobacco aggregated three and one-half million pounds. The principal loss was sustained by the American Tobacco Company.

The fever has been worse in New Orleans, but the death rate has only been nine per cent, and the lowest record made in previous years by yellow fever has been 18 per cent. Reports have found cases of fever in several new places, and reports have denied them.

There was a riot in Rome on the 11th. A procession paraded the streets as a protest against the proposed income tax. It was orderly at first, but afterwards became riotous. Stones and revolvers were freely used, the police failed to make peace, and the troops were called on. Three persons were killed and fifty seriously injured.

General Blance, said to be the kindest hearted man in Spain, succeeds Weyler as Captain-General of Cuba. He has surprised the news of the United States requesting him to hurry up the war by saying she can give no positive answer till the new Governor-General has reached Cuba and has had time to look about him. But Spain thinks the war will be ended by the first of January, and is confident it would have been over long ago had it not been for the filibustering expeditions from the United States.

England and Venezuela each made out a list of the men who would be acceptable to them as the umpire in their boundary dispute. One name was found on both lists and he has been appointed. This is M. Marrens, the distinguished Russian jurist who on account of his ability and his great knowledge of international law, has often served as arbitrator. The court of arbitration will meet in Paris next summer.

Admiral John L. Worden died in Washington City on the 11th. He commanded the Monitor in the battle with the Merrimack, and received a vote of thanks from Congress for his gallantry during the war. Charles A. Dana, editor of the New York Sun, died at his home near Glen Cove, L. I., aged 78. He was one of the most brilliant, versatile and erratic of men, and ranked among the ablest editors ever known in this country.

Secretary Elias has ordered some of the reindeer at Teller Station, Alaska, sent to St. Michaels. It is said there are now one hundred reindeer which have been broken to work. It is thought these may be able to carry supplies to Dawson if other means fail. They travel more readily than dogs. A reindeer will carry 50 pounds and go one hundred miles in one day.

The Outlook tells of one man who has long been in the Klondyke region and never had the slightest touch of gold fever. It is Mr. William Oultriv, the Canadian Surveyor for the Northwest Territory. "Commanding only the small income of a surveyor, he has not washed out a pan of dirt, nor staked out a claim, except when surveying claims for others." That is a rare specimen of manhood in these money-loring days.

Wild horses have become a nuisance in northern Arizona, and a petition has been sent to Attorney-General Frazer, asking that the territory offer a reward for their scalps. They are vicious and dangerous when cornered, they eat the grass on the ranches and stampede cattle and sheep.

The Dingley tariff bill was signed by President McKinley after 4 o'clock on July 21. The Custom House officers took the ground that the bill went into force at 12 o'clock the night before, and in New York City alone they collected \$200,000 from goods brought in that morning, over and above the amount due under the old rates. The importers appealed to the Court of Appeals, and they have decided the tariff did not go into effect until the bill was signed.

The monsoon rains in India have been thorough and extensive, and the famine is over. The Government has lent the farmers money without interest to buy grain to sow their fields. The famine since 1876, and the situation was much worse than at that time on account of the plague and the earthquakes.

THE PRAYER OF FAITH.

BY REV JESSE F. FORBES.

What is the anointing with oil which is to precede or accompany the prayer of faith? Anointing or rubbing with oil was a common practice in the first century of the Christian era. When Christ sent out His disciples, two by two, to herald His kingdom, we read that they "anointed with oil many that were sick and healed them." This was a miraculous healing, yet it made use of a general practice of the time. Greek and Roman physicians recommend poultices made of wine and oil or vinegar and oil. The good Samaritan poured oil and wine into the wounds of the man by the roadside. Josephus advised its use. Isaiah calls attention to the mollifying effect of oil in the first chapter of his prophecy. Pure oil used as an unguent is a common and useful remedy for certain diseases even to this day. For cold upon the chest, for scarlet fever, general lack of nutrition, sprains, bruises and some wounds, rubbing with oil proves helpful. As this was one of the best remedial agents of his time, James recommends its use as a physician might prescribe any medicine at the present day. Works accompany prayer. Physicians and nurses should leave no means untried that experience pronounces of avail or that may help to the recovery of the sick, but for any one to assert that tracing across upon the face of a sick man with a finger dipped in oil is carrying out the lesson or the proper interpretation of this passage seems to me without authority or reason. If it be urged that this is the anointing of consecration, we reply that there is no warrant for such anointing in the New Testament. Christ and His Apostles were not anointed, neither did they make use of oil for this purpose.

Consider next the prayer of faith. Whose faith? Manifestly the faith of him who offers the prayer. The expression allows no other interpretation. It is a prayer offered by a believer in Christ; to be more explicit, by the elder who has been summoned to the bedside. This interpretation, however does not preclude faith on the part of the sick. James is writing to Christians. In the beginning of his letter he calls them brethren. The sick man has manifested his faith in sending for the elders of the church. They are present in response to his call and, save he had faith in prayer and believed that the effectual fervent prayer of the righteous man availeth much, he had not called them to his bedside. The prayer of faith, then, is the earnest supplication of the man of God, entreating the Lord to heal, for it is He "who forgiveth all our iniquities and healeth all our diseases." Again we read: "The prayer of faith shall save him that is sick and the Lord shall raise him up." Does this saving of the sick refer to bodily healing or to soul salvation? Without doubt to the former, for the Apostle goes on to say that "if the sick man have committed sins it shall be forgiven him." Soul restoration accompanies bodily healing, and both these blessed gifts come in answer to the prayer of faith. James does not say they may come. He is very emphatic. They shall come. Are we then to understand that any prayer offered in faith, believing, by the bedside of any person, or at least of any Christian, will be followed by recovery from illness and divine forgiveness? If this be so, death from sickness will be speedily banished from any Christian community, for some godly man might

surely be found willing to pray in faith by the bedside of every invalid. If you insist the sick man must be also a holy man, then there are scores of devout, earnest workers for Christ whom the church would not suffer to die. How many thousands upon thousands of prayers were offered for the recovery of James A. Garfield? Were not some of these at least prayers of faith? Yet not one availed to save his life. How, then, shall we reconcile the promise of James with the well-known method of the divine working? To this several answers are given.

First, there are those who claim that this promise of James is meant to apply only to the apostolic church. The Apostles and some other disciples had extraordinary and miraculous powers given them of God. "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay

hands on the sick and they shall recover." These miraculous gifts continued for some time in the church until the need had passed. Such miracles were the tolling of the bell to call men to hear the sermon. They were witnesses to the truth of the Gospel. They were necessary in laying foundations. Now that God has abundantly confirmed the truth, they are no longer needed, and this injunction of James has, therefore, no special force; neither may one expect these results to follow the prayer of faith at the present time.

There is nothing in Scripture that limits the power of God to any time. In fact, we believe that from time to time God does hear prayer and raise up a man from sickness, even after his recovery has seemed impossible to skillful physicians. The trouble comes from the perversion of this doctrine. It leads to the "setting up of faith shops and the peddling out of faith cures." It leads some so far as to believe it is a sin to

use any remedy for the sick, in some instances forbidding a poultice or even the proper joining of a broken bone. Such belief is without sense or reason, and is apt in its reaction to lead to an abandonment of faith altogether. What, then, shall be our interpretation, and how shall we teach the truth underlying this passage to the people? We should always pray in most humble submission to the will of God. "God's No is as really an answer to prayer as God's Yes." It cannot be the intention of the Lord to heal every case of bodily sickness. The prayer of faith includes reason and common sense; more than all, it never seeks to have our wills overrule God's will. Its whole spirit cries, "Thy will be done." Realizing the words of Christ, "What I do thou knowest not now, but thou shalt know hereafter," it comes boldly to the throne of grace to find help in every time of sickness, but leaves results with God.—Treasury.

A Woman's Opportunity!

A HANDSOME TWO QUART GRANITE COFFEE POT FREE

TO EVERY LADY Reader of the WESTERN RECORDER.

A Delicately... Ornamented TEA or DINNER SET! To the Lady who... Delivers Them.

We are the owners of the Famous BELLE Baking Powder, guaranteed to be absolutely Pure, to give perfect satisfaction and do all we claim. It is superior to others and where introduced will supersede all others. We know this, and are prepared to go to an unlimited expense to get it into One Million Families, and for this reason we make the annexed UNPARALLELED LIBERAL OFFERS!

Offer No. 1. We will give to any Woman who sells 24 lbs. BELLE Baking Powder, at 40c lb. (total \$9.60) a 66-piece Tea Set, as follows: 12 Cup, 12 Saucer, 12 Teacup and Cover, 12 Sugar Bowl and Cover, 1 Cream Pot, 1 Fruit Dish, 12 Fruit Plates, and present each individual purchaser FREE a 2 qt Granite COFFEE POT

Offer No. 2. A 72-piece TEA SET for the sale of 36 lbs. BELLE Baking Powder, amounting to \$14.40. Tea Set consisting of: 12 Cup, 12 Saucer, 12 Teacup and Cover, 12 Sugar Bowl and Cover, 1 Cream Pot, 1 Fruit Dish, 12 Fruit Plates, and present each individual purchaser FREE a 2 qt Granite COFFEE POT

Offer No. 3. 100-piece DINNER SET for the sale of 48 lbs. BELLE Baking Powder, amounting to \$19.20. Dinner Set consisting of: 12 each 4, 5 and 7-Piece Plates, 12 Cup, 12 Saucer, 12-inch Hat Dish, 10-inch Hat Dish, 12-covered Dish, 12 Baking Dish, 12 Pickle Dish, 12 Dish and Cover, 1 Sauce Boat, 1 Butter Dish and Cover, 1 Cream Pot, 1 Bowl, 12 Ind. Butters, and present each individual purchaser FREE a 2 qt Granite COFFEE POT

Notice. Where you find you cannot sell Belle Baking Powder, you may sell one-half pound any brand TEA at 60c, giving the Coffee Pot with each 1/2 lb. We do this so that you may not call on one single person without securing an order and to facilitate you in your laudable efforts.



The TEA and DINNER SETS are exquisite productions of one of the most reliable makers of Chinaware in the U. S. We do not hesitate to assure you they will fully meet your best expectations. And we guarantee you that everything we send will give full satisfaction and be even better than you anticipate.

REMEMBER! We deliver you the COFFEE POTS, BAKING POWDER, TEA or DINNER SET, all Freight charges Prepaid, right to your town! We give you 10 days' time after getting the goods to DELIVER them, COLLECT the money and REMIT to us. Can we do more to show that we have the utmost confidence in the honesty and integrity of the readers of the WESTERN RECORDER, and a positive knowledge that everything we send will give perfect satisfaction?

The securing by you of this Handsome Tea or Dinner Set will be but the beginning of furnishing your house complete, including Bed Room, Dining and Library Furniture and numerous other useful articles, without a dime of your money invested. * * Or, if you prefer, we will give you ample and steady employment, and PAY you CASH for your time and successful attention to the promotion of our business interests in your division of territory.

Our standing and reliability cannot be questioned, for we are endorsed by the Banks, Commercial Agencies, business men and prominent city officials. Besides, our foods are celebrated for their known Purity.



AS SOON as you read this advertisement send us your Name and Address, stating that you accept our offer, and while you are waiting for our list blank and complete instructions, go around and sell the Coffee Pot to every one you know and others. You will be 24 or 28 hours making yourself owner of the Tea or Dinner Set. (Home do it in less than a day!) You don't pay one cent till you receive the goods, and you are present in this advertisement. THE PURE FOOD CO., Cincinnati, O.

WE HAVE left only 25,000 of the Coffee Pots. This offer is good only while they last. But we shall have other Free Presents. If you are already supplied with Tea and Dinner Sets, write and let us know what your next choice is. We can meet your wishes, supplying you with Gold Washers, Fancy Crockery, China, Silverware, and other beautiful and Ornamental Articles you may need. THE PURE FOOD CO., Cincinnati, O. 222 Main St., Cincinnati, Ohio.

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