

WESTERN RECORDER

VOLUME XLVIII

LOUISVILLE: THURSDAY, DECEMBER 8, 1881.

NUMBER 14.

WESTERN RECORDER

Office: 10 Fourth Avenue, in Courier-Journal Building, Louisville, Ky.

TERMS IN ADVANCE.
One copy, one year with postage...
One copy, six months with postage...
One copy, three months with postage...
Advance subscribers...
If the date on your paper is not up to date you may know that you are in arrears, or that, having paid, you have not received proper credit. In either case give us your immediate attention.

THE LABEL.
The date on the label of your paper shows to what date you have paid. It serves both as a receipt and a request for payment. "Jan. 10" shows that the paper has been paid for up to that date. "Jan. 11" shows that the time will thus expire. If your paper has not been sent within ten or fifteen days from date of payment, notify us at once.

Our Gulpit.

The Forgotten Apostles.

A sermon by Dr. Alexander McLean, Manchester, England.

Three twelve Jesus sent forth.—Matt. 10:5.

And half of "these twelve" are never heard of again as doing any work for Christ. Peter, James and John we know. The other James and Judas have possibly left us short letters. Matthew gives us a gospel, and of all the rest no trace is left. Some of them are never so much as named again, except in the list at the beginning of the Acts of the Apostles, and none of them except the three, who "seemed to be pillars," appear to have been of much importance in the early diffusion of the gospel.

THE APOSTOLATE.
There are many attractive and interesting points in reference to the apostolate. The number of twelve, is obvious allusion to the tribes of

the divine promises to his people, and the dignity of the New Testament church as their true heir. The ties of relationship which knit so many of the apostles together, the order of the names varying, but within certain limits, to the different catalogues, the unacquainted provincial rudeness of most of them, would all afford material for important reflections. But, perhaps, not the least important fact about the Apostolate is that one to which we have referred, which, like the names of countries on the map, escapes notice because it is "write so large"—namely, the small place which the apostles as a body fill in the subsequent narrative, and the entire oblivion into which so many of them pass from the moment of their appointment.

It is to that fact that we wish to draw attention now. It may suggest some considerations worth pondering, and, among other things, may help to show the exaggeration of the functions of the office by the opposite extremes of priests and rationalists. The one school makes it the depository of exclusive supernatural power, the other regards it as a master-stroke of organization, to which the early rapid growth of Christianity was largely due. The facts seem to show that it was neither.

THE REAL WORKER.
The first thought which this peculiar and unexpected silence suggests is of the True Worker in the church's progress.

The way in which the New Testament drops these men is of a piece with the whole tone of the Bible. Throughout, men are introduced into its narratives and allowed to slip out with well-merited indifference. Nowhere do we get more vivid, penetrating portraits of men, but nowhere do we see such carelessness about following the fortunes or completing the biographies even of those who have filled the largest space in its pages.

Recall, for example, the way in which the New Testament deals with "the very chiefest" apostles, the illustrious triad of Peter, James, and John. The first escapes from prison,

we see him hammering at Mary's door in the grey of the morning, and after brief eager talk with his friends he vanishes to hide in "another place" and is no more heard of, except for a moment at the great council, held in Jerusalem, about the admission of Gentiles to the church. The second of the three is killed off in a parenthesis; the third is only seen as a silent companion of Peter at a miracle and before the Sanhedrin. Remember how Paul is left in his own hired house, within sight of trial and sentence, and neither the original writer of the book nor any later hand thought it worth while to add three lines to tell the world what became of him. A strange way to write history, and most imperfect narrative, surely. Yes, unless there be some peculiarity in the purpose of the book, which explains the cold-blooded, artistic and tantalizing habit of letting men leap upon the stage as if they had dropped from the clouds, and vanish from it as abruptly as if they had fallen through a trap-door.

Such a peculiarity there is. One of the three to whom we have referred has explained it in the words with which he closes his gospel, words which might stand for the motto of the whole book. "These are Jesus that ye might believe that I write the Son of God." The true purpose is not to speak of men except in so far as they "bore witness to that light" and were illuminated from a moment by contact with Him. From the beginning the true "Hero" of the Bible is God; its theme is His self-revelation culminating for evermore in the Man Jesus. All other men interest the writer only as they are subsidiary or antagonistic to that revelation. As long as that, breath blows through them they are music; else they are but common reeds. Men are nothing except as instruments

and His whole fulness is in Jesus Christ. His is the soul worker in the progress of His church. That is the teaching of all the New Testament. The thought is expressed in the deepest, simplest form in His own unapproachable words, unimpeachable as they are in their depth of meaning and inexhaustible in their power to strengthen and to cheer. "I am the vine, ye are the branches, without me ye can do nothing."

So let us think of Him and of His relation to us as well as to that early church. His continuous energy is pouring down on us if we will accept it. "In us, for us, by us, he works." My other worketh hitherto," said he when here, "and I work," and now, exalted on high, he has passed into that same divine repose, which is at the same time the most energetic divine activity. He is all in all to his people.

If this thought be true, what confidence is ought to give us as we think of the tasks and fortunes of the church? If we think only of the difficulties and of the enormous task before us, so disproportioned to our weak powers, we shall be disposed to agree with our enemies, who talk as if Christianity was on the point of perishing, as they have been doing ever since it began. But the outlook is wonderfully different when we take Christ into the account. We are very apt to lose him out of the reckoning. But one man with Christ to back him is all ways in the majority. He flings his sword, clashing into the scale, and it weighs down all that is in the other. The walls are very lofty and strong, and the besiegers few and weak, badly armed, and quite unfit for the assault; but if we lift our eyes high enough, we see, shall we not see a great sword over against us, and our hearts may leap up in assured confidence of victory as we recognize in him the captain of the Lord's host, who has already overthrown, and will make us vain overcomers, and will make us stand in sight and more than conquerors.

THE REAL WORK.
II. This same silence of Scripture as to so many of the apostles, may

be taken as suggesting what the real work of these delegated workers was.

It certainly seems very strange that if they were the possessors of such extraordinary powers as the Sacramental theory implies, we should hear so little of them in the narrative. The silence of Scripture about them goes a long way to discredit such ideas, while it is entirely accordant with a more modest view of the apostolic office.

What was an apostle's function during the life of Christ? One of the evangelists divides it into three portions—to be with Jesus, to preach the kingdom, to cast out devils and to heal. There is nothing in these offices peculiar to them. The seventy had miraculous powers too, and were, at least, were our Lord's companions and preachers of his kingdom, who were simple disciples. What was an apostle's function after the resurrection? Peter's words on proposing the election of a new apostle, lay down the duty as simply "to bear witness of that resurrection." Not supernatural charisms of mysterious grace, not lends over God's heritage, not even leaders of the church, but bearers of a testimony to the great historical fact, on the acceptance of which all belief in an historical Christ depended then and depends now. Each of the great apostles is portrayed with the same thought. Paul disclaims anything beside in his "No, I, but the grace of God in me." Peter thrusts the question at the starting crowd, "Why look ye on us as though by our power or holiness we had made this man to walk?" John, in his calm way, tells his children at Ephesus, "Ye need not that any man teach you."

Such an idea of the apostolic office is far more reasonable and accordant with Scripture than a legend about unexplained powers and authority in qualifications as stated in the same address, which merely secure the validity of their testimony. The one thing that must be found in an apostle was that he should have been in familiar intercourse with Christ during his earthly life, both before and after his resurrection, in order that he might be able to say "I knew him well. I know that he died, I know that he rose again. I saw him go up to heaven. For such a man of command power. Plain, simple, honest men, who had the requisite eye-witness, were sufficient. The guidance and the missionary work of the church need not necessarily be in their hands, and, in fact, does not seem to have been. In harmony with this view of the office and its requisites, we find that Paul retires the validity of his apostolate on the fact that "He rose again or me also," and regards that vision as his true appointment, which left him not "with him behind the very chiefest apostles." Miraculous gifts indeed they had, and miraculous gifts they imparted, but in both instances others shared their powers with them. It was no apostle who laid his hands on the blinded Saul in that house in Damascus and said, "Receive the Holy Ghost." An apostle stood by passive and wondering when the Holy Ghost fell on Cornelius and his household. In reality, apostolic succession is about the same there is no point in succeeding, to except what can not be transmitted, personal knowledge of the reality of the resurrection of Jesus Christ. To establish that fact as indubitable history, is to lay the foundation of the Christian church, and the twelve plain men who did that, need no superstitious mist around them to magnify their greatness.

In so far as any succession to them or to the apostles of their office is possible, all Christian men inherited, for to bear witness of a living power of the risen Lord is still the office and honor of every believing soul. It is but true that the sharpest weapon which any man can wield for Christ is the simple adding of his own ex-

perience. "That which we have seen and handled we declare" is still the best formula to which our preaching can be cast. And such a voice every man and woman who has found the sweetness and the power of Christ filling their own souls, is bound to utter. "This bone has all the saints." Christ is the true work, and all our work is but to proclaim him, and what he has done and is doing for ourselves and for all men.

III. We may gather, too, the lesson of how often faithful work is unrecorded and forgotten. No doubt those apostles who have no names in the history told honestly did their Lord's commands, and all the while he walked it all, his disciples and "Lobbes," whose names were "Shaddens," and the rest of them have no place in the record, and their obscure work has faded, faithful and good, as certainly it was.

So it will be, sooner or later, with us. For most of us, our service has to be unnoted and unknown, and the memory of our poor work will fade perhaps for a year or two in the memory of some few who loved us, but will fade wholly when they follow us into the silent land. Will be, we shall sleep upon the loss of it, though some be talking about it over our heads. The world has its short memory, and, as the years go on, the list that it has to remember grows so crowded that it is harder and harder to find room to write a name upon it, or to read the old. The letters on the tombstones are soon buried by the feet that tramp across the churchyard. All that matters very little. The notoriety of our work is of no consequence. The work is of no consequence with which we are doing our best is all-important.

men to be talked about, nor does a man's life consist in the abundance of newspaper or other paragraphs about him. "The love of fame" is, no doubt, sometimes found in "minds" otherwise "noble" but in itself is very much the reverse of noble. We shall do our best work, and be saved from much fastening anxiety which corrupts our purest service and favors our selfishness, if we can fairly make up our minds to working unnoticed and unknown, and determine that whether our post be a conspicuous or an obscure one, we shall fill it to the utmost of our power, careless of praise or censure, because our judgment is with our God, careless whether we are unknown or well known, because we are known altogether to him.

IV. Finally we may add that for gospel work is remembered, and unrecorded names are recorded above. The names of these almost any name apostles have no place in the records of the advancement of the church, or of the development of Christian doctrine. They drop out of the narrative after the list in the first chapter of the Acts. But we do hear of them once more. In that last vision of the great city which the Lord beheld descending from God, we read that in its "foundations were the names of the twelve apostles of the Lamb." All were given there—the inconspicuous names carried on no record of earth, as well as the familiar ones cut deep in the rock to be seen of all men forever.

At the least that grand image may tell us that when the perfect state of the church is realized, the work which these twelve men did when their testimony laid its foundation, will be forever associated with their names. Unrecorded on earth, they are written in heaven. The forgotten and unremembered workers are remembered by Christ. His faithful heart and all-seeing eye keep them ever in view. The world, and the church whom these humble men helped, may forget, yet will not be forgotten. From whatever master-roll of benefactors and helpers their

names may be absent, they will be in his list. The apostle Paul, in his epistle to the Philippians, has a saying in which his delicate courtesy is beautifully conspicuous, where he half apologizes for not sending his greetings "to others my fellow-workers" by name, and reminds them that however their names may be unwritten in his letter, they have been inscribed by a mightier hand on a better page, and "are in the Lamb's book of life." It matters very little from what record ours may be absent, so long as they are found there. Let us rejoice that, though we live obscure and die forgotten, we may have our names written on the breast-plate of our High Priest as he stands in the Holy Place, the breastplate which lies close to his heart of love, and is fast to his arm of power.

The forgotten work will live, too, in the blessed records of the doors. Whatever of recognition and honor we may miss here, we can not be robbed of the blessing to ourselves in the perpetual influence of our own character, of every piece of faithful, even if imperfect service. Habits are formed, emotions deepened, principles confirmed, capacities enlarged by every deed done for Christ, which make an ever measure of reward here, and in their perfect form hereafter, are heaven. Nothing done for him is ever wasted. "Thou shalt find it after many days." We are all writing our lives, histories here, as if with one of those "manifold writers." A black blank page beneath the filmy sheet on which we write, but taken away the writing will stand out plain, and the page behind that we did not see. Life is the filmy unsubstantial page, on which our pen rests; the black page is death, and the page beneath is that indelible transcript of our earthly actions, which we shall find written on the scroll of life.

Then let us do our work for Christ, not much caring whether it be greater or smaller, obscure or conspicuous, assured that whoever forgets us and it, he will remember, and however our names may be unrecorded on earth, they will be written in heaven, and confessed by him before his Father and the holy angels.

British Baptists.
The annual sermon before the Baptist Union of Great Britain and Ireland, in Music Hall, Portsmouth, Oct. 24th, was preached by Mr. Spurgeon. The throng and press were so great to hear him that serious accident was feared, and a rumor went out that one of the galleries actually settled from one to three inches, though this was not verified. Mr. Spurgeon's text was, "Without me ye can do nothing." On the following day he preached again at Southampton, where the Union held alternate sessions, from the words, "What is that to thee? follow thou me." Canon Wilberforce (who entertained Mr. Spurgeon at his house in Southampton), Lord Radstock, Lord Mount-Temple, and Prince Edward of Saxe-Weimar, came to hear the great preacher. Able papers were read by Rev. W. Brock, and by Rev. James Stuart, on "Evangelical Liberty." The Annual Fund of the Union showed a considerable increase of free contributions, the receipts being upwards of £12,000, being about £500 more than last year. The Education Board reported receipts, £68,106, and balance on hand, £202,846.

A deputation from the Baptists in Wales was introduced and welcomed, and Rev. Dr. E. Thomas spoke for the Welsh churches, stating the present number at 457, with a membership of 10,000, and 114 ministers, who (he said), though not all stars of the first magnitude like Christmas Evans and John Elias, were nevertheless all "capable of giving some amount of light." Referring to the independence of the Welsh to the English for their literature, and the

desire to reciprocate, he remarked that there was, perhaps, not much that was valuable in Welsh literature, but he ventured to say that if they read every book that was published in Wales, they would not read an abstruse or a skeptical book. They had no room for them. Some few stragglers with ritualistic books had made their appearance, but they did not intend to welcome them. The books were sure to be translations, and they had hope that translation would be so bad that it would not be understood.—The Watchman.

Important Passages in the Two Versions.
THE DIVINITY OF OUR LORD.
We note three important texts and their variations:
Phil. 2:8: "Who, being in the form of God, thought it not robbery to be equal with God." This is the old version. The meaning is that the Son, having or being the form—the brightness—the express or perfect image of the Father's glory, thought it no detraction from that glory to claim, what he possessed, full equality with the Father.
The new version reads: "Who being in the form of God, counted it not a prize to be on an equality with God." The sense here is that the Son did not get choose always to remain and manifest the glory of the Godhead to which, at the same time, he had a perfect right. The difference is that in the old version he—the Son—is said to regard it as no detraction from his Father's glory to claim full equality with it; while in the new version the thought is that he did not prize; that glory to such a degree as to be unwilling to lay it aside for a momentary purpose. In the old version the Son is more directly claimed; in the new it is implied. In both is a substantial assertion of divinity. Then "the form of God" which he is here said to have assumed, but the true humanity? What is the form or fashion of the Godhead but the essential divinity?
The next passage is 1 Tim. 3:16. In the common version this reads: "Great is the mystery of godliness:—(God was manifest in the flesh;—in the new version it reads: "He who was manifest in the flesh." The important variation here has been, of course, long known to critics. The initial letters of the two Greek words—God, and He who—are so nearly alike (the only difference being a horizontal stroke in the middle of the first) that either one of them might easily be mistaken for the other. The weight of evidence from manuscripts and other sources seems to be in favor of the last rendering. Besides, the critics judge that in the goal for proof of our Lord's divinity, some thoughtful scribe might sooner have added the single line on some partly theory of its exact, if it had really been in the text.
The variation does not affect the doctrine of our Lord's divinity. In the common version the great fact is implied, though not the special subject matter and consideration. The thought here is the mystery and blessedness of the Christian life as exhibited in "the church of the living God, the pillar and ground of the truth." And great is the mystery of godliness:—(the Christian life). Now the central fact and support of such a life is the presence and spirit of Him who was once manifested in the flesh, and who is always the indwelling light and life of his church. Alford, in promoting for this reading, thanks God for the hope and comfort it inspires.—J. H. C. in Religious Herald.

The Baptist Convention says that the Camden church, S. C., gave, the past year, to missions and education, an average of four dollars per member.
The Baptists of West Virginia are doing well and overcoming the difficulties which have been in their way.
David prayed, Show me a token for good.

The Sunday-School.

INTERNATIONAL BIBLE LESSONS, 1881. THIRD QUARTER.

REVIEW.

Golden Text.—Thou shalt remember all the way which the Lord thy God hath led thee. Deut. 82.

Monday.—The Tabernacle. Ex. 26:35-36; 40:1-16.

Tuesday.—Sabbath. Lev. 11:14; 23:1-13.

Wednesday.—Sabbath. Lev. 16:1-11.

Thursday.—Fasting seasons. Lev. 17:16-30; 23:34-36.

Friday.—Serpent in the wilderness. Num. 21:1-9.

Saturday.—Balaam. Num. 24:10-19.

Sunday.—Last day of Moses. Deut. 32:4-52.

Theme.—The time embraced in these lessons was forty years—from the year 1491 before the birth of Christ, to the year 1461 B. C.

Place.—The Israelites were at Mount Sinai, where they staid a year. They then wandered about in the wilderness of Arabia for 38 years. The last year of their journey was occupied in going from Kadesh Barnea, down to the Gulf of Arahah, around Mt. Sine (or the land of Edom), through the Red Sea of Moab, to the river Jordan, north of the Dead Sea.

TITLES AND GOLDEN TEXTS.

1. PASS GIVETH. Ex. 35:25-26. Golden Text: God loveth a cheerful giver. 2 Cor. 9.

2. THE TABERNACLE. Ex. 40:1-15. Golden Text: Thus a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. Ex. 40:34.

3. THE BOUNTY OF CHRIST. Lev. 11:1-14. Golden Text: He that is once offered to bear the sin of many. Heb. 9:28.

4. THE PEACE OFFERING. Lev. 1:11-18. Golden Text: Offer unto God thanksgiving; and pay thy vows unto the Most High. Ps. 137:2.

5. NADAB AND ABihu. Lev. 10:1-11. Golden Text: Ye shall be holy for I am holy. Lev. 11:44.

6. THE DAY OF ATONEMENT. Lev. 16:1-30. Golden Text: We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Rom. 5:11.

7. THE FEAST OF TABERNACLES. Lev. 23:34-44. Golden Text: Bless the Lord, O my soul, and forget not all his benefits. Ps. 103:2.

8. THE YEAR OF JUBILEE. Lev. 25:1-17. Golden Text: Blessed is the people that know the joyful sound. Ps. 98:15.

9. THE SHEPHERD IN THE WILDERNESS. Num. 27:1-9. Golden Text: And as Moses lifted up the serpent, so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. John 3:14-15.

10. BALAAK. Or, The Double-Indivisible. Num. 24:10-19. Golden Text: And the double-Indivisible can be made in all his ways. James 1:8.

11. LAST DAYS OF MOSES. Deut. 32:4-52. Golden Text: So teach us to number our days, that we may apply our hearts unto wisdom. Ps. 90:12.

Some teachers so thoroughly teach their classes that the scholars will be able to give the titles and golden texts in regular order. Where such is the case let the teacher ask few questions on each lesson in order to ascertain how well the scholars remember the main facts of the lessons; and such questions as the following, with such others added as the teacher may see proper to ask, will suffice. It will be well for the teacher to provide a map in advance and trace out the route of the Israelites briefly as he proceeds.

REVIEW QUESTIONS.

Lesson 1. What was the object of the peace offering? In what was she killed?

Lesson 2. What was the tabernacle set up? Of what was it furnished composed? What was the ceremony of consecrating it?

Lesson 3. What was the design of the burnt offering? Of what did it consist? How was the offering made?

Lesson 4. What was the object of the peace offering? Into what three classes was it divided? What were the directions in regard to offering?

Lesson 5. Why were Nadab and Abihu slain? Why were Aaron and his two remaining sons not allowed to give way to grief? Explain the warning against the use of wine.

Lesson 6. For what purpose was the Day of Atonement instituted? Describe the ceremony for the day.

Lesson 7. When did the Feast of Tabernacles occur? How long did it last? Why was it instituted? What ceremonies were observed?

Lesson 8. How often did the year of jubilee occur? What were the distinguishing features of the year?

Lesson 9. Whether did the Israelites march from Mount Horeb? Why? Why were the serpents sent? How were they saved from their bites? Of what was the poison serpent a symbol?

Lesson 10. Why was Balaam angry at Balaam? What kind of a man was Balaam? How did he try to still keep in Balaam's favor?

Lesson 11. What did Moses rehearse to Israel? How did he exhort the people? Where did he die? Why did not God allow him to cross the Jordan?

ANOTHER PLAN.

Other teachers will prefer to take a general review of the lessons for the quarter, and direct the attention of the scholars to the main ideas of the lessons. With such the following plan will not be inappropriate:

1. Offering 2. Rejoicing 3. Mornedness

4. Propriety 5. Duty 6. Sacrifice

7. Obedience 8. Faith 9. Love

10. Gratitude 11. Generosity 12. Hospitality

13. Purity 14. Modesty 15. Industry

16. Diligence 17. Order 18. Cleanliness

19. Sobriety 20. Temperance 21. Self-control

22. Patience 23. Meekness 24. Gentleness

25. Kindness 26. Goodwill 27. Peace

28. Unity 29. Fellowship 30. Brotherhood

31. Charity 32. Generosity 33. Hospitality

34. Kindness 35. Goodwill 36. Peace

37. Unity 38. Fellowship 39. Brotherhood

40. Charity 41. Generosity 42. Hospitality

43. Kindness 44. Goodwill 45. Peace

46. Unity 47. Fellowship 48. Brotherhood

49. Charity 50. Generosity 51. Hospitality

52. Kindness 53. Goodwill 54. Peace

55. Unity 56. Fellowship 57. Brotherhood

58. Charity 59. Generosity 60. Hospitality

61. Kindness 62. Goodwill 63. Peace

64. Unity 65. Fellowship 66. Brotherhood

67. Charity 68. Generosity 69. Hospitality

70. Kindness 71. Goodwill 72. Peace

73. Unity 74. Fellowship 75. Brotherhood

76. Charity 77. Generosity 78. Hospitality

79. Kindness 80. Goodwill 81. Peace

82. Unity 83. Fellowship 84. Brotherhood

85. Charity 86. Generosity 87. Hospitality

88. Kindness 89. Goodwill 90. Peace

91. Unity 92. Fellowship 93. Brotherhood

94. Charity 95. Generosity 96. Hospitality

97. Kindness 98. Goodwill 99. Peace

100. Unity 101. Fellowship 102. Brotherhood

103. Charity 104. Generosity 105. Hospitality

106. Kindness 107. Goodwill 108. Peace

109. Unity 110. Fellowship 111. Brotherhood

112. Charity 113. Generosity 114. Hospitality

115. Kindness 116. Goodwill 117. Peace

118. Unity 119. Fellowship 120. Brotherhood

121. Charity 122. Generosity 123. Hospitality

124. Kindness 125. Goodwill 126. Peace

127. Unity 128. Fellowship 129. Brotherhood

130. Charity 131. Generosity 132. Hospitality

133. Kindness 134. Goodwill 135. Peace

136. Unity 137. Fellowship 138. Brotherhood

139. Charity 140. Generosity 141. Hospitality

142. Kindness 143. Goodwill 144. Peace

145. Unity 146. Fellowship 147. Brotherhood

148. Charity 149. Generosity 150. Hospitality

151. Kindness 152. Goodwill 153. Peace

154. Unity 155. Fellowship 156. Brotherhood

157. Charity 158. Generosity 159. Hospitality

160. Kindness 161. Goodwill 162. Peace

163. Unity 164. Fellowship 165. Brotherhood

166. Charity 167. Generosity 168. Hospitality

169. Kindness 170. Goodwill 171. Peace

172. Unity 173. Fellowship 174. Brotherhood

175. Charity 176. Generosity 177. Hospitality

178. Kindness 179. Goodwill 180. Peace

181. Unity 182. Fellowship 183. Brotherhood

184. Charity 185. Generosity 186. Hospitality

187. Kindness 188. Goodwill 189. Peace

190. Unity 191. Fellowship 192. Brotherhood

193. Charity 194. Generosity 195. Hospitality

196. Kindness 197. Goodwill 198. Peace

199. Unity 200. Fellowship 201. Brotherhood

202. Charity 203. Generosity 204. Hospitality

205. Kindness 206. Goodwill 207. Peace

208. Unity 209. Fellowship 210. Brotherhood

211. Charity 212. Generosity 213. Hospitality

214. Kindness 215. Goodwill 216. Peace

217. Unity 218. Fellowship 219. Brotherhood

220. Charity 221. Generosity 222. Hospitality

223. Kindness 224. Goodwill 225. Peace

226. Unity 227. Fellowship 228. Brotherhood

229. Charity 230. Generosity 231. Hospitality

232. Kindness 233. Goodwill 234. Peace

235. Unity 236. Fellowship 237. Brotherhood

238. Charity 239. Generosity 240. Hospitality

241. Kindness 242. Goodwill 243. Peace

244. Unity 245. Fellowship 246. Brotherhood

247. Charity 248. Generosity 249. Hospitality

250. Kindness 251. Goodwill 252. Peace

253. Unity 254. Fellowship 255. Brotherhood

256. Charity 257. Generosity 258. Hospitality

259. Kindness 260. Goodwill 261. Peace

262. Unity 263. Fellowship 264. Brotherhood

265. Charity 266. Generosity 267. Hospitality

268. Kindness 269. Goodwill 270. Peace

271. Unity 272. Fellowship 273. Brotherhood

274. Charity 275. Generosity 276. Hospitality

277. Kindness 278. Goodwill 279. Peace

280. Unity 281. Fellowship 282. Brotherhood

283. Charity 284. Generosity 285. Hospitality

286. Kindness 287. Goodwill 288. Peace

289. Unity 290. Fellowship 291. Brotherhood

way, will average fairly with churches generally in the South.

At our association in October last grave fears were entertained that we would not be able to raise our usual amount for our home mission work; for a drought of uncommon severity had swept large portions of the list of the tory. When beheld—like the fall of churches was a "Old Guard" to a mighty man of valor—they responded, with faith in God, and pledged their two thousand dollars again.

Think of it! a country church, without will, pledging for this work \$200. Let its name be known wherever this is read:

REAPER SWAMP.

This was the occasion referred to in the columns of the Western Recorder not long since when you, Bro. Daniel, clipping from your Record, or the statement that "plain country farmers took out their pocket books and counted out one hundred dollars as their contribution to missions." Does it not look like the Richmond paper's prediction will be accomplished? Your readers will not be surprised to know that within the bounds of this association we are organizing churches and building new meeting-houses in every direction; that we are calling new workmen into our ministerial force, and that within the churches are growing stronger; the hope increasing that sooner or later, the work of absorbing the anti-mission element of this section will have been accomplished, as visionary as anti-missionism may think this hope to be.

Others have been astonished at what our association is doing. They have asked, "What is the secret of this work?" Dr. Pritchard recently published his opinion, stating that he believed it was owing to the ministers who make up our body. I differ with him. It seems to me that God is working this great work among us by different instrumentalities, and that the chiefest is that of the noble brethren who are standing behind our ministers with their liberal purse, faithful hearts, and prayerful souls. These men are great factors among us. No State in the South can show better men for the work which they do. These are Cooks, late of our old lower house in the Legislature, whom many hope soon to see our Governor; and Blount, a lawyer of my church in Wilson; and Biggs, a pushing merchant of Scotland Neck; and Webb, a miller and farmer; and Bowers and Watson and others, plain country farmers, who shine as a galaxy of stars, and who might be catalogued for similar purpose like many of the worthies whom Paul recounts in the Sixteenth chapter of Romans. I bless God that I am among such men at work for Christ. Time will not allow me to tell of my own work, how my fields have outgrown me, and others have had to be called in. This will, if ever mentioned by me, be reserved for some future time.

While ours may be called the "baner" association, we are but little in advance of several other associations of the State. All over North Carolina the Baptists are on a similar ground. Way up in the mountains the camp-fires of our hosts are shining down upon us. Wake Forest College was never so prosperous. By the liberality of two Baptists in Raleigh, an eight-thousand dollar building has been erected for societies and library. The sheen and splendor of those magnificently-furnished halls tell of the life that is glowing in our educational interests. I had better sum up all by giving you statistics furnished to our late State Convention by our Corresponding Secretary, J. H. R. Ray: Whole number of Missionary Baptists (white) in the State, 103,902; colored Baptists, 88,816; whole number Missionary Baptists in North Carolina, 191,812; total amount expended in mission work in the State, \$68,420.57; additions to the churches in past year, 5,000. A general summing up of our condition and prospects can be better put before you in the language of the Corresponding Secretary, which I clip from his late report. "To go each year to our State Convention 'out of debt,' and our Tar River Association raises its two thousand dollars of mission money in advance, so that no debt is ever incurred with us. Can this be excelled anywhere? But this is what the secretary says:

Just here allow me to express my gratitude to the host of brethren all over the State who have come up to us by my assistance

in raising the money necessary to settle our Ministers before the meeting of the Convention. It is also a subject of congratulation that there is a growing interest all over the State in the great work in which we are engaged, and a larger proportion of our membership is contributing to its support. The aid thus afforded in every direction, from all parts of the State, with the exception of the membership reports of grateful outpourings of God's spirit upon the labors of our ministers and missionaries. Hundreds of special meetings have been held in this country with the most glorious results, and there is scarcely a town of any size in the State which has not had one of these special visitations under the preaching of our Baptist ministry. As the result of these meetings more than six thousand souls have professed conversion, and about five thousand have been added to our membership. Our colored brethren have also been greatly blessed, and will have not less than nine thousand conversions during the year. The very thought of these things fills our souls with holy full, and we can only exclaim, from the depths of our hearts, to God the Father, for he "bath done wonderful things for us in this world as ye see."

I am satisfied that if North Carolina Baptists go on, as now, under God, we are doing, "we shall possess the land." O for a mightily uprising among the Lord's people everywhere to spread "the truth as it is in Jesus," and to win souls to Christ.

JOSEPH E. CARTER.

Wilson, N. C., New Year Day.

ON THE NEW YEAR AGAIN.

On the 20th day of November, 1880, I gave the first subscription to what I then thought would be a new church. But soon afterward God directed us to make the exchange of our property for that which we now occupy. This church, from the day of accepting the proposition to exchange, has made great progress. In May of this year my salary was increased \$350, including rent, which enabled me to free this church from appealing to our State Mission Board for aid an long and prayerfully furnished. By the help of our many friends in this city, Covington, Cincinnati, Dayton, and Louisville, we have paid the whole difference incurred by the exchange, besides meeting many heavy incidental expenses, as they presented themselves, necessary to our comfort, progress, and prosperity. On the evening of Thanksgiving day we had special services, during which the chairman of the trustees announced the church exchange fund (\$2,250) all paid, together with a bill for a baptistry which we had to put in, as the Congregational church had built the house.

In urging my church to make this exchange, I found many anti-progress brethren and sisters who did not think the time long enough and who were quite a hindrance to me in attempting to pay the second payment. Many cried out, January, 1882, ought to be the time of last payment, because that was the longest time we could get; but I said, no, we will pay it three months sooner. God helping us; and I led the workers in the difficult task of going over our resources a third and fourth time. And so when the end of the three months came (Oct. 11, 1881), I found that I must borrow \$200 from the bank in order to raise the \$1100 which had been offered as an inducement to an early payment. We have had the help of the Lord also in the last net, and now the whole debt is canceled. Last night another bill of \$71 was presented and \$26 promptly subscribed for furnace, fuel, &c.

All this is the work of one year in a church that many thought was hopeless as to any further prosperity. But the better part of my letter is to come. Some two months ago I suggested the organization of a band of prayer, to pray for a revival in our church. The Secretary, with this organization, came special blessings and encouraging signs of a great work of grace, so that on the evening of Sunday, Oct. 16th, I called for a covenant meeting of all the members of my church, which was held at 3 o'clock, and one of the sweetest seasons of my life followed at night by the Lord's Supper and an announcement of regular services every night in the week, which have been going on with few exceptions every evening since, closing on Sunday night last. Bro. H. A. Sumrell, of Covington, preached for me one week. During these last six weeks I have baptized 33, received by mail 11, restored, 3. There is now awaiting restoration and 3 awaiting baptism, with two letters to come in this week. If these were all the results of our meeting, I would not feel like telling your readers: but

my house is not large enough to contain the people who come to any special service, and in every home connected with my congregation there are evidences of the great work, and there are many requests for prayer. I had unusual strength during these severe fasting seasons, with several conversions for several weeks, and since all the work in the inquiry meetings to do alone. I began to think my strength was a large factor in the work, and so at the close of the fourth week the Lord prostrated me, and I remained sick for nearly the whole time. Bro. Sumrell preached, but by reconsecration and a special season of prayer, the Lord gave me unusual strength the sixth week to preach to a very solemn and attentive people.

And now to God be all the glory, for we look to him for all our strength in the early future. Hoping that the work of the Lord will inspire others to pray and work for more blessing, I remain, but more humbly, I trust, your fellow-laborer, O. M. S.

P. S.—Here is the best place to say that an elegant, well-filled purse, presented to me on Thanksgiving by one of the deacons in behalf of the church, expressed in part their love and co-operation.

That Ministerialist.

Thank you, Bro. Lansing Burrows, for calling attention to the error in the Minutes of General Association. Dr. Dobbs did revise the list last May, so far as he could obtain information. Twice he publicly called attention to the inaccuracies, and his inability, unaided, to correct them. But few gave him the assistance he requested. Now I earnestly request ministers throughout the State to look over the list and mark all errors with the proper corrections; then sit down and write me a correct list of all the pastors, evangelists, and Baptist preachers in your own association, designating the correct position, and which are pastors, which evangelists, &c. Clerks of associations should be appealed to for years by Bro. Dobbs for their help, and the result is most unsatisfactory. If the ministers will give me the information asked for, I will prepare a corrected list against the next meeting of the General Association. What say you, brethren? Shall we have it?

J. H. FULLILOVE,

Sec. Kentucky Bap. Ministers' Meeting, Elizabethtown, Ky.

A Word of Explanation.

At the meeting of the General Association last May, the following resolution was passed, viz: "That a committee of three be appointed, whose duty it shall be to prepare a brief address to the Baptists of Kentucky, exhibiting the objects and needs of the educational enterprise being now prosecuted by our colored brethren in the city of Louisville (the Kentucky Normal and Theological Institute)."

The chair appointed as the committee, J. S. Coleman, J. B. Solomon and G. F. Ragby. In a recent number of the Recorder, a report appears signed by only two of the committee. I have been asked why my name does not appear. An inference has been drawn that I dissent to the same. That inference, though natural, is a mistake. The report is an excellent one, and meets my hearty concurrence. My name does not appear, because I had no opportunity of seeing or signing it till it appeared in the Recorder. It is, as you know, addressed from Owensboro to Russellville, and it might have taken a whole week for a letter and its reply to have gone around. Then, by parliamentary law, a majority of a committee has to make a report, and, as Bro. N. Coleman and Solomon constitute a very large majority of this one, they have simply availed themselves of their privileges.

G. F. RAGBY.

The Sunday-school Journal (Methodist) has this strong notice of Dr. Wilkinson's work, "The Baptist Principle": "A Baptist book from beginning to end, defending immortality and Baptist propaganda. Positive, uncompromising, vigorously asserting the strongest position of the Baptist theory. It is, in fact, the great scholarship and enlightened conscience of the Christian church at large could only be brought over to the Baptist in this opinion. In the word, this book would have a greater influence than it is likely to exert outside of the Baptist fold."

The Gift of Tongues.

Strange things occurred, in ancient days, in regard to the gift of tongues. So far as we know, such a thing had never been heard of until our Saviour predicted that after his departure this gift would be bestowed. Our brother Mark records this prediction (16:17), but no one of the apostles mentions it. The first fulfillment of the promise that we read of occurred on the day of Pentecost, and was preceded by the appearance of cloven tongues like as of fire which sat on each of those present. Immediately after this, they "began to speak with tongues as the Spirit gave them utterance." Acts 2:3. There was a special reason for this peculiar gift at this particular time. People of various nationalities were gathered together at Jerusalem; and it was desirable that through them the knowledge of the gospel should be widely spread over the world. None were allowed to teach it except those who had come directly or indirectly under the Lord's instructions. There was no time for these to learn languages in the ordinary way; and the Spirit supplied what was lacking by giving to each, or, at least, many of them, the power to speak in foreign languages. Consequently, Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphlyia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, all heard the gospel in their own tongues wherein they were born. How clearly the Spirit and providence of God indicated by this fact, the doctrine of Christian missions! Our Saviour said, "Go ye into all the world, and preach the gospel;" and just after he said this, and, as it were, in the same breath, he said, "In my name . . . they shall speak with new tongues," this implying that this was to be one of the means whereby the commission was to be carried out. Very soon after this, a large part of the world was representatively gathered together, and when the occasion came the gift of tongues came with gifts, and in a single day the seeds of gospel truth were put in a way of being scattered to the ends of the earth. Thus has God taught us, by example, the doctrine of Christian missions! Who can read, even at this late day, the second chapter of the book of Acts, without being filled with the spirit of Pentecost, which is but the spirit of missions? Time is not the precious now as it was then; an emergency which called for the miracle has passed, and to carry out the words we must now learn foreign languages which were then spoken without being learned. The Lord showed us then, by miracle, what he would have us do. He had told us before; but he confirmed the instructions by one of the most wonderful phenomena of apostolic days. In this glorious and heaven-inspired being, the missionary work took its start.

Our brother Paul says, "I thank my God that I speak with tongues more than ye all. 1 Cor. 14:18. From this we learn that those who gifted more than others; that is, some spoke in few tongues and some in many. But why was Paul the most gifted of any? We can see no reason except that he was the greatest traveler, and had, therefore, the greatest occasion for this endowment. Here again we have God's sanction to the missionary movement, in this striking experience of the great Apostle to the Gentiles.

So far as we are informed, the inspiration extended, in many cases, only to the gift of language; the ideas conveyed may or may not have been inspired. The apostles say, that one might speak "either by revelation or by knowledge" (1 Cor. 14:6); and this may mean that, in some cases, the thought was inspired as well as the language; and in other cases the language only. In either case, the very words must have been selected by the Spirit; for those who spoke had no

epined as well as the words. Some of them were not able to interpret; that is, they could speak in the unknown tongue, but could not translate what they said into their own tongue; and Paul explains to them to pray that such enlargement of their gifts that they might be able to do this. 1 Cor. 14:13. These seem to have been very little more than mere automatons, yet willing automatons, whom God used for the spread of his truth.

There were others who seem to have been able to interpret, though they were not able to speak in any language but their own; and others again who could both speak and interpret, being endowed with the twofold gift. Verily, there were diversities of gifts then, as there are now.

The gift, remarkable as it was, was not the greatest of gifts. The most noble gift, Greater is that which prophesies than that which speaks with tongues. 1 Cor. 12:8; and in another place (1 Cor. 12:28), enumerating various gifts in order of rank, he puts apostles first, prophets next, thirdly teachers, and, having mentioned several others, he puts "diversities of tongues" last. Those of us now who preach and teach hold higher position than those who spoke with tongues then. Five words, says the apostle himself, are better than a thousand. How grand the position of a man who has been preaching all his life!

Our missionaries, after many years of labor in meeting a barbarous tongue, had but immensely higher rank than one who then spoke without effort in all the tongues of the earth. The missionary's speech has cost him something, say, half his life; but what a grand investment of time and labor! What a privilege to help him, and thus share his reward!

The most amazing fact in connection with this subject is this: that some of those who spoke with tongues seem to have abused their gift. It was bestowed partly, as we have already said, to convince the world of all the world, and partly, we must add, as "a sign to them that believe not" (1 Cor. 13:22); which means we suppose, that the miraculous speech would authenticate the doctrine which were uttered in it. But there appear to have been those who did not understand them, thus leading to confusion and disorder, which the Apostle rebuked, and to those who were already believers, and to whom, therefore, the sign was unnecessary. (1 Cor. 14:22) "Why do you prophesy to a hearer-entire ability? We can see no reason except that personal vanity prompted to needless display. God's chosen instruments were vain, concited and puffed up then, as they are now! Is it not astonishing that God should send his word in such weak vessels? Is it not amazing that he bore with them, and that he bears with us? It may be of some comfort to us to know that, bad as we are, we have not degenerated; the early preachers were as frail as we, and the same God shows mercy to all.

The apostle rebuked them to be patient with them; if they were among us, he would doubtless reprove himself. It would seem that there were some who forbade to speak with tongues, from which we infer that the abuse above spoken of had actually become a nuisance. But the apostle, recognizing the value of the gift, however abused, says, in words of command: "Ye ought to speak with tongues" (1 Cor. 14:18); though in the same moment, including this, he commands that "all things be done decently and in order." (1 Cor. 14:40) There are some in these latter days who still forbid to speak with tongues; for they oppose the efforts of those who are trying to learn them in order that they may carry out the commandment. We may fairly consider them the subjects of apostolic rebuke.

From the sublime chapter on charity addressed to the Corinthians, we learn that "whether there be tongues, they shall cease." A glorious era is approaching when neither the gift nor the study of tongues will be needed; when the disaster of Babel will be forgotten; when men of every tongue under heaven, leaving their discordant dialects behind, will meet in heaven, when the "tongue of the holy angels is spoken, and with one voice, in happy accord, will sing the song of Moses and the Lamb!"

There is a certain degree of Paul's character. It is not the things above spoken of, which we have thought proper not to notice, further than to say, in the second chapter of this discourse from the text, the better chapter of the book of Acts is false; and, for our part, we prefer to believe as follows:—
—Christian Index.

THE OLIVING PUBLICATION.

By Rev. Thomas Snow. From brilliant light in harvest gold... All the world's a stage, and we are players there. We welcome to the land of Man.

He comes in pity's triumph attire, And heeds the dark fumes against the poor. And rises like some from death's door.

The Lord, the Lord! 'Tis Bartimeus' shout; 'O, profit us, O, profit us, O, profit us! O, profit us, O, profit us, O, profit us! The thank that owns a sinner's debt!

He looks the thrilling word leads, Where others, hushed as glad as he, And hundreds, drawn by Jesus' deeds, In silent attendance follow him.

Full we come for crumbs of grace, And boys and girls in glistening beads, Run close to view their Father's face, Or happy seek his holy beads.

Zeebess met the martyr dead, And, hushed off, with heresies deeds He showed a sinner, and in, His eye we met the martyr dead!

That looked in his heart's center, The Prophet spoke, and in his breast The happy sinner came down.

And heaved and heaved in Heaven's great, Still Faith he watch there more whiles Where nations suffer till he saw.

To lift us from the life of sin, O, profit us, O, profit us, O, profit us! And know thy feet approach my door!

The components of Dr. Bull's Cough Syrup are fully prescribed by the ablest physicians of the world in the specific indications of these components. Dr. Bull's Cough Syrup, skillfully prepared for immediate use, is for sale by all druggists.

A Happy Thanksgiving.

I preached to my congregation Thanksgiving day,—I mean part of St. Paul's time are not dead yet, but there are some who spend their time in nothing else but to tell or bear of the new heavens and the new earth. Is this the new heavens and the new earth? It is to make them "gates of heaven?"

I had an engagement that prevented me from attending. You had advice that the fourth commandment has been repeated? Surely it is safer and more profitable to overlook Saturday.

Live for Something.

Thousands of men breathe, move, and live; pass off the stage of life and are heard of no more. Why? They did not a particle of good in the world, and none were blest by them. None could point to them as the instruments of their redemption on a line that were not a word they spoke, could be recalled, and they perished—their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die? Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy.

Write your name by kindness, love and mercy on the hearts of those thousands you come in contact with year by year, and you will never be forgotten. No, your name, your deeds will be as legible on the heart you leave behind as the stars on the brow of evening. Good deeds will shine as bright on the earth as the stars of heaven.—Chalmers.

Why can not intelligent, educated and cultivated ministers give a little more attention to the pronunciation of common words in the pulpit? Neither the place nor occasion should excuse carelessness in this matter. We lately heard one of these ministers, on a public occasion, say, "righteous-ness" and "helpless-ness," more than once repeated. The rule of "Jorusalem," is perhaps the rule rather than the exception. "Gospel" is frequently heard from these good and learned men. And when an educated, grave, and venerable clergyman rises in the pulpit, and says, "I will read the sixty-fourth Psalm," it strikes the audience as decidedly false. Brethren, who stand in front of important places, see to it that your pronunciation of common words will be the most common accuracy.—Watch-Tower.

A friend loveth at all times, and a brother is born for adversity.

Where Were You?

It is so easy to find excuses when one wants to find them, and especially in religious matters. The following pertinent catechism on church-going will perhaps come home with force and interest to more than one reader, though it is to be hoped, if not presumed, that no one of them needs such a talking to.

Where were you last Sunday? "At home, not feeling very well." Did you ever close up your store, and by way of explanation, stick up a notice: "Detained at home by headache?" "Visitors came in, and I could not leave them." "At home, you continue in your service a young man who should offer you a like excuse for staying away from your store on Monday evening? And when you stand before the bar of God, and the Judge asks you why you did not go to his sanctuary more, will you look him in the face and say, "O, we had company?"

"It looked like rain; indeed, it sprinkled." Did it? Had it? Would the aspect have kept you away from market on any other day? If you were not known to go to a concert or dancing party in the midst of what might have been the beginning of another deluge? Is it not time an umbrella was invented that would protect church members from the rain on Sunday?

"I went to hear Mr. D. Booner give." And so the Athenians of St. Paul's time are not dead yet, but there are some who spend their time in nothing else but to tell or bear of the new heavens and the new earth. Is this the new heavens and the new earth? It is to make them "gates of heaven?"

I had an engagement that prevented me from attending. You had advice that the fourth commandment has been repeated? Surely it is safer and more profitable to overlook Saturday.

Church Work.

None have a right to think themselves exempt from Christian service. Nor ought any one to think that participating in the exercises of a prayer meeting or teaching a Sunday school class fills up the measure of effort they may justly be expected to render. In this age there are many demands for Christian labor besides these, and while we may admire the faithful soul in the Sunday school demands much self-sacrifice, and regret that so few are willing to do what they can there, there is a necessity of much thought concerning the social and temporal needs of the community. The spirit of Christ calls us to be full of sympathy and ready, with all our hearts, to enter on every work whereby any of our fellow-beings may be raised from degradation and sorrow which abound in the world. A well-organized church will engage in work for other than its own members. It will care for the sick and poor. It will do what it can to save the young from the perils to which they are exposed. It will promote temperance and frugality. It will exercise a large charity for the sick and poor. It will do what it can to save the young from the perils to which they are exposed. It will promote temperance and frugality. It will exercise a large charity for the sick and poor. It will do what it can to save the young from the perils to which they are exposed.

There is misery. When Dr. Pierce's Female Prescriptions would positively cure many diseases and weaknesses peculiar to women, one-doubt, and could be used in the most delicate and delicate treatment. But the mighty truth gradually became acknowledged, that the employment of the "Female Prescriptions" was speedily cured. By druggists.

FROM THE CHOUROUS.

BUCKLEVILLE, Ky.—During this month (November) we were privileged to have the fellowship of the Baptist church here.

MANY thanks to the good sisters of Holy Trinity church, La Rue Co., Ky., and to the friends of the church who were much needed. Such substantial compliments are well deserved, and the following words that only few can say.

W. T. UNDERWOOD, La Rue Co., Ky., Nov. 25th.

Hygiene and Unhygiene.

Above all things, see to it that your souls are happy in the Lord; the Lord's work even may have urgent claims upon your attention, but I deliberately repeat, it is of supreme paramount importance that you should seek; above all other things, to have your souls truly happy in God himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction from the last five and thirty years.

We closed a meeting of three weeks at Grant's Church on the 12th inst. Two professions—9 by baptism, 1 awaiting the ordinance. We expect other fruit in the future. Had no musical assistance except two women by W. H. Henson. Had a day's meeting at Center Square. One addition. Bro. A. Ogil, of Seymour, did the preaching.

NAEVILLE, TENN.—I am now engaged in a glorious warfare at the Central church, this city. The meeting has only lasted progress about 12 days, and about 50 persons have professed conversion and more than 30 have joined the church. It seems to be the prevailing opinion that scores will yet be converted before the close of our meeting.

ON Wednesday night last we closed our most delightful meeting with White's Church, Carroll Co., Kentucky. It was the first of the meetings the church has enjoyed for baptism. Bro. P. Jenkins conducted himself to us all. He will spend the most of his time in his meetings. He is a earnest man of God. He cheerfully did his work for his God and did it cheerfully.

Church Work.

None have a right to think themselves exempt from Christian service. Nor ought any one to think that participating in the exercises of a prayer meeting or teaching a Sunday school class fills up the measure of effort they may justly be expected to render. In this age there are many demands for Christian labor besides these, and while we may admire the faithful soul in the Sunday school demands much self-sacrifice, and regret that so few are willing to do what they can there, there is a necessity of much thought concerning the social and temporal needs of the community. The spirit of Christ calls us to be full of sympathy and ready, with all our hearts, to enter on every work whereby any of our fellow-beings may be raised from degradation and sorrow which abound in the world. A well-organized church will engage in work for other than its own members. It will care for the sick and poor. It will do what it can to save the young from the perils to which they are exposed. It will promote temperance and frugality. It will exercise a large charity for the sick and poor. It will do what it can to save the young from the perils to which they are exposed.

There is misery. When Dr. Pierce's Female Prescriptions would positively cure many diseases and weaknesses peculiar to women, one-doubt, and could be used in the most delicate and delicate treatment. But the mighty truth gradually became acknowledged, that the employment of the "Female Prescriptions" was speedily cured. By druggists.

FROM THE CHOUROUS.

BUCKLEVILLE, Ky.—During this month (November) we were privileged to have the fellowship of the Baptist church here.

MANY thanks to the good sisters of Holy Trinity church, La Rue Co., Ky., and to the friends of the church who were much needed. Such substantial compliments are well deserved, and the following words that only few can say.

W. T. UNDERWOOD, La Rue Co., Ky., Nov. 25th.

but he was not able to preach. Bro. James Maxwell acted in the meeting. Bro. Sherrill a member of our church. We sent him forth into the ministry. He would be a useful man if we were able to send him to the ministry. Will not the church help us in this? J. M. CRYST.

GILBERT, HARRIS CO., KY.—A series of meetings has just closed with this church. Bro. W. C. Taylor aided. Sixteen were added by baptism. Church much revived and the outlook is cheering. N. G. TERRY, Cave City, Ky., Nov. 24th.

We closed a meeting of three weeks at Grant's Church on the 12th inst. Two professions—9 by baptism, 1 awaiting the ordinance. We expect other fruit in the future. Had no musical assistance except two women by W. H. Henson. Had a day's meeting at Center Square. One addition. Bro. A. Ogil, of Seymour, did the preaching.

NAEVILLE, TENN.—I am now engaged in a glorious warfare at the Central church, this city. The meeting has only lasted progress about 12 days, and about 50 persons have professed conversion and more than 30 have joined the church. It seems to be the prevailing opinion that scores will yet be converted before the close of our meeting.

ON Wednesday night last we closed our most delightful meeting with White's Church, Carroll Co., Kentucky. It was the first of the meetings the church has enjoyed for baptism. Bro. P. Jenkins conducted himself to us all. He will spend the most of his time in his meetings. He is a earnest man of God. He cheerfully did his work for his God and did it cheerfully.

STEWART, HENDERSON CO., KY.—This church has had a most refreshing season some 35 professions. It baptised, others approved for baptism, 2 by letter, 3 restored. Among the number of conversions and baptisms, was a man and his wife, each over 70 years of age. They were a most devoted adherent for two weeks and left. The writer and Bro. Whyman came to the pastor's assistance, and labored for a week. The pastor, Bro. Fitchner, left, being worn out by his labors. The meeting was continued by them until the night of the 25th. A. HATCHETT.

WEAVER, KY.—With anxious desire and prayer to God, we began a series of meetings in our church at this place on the 21st of last month, and continued until the 21st of November. The Lord manifested himself graciously in his converting power, and we were rejoiced to receive thirty-two into their profession of faith and nine by letter. Twenty-one of these were males and a considerable number are heads of families. The church and pastor are greatly encouraged and strengthened. Bro. A. S. Pettie, of Central, was with us over two weeks, and proved himself a workman that need not to be ashamed, rightly dividing the word of truth. We were all greatly edified by his clear, faithful and forcible expositions of the scriptures. There were three at one time and two at another one steadily proved when the meeting began. I am now in a meeting at Greenup church, Owen Co., and four await the ordinance of baptism. We have been very happy to have the co-operation of the pastor, Bro. Whyman, and in many ways have manifested their appreciation of our labor. We have just moved into our new parsonage and will be shortly building. I am always ready to do what I can for the RECORDER, and have taken occasion again and again to refer to it publicly. wishing your success commensurate with your earnest efforts and valuable paper. I remain very truly yours, Owenion, Ky., Nov. 1891.

IN the cure of severe cough, weak lungs, spitting of blood, and the early stages Consumption, Dr. Pierce's "Golden Medical Discovery" has obtained the medical faculty. While it cures the severe cough, it strengthens the system and purifies the blood, if druggists.

THE HIGHEST PRAISE.

A Few Sincere and Earnest Words From Leading Ministers of the Land.

They Have Seen and Know Whereof They Affirm.

The fact that a man occupies the responsible position of a religious teacher, entitles him to the highest respect and consideration of his fellow-men. The man who occupies this position should be held in the highest respect and consideration of his fellow-men. The man who occupies this position should be held in the highest respect and consideration of his fellow-men.

W. T. UNDERWOOD, La Rue Co., Ky., Nov. 25th.

BUCKLEVILLE, Ky.—During this month (November) we were privileged to have the fellowship of the Baptist church here.

MANY thanks to the good sisters of Holy Trinity church, La Rue Co., Ky., and to the friends of the church who were much needed. Such substantial compliments are well deserved, and the following words that only few can say.

W. T. UNDERWOOD, La Rue Co., Ky., Nov. 25th.

W. T. UNDERWOOD, La Rue Co., Ky., Nov. 25th.

There is a cure possible in order to eradicate the great sufferer of the patient.

J. C. Ranklin, D.D., and Pastor Congregational Church, JAMES OTT, N. J., Sept. 26, 1891.

There is a cure possible in order to eradicate the great sufferer of the patient.

There is a cure possible in order to eradicate the great sufferer of the patient.

There is a cure possible in order to eradicate the great sufferer of the patient.

There is a cure possible in order to eradicate the great sufferer of the patient.

There is a cure possible in order to eradicate the great sufferer of the patient.

There is a cure possible in order to eradicate the great sufferer of the patient.

There is a cure possible in order to eradicate the great sufferer of the patient.

There is a cure possible in order to eradicate the great sufferer of the patient.

There is a cure possible in order to eradicate the great sufferer of the patient.

There is a cure possible in order to eradicate the great sufferer of the patient.

There is a cure possible in order to eradicate the great sufferer of the patient.

There is a cure possible in order to eradicate the great sufferer of the patient.

There is a cure possible in order to eradicate the great sufferer of the patient.

There is a cure possible in order to eradicate the great sufferer of the patient.

There is a cure possible in order to eradicate the great sufferer of the patient.

There is a cure possible in order to eradicate the great sufferer of the patient.

WESTERN RECORDER.

A. C. CAPERTON, EDITOR AND PROPRIETOR. J. M. FERRINGTON, MANAGER. A. B. CANTWELL, ASSISTANT MANAGER. REV. L. B. FOSTER, CHURCH AND SOCIETY EDITOR.

Address all letters for the Western Recorder to the printer, and all communications to the editor, to the office of the Western Recorder, at the corner of Third and Main streets, St. Louis, Mo.

LOUISVILLE: THURSDAY, DEC. 8, 1881.

When writing to any one advertising in this paper, please state that you see his advertisement in the Western Recorder.

To Delinquent Subscribers.

If you want the discount that we are now offering (6 percent) for prompt payments, you should send your dues direct to us. We can advance the money to send you the Recorder one, two, three years, then discount your bills and pay agents to collect them.

That College Question.

We recall the attention of our readers to the address of the representatives of the colleges of the State, published last week. We understand that the governing boards of several of these colleges have sent men to Frankfort to look after the questions involved. The thing to be done now is for the people to speak out. The friends of the State College were asked to submit the question to the people whether they voted a special tax, and they voted it down to the Legislature. This is a government by the people and for the people, and now is the time to speak out. Let there be no delay. Confer with the leading men of your community, and unite with them in writing to your Senators and Representatives, urging them to vote and work for the repeal of the special tax to support the State College. It has \$165,000 of vested funds, and draws \$10,000 of annual income. Let the A. & M. College be confined to the sphere of an A. & M. College, and let the institution be put upon its merits. It will do no harm if the professors of that institution, like the professors of the other colleges, are made partially dependent upon the efficiency of their work. If it does not better than the other colleges, it ought to realize \$4,000 or \$5,000 a year from the tuition fees, giving free tuition to the poor and charging only those that are able to pay. If a strictly first class A. & M. College can not be supported upon an annual income of \$15,000 a year, it is simply because, whenever we come to handle the affairs of the State, it takes two dollars to do the work of one. We understand from reliable authority, that while pretending to be a State institution for the benefit of the poor, that it is mainly a local institution for the benefit of the rich; and supported, too, by special taxation of all the people. We understand, too, that there is a strong tendency, upon the part of some persons to take higher education from under the fostering care of the Christian religion, and wholly secularize it, by placing it under the care of the State. The result then will be, that the minds of the best youth of our State will be poisoned with infidelity and skepticism.

Personality of Religious Duty.

No one teaching of the Scriptures stands out more clearly and prominently than that duty is personal; that every individual is responsible for his own acts, and must for himself render account to God for the deeds done in the body. To his own Master he stands or falls. His own personal deeds fix and determine the matter of destiny. This fact of personal accountability and responsibility arises largely from the consideration that every man builds his own character—in the sense here intended, if none other,—"in the artificer of his own fortune." We are neither ignorant nor un mindful of the potent influence of the educative forces that are brought to bear. These must not be ignored by him who would build character. It was the saying of an Arabian prince many years since, that he observed men's character was not so much conformed to that of their ancestors, as to the institutions under whose influence they were reared. We are not prepared to admit this as a fall and just statement of the truth; and yet, there is truth in it. Circumstances contribute to it in shaping character. Had associations tend to warp; good influences aid in building in strength, symmetry and beauty. Yet, amid all these surroundings, man so distinctly chooses for himself; in such voluntary manner follows out the tendencies of a fallen nature, and conforms to the influences surrounding him, or refuses, that he is personally responsible for his own deeds and for the character he builds. Daniel Webster once said that "each brings every man to his individuality." Thus also the religion of the Bible does. No sponsorship or recognition. None can stand between man and his individual duty. None can answer to God for him. Even Jesus Christ himself can not stand between the soul and individual duty. He stands between the believer and a violated law. On the ground of his perfect obedience we are justified, even though our obedience may have been imperfect. For the dominion of the responsibility of individual obligation, neither annual the soul's individual relation to God. And right here lies the prime objection to infant baptism, so called. It overrides the idea of personal obligation to God. There is no one who believes, for a single moment, that personal duty is discharged in the observance of the custom. The child is unconscious of the God, the Bible, Christianity or its other ordinances; the child knows nothing, can know nothing. It is carried to the altar in the arms of the sponsor; the questions asked by the officiating minister are answered, according to the form laid down in the standard; by the sponsor, and the child, who should be most of all interested in a matter so intensely personal, remains in blissful unconsciousness of all that is being done.

Against all such rapidly declining popular innovations, the Scripture depicts of personal duty and responsibility is directly arrayed. The fact of my parent can not save me. The obedience of my parent can not be taken in lieu of personal obedience. "Compulsory or involuntary baptism is no more allowable than compulsory or involuntary participation in the Lord's Supper," says a writer. The Lord's Supper, the assembling of ourselves for the worship of God, religious faith, prayer—all these institutions, acts and exercises appeal to us personally, and the duty they each present demands personal recognition. Why, then, is baptism insisted out from all other duties and obedience thereto rendered by proxy? Where is the "thus saith the Lord" for this? The parent does that for the child which Christ has never required; and in after years, when the child may be renewed by the Holy Spirit, he has long been taught that it was "dedicated to God in the ordinance of baptism in infancy," passes through life disobedient to the Savior's command. Parents truly have a work to do for their children. That work Scripture defines. They are to "bring them up in the nurture and admonition of the Lord," to "train them up in the way they should go." But the child, neither can he assume for it the baptismal vow, nor is, and ever must remain, personal.

PLEASE look at the tag on your paper, and if you have not paid your subscription to the Recorder, remit at once. If you can't pay all now, send a part, and the balance at once as you can. We have hundreds of names on our list that we shall have to drop, when they shall have paid at least a part of their dues, by the last of the year; but, remember—dropping the name does not pay the bill. Trinity Church, New York, Rev. Dr. Dix, pastor, is entirely defunct from St. Louis.

What is Preaching?

This question arose in our mind a few days since in listening to a Methodist brother attempt to elucidate and expound a Scriptural doctrine in what he called a sermon. In the entire of forty there was no lack of words, no lack of illustrations; for the former came forth like a volley of musketry, while the latter were hurled, group upon group, in a promiscuous manner, upon the audience, that was little short of bewildering. Then there was throughout a flippant use of the Scriptures, bordering upon irreverence, that was little less than shocking. Now that brother evidently thought, so did some of his hearers, that he was preaching, because he kept things going and made a noise. The above question arose in our mind. Well, what is preaching? Preaching is teaching. This does not exhaust the sense of the term; but it gives a partial answer. Theological professors teach their classes, instruct in church history, didactic and polemical theology, scriptural exegesis and pastoral duty. They do not preach to their classes. The preacher of the gospel, in like manner, to instruct, thus enlightening the mind, convincing the judgment, clearly pointing out the difference between truth and error. Hat the functions of the pulpit do not stop here. The preacher is to deal with man as to is—the emotional as well as the intellectual nature. His work is so to apply the truth as to awaken men and arouse them to action, so to set before the truth as to lift the people of God to a higher plane and save souls. The truth must be clinched, like to a nail fastened in a sure place. Hence illustration, from whatsoever source gathered, must cluster around the text, throw light upon it, and impress more deeply the truth it contains. Preaching exalts Christ. Simple literary efforts and entertainments may magnify the preacher. But it is the simple gospel—revealing Christ and the Spirit in all the plenitude of their power, love and grace, in revealing and cleansing men from the dominion and pollution of sin, and in giving victory to the Christian soldier—that brings honor and glory to Jesus. Let those who preach cease to it that they exalt Christ. He "will draw all men unto" himself.

Warily Good Unbelieving.

There is no one, unregenerated by the Spirit, who is entirely satisfied with his lot. The mind is craving evermore something which it does not now possess. There is over a goal which man has not reached—a higher bliss to which he aspires. The world can never give. The bliss for which we sigh. John Jacob Astor, going forth from his carpeted and cushioned home, where all the conveniences and luxuries that cultured taste could demand, or that princely wealth could furnish, were found in abundant measure, was met by a friend, as he rushed along the street, with the haste of a prompt business man, and accosted on this wise: "Mr. Astor, how much of this world's goods is necessary to satisfy a man?" "Just a little more," was the brief and significant reply; as he hastened on to the busy duties and cares of the day. And how much of truth there was in this reply! Men are never contented with present possessions. Happiness unalloyed is the worldling's unrealized dream. In his ignorance he conceives, sometimes, that when he reaches a certain summit of prosperity, that, bated in flight, greets his vision to the dim distance, or, when he drinks of a certain fountain, whose waters he has never as yet tasted, which, laughing and dancing in the sunlight, kisses the sands skirting the very pathway along which he travels—that then he will be satisfied and happy. But when his feet are planted upon that gorgeous mountain summit, he discovers goose rising above him still, basking in a richer wealth of glory, appealing to his avarice and ambition, and his will higher; when he drinks from the inviting fountain, he sees other fountains inviting him to further search after the unrealized good. The riches and honors of the world bring cares and wearing anxieties that corrode and rob the soul of its calm, and disrobe it of beauty. The billows of worldly pleasures are bitter as the last. The theater, the ball, the card party, may afford temporary gratification, but in the after hours when the darkness

of pleasure is alone with his consciousness and his God; the soul is full of unrest and the spirit sighs for a peace and a joy that are lasting. At the last they bite like a serpent and sting like an adder. It is not in these things; it is in Christ only that we have rest and peace. "In the world ye shall have tribulation; but in me, ye shall have peace."

What Next?

Sir J. Lubbock is a sort of scientific iconoclast. He seems to take special delight in destroying the idols of his brethren and starting them from their self-complacent quiet by the statement of some new revolutionary scientific theory. He will be remembered in scientific circles as the author and defender of the "evolutionary theory." He is now President of the British Association. In a recent address before the association he started his brethren by the announcement and defense of a "theory," that if it should prevail, would very largely change the general geological thinking of the age. The theory so long held by many geologists that the interior of the earth is a molten mass, covered by the crust, hardening through geologic ages, as the result of the cooling process—that theory Mr. Lubbock says is in error, hence must be given up. Mountain ranges, rocks piled in wild and endless grandeur, huge and sudden subsidences of small portions of the earth's surface erupt here and there—these things are not, as has been supposed, results of the operation of mighty cataclysmic forces. With Professor L. Coe he agrees in saying that the whole theory of igneous agencies, which is little less than the whole foundation of tectonic geology, must be reconstructed on the basis of a solid earth. We are not especially interested to know which is the correct theory, or whether either of them is. We are satisfied so long as the old earth bears us up and yields its fruits, and have little anxiety to know whether it is solid or fluid beyond the depths. We refer to this now to show the folly of the initial wing of the scientific army in calling upon us, as Christians, to give up our Bible and join in a holy crusade against Moses because his teachings are, sometimes, in conflict with their theories. Let scientific men cease warring among themselves, get beyond the region of conjecture and theory into that of demonstration, and then Christians will be willing to receive and endorse their utterances. Never till then. Science and the Bible are in perfect accord, and errorless will be. But when unscientific guesses and theories are put side by side with God's truth, that is the inspiration of our civilization, we must be pardoned for accepting of the words of God rather than the theories of man.

The Appleton and Ingersoll.

The following note from Messrs. Appleton & Co. sufficiently explains itself, and we will not say a wrong impression, that it is, to a certain extent, abroad as to the purpose of the Appletons with respect to the North American Review. The note says: "The North American Review, although published by D. Appleton & Co., is owned and wholly controlled by its editor, Messrs. Appleton & Co., in view of recent articles that have appeared in it, which decline to act even as its publishers after the close of the present year." Thanks to the Appletons for the manly and noble stand here taken. Mr. Ingersoll's life is such that he must needs get rid of God. He tries to force the assent of his intellect to the dictates of a perverted, corrupted moral nature. And not satisfied with this, he is bringing all his powers of a magnificent oratory and of a brilliant and fascinating rhetoric, to lead others into the meshes of infidelity. His attacks have nothing of dignified argumentation or logical force about them. They are simply a release of the old, indubitable notions that have been bandied about for the last hundred years, clad, perhaps, at times in a somewhat different garb, expressed oftentimes in vulgar and blasphemous language that throws into the shade our own. Thanks to the fact that there is one secular press, at least, that will not have its types polluted by putting the copy upon them.

THE BAPTIST WORLD.

Wilmington.—The meeting, announced, Dr. Masly preached Sunday morning to a large congregation; at night the house was crowded. Dr. Eaton preached at the close of the sermon Miss Mary B. Weller, assisted by the choir, sang with marked effect that touching hymn, "Too Late." At the morning service the pastor gave the hand of fellowship to thirty new members, and baptized nine at night. Since last report there have been 10 baptisms by baptism, 2 by letter, and 2 by relation. German.—The new pastor, Dr. A. Stern, from Illinois, arrived in the city on Friday last, and delivered his welcome address Sunday morning last. Thanks to the fact that there is an interesting sermon was delivered to an attentive audience. Quite a number of strangers were present. Dr. Stern is said to be an eloquent speaker, and means more.

EDITORIAL VARIETIES.

Work on the new Baptist church at Williamsport is progressing steadily. Rev. N. G. Terry's correspondence should be published in the Recorder. It is said that Rev. Green Clay Smith will be the Republican candidate for Clerk of the Court of Appeals.—Georgetown Times. Rev. J. D. Simmons is preaching a series of lectures at the Woodford school-house, near Hayden's Corner.—Clark Co. Democrat. Dr. J. A. Broadus is to preach the annual sermon before the Baptist Education Society of the State of New York, at its next meeting at Hamilton, in June, 1882.

THE BAPTIST WORLD.

The business meetings of the Poe West church are held at 2 p. m. on Saturday before the first Sunday in each month. The business is preceded by prayer and praise by the congregation and a short sermon by the pastor. The death is announced of the wife of Dr. W. H. Brown, of Nashville. She was Dr. Brown's only daughter and her late husband had her sympathy in his affliction. Rev. W. J. Hopkins, late pastor of the Hope church, this city, has gone to North Carolina to take pastoral charge of the English and the Cross church in that State. He is a most faithful worker, and we regret to lose him from Kentucky; but "the field is the world." Dr. Tyson, of Virginia, says his reads a notice in the leading Baptist journals, but says that he values little higher than the Recorder. He several times expressed his surprise that the Baptists of Louisville do not more generally read this paper. The Rev. P. A. Seguin, who is preaching to the French of New York, is in a meeting with marked success. He has baptized several converts, and expects a score or more to follow. The Home Mission Board, Martin, Ala., is sending in whole or in part \$25,000,000 in nine States and in the Indian Territory. Bro. J. A. Daugherty has accepted the care of the church at Bristol. The church at Bristol has a good name abroad as well as at home. The committee in the Westchester church, this city, on last Lord's day, Dr. Eaton gave the hand of fellowship to thirty persons who had been received during the month. He made a very timely and helpful address on the weather, and all among other duties, he urged a bid to let the Recorder and read it, remarking that it is a most excellent paper and just what young converts who are "tarry" upon the shores need to read. "If I were a pastor in Louisville, I would get you 100 subscribers for the Recorder." That is what Dr. Tyson said to the editor when he took leave of him to return to his home in Mississippi. He died at Williamsport, this city, on last Tuesday night. His friends are anxious to hear his famous sermon on the weather, and others want to hear him on Ingersollism. It is not probable that our people may be favored with several lectures from this gifted man. The death is announced of Rev. H. B. Hayward, of Mississippi. He died at his home in Toledo, Ohio, on the 8th ult., in his 76th year. He had been in the ministry more than fifty years. He was an able, earnest, successful minister of the gospel. A full and complete record of him—Dr. Hayward's real worth was never known except to the Master and in the field where he labored." He watched for souls, not for money. His reward is on high and his name is in the book of life.

THE BAPTIST WORLD.

Wilmington.—The meeting, announced, Dr. Masly preached Sunday morning to a large congregation; at night the house was crowded. Dr. Eaton preached at the close of the sermon Miss Mary B. Weller, assisted by the choir, sang with marked effect that touching hymn, "Too Late." At the morning service the pastor gave the hand of fellowship to thirty new members, and baptized nine at night. Since last report there have been 10 baptisms by baptism, 2 by letter, and 2 by relation. German.—The new pastor, Dr. A. Stern, from Illinois, arrived in the city on Friday last, and delivered his welcome address Sunday morning last. Thanks to the fact that there is an interesting sermon was delivered to an attentive audience. Quite a number of strangers were present. Dr. Stern is said to be an eloquent speaker, and means more.

of pleasure is alone with his consciousness and his God; the soul is full of unrest and the spirit sighs for a peace and a joy that are lasting. At the last they bite like a serpent and sting like an adder. It is not in these things; it is in Christ only that we have rest and peace. "In the world ye shall have tribulation; but in me, ye shall have peace."

What Next?

Sir J. Lubbock is a sort of scientific iconoclast. He seems to take special delight in destroying the idols of his brethren and starting them from their self-complacent quiet by the statement of some new revolutionary scientific theory. He will be remembered in scientific circles as the author and defender of the "evolutionary theory." He is now President of the British Association. In a recent address before the association he started his brethren by the announcement and defense of a "theory," that if it should prevail, would very largely change the general geological thinking of the age. The theory so long held by many geologists that the interior of the earth is a molten mass, covered by the crust, hardening through geologic ages, as the result of the cooling process—that theory Mr. Lubbock says is in error, hence must be given up. Mountain ranges, rocks piled in wild and endless grandeur, huge and sudden subsidences of small portions of the earth's surface erupt here and there—these things are not, as has been supposed, results of the operation of mighty cataclysmic forces. With Professor L. Coe he agrees in saying that the whole theory of igneous agencies, which is little less than the whole foundation of tectonic geology, must be reconstructed on the basis of a solid earth. We are not especially interested to know which is the correct theory, or whether either of them is. We are satisfied so long as the old earth bears us up and yields its fruits, and have little anxiety to know whether it is solid or fluid beyond the depths. We refer to this now to show the folly of the initial wing of the scientific army in calling upon us, as Christians, to give up our Bible and join in a holy crusade against Moses because his teachings are, sometimes, in conflict with their theories. Let scientific men cease warring among themselves, get beyond the region of conjecture and theory into that of demonstration, and then Christians will be willing to receive and endorse their utterances. Never till then. Science and the Bible are in perfect accord, and errorless will be. But when unscientific guesses and theories are put side by side with God's truth, that is the inspiration of our civilization, we must be pardoned for accepting of the words of God rather than the theories of man.

The Appleton and Ingersoll.

The following note from Messrs. Appleton & Co. sufficiently explains itself, and we will not say a wrong impression, that it is, to a certain extent, abroad as to the purpose of the Appletons with respect to the North American Review. The note says: "The North American Review, although published by D. Appleton & Co., is owned and wholly controlled by its editor, Messrs. Appleton & Co., in view of recent articles that have appeared in it, which decline to act even as its publishers after the close of the present year." Thanks to the Appletons for the manly and noble stand here taken. Mr. Ingersoll's life is such that he must needs get rid of God. He tries to force the assent of his intellect to the dictates of a perverted, corrupted moral nature. And not satisfied with this, he is bringing all his powers of a magnificent oratory and of a brilliant and fascinating rhetoric, to lead others into the meshes of infidelity. His attacks have nothing of dignified argumentation or logical force about them. They are simply a release of the old, indubitable notions that have been bandied about for the last hundred years, clad, perhaps, at times in a somewhat different garb, expressed oftentimes in vulgar and blasphemous language that throws into the shade our own. Thanks to the fact that there is one secular press, at least, that will not have its types polluted by putting the copy upon them.

THE BAPTIST WORLD.

Wilmington.—The meeting, announced, Dr. Masly preached Sunday morning to a large congregation; at night the house was crowded. Dr. Eaton preached at the close of the sermon Miss Mary B. Weller, assisted by the choir, sang with marked effect that touching hymn, "Too Late." At the morning service the pastor gave the hand of fellowship to thirty new members, and baptized nine at night. Since last report there have been 10 baptisms by baptism, 2 by letter, and 2 by relation. German.—The new pastor, Dr. A. Stern, from Illinois, arrived in the city on Friday last, and delivered his welcome address Sunday morning last. Thanks to the fact that there is an interesting sermon was delivered to an attentive audience. Quite a number of strangers were present. Dr. Stern is said to be an eloquent speaker, and means more.

EDITORIAL VARIETIES.

Work on the new Baptist church at Williamsport is progressing steadily. Rev. N. G. Terry's correspondence should be published in the Recorder. It is said that Rev. Green Clay Smith will be the Republican candidate for Clerk of the Court of Appeals.—Georgetown Times. Rev. J. D. Simmons is preaching a series of lectures at the Woodford school-house, near Hayden's Corner.—Clark Co. Democrat. Dr. J. A. Broadus is to preach the annual sermon before the Baptist Education Society of the State of New York, at its next meeting at Hamilton, in June, 1882.

THE BAPTIST WORLD.

The business meetings of the Poe West church are held at 2 p. m. on Saturday before the first Sunday in each month. The business is preceded by prayer and praise by the congregation and a short sermon by the pastor. The death is announced of the wife of Dr. W. H. Brown, of Nashville. She was Dr. Brown's only daughter and her late husband had her sympathy in his affliction. Rev. W. J. Hopkins, late pastor of the Hope church, this city, has gone to North Carolina to take pastoral charge of the English and the Cross church in that State. He is a most faithful worker, and we regret to lose him from Kentucky; but "the field is the world." Dr. Tyson, of Virginia, says his reads a notice in the leading Baptist journals, but says that he values little higher than the Recorder. He several times expressed his surprise that the Baptists of Louisville do not more generally read this paper. The Rev. P. A. Seguin, who is preaching to the French of New York, is in a meeting with marked success. He has baptized several converts, and expects a score or more to follow. The Home Mission Board, Martin, Ala., is sending in whole or in part \$25,000,000 in nine States and in the Indian Territory. Bro. J. A. Daugherty has accepted the care of the church at Bristol. The church at Bristol has a good name abroad as well as at home. The committee in the Westchester church, this city, on last Lord's day, Dr. Eaton gave the hand of fellowship to thirty persons who had been received during the month. He made a very timely and helpful address on the weather, and all among other duties, he urged a bid to let the Recorder and read it, remarking that it is a most excellent paper and just what young converts who are "tarry" upon the shores need to read. "If I were a pastor in Louisville, I would get you 100 subscribers for the Recorder." That is what Dr. Tyson said to the editor when he took leave of him to return to his home in Mississippi. He died at Williamsport, this city, on last Tuesday night. His friends are anxious to hear his famous sermon on the weather, and others want to hear him on Ingersollism. It is not probable that our people may be favored with several lectures from this gifted man. The death is announced of Rev. H. B. Hayward, of Mississippi. He died at his home in Toledo, Ohio, on the 8th ult., in his 76th year. He had been in the ministry more than fifty years. He was an able, earnest, successful minister of the gospel. A full and complete record of him—Dr. Hayward's real worth was never known except to the Master and in the field where he labored." He watched for souls, not for money. His reward is on high and his name is in the book of life.

THE BAPTIST WORLD.

Wilmington.—The meeting, announced, Dr. Masly preached Sunday morning to a large congregation; at night the house was crowded. Dr. Eaton preached at the close of the sermon Miss Mary B. Weller, assisted by the choir, sang with marked effect that touching hymn, "Too Late." At the morning service the pastor gave the hand of fellowship to thirty new members, and baptized nine at night. Since last report there have been 10 baptisms by baptism, 2 by letter, and 2 by relation. German.—The new pastor, Dr. A. Stern, from Illinois, arrived in the city on Friday last, and delivered his welcome address Sunday morning last. Thanks to the fact that there is an interesting sermon was delivered to an attentive audience. Quite a number of strangers were present. Dr. Stern is said to be an eloquent speaker, and means more.

of pleasure is alone with his consciousness and his God; the soul is full of unrest and the spirit sighs for a peace and a joy that are lasting. At the last they bite like a serpent and sting like an adder. It is not in these things; it is in Christ only that we have rest and peace. "In the world ye shall have tribulation; but in me, ye shall have peace."

What Next?

Sir J. Lubbock is a sort of scientific iconoclast. He seems to take special delight in destroying the idols of his brethren and starting them from their self-complacent quiet by the statement of some new revolutionary scientific theory. He will be remembered in scientific circles as the author and defender of the "evolutionary theory." He is now President of the British Association. In a recent address before the association he started his brethren by the announcement and defense of a "theory," that if it should prevail, would very largely change the general geological thinking of the age. The theory so long held by many geologists that the interior of the earth is a molten mass, covered by the crust, hardening through geologic ages, as the result of the cooling process—that theory Mr. Lubbock says is in error, hence must be given up. Mountain ranges, rocks piled in wild and endless grandeur, huge and sudden subsidences of small portions of the earth's surface erupt here and there—these things are not, as has been supposed, results of the operation of mighty cataclysmic forces. With Professor L. Coe he agrees in saying that the whole theory of igneous agencies, which is little less than the whole foundation of tectonic geology, must be reconstructed on the basis of a solid earth. We are not especially interested to know which is the correct theory, or whether either of them is. We are satisfied so long as the old earth bears us up and yields its fruits, and have little anxiety to know whether it is solid or fluid beyond the depths. We refer to this now to show the folly of the initial wing of the scientific army in calling upon us, as Christians, to give up our Bible and join in a holy crusade against Moses because his teachings are, sometimes, in conflict with their theories. Let scientific men cease warring among themselves, get beyond the region of conjecture and theory into that of demonstration, and then Christians will be willing to receive and endorse their utterances. Never till then. Science and the Bible are in perfect accord, and errorless will be. But when unscientific guesses and theories are put side by side with God's truth, that is the inspiration of our civilization, we must be pardoned for accepting of the words of God rather than the theories of man.

The Appleton and Ingersoll.

The following note from Messrs. Appleton & Co. sufficiently explains itself, and we will not say a wrong impression, that it is, to a certain extent, abroad as to the purpose of the Appletons with respect to the North American Review. The note says: "The North American Review, although published by D. Appleton & Co., is owned and wholly controlled by its editor, Messrs. Appleton & Co., in view of recent articles that have appeared in it, which decline to act even as its publishers after the close of the present year." Thanks to the Appletons for the manly and noble stand here taken. Mr. Ingersoll's life is such that he must needs get rid of God. He tries to force the assent of his intellect to the dictates of a perverted, corrupted moral nature. And not satisfied with this, he is bringing all his powers of a magnificent oratory and of a brilliant and fascinating rhetoric, to lead others into the meshes of infidelity. His attacks have nothing of dignified argumentation or logical force about them. They are simply a release of the old, indubitable notions that have been bandied about for the last hundred years, clad, perhaps, at times in a somewhat different garb, expressed oftentimes in vulgar and blasphemous language that throws into the shade our own. Thanks to the fact that there is one secular press, at least, that will not have its types polluted by putting the copy upon them.

THE BAPTIST WORLD.

Wilmington.—The meeting, announced, Dr. Masly preached Sunday morning to a large congregation; at night the house was crowded. Dr. Eaton preached at the close of the sermon Miss Mary B. Weller, assisted by the choir, sang with marked effect that touching hymn, "Too Late." At the morning service the pastor gave the hand of fellowship to thirty new members, and baptized nine at night. Since last report there have been 10 baptisms by baptism, 2 by letter, and 2 by relation. German.—The new pastor, Dr. A. Stern, from Illinois, arrived in the city on Friday last, and delivered his welcome address Sunday morning last. Thanks to the fact that there is an interesting sermon was delivered to an attentive audience. Quite a number of strangers were present. Dr. Stern is said to be an eloquent speaker, and means more.

EDITORIAL VARIETIES.

Work on the new Baptist church at Williamsport is progressing steadily. Rev. N. G. Terry's correspondence should be published in the Recorder. It is said that Rev. Green Clay Smith will be the Republican candidate for Clerk of the Court of Appeals.—Georgetown Times. Rev. J. D. Simmons is preaching a series of lectures at the Woodford school-house, near Hayden's Corner.—Clark Co. Democrat. Dr. J. A. Broadus is to preach the annual sermon before the Baptist Education Society of the State of New York, at its next meeting at Hamilton, in June, 1882.

THE BAPTIST WORLD.

The business meetings of the Poe West church are held at 2 p. m. on Saturday before the first Sunday in each month. The business is preceded by prayer and praise by the congregation and a short sermon by the pastor. The death is announced of the wife of Dr. W. H. Brown, of Nashville. She was Dr. Brown's only daughter and her late husband had her sympathy in his affliction. Rev. W. J. Hopkins, late pastor of the Hope church, this city, has gone to North Carolina to take pastoral charge of the English and the Cross church in that State. He is a most faithful worker, and we regret to lose him from Kentucky; but "the field is the world." Dr. Tyson, of Virginia, says his reads a notice in the leading Baptist journals, but says that he values little higher than the Recorder. He several times expressed his surprise that the Baptists of Louisville do not more generally read this paper. The Rev. P. A. Seguin, who is preaching to the French of New York, is in a meeting with marked success. He has baptized several converts, and expects a score or more to follow. The Home Mission Board, Martin, Ala., is sending in whole or in part \$25,000,000 in nine States and in the Indian Territory. Bro. J. A. Daugherty has accepted the care of the church at Bristol. The church at Bristol has a good name abroad as well as at home. The committee in the Westchester church, this city, on last Lord's day, Dr. Eaton gave the hand of fellowship to thirty persons who had been received during the month. He made a very timely and helpful address on the weather, and all among other duties, he urged a bid to let the Recorder and read it, remarking that it is a most excellent paper and just what young converts who are "tarry" upon the shores need to read. "If I were a pastor in Louisville, I would get you 100 subscribers for the Recorder." That is what Dr. Tyson said to the editor when he took leave of him to return to his home in Mississippi. He died at Williamsport, this city, on last Tuesday night. His friends are anxious to hear his famous sermon on the weather, and others want to hear him on Ingersollism. It is not probable that our people may be favored with several lectures from this gifted man. The death is announced of Rev. H. B. Hayward, of Mississippi. He died at his home in Toledo, Ohio, on the 8th ult., in his 76th year. He had been in the ministry more than fifty years. He was an able, earnest, successful minister of the gospel. A full and complete record of him—Dr. Hayward's real worth was never known except to the Master and in the field where he labored." He watched for souls, not for money. His reward is on high and his name is in the book of life.

THE BAPTIST WORLD.

Wilmington.—The meeting, announced, Dr. Masly preached Sunday morning to a large congregation; at night the house was crowded. Dr. Eaton preached at the close of the sermon Miss Mary B. Weller, assisted by the choir, sang with marked effect that touching hymn, "Too Late." At the morning service the pastor gave the hand of fellowship to thirty new members, and baptized nine at night. Since last report there have been 10 baptisms by baptism, 2 by letter, and 2 by relation. German.—The new pastor, Dr. A. Stern, from Illinois, arrived in the city on Friday last, and delivered his welcome address Sunday morning last. Thanks to the fact that there is an interesting sermon was delivered to an attentive audience. Quite a number of strangers were present. Dr. Stern is said to be an eloquent speaker, and means more.

of pleasure is alone with his consciousness and his God; the soul is full of unrest and the spirit sighs for a peace and a joy that are lasting. At the last they bite like a serpent and sting like an adder. It is not in these things; it is in Christ only that we have rest and peace. "In the world ye shall have tribulation; but in me, ye shall have peace."

What Next?

Sir J. Lubbock is a sort of scientific iconoclast. He seems to take special delight in destroying the idols of his brethren and starting them from their self-complacent quiet by the statement of some new revolutionary scientific theory. He will be remembered in scientific circles as the author and defender of the "evolutionary theory." He is now President of the British Association. In a recent address before the association he started his brethren by the announcement and defense of a "theory," that if it should prevail, would very largely change the general geological thinking of the age. The theory so long held by many geologists that the interior of the earth is a molten mass, covered by the crust, hardening through geologic ages, as the result of the cooling process—that theory Mr. Lubbock says is in error, hence must be given up. Mountain ranges, rocks piled in wild and endless grandeur, huge and sudden subsidences of small portions of the earth's surface erupt here and there—these things are not, as has been supposed, results of the operation of mighty cataclysmic forces. With Professor L. Coe he agrees in saying that the whole theory of igneous agencies, which is little less than the whole foundation of tectonic geology, must be reconstructed on the basis of a solid earth. We are not especially interested to know which is the correct theory, or whether either of them is. We are satisfied so long as the old earth bears us up and yields its fruits, and have little anxiety to know whether it is solid or fluid beyond the depths. We refer to this now to show the folly of the initial wing of the scientific army in calling upon us, as Christians, to give up our Bible and join in a holy crusade against Moses because his teachings are, sometimes, in conflict with their theories. Let scientific men cease warring among themselves, get beyond the region of conjecture and theory into that of demonstration, and then Christians will be willing to receive and endorse their utterances. Never till then. Science and the Bible are in perfect accord, and errorless will be. But when unscientific guesses and theories are put side by side with God's truth, that is the inspiration of our civilization, we must be pardoned for accepting of the words of God rather than the theories of man.

The Appleton and Ingersoll.

The following note from Messrs. Appleton & Co. sufficiently explains itself, and we will not say a wrong impression, that it is, to a certain extent, abroad as to the purpose of the Appletons with respect to the North American Review. The note says: "The North American Review, although published by D. Appleton & Co., is owned and wholly controlled by its editor, Messrs. Appleton & Co., in view of recent articles that have appeared in it, which decline to act even as its publishers after the close of the present year." Thanks to the Appletons for the manly and noble stand here taken. Mr. Ingersoll's life is such that he must needs get rid of God. He tries to force the assent of his intellect to the dictates of a perverted, corrupted moral nature. And not satisfied with this, he is bringing all his powers of a magnificent oratory and of a brilliant and fascinating rhetoric, to lead others into the meshes of infidelity. His attacks have nothing of dignified argumentation or logical force about them. They are simply a release of the old, indubitable notions that have been bandied about for the last hundred years, clad, perhaps, at times in a somewhat different garb, expressed oftentimes in vulgar and blasphemous language that throws into the shade our own. Thanks to the fact that there is one secular press, at least, that will not have its types polluted by putting the copy upon them.

THE BAPTIST WORLD.

Wilmington.—The meeting, announced, Dr. Masly preached Sunday morning to a large congregation; at night the house was crowded. Dr. Eaton preached at the close of the sermon Miss Mary B. Weller, assisted by the choir, sang with marked effect that touching hymn, "Too Late." At the morning service the pastor gave the hand of fellowship to thirty new members, and baptized nine at night. Since last report there have been 10 baptisms by baptism, 2 by letter, and 2 by relation. German.—The new pastor, Dr. A. Stern, from Illinois, arrived in the city on Friday last, and delivered his welcome address Sunday morning last. Thanks to the fact that there is an interesting sermon was delivered to an attentive audience. Quite a number of strangers were present. Dr. Stern is said to be an eloquent speaker, and means more.

EDITORIAL VARIETIES.

Work on the new Baptist church at Williamsport is progressing steadily. Rev. N. G. Terry's correspondence should be published in the Recorder. It is said that Rev. Green Clay Smith will be the Republican candidate for Clerk of the Court of Appeals.—Georgetown Times. Rev. J. D. Simmons is preaching a series of lectures at the Woodford school-house, near Hayden's Corner.—Clark Co. Democrat. Dr. J. A. Broadus is to preach the annual sermon before the Baptist Education Society of the State of New York, at its next meeting at Hamilton, in June, 1882.

THE BAPTIST WORLD.

The business meetings of the Poe West church are held at 2 p. m. on Saturday before the first Sunday in each month. The business is preceded by prayer and praise by the congregation and a short sermon by the pastor. The death is announced of the wife of Dr. W. H. Brown, of Nashville. She was Dr. Brown's only daughter and her late husband had her sympathy in his affliction. Rev. W. J. Hopkins, late pastor of the Hope church, this city, has gone to North Carolina to take pastoral charge of the English and the Cross church in that State. He is a most faithful worker, and we regret to lose him from Kentucky; but "the field is the world." Dr. Tyson, of Virginia, says his reads a notice in the leading Baptist journals, but says that he values little higher than the Recorder. He several times expressed his surprise that the Baptists of Louisville do not more generally read this paper. The Rev. P. A. Seguin, who is preaching to the French of New York, is in a meeting with marked success. He has baptized several converts, and expects a score or more to follow. The Home Mission Board, Martin, Ala., is sending in whole or in part \$25,0

The Family Circle.

COMFORT ONE ANOTHER.

BY REV. HENRY M. SARGENT.

Comfort one another: For the wife who grieves for the set and often weary...

gather in fellowship with one another: In the sanctuary we draw into closer union...

These are a few of the principle objects of church attendance, enough to show its importance...

Why Attend Church? There is a complaint in many places of the falling off of church attendance...

Another object is to receive new strength for the toils and struggles of life. In one of Edward Garret's books this experience is given...

Another object is instruction. We go to the church to hear God's Word expounded. This word is able to make us wise unto salvation...

Another object of assembling to- gether is fellowship with one another: In the sanctuary we draw into closer union...

Don't Brover. There are no troubles that wear upon the temper and sap the foundations of all peace and comfort...

Well-bolted Christian. A well-bolted Christian is harmonious in all his parts. No one trait shames another. He is not a jumble of inconsistencies...

Our Little Folks.

A MOTHER'S DIARY. Morning! Baby on the floor. Making for the leader: All the eyes turned to the same place: "Baby" on a sudden: "Baby" in a high chair: "Baby" in a cot: "Baby" in a cradle: "Baby" in a bed: "Baby" in a room: "Baby" in a house: "Baby" in a world.

Write for The Nineteenth Century inserts the following autobiography to illustrate the difference between cramped and free childhood. I was born in the city of London and spent my whole life there...

At twenty-five I mistook potatoes in a field for cabbages, walked three miles by road rather than cross a field in which was a number of cows...

hop bitters THE PUREST AND BEST Medicine ever made. THEY ARE COMPOUNDED FROM Hops, Becks, Mandarins and Dandelion...

Every year on the occasion of the National Feast the Belgian Government makes public distribution of rewards to persons who have performed remarkable acts of courage in good causes...

EDUCATIONAL. HOLYOKE ACADEMY. CHARTERED WITH FULL COLLEGIATE POWERS by the Legislature of Massachusetts...

FEMALE COLLEGE. HOPKINSVILLE, KY. The Fall session of 1891 will open on Monday, August 25th, at 10 o'clock A.M. For information apply to or address the President...

AGENTS WANTED. C. B. SEYMOUR, Attorney at Law, 11 WEST GREEN ST., COR. FIFTH, St. Louis, Mo.

STEINWAY & SONS' DECKER BROS. HAINES BROS. J. & C. FISCHER'S VOSE & SONS' ESTEY ORGANS. SHONINGER ORGANS.

Louisville & Great Southern R. R. Line. The great through route of the South, north through the best portions of KENTUCKY & ALABAMA...

MAMMOTH CAVE! The greatest of Natural Caverns in the World. It is the only one in the world that is open to the public...

UNITED STATES MAIL ADAMS EXPRESS STEAMERS. Leave daily (except Sundays) at 7 A.M. for New York, Boston, Philadelphia, Baltimore, Washington, St. Louis, Chicago, and other ports...

hop bitters THE PUREST AND BEST Medicine ever made. THEY ARE COMPOUNDED FROM Hops, Becks, Mandarins and Dandelion...

EDUCATIONAL. HOLYOKE ACADEMY. CHARTERED WITH FULL COLLEGIATE POWERS by the Legislature of Massachusetts...

FEMALE COLLEGE. HOPKINSVILLE, KY. The Fall session of 1891 will open on Monday, August 25th, at 10 o'clock A.M. For information apply to or address the President...

AGENTS WANTED. C. B. SEYMOUR, Attorney at Law, 11 WEST GREEN ST., COR. FIFTH, St. Louis, Mo.

STEINWAY & SONS' DECKER BROS. HAINES BROS. J. & C. FISCHER'S VOSE & SONS' ESTEY ORGANS. SHONINGER ORGANS.

Louisville & Great Southern R. R. Line. The great through route of the South, north through the best portions of KENTUCKY & ALABAMA...

MAMMOTH CAVE! The greatest of Natural Caverns in the World. It is the only one in the world that is open to the public...

UNITED STATES MAIL ADAMS EXPRESS STEAMERS. Leave daily (except Sundays) at 7 A.M. for New York, Boston, Philadelphia, Baltimore, Washington, St. Louis, Chicago, and other ports...

WATERBURY'S GREAT GERMAN REMEDY FOR RHEUMATISM, NEURALGIA, SCIATICA, LUMBAGO, BACKACHE, GOUT, SORENESS OF THE CHEST, SORE THROAT, QUINCY, SWELLINGS, SPRAINS, FROSTED FEET AND EARS, BURNS, SCALDS, General Tooth Pain, TOTHY EAR, and HEADACHE, ALL OTHER PAINS.



Ague Cure. Is a purely vegetable bitter and powerful tonic, and is warranted a speedy and certain cure for Fever and Ague, Chills and Fever, Intermittent or Daily Fever, Malaria, Biliousness, Bilious Dyspepsia, Headache, Stomach Pain, Indigestion, and all ailments of the system...

NEW YORK EXPRESS. One Dollar a Year. The oldest, best, and cheapest of the New York Expresses, and the most attractive. Established 1836. THE NEW YORK EXPRESS WEEKLY EXPRESS One Dollar a Year.

Household and Farm.

KENTUCKY ITEMS.

In Owen bay is commanding \$18 per ton. The distillers of Meador county are keeping large numbers of cattle...

The center band is extensively raised in Southern Kentucky, and is sold to be a profitable crop.

Mr. J. R. Smith, of Clark county, sold 111 turkeys for \$70.80, besides keeping 30 for home use.

A Clark county farmer has sold an average of 191 pounds on 21 hogs in 68 days, or 3 pounds a day.

Parry & Wakefield sold to Shelby Tervis of Lincoln, last week, 700 head of common cows at \$5 per head.

There were \$10,000 feet of lumber shipped from this point to Louisville last week, and there are now awaiting shipment over 200,000 spoked to Owensboro.

In Madison county the price paid has been \$5.75 and 50 per hundred, a few extra lots having brought as much as \$5.15.

There were \$10,000 feet of lumber shipped from this point to Louisville last week, and there are now awaiting shipment over 200,000 spoked to Owensboro.

There were \$10,000 feet of lumber shipped from this point to Louisville last week, and there are now awaiting shipment over 200,000 spoked to Owensboro.

There were \$10,000 feet of lumber shipped from this point to Louisville last week, and there are now awaiting shipment over 200,000 spoked to Owensboro.

There were \$10,000 feet of lumber shipped from this point to Louisville last week, and there are now awaiting shipment over 200,000 spoked to Owensboro.

There were \$10,000 feet of lumber shipped from this point to Louisville last week, and there are now awaiting shipment over 200,000 spoked to Owensboro.

There were \$10,000 feet of lumber shipped from this point to Louisville last week, and there are now awaiting shipment over 200,000 spoked to Owensboro.

There were \$10,000 feet of lumber shipped from this point to Louisville last week, and there are now awaiting shipment over 200,000 spoked to Owensboro.

There were \$10,000 feet of lumber shipped from this point to Louisville last week, and there are now awaiting shipment over 200,000 spoked to Owensboro.

There were \$10,000 feet of lumber shipped from this point to Louisville last week, and there are now awaiting shipment over 200,000 spoked to Owensboro.

There were \$10,000 feet of lumber shipped from this point to Louisville last week, and there are now awaiting shipment over 200,000 spoked to Owensboro.

There were \$10,000 feet of lumber shipped from this point to Louisville last week, and there are now awaiting shipment over 200,000 spoked to Owensboro.

California produced \$17,600,000 in gold bullion in 1930, or one-half of the whole produced in the United States.

The magnitude of the cattle interest in Oklahoma may be inferred from the fact that according to a recent estimate, the 1,000,000 cattle being fed in the valleys of that State, and as yet 250,000 more are in its infancy.

The entire loss by burning of the Peoria sugar refinery, that was adjusted at \$4,750,000, and the insurance at \$20,712,000.

The capital and funded debt of the railroads in this country is \$4,897,401,957, which is supposed to be their cost.

The total area of the United States, excluding Alaska, is 1,942,000,000 acres, of which less than 200,000,000 acres are under cultivation.

A Missouri farmer claims that every calf on a man's farm is worth, at the latest calculation, a dollar, for the good they do in destroying obnoxious bugs.

It is said that the average man who has a cow on his farm is worth, at the latest calculation, a dollar, for the good they do in destroying obnoxious bugs.

It is said that the average man who has a cow on his farm is worth, at the latest calculation, a dollar, for the good they do in destroying obnoxious bugs.

It is said that the average man who has a cow on his farm is worth, at the latest calculation, a dollar, for the good they do in destroying obnoxious bugs.

It is said that the average man who has a cow on his farm is worth, at the latest calculation, a dollar, for the good they do in destroying obnoxious bugs.

It is said that the average man who has a cow on his farm is worth, at the latest calculation, a dollar, for the good they do in destroying obnoxious bugs.

It is said that the average man who has a cow on his farm is worth, at the latest calculation, a dollar, for the good they do in destroying obnoxious bugs.

It is said that the average man who has a cow on his farm is worth, at the latest calculation, a dollar, for the good they do in destroying obnoxious bugs.

It is said that the average man who has a cow on his farm is worth, at the latest calculation, a dollar, for the good they do in destroying obnoxious bugs.

It is said that the average man who has a cow on his farm is worth, at the latest calculation, a dollar, for the good they do in destroying obnoxious bugs.

It is said that the average man who has a cow on his farm is worth, at the latest calculation, a dollar, for the good they do in destroying obnoxious bugs.

It is said that the average man who has a cow on his farm is worth, at the latest calculation, a dollar, for the good they do in destroying obnoxious bugs.

It is said that the average man who has a cow on his farm is worth, at the latest calculation, a dollar, for the good they do in destroying obnoxious bugs.

Every farmer with whom we have conversed that has tried both Polts and Clawson wheat and measured the yields produced in Polts. It is not surprising that those who have sown the right seed should find that Clawson is the heavier yielder.

The reason is that the grain is larger, the heads more spreading, presenting a heavier faller appearance. The truth is, however, that though the single grain of Clawson is heavier than the single grain of Polts, the average head of Polts is heavier than the average head of Clawson, owing to the fact, which we have several times alluded to, that the weight of chaffs between Clawson is heavier than the weight of chaffs between Polts.

DESTROYING MOSSES IN CABETS.—The preventive directions for dealing with moss in the *Eschscholzia* (Sept. 22) are no doubt good, but there is a much easier and more effective way of disposing of them, when they have made their home in a carpet.

Having mowed lawns, a few years ago, which were full of moss for a period of years, I can give my experience with some satisfaction, for instead of killing a dozen or more millers several times a day the season, now but my carpet remains down 250 times in three years without fear of the little pest.

I write a cloth out of water, lay it down over the carpet, and iron slowly, with a hot iron, being sure that the steam penetrates the matting, and that the iron is hot. Neither cold nor wet can survive this treatment. Do this once a week or so, till all the millers seen dying, and you will soon have them effectually disposed of. I have only one more suggestion to do in this matter, and so really do, comparatively, that I wish every one could know of it, and not be obliged to take up carpets merely to get rid of the tiny mites.—Mrs. M. J. CUTLER, Kipling, Ill.

CULTIVATE MORE TURKEYS.—We all know the value of the turkey in England. It has been asserted that the interest of their immense debt is annually paid by the product of this crop. As to the United States we do not make half the use of the turkey we might, by increasing the consumption of the root and improving in the manner of its cultivation. The great want of our winter food for cattle is succulent. We somewhat obviate this want by using cut feed material, but we do not have a hand labor to spare. It is not generally known how to raise the turkey, although we know how to raise it, but we have no one to help us to do the work.

Here is the same trouble with the turkey, though it is not so much of a problem. Every slight turkey has to be handled in poultry and when later plugging every one has to be gone over again and handled to take the tops off. If we could manage to do this by machinery, as we do so many other things, so as to get rid of the labor, we could doubt the production would soon be doubled, and we be used for an immense number more than is dreamed of. It may come in time, but I think genius is equal to the achievement in this direction.

As the leaves were for the healing of the New Yorks.—Dr. Parrot's Extract of Smart-weed breaks up colds, fever and inflammation, and is a most reliable remedy for colds, croup, diphtheria, and dysentery. By Druggists.

As the leaves were for the healing of the New Yorks.—Dr. Parrot's Extract of Smart-weed breaks up colds, fever and inflammation, and is a most reliable remedy for colds, croup, diphtheria, and dysentery. By Druggists.

As the leaves were for the healing of the New Yorks.—Dr. Parrot's Extract of Smart-weed breaks up colds, fever and inflammation, and is a most reliable remedy for colds, croup, diphtheria, and dysentery. By Druggists.

As the leaves were for the healing of the New Yorks.—Dr. Parrot's Extract of Smart-weed breaks up colds, fever and inflammation, and is a most reliable remedy for colds, croup, diphtheria, and dysentery. By Druggists.

As the leaves were for the healing of the New Yorks.—Dr. Parrot's Extract of Smart-weed breaks up colds, fever and inflammation, and is a most reliable remedy for colds, croup, diphtheria, and dysentery. By Druggists.

As the leaves were for the healing of the New Yorks.—Dr. Parrot's Extract of Smart-weed breaks up colds, fever and inflammation, and is a most reliable remedy for colds, croup, diphtheria, and dysentery. By Druggists.

As the leaves were for the healing of the New Yorks.—Dr. Parrot's Extract of Smart-weed breaks up colds, fever and inflammation, and is a most reliable remedy for colds, croup, diphtheria, and dysentery. By Druggists.

As the leaves were for the healing of the New Yorks.—Dr. Parrot's Extract of Smart-weed breaks up colds, fever and inflammation, and is a most reliable remedy for colds, croup, diphtheria, and dysentery. By Druggists.

As the leaves were for the healing of the New Yorks.—Dr. Parrot's Extract of Smart-weed breaks up colds, fever and inflammation, and is a most reliable remedy for colds, croup, diphtheria, and dysentery. By Druggists.

As the leaves were for the healing of the New Yorks.—Dr. Parrot's Extract of Smart-weed breaks up colds, fever and inflammation, and is a most reliable remedy for colds, croup, diphtheria, and dysentery. By Druggists.

As the leaves were for the healing of the New Yorks.—Dr. Parrot's Extract of Smart-weed breaks up colds, fever and inflammation, and is a most reliable remedy for colds, croup, diphtheria, and dysentery. By Druggists.

DAY KIDNEY PILLS, Buffalo, N. Y. One—many—I have had rheumatism since I was a boy, and your Pills have cured me entirely. Dr. J. W. B. Smith, Akron, Ohio. These Pills cure all diseases of kidney and urinary organs. \$2 by druggist or by mail.

Marriages notice free to actual subscribers and their immediate families. When in excess of 20 lines, the charge is \$1.00 per line. Sent monthly in advance.

ROWLAND.—Departed this life on Friday, Nov. 11, 1931, at 10:30 a. m. Rowland was born in Greenville, S. C., Sept. 3, 1851. Came to Henderson county, N. C., in 1870. He was a member of the Methodist church in Henderson, N. C., and was a member of the Methodist church in Henderson, N. C., and was a member of the Methodist church in Henderson, N. C.

KINGSTON.—At Cloverport, Broderick county, on a brief illness, Mrs. Hattie E. Kingston, wife of Mr. T. D. Kingston, Nov. 8, 1931, aged 72 years, 2 months and 4 days. Sister Kingston was the eldest daughter of Jacob and Elizabeth H. Kingston, of Henderson, N. C. She was a member of the Methodist church in Henderson, N. C., and was a member of the Methodist church in Henderson, N. C.

DR. JOHN BULL'S SMITH'S TONIC SYRUP FOR THE CURE OF Fever and Ague CHILLS OR MALARIA FEVER.

DR. JOHN BULL'S SMITH'S TONIC SYRUP FOR THE CURE OF Fever and Ague CHILLS OR MALARIA FEVER.

DR. JOHN BULL'S SMITH'S TONIC SYRUP FOR THE CURE OF Fever and Ague CHILLS OR MALARIA FEVER.

DR. JOHN BULL'S SMITH'S TONIC SYRUP FOR THE CURE OF Fever and Ague CHILLS OR MALARIA FEVER.

DR. JOHN BULL'S SMITH'S TONIC SYRUP FOR THE CURE OF Fever and Ague CHILLS OR MALARIA FEVER.

DR. JOHN BULL'S SMITH'S TONIC SYRUP FOR THE CURE OF Fever and Ague CHILLS OR MALARIA FEVER.

DR. JOHN BULL'S SMITH'S TONIC SYRUP FOR THE CURE OF Fever and Ague CHILLS OR MALARIA FEVER.

DR. JOHN BULL'S SMITH'S TONIC SYRUP FOR THE CURE OF Fever and Ague CHILLS OR MALARIA FEVER.

DR. JOHN BULL'S SMITH'S TONIC SYRUP FOR THE CURE OF Fever and Ague CHILLS OR MALARIA FEVER.

DR. JOHN BULL'S SMITH'S TONIC SYRUP FOR THE CURE OF Fever and Ague CHILLS OR MALARIA FEVER.

DR. JOHN BULL'S SMITH'S TONIC SYRUP FOR THE CURE OF Fever and Ague CHILLS OR MALARIA FEVER.

DR. JOHN BULL'S SMITH'S TONIC SYRUP FOR THE CURE OF Fever and Ague CHILLS OR MALARIA FEVER.

DR. JOHN BULL'S SMITH'S TONIC SYRUP FOR THE CURE OF Fever and Ague CHILLS OR MALARIA FEVER.

DR. JOHN BULL'S SMITH'S TONIC SYRUP FOR THE CURE OF Fever and Ague CHILLS OR MALARIA FEVER.

DR. JOHN BULL'S SMITH'S TONIC SYRUP FOR THE CURE OF Fever and Ague CHILLS OR MALARIA FEVER.

KIDNEY-WORT DOES WONDERFUL WAY? CURE! Lydia E. Pinkham's Vegetable Compound. Woman can strengthen with Woman's.

KIDNEY-WORT PERMANENTLY CURES KIDNEY DISEASE, LIVER AND BILIOUS COMPLAINTS, Constipation and Piles. Lydia E. Pinkham's Vegetable Compound.

RAIL ROADS TIME-TABLE OF Lou. & Cin. Short-Line. Depot Carriers First and River.

NEW RICH BLOOD! Revised New Testament. Agents wanted for "The New Testament."

POPULAR THOROUGHFARE BETWEEN THE EAST AND WEST THE GREAT BEE LINE ROUTE C. C. & I. R.

THE GREAT LIGHT. Church Light. The Great Light. Church Light.

BLYM YERMESCO BELLS. BLYM YERMESCO BELLS. BLYM YERMESCO BELLS.

HEAR YE DEAF. HEAR YE DEAF. HEAR YE DEAF.

J. M. & I. R. Louisville and Indianapolis Short-Line. The Quickest and Best Route to St. Louis & the West, Chicago & N. West.

PENSIONS FOR SOLDIERS. PENSIONS FOR SOLDIERS. PENSIONS FOR SOLDIERS.

GARFIELD. GARFIELD. GARFIELD.

THE GREAT LIGHT. Church Light. The Great Light. Church Light.

BLYM YERMESCO BELLS. BLYM YERMESCO BELLS. BLYM YERMESCO BELLS.

HEAR YE DEAF. HEAR YE DEAF. HEAR YE DEAF.

J. M. & I. R. Louisville and Indianapolis Short-Line. The Quickest and Best Route to St. Louis & the West, Chicago & N. West.

PENSIONS FOR SOLDIERS. PENSIONS FOR SOLDIERS. PENSIONS FOR SOLDIERS.

GARFIELD. GARFIELD. GARFIELD.

