WESTERN RECORDER.

Faith, Hope and Love; these three.

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THE Chinese manufacture an immense quantity of the eyes of frogs, which fetch very much like cousins.

THERE are more Mahommedans in the British Empire than Protestants, and nearly four times as many Hindoos.

PROBABLY the largest land owner in the world is the Duke of Sutherland. He owns 1,358,545 acres in Great Britain, and he has bought about half a million acres in America. He seems to "want the earth."

A VIOLIN of Rugeri, of the year 1650 was recently sold in Paris for 32,000 francs, or about $6,200. Think of paying nearly as much for one fiddle as the 130,000 white Baptists of Kentucky give in a year to foreign missions.

IT is said that there are 5,000 people in Ethiopia who have defied the Mission of the Old Testament and who cling rigidly to the Mosaic ceremonies and laws. This is a most interesting fact, if true, and will be a valuable factor in raising Africa from idolatry.

REVOLUTION.—The best hit at evolution we have yet seen is from the late Thos. Bayne, of Richmond, who exclaimed in a dream, "O, ye men of science, give us back our ancestors in the garden of Eden, and you may keep yours in the scientific gardens."

Quakerism is coming the closer to Christ. The resolutions in the case that United States Supreme Court have decided that Congress has jurisdiction over the Indian tribes in matters of crime, and that government can go into the Indian country and punish the offenders.

We know a brother minister, who seldom ever quietly reproves of the backsliding of any of his church members, but always speaks in public affairs, but always talks finding fault. Let this hit whoever it may fit, and may God help him to get rid of his infirmity.

HOW KINGS HAVE DIED.—William the Conqueror died from drink; Henry II, from gluttony; John, of poison administered by a priest; Richard II, of starvation; Henry IV, of fits; Henry VIII, from dissipation; James I, from gluttony; George I, from drink; George II, from disease; and George IV from gluttony.

DR. F. SEMMES has been laboring to perfect a process for making sleeping cars out of glass. He has succeeded in producing glass which is very tough as well as brittle. It is believed that the glass will take the place of iron in many things. It will be cheaper, lighter, and durable and has effected a change in temperature.

There is danger that if a minister should speak upon the subject of tobacco he will get mad and leave a money church. The thing has happened, to my knowledge, more than once. Why don't he cut out what God intentions. The question in question is one of the greatest and mightiest. But all powerful leadership are dangerous. Let a man quietly discuss the truth, and gospelizing strive to do right and not wrong.

One important rule as to the investment of savings is to diversify the investments, and then divide the risk. One chief means of withstanding the tendency to money-loving is to avoid the fever of speculation and make only safe investments, with moderate but sure yield; and to see to it that the gains from these sources is carefully re-invested, along with the new savings.—*Dr. Brookes in Sunday Magazine.*

MR. H. M. STANLEY, the great African explorer, has risen from a very humble origin. At three years of age he was cast by his parents upon the world. Then he was taken from place to place. Then he was sent to a workhouse. Then he ran away and went to sea. Finally he landed in New Orleans where a merchant took a fancy to him, giving him his name. This merchant soon died, leaving no property to the boy and he was again thrown on the world. He found his way to California, where he spent a few years in the gold mines. Afterward he became a soldier in the late war. The *New York Herald* engaged him to report the Turkish insurrection. Returning home, he England, he went to the jungles of Africa, where he spent two years. He was then dismissed a few months and went back to Livingstone, and since then he has been prominently before the public.

For the Western Recorder.)

"THOU HAST MULTIPLIED THE NATION, AND NOT REJOICED THE JOY."

(ISAIAH 9:3.)

BY J. L. BURROWS, D.D., NORFOLK, VA.

This is true of America as a nation as it was of Israel. Our joy and strength are not increased in due proportion to the multiplication of our population, and consequently of our immigrant population.

Is not this true of our churches, and especially our baptized churches? Converts are multiplied every year. Do they add as largely to our efficiency and power, and this is our "joy" as to our numbers.

I count the numbers of baptisms in our churches reported in the WESTERN RECORDER of Oct. 25. The total is 415. I look into the Year Book of 1888 and find that during the year reported 11,382 were added by baptism to the Kentucky churches. I sum up the number of baptisms for the same year in the fifteen States that are associated with the Southern Baptist Convention. The grand total is 117,139. What joy thrills our soul over such returns! Surely "He hath multiplied the baptized" nation.

But is it all unmixed joy? Is there no drawback upon this exultation? Can we rely upon this multiplication of our forces to increase our joy by so much additional efficiency and power? Will all these be drilled and disciplined as trained recruits to the grand army? Will they add to our working power in bearing like proportion to their numbers?

Alas! judging of the future from the past, a large proportion of them will never have opportunity to gain much religious instruction or knowledge. Our system for developing the graces of the Spirit, for training and strengthening Christian character, for drawing into union and co-operation these new forces, with the aims and purposes of the grand army, are too utterly inadequate, defective and scanty to allow us to hope that many of these converts can become religiously intelligent or active.

An indefinite sort of discourse—for thorough and systematic teaching under our present system is utterly impossible—is the most we can do for the great mass of our converts.

We know a brother minister, who seldom ever quietly reproves of the backsliding of any of his church members, but always speaks in public affairs, but always talks finding fault. Let this hit whoever it may fit, and may God help him to get rid of his infirmity.

Who is merely seen by the people except on these occasions who comes from a distance, perhaps on Saturday or on a Sunday morning, and leaves them when that service is over not to be seen or heard for a month or fortnight, or not indeed at all? Discipline any congregation. He may be a good and an intelligent man, the fault is not so much with the preachers as with the system. And so these people are to go on from year to year with a minimum of teaching and of moral influence. Often discouraged, with no one to encourage, no information, unplanned with no one to guide, wandering with no one to warn, sick with sorrow to visit or console them, weeping over their dead with no one to pour the balm beside. The demons, good and evil, are by, instead under like influences for years, have not developed capabilities for taking a pastor's place and ministering to those who do so sorely need such ministrations. Can it be expected that converts so neglected, undeveloped, undisciplined, shall grow into active, earnest working Christians? There may be some help for them in the weekly Sunday-school, in the religious paper, in the influences of some godly and firmly instructed individual, but can any or all these make up for the lack of the personal influence and convocation of a wise pastor to guide and teach them? It is not just to fling censure and abuse upon these uninstructed and unguided members, nor upon the preachers, many of whom do the best they can under the circumstances, but against the vicious system under which such a state of things is possible and unavoidable, it is our duty to protest and to seek the remedies provided in the Word of the Lord. Among these remedies are weekly assemblages of the churches of Christ and "ordained elders in every church."

But we told on every hand that can not be done. No, it can not be done at once, but it can be looked forward to and prepared for and planned for and prayed for. If it is right, it is essential to the highest welfare of our churches and to their usefulness and consecration to the furtherance of the kingdom of Christ, then it is a subject that can not to be evaded by a mere or by a plea of an unmeditated assumption of impossibility.

There are many of our rural churches in Kentucky, scarcely numbering ten or twelve, scattered over a county, but which look large, compact, big enough and strong enough to build up the local church, to keep the ordinances, to instructing the young, to guarding and influencing the people, to planting there new converts for intelligent usefulness and to leading the church into the front rank among the efficient and liberal churches. This is the supreme "reformation" needed to day throughout our whole Southern land. When, O when shall it be practically and prayerfully attempted by brethren who honestly believe that what ought to be done can be done.

For the Western Recorder.

"THE CHILDREN OF THE PROMISE."

BY J. H. SPENCER, D.D.

All parents desire to see their children grow up virtuous and pious, and all Christian parents desire that they become pious as well. Indeed, they as it should be, the absorbing thought and the constant effort of such Christian parents. Can this be desired to be realized? Can this be made to be attained? If so, how? To be a Christian truly, experimentally, is not the outcome of a wish; it is not something to happen by chance. It is a great fact, a great reality in human life and character, to be attained only by conformity to the divinely revealed plan. We can do many things directly for our children, but we can not make them Christians. This infinite blessing is the gift of God through Jesus Christ, wrought by the Holy Spirit in the soul. But we can do much to secure for them this blessing. Is not the Father of our spirits a faithful promiser? Will he not perform his word to his children? And children who comply with the conditions and obey his commands, shall they not see his salvation? "Know, therefore, that the Lord thy God—he is God—the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations." The great fault and the great defect is in a want of proper training. Christian parents neglect to bring up their children in "the nurture and admonition of the Lord," and these having neglected the means, hope they may, by some strange chance, be converted. Vain hope. By the use of the divinely appointed means parents may in confidently expect the conversion of their children as the farmer expects the fruit of the earth after using diligently the appointed means to secure them.

A short time since I was present at a funeral of special interest. An aged Christian mother had been called away from this living world. Her venerable and bereaved companion, with whom she had lived, partaken of cares and joys, for more than half a century, and still lived to mourn the loss of a mother revered and loved. One had gone to the grave before her, removed by a sudden casualty. A large circle of grandchildren and several great-grandchildren that glows around had lived to see before she passed away. Father and mother had been for about half a century sincere and devout followers of Christ. Simple and plain in their manners and habits of life, without ostentation or vain show, quietly and prayerfully they had passed their pilgrimage, believing and obeying God. They relied with confidence on the promises, and received the end of their faith. They dedicated their children in prayer and faith to the Lord; taught them his precepts, trained them in his fear, and trusted him for the fulfilment of their faith and God's fidelity was stated in remarks during the funeral service. Every one of the children had become a professed and sanctified Christian, and all were members of Christian churches. So, also, had the husbands and wives of the children, and many of one of the grandchildren of mature age. The parents had lived consistent lives before their children, had labored earnestly to attain this end, and he who is ever faithful to his promises, added his blessing, and the desired end was attained. What heavenly joy for a life-time. Like a sheaf of corn fully ripe in its season!

This, though a marked, is not a solitary case. Many such bear witness to the divine fidelity. None ever trusted him to be deceived. But why are there so few instances? Why so few children of Christian parents early brought into the ark and covenant of grace by Christ Jesus? I know of but one answer to be given: these parents fail to obey his counsels and to trust his promises. Many grieve exceedingly over the waywardness and impenitency of their children, and yet that they are not converted as well as others, when they have utterly neglected the training, which, by the blessing of God, might have secured the desired end. As to exercising a confident trust in him, how could they, when they had not sufficiently failed to use the proper means? He is pleased to be trusted, and loves to be trusted. His faithful promises are the comfort of the saints, the staff on which they lean. To me it seems as certain that by proper training and proper training parents may see the conversion of their children, as that they may expect the return of summer and winter in their season; and more certain than the husbandman can rely on the harvest as the result of his toil. But in neither case is this result of a mysterious and magical mental exercise called faith, rather it is the result of a strict conformity to the divine plan, both in nature and race alike, obeying and trusting a gracious and faithful God and Father.

For the Western Recorder.

AN ANSWER.

I do not [illegible] that they generally [illegible] exist. You can [illegible] pay [illegible] them, in a [illegible] Theology." [illegible] her with the [illegible] suppose. The [illegible] of Christ, with [illegible] enthusiasm [illegible] preacher in [illegible] shied in his [illegible] "I will rather doubts [illegible] of Christianity than array [illegible] of blood!"

[illegible] the adulterer, [illegible] the blasphemer, the [illegible] the worshipping of [illegible] the sin that illustrated [illegible] and social relations which many of our prominent members indulge in business, society and amusements. They are monopolists, enter into "trusts" corporations, engage in political schemes for corruption; [illegible] speculations for futures; they sip wine at the dance halls; they sell whisky and run the saloons; they purchase tickets in the Louisiana Lottery, and all this without discipline, except in gross and disorderly cases. Our moral character is being perpetually assailed, and but for the piety and zeal and love we give our churches we should find it hard to recruit our ranks—certainly not, with our character, if we appealed to the conversion of the world upon the old time principles of repentance, faith and piety towards God. We are, largely, "Mother-Hubbard" Baptists!

Well, this is called pharisaism, I know. I do not mean to say the solid, the true, the pure, do not exist. God has a people; he has always had the "seven thousand" who would not bow the knee to Baal. He always will have his "elect," who can not be deceived. I only mean to say that in proportion to our numbers, influence, power, wealth and claims, we have a large proportion of adulteration than history ever showed us to have before. With our chances and facilities, with our increased responsibilities and opportunities, we ought to be in many respects, spiritually, morally, intellectually, it seems to me, than ever before. The plain old-fashioned Gospel does not affect the church, nor the world, as formerly, in most places; and, now, the revivalist and the evangelist has to supplement all our efforts at church building, or else we languish and decay. I think this is one of my best arguments on the subject; and it is one of the most alarming signs of the times.

For the Western Recorder.)

REV. R. G. BERRY.

BY J. H. SPENCER, D.D.

Rev. Edwin Gardner Berry, son of Lewis Berry, was born in Clark county, Ky., February 1, 1801. His mother was a sister of Rev. William Rush. His parents were very poor, and he received but a limited education. But being fond of music he obtained sufficient knowledge of that science to teach singing, and made this his occupation a number of years. He was married to Ellen, daughter of John Shyels, of Clark county, on November 28, 1821. This young woman made him a good wife, and a faithful, efficient helper in his life work. She bore him eighteen children, fourteen of whom were raised and became Baptists. He and his wife also raised four orphans. Mr. Berry and his wife were pious, industrious and economical, and acquired a competency of this world's goods.

In March, 1824, Mr. Berry moved to Henry county, where he spent the remainder of his days. In 1828, during a great revival at Newcastle, conducted by Jeremiah Vandeman and Silas McNoel, Mr. Berry professed faith in Christ, and with his wife and 142 others was baptized by Mr. Vardeman into the fellowship of Drennon's creek church (Newcastle) church, on the Saturday before of that year. Nearly all the neighborhood of Rock Bath, he with his, joined with Drennon's creek church. Soon after, he was called to the pastorate of Longwood church, in Shelby county, and was pastor there for several years. In 1835 he succeeded Jesse Haley in the pastorate of Bear Fork church, which he continued to serve, with the exception of three years during the civil war, till 1862. This was the church of his choice, and the scene of the most of his field of labor. The remaining different periods of the churches at Bear Fork (now in Emmanuel), Clear Creek and Dover, in Shelby county; Ingram, Shelbyville and Eighteen-mile, in Bedford county; East Bend, Bethel, Hillsboro, and Sligo, in Henry county; and Pleasant Grove, in Trimble county.

He was in the ministry fifty-four years, the last six of which, on account of increasing age and disease, he resigned the pastorate. Afterwards he preached occasionally. A few months prior to his death he was relieved from all the cares of a church, and the ravages of a cancer that was eating away his lower lips, yielded to the usual soundness of body and mind (save the cancer) calmly laid himself down on his bed and patiently waited for the Master's call. On the 24th of October, 1888, he departed to be with Christ. On the 26th, after funeral services conducted by Dr. D. N. Porter, aided by Revs. W. B. Jones and W. W. Force, his body was laid away in Smithfield cemetery to await the resurrection of the just.

Rev. R. G. Berry was more than an ordinary man. He lived a Christian life; church member a little more than sixty years, without a spot on his garments, or a reproach on his name. He was neither great nor learned, but was never little nor ignorant. The appreciation of his wisdom and integrity by his brethren was evinced by his election to the moderatorship of Sulphur Fork Association every year, except one when he was absent, from 1840 to 1862, when, from declining years, he retired to serve longer. The following is from the "History of Kentucky Baptists," Vol. II., page 642:

"Mr. Berry's preaching talent was by no means equal to his pastoral, and it developed slowly. But he was, from the first, a close Bible student, and advanced no doubt, till it was fully matured. He was a man of extraordinary practical wisdom, and his cool, deliberate prudence never forsook him. He was a plain, practical, sound preacher rather than a profound or brilliant one. His sermons were eminently scriptural, and were profusely interlarded with quotations from the Bible. When called to preach at associations or on other extraordinary occasions, he never made a failure. Knowing beforehand what he was able to perform, he never undertook more than he could accomplish. He enjoyed a good degree of success during his whole ministry.

October, 1888.

THE OFFENSE OF THE CROSS.

The word translated offense in Galatians 5:11, is the same that is translated "a stumbling-block" in 1 Cor. 1:23, and a "rock of offense" in 1 Peter 2:8. The Lord Jesus Christ, coming into the world as a lowly and suffering Savior, offended the prejudices of the carnal heart. Though divine, as both his teachings and miracles indicated, he was despised and rejected of men. He was a man of sorrows and acquainted with grief, was also a stumbling-block. It humbled the pride and abased the self-righteousness of man. It humbled the Jew, and made the proud Greek the victim of ridicule. Paul, in the epistle to the Romans, gives a very full account of his own feelings in regard to Christ and the Gospel, and the reasons in his letter to the Romans that his preaching is true and faithful because he suffers persecution. His argument is, that persecution for the cross is an offense or stumbling-block, he who preaches Christ crucified does not be popular with unregenerate men—he must excite their anger and opposition.

Now this is clear as far as the apostle and his times are concerned. We see how the gospel, encountering Pharisaic conceitedness and self-righteousness, on the one hand, and Gentile pride and aliens and strangers in the other, [illegible] the world upside down. Has all this changed? Has not the world made such progress in science, that preach it faithfully without suffering persecution? Dr. Riddle says no. His comment on Gal. 5:11 is, "This offense sometimes means to cease, but it never does."

And Dr. Scholler is still more explicit. His note on the passage is:

The cross and suffering persecution. If the world would let us alone, the gospel would be very easy and very good. Persecution is a sign of the devil's power, and the devil's power is a sign of God's power. Where the devil's power is, there is persecution. When the devil has his power, he makes the people persecute and follow him. This is what the devil is to do; to yield himself up to him whom God hath appointed to serve the people from their sins.

"What," saith one, "I thought that the cross was a stumbling-block?" Indeed, there is an expression; but all this experience made in this, in heaven the head to accept Christ as his Savior. "But I thought," says another, "that you would depart at length from the work of the Holy Spirit." I answer that you would depart still more about this other time; but the other work of the Holy Spirit is to stop you from that, and bring you to hear that the Word of God which is the subject of this morning's discourse. The nature of the Word is to make people and good him, humanity, to be the Savior, does not agree. The gospel of him is to be preached very small [illegible] the Spirit, rather mortification of nature, the cross, the cross, the Lord's cross, the cross, the cross which makes the world, and the world to be [illegible] and the world to be [illegible] trembling, because God is working in them to will and to do of his good pleasure.—*Sermon.*

We could not do it if we had the [illegible] of all the [illegible] again. No [illegible] will be so attractive as to be able of himself to draw [illegible] It is "not by might nor by [illegible] by my Spirit, saith the Lord." And this idea of so popularizing preaching as to take the offense of the cross shall [illegible] ignores the work of the Holy Spirit. He can make what seems foolishness to men the power of God and the wisdom of God. He can so magnetize the cross that it shall draw men in spite of themselves. The first sign of a genuine revival is, in many cases, opposition to the truth and to him who preaches it. The minister who is discouraged by such opposition has not profited as he should by the study of the Bible and of the history of the church.—*Interior.*

TWO THINGS TO BE DONE.

First, that they believe in the Lord Jesus Christ as thy Savior. Take him to be thy sacrifice; trust him, wholly and alone from this time forth, as thy Priest; take him as thy Prophet, Priest and King. Let Jesus be third all in all, and he thou wholly his. The second thing is that thou confess thy Lord with thy mouth. Away, Mr. Doubter, I believe in Jesus, and I submit to him. Do this in his own way; as he hath said: "He that believeth and is baptized shall be saved." But let thy baptism be sincere; do not its name [illegible] Christ; then art his [illegible] and [illegible] indeed [illegible] with all thy life long. Then [illegible] and fellow him. This is what [illegible] to do; to yield thyself up to [illegible] whom God hath appointed to serve the people from their sins.

"What," saith one, "I thought that the cross was a stumbling-block?" Indeed, there is an expression; but all this experience made in this, in heaven the head to accept Christ as his Savior. "But I thought," says another, that you would depart at length from the work of the Holy Spirit." I answer that you would depart still more about this other time; but the other work of the Holy Spirit is to stop you from that, and bring you to hear that the Word of God which is the subject of this morning's discourse. The nature of the Word is to make people and good him, humanity, to be the Savior, does not agree. The gospel of him is to be preached very small [illegible] the Spirit, rather mortification of nature, the cross, the cross, the Lord's cross, the cross, the cross which makes the world, and the world to be [illegible] and the world to be [illegible] trembling, because God is working in them to will and to do of his good pleasure.—*Sermon.*

Western Recorder.

THURSDAY.....NOVEMBER 8, 1888.

WAITING.

BY REV. M. P. THOMAS.

I am waiting for the Lord—waiting, waiting;
It is within his Word.
They who wait upon the Lord
Shall be strengthened in their hearts of sin-ber you.

I am waiting for the Lord—waiting, waiting;
Through this dark and starless night
I am waiting for the light
To shine along the pathway I must go.

I am waiting for the Lord—waiting, waiting,
More than they who watch for the dawn
Of the glorious, glad morn.

I am waiting for the Lord to guide my way;
I am waiting for the Lord—waiting, waiting;
Weeping may endure at night,
Joy cometh with the light—
I am waiting for the coming of the day.

I am waiting for the Lord—waiting, waiting;
It is dark, I can not see
Whither he is leading me!
I am waiting—hoping, waiting for my God.

I am waiting for the Lord—waiting, waiting;
I am weary of crying—
Weary of waiting, trying;
I am helpless, crushed, bowed, beneath the rod.

I am waiting for the Lord—waiting, waiting;
While bright hopes are buried low
There beneath the willow weeping
I am waiting for an answer to this pain;
I am waiting for the Lord—waiting, waiting;
I am waiting for sweet peace,
For some respite, some release;
I have waited, O so long, so long in vain.

I am waiting for the Lord—waiting, waiting;
It is written in his Word
They who wait upon the Lord
Shall not faint, but mount on wings as eagles fly.

I am waiting for the Lord—waiting, waiting;
Can it be I've long to wait?
He is coming, soon or late,
In the morning watch, perhaps, when night is through.

I am waiting for the Lord—waiting, waiting,
For some token of his love,
Or some whisper from above
Then I can arise, and work as well as wait.

I am waiting for the Lord—waiting, waiting;
Waiting just to know his will,
And to know his peace be still,
Waiting, longing for his coming, soon or late.

I am waiting for the Lord—waiting, waiting;
Patient, yet, I am not silent,
He is helping me endure,
Or I surely should have fallen by the way.

I am waiting for the Lord—waiting, waiting;
I shall wait until I hear,
Through the storm-cloud rent and clear,
His dear accents, which turns the darkest night to day.

I am waiting for the Lord—waiting, waiting;
If his love has guided me
When so dark I could not see,
He will let me feel his presence soon, I'm sure.

I am waiting for the Lord—praying, praying
For more patience just to wait
For his coming, soon or late—
I can wait if he will help me to endure.

—Selected.

Our Pulpit.

THE FAITHFUL ONES.

BY WILLIAM ASHMORE, D.D., MISSIONARY TO CHINA.

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus.—Eph. 1:1.

"*The faithful in Christ Jesus.*" First, these persons addressed were styled "the saints which are at Ephesus." Now they are called "the faithful in Christ Jesus." The divine seal has an obverse and a reverse side—a divine side and a human side. "The Lord knoweth them that are his," and "Let every one that nameth the name of Christ depart from iniquity." Making us to be "saints" is God's Word; being "faithful" is our answering response. The two go together, and work into each other like a pair of well-matched cog-wheels.

Faithful! And what is it to be faithful? We must start out with the meaning of the word in its full scope. Definition—"Faithful is derived from a Greek word, *pistevo*, which means, to believe; to be persuaded of anything; to be convinced by evidence." Examples: A good dictionary nowadays will not only give a full definition and a derivation, but will furnish examples by way of illustration. And so our Scriptures not only define, but they illustrate so fully as to leave no room for peradventures. They did that before man ever learned how to make a dictionary of any kind. Noah heeds the list! He was faithful in making the ark. He followed the design exactly. He might not have known why this or that particular window was to be made just so, but he did it nevertheless, because God told him to. Moses was faithful in all his house. He came back from the Mount with his instructions and specifications, and went according to them. He did not vary the size or shape of a tent-pin. Abraham was faithful. He believed God, and then he acted up to his belief. He packed up his goods and started right off for the land God had promised him. If he had hung around his old grazing ground in Ur of the Chaldees, he never would have been the father of the faithful. These are only specimens. The Bible is full of examples of the same kind. From them all we learn that the "faithful" man is one characterized by these traits:

1. He is quick to hear what God says. He is ever on the lookout for intimations of the Lord's will. He wants to know just what the Lord said, and just what he has commanded.

2. When he hears he believes what is said. He believes up to the full face of the promise. He is not a doubter, or a quibbler, or a raiser of questions, or a starter of side issues, or a dealer in peradventures. He settles a thing and lets it stay settled. He is not perpetually overhauling the grounds of his faith. He is not given to speculative inquiry as to how things would be if they were different, and what the world would be if God had made it different from what it now is. He takes the Word of God as it is, and is more concerned to get at the mind of the Spirit than at the mind of smoky German critics. He has faith in God, and faith in Christ, and faith in the Holy Spirit, and faith in holy men of old, and not much in theological adventurers, who would pick the Bible pieces and put it together in a new form to suit themselves, and yet in the which they are never agreed among themselves as to how it should be done.

3. He lives up to his faith. He does not believe one way and do another way, like Banyan's waterman, who never rowed the way he was looking. He lives fully up to the line and the plummet as near as he can. He is a mighty doer as well as a mighty believer of the Word. He keeps up the proportion between believing and doing. "As" he believes "so" he speaks and "so" he does. He lives up to his faith "promptly;" he lives up to it "joyously," he lives up to it "conscientiously," he lives up to it "completely"—that is, he tries to observe everything, or "all things," which Christ has commanded. It is not meant that he has no shortcomings, or that he is ever perfect in any thing; but he never stops trying, and he always keeps at it. He is never sitting still, but is always moving in the right direction, and so he is called "faithful." You always know where to find him. If he is a commercial traveller, when Sunday comes around he betakes himself to the house of God. He is a "visiting brother" at the church, and not a visiting brother at the hotel all day. If he goes off to spend the summer he turns up at the prayer-meetings of the little local church, and helps make the solitary place to be glad. If he takes a letter and moves out West some of these California, he puts it in some church at once. He will have no gaps in his service of his Master. His zeal never takes vacation. His faith does not die down at one season or the year and sprout up at another, like "the gram which today is and to-morrow is cast into the oven."

Men who act in this way are like trees planted by the rivers of waters, and have no faded leaves. Many are not so. They are "shorts." Some believe one-half, and some one-third, and some one-tenth, and some not that, and some never know what they believe, and are all the time trying to find out. Faith with them is like the famous web which was woven a certain amount every day only to be pulled out the first night that followed.

Believing and doing are never to be divorced. Yet the world is given to doing that thing. Morality is divorced from religion in all their speculations. That shuts them up to doing morality, which confessedly does exist. It is the product of natural law, that which is written on the table of the heart, but it is only native goodness and native righteousness, by which no man shall be justified. Under the gospel there is a new morality, or the morality which comes from believing. There is a difference between law morality and gospel morality. The act may be the same, but the motive is totally different. One does a thing, good in itself, simply because he says his conscience tells him he ought to, and because it is the proper thing to do. Another does that same thing, not only because it is good in itself, but because he believes that is what God tells him to do, and he wants to please God. "Whatever is not of faith is sin," says the apostle. A strange doctrine at first sight, but all right when you come to understand. It may be sin to do right doing in the highest sense without right believing to precede it. To do a thing because you are commanded to do it, is one thing; to do that same thing because you want to please the person who gave the command is quite another thing. In both cases it is "doing." Making us to be "saints" is God's Word; being "faithful" is our answering response. The two go together, and work into each other like a pair of well-matched cog-wheels.

Faithful! And what is it to be faithful? We must start out with the meaning of the word in its full scope. Definition—"Faithful is derived from a Greek word, *pistevo*, which means, to believe; to be persuaded of anything; to be convinced by evidence." Examples: A good dictionary nowadays will not only give a full definition and a derivation, but will furnish examples by way of illustration. And so our Scriptures not only define, but they illustrate so fully as to leave no room for peradventures. They did that before man ever learned how to make a dictionary of any kind. Noah heeds the list! He was faithful in making the ark. He followed the design exactly. He might not have known why this or that particular window was to be made just so, but he did it nevertheless, because God told him to. Moses was faithful in all his house. He came back from the Mount with his instructions and specifications, and went according to them. He did not vary the size or shape of a tent-pin. Abraham was faithful. He believed God, and then he acted up to his belief. He packed up his goods and started right off for the land God had promised him. If he had hung around his old grazing ground in Ur of the Chaldees, he never would have been the father of the faithful. These are only specimens. The Bible is full of examples of the same kind. From them all we learn that the "faithful" man is one characterized by these traits:

1. He is quick to hear what God says. He is ever on the lookout for intimations of the Lord's will. He wants to know just what the Lord said, and just what he has commanded.

2. When he hears he believes what is said. He believes up to the full face of the promise. He is not a doubter, or a quibbler, or a raiser of questions, or a starter of side issues, or a dealer in peradventures. He settles a thing and lets it stay settled. He is not perpetually overhauling the grounds of his faith. He is not given to speculative inquiry as to how things would be if they were different, and what the world would be if God had made it different from what it now is. He takes the Word of God as it is, and is more concerned to get at the mind of the Spirit than at the mind of smoky German critics. He has faith in God, and faith in Christ, and faith in the Holy Spirit, and faith in holy men of old, and not much in theological adventurers, who would pick the Bible pieces and put it together in a new form to suit themselves, and yet in the which they are never agreed among themselves as to how it should be done.

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The Sunday-School.

INTERNATIONAL

BIBLE LESSONS, 1888.

THIRD QUARTER.

Sunday, Nov. 18.

HELPING ONE ANOTHER.

John 15:1-5; 21-4.

MOTTO TEXT.—"Bear ye one another's burdens and so fulfill the law of Christ. Gal. 6:2.

The land had been divided among the tribes. Their enemies had been subdued, and none were left to show fight against them. The tabernacle and camp had been moved from Gilgal to Shiloh. It is probable that the greater part of the tribes had already gone to their new possessions, but that Joshua kept the warriors of Gad, Reuben and half Manasseh with him in his marching and fighting.

"And the Lord gave unto Israel all the land which he sware to give unto their fathers."—It was solely and entirely God's gift, and yet had they wasted themselves supinely in the wilderness and refused to march and fight they would not have received it. Salvation is absolutely and entirely God's gift to his elect; and yet, while nothing they can do could aid that salvation in the least, Christ having done all, if they refuse to repent and believe they will not be saved. God gives us so much and so constantly we are in great danger of forgetting that everything from life and salvation to the very hairs of our head are all his gifts, the very least of which we do not deserve. Therefore we need to be reminded again and again as Israel did that God gives us all.

"And the Lord gave them rest round about according to all that he sware unto their fathers."—They had hard toil and suffering in that "iron furnace" Egypt; they had had no rest in the desert which they had strown thick with graves, a desert which Moses had called "a waste howling wilderness" (Deut. 32:10). But now their enemies were subdued, and they had only to take possession of the land, obey their God and sit every man under his own vine and figtree with none to molest or make them afraid.

"There had not failed aught of any good thing which the Lord had spoken."—The promises had been made long ago to Abraham (Gen. 13:15; 15:18; 22:3). But to the least jot and title they were now fulfilled in God's own time which is always the best time. His promises can not fail, and the greatest of all mysteries in the darkness of human depravity is that men do not believe in the veracity of God. Eve's chief sin lay just there—she believed Satan when he declared the Almighty had told a falsehood, and her descendants have imitated her in this awful sin. They do not believe God tells the truth either in his promises or his threatenings. So total is depravity—we can not even believe the veracity of God without the help of the Holy Spirit.

"Then Joshua called the Reubenites, the Gadites and half the tribe of Manasseh."—They had received their inheritance on the other side of the river, but had come over, forty thousand strong, to help their brethren in their conflicts. It is worthy of note that these men showed no impatience. They saw that the Canaanites were subdued and the land divided, but they did not go to Joshua and ask to be relieved from further service and allowed to go home. They not a word till Joshua spoke first. The superiority of this generation to the preceding one is shown in the absence of that petulant murmuring and rebellion with which their fathers filled the desert. Only one gentle expostulation on the part of the tribe of Ephraim is heard in all the years of the conquest.

"Ye have kept all that Moses the servant of the Lord commanded you."—What a grand "well done" from the lips of their great leader to these veterans! Moses had charged them to go over armed before their brethren (Num. 32:20-27). They were not to rest and take their ease while their brethren still were fighting; till the whole land was subdued, every man must be in his place in the battle. There is great danger some Christians in this land may forget that. So long as one of God's people anywhere on the earth is out of the ark of safety, so long must every converted soul give to the gospel sent to him and pray for his salvation. And if any one takes his rest before this is done, and refuses to go over into the heathen lands, or to send, let him know that Moses' words hold as true to him as to these old veterans, "Be sure your sin will find you out." I am speaking to every professing Christian today to every Christian who does not give according to his ability to foreign missions.

"And have obeyed my voice in all I have commanded you."—Dr. Stiffler says beautifully on this verse: "Those who are ruled can judge as much happiness in their ruler as he can possibly give them. It is entirely within the power of the humble and the lowly to confer gladness on them who stand high. Even the majestic Paul found his comfort and joy in the love of the full converts received from heathendom."

"Ye have not left your brethren these many days."—It is not known how many years are meantby Joshua. When Caleb asked for his inheritance they had already been seven years engaged in the conquest of Canaan. Some time had elapsed since Caleb's request, and some think the children of Israel at this time had already been across the Jordan for fourteen years. But we know positively they had been away from their homes and their families for more than seven years. And yet they had not murmured, but had waited patiently till Joshua had finished them.

"But have kept the charge of the commandment of the Lord."—Joshua gives them the highest of all praise in these words. They had been faithful to their promise, to their leaders, to their country, because they had been faithful to their God.

"Above every other consideration, regard to God's will controlled them. Such a motive dignifies and glorifies the humblest service and sanctions the most arduous office of life."

V. 4. They had done their whole duty to the last, and in the fear of God. Now they could return in peace and glory to their homes, honourably discharged from the service and with high praise from their great leader. Thus when churches have been established all over heathendom which are able to take care of themselves, Christians here can come from giving to foreign missions. But if they wish a greater than Joshua to say their work at the end of their warfare "well done," they must not cease till then.

V. 5. Faithful these soldiers had been, but none the less did they need this solemn exhortation which was given in such impressive circumstances. Their homes lay from Shiloh and the tabernacle, and they were now, for the first time in their eventful lives, to be exposed to the great dangers of rest and prosperity. "Diligent heed." No one, not even Paul or Moses, has ever kept the commandments of the Lord without making it keeping the principal business of his life. Nor without feeling his weakness and his wickedness and humbly relying on the Holy Spirit for his aid. "So Joshua blessed them."—The blessing of a good and great man has often been considered a great honour and benefit (Gen. 28:1; 49:28).

V. 7. It would seem from this verse that Joshua spoke separately to the half tribe of Manasseh, why, we do not know; but the words in the next verse were no doubt addressed to the others as well. "Return with much riches to your tents."—Canaan was an exceedingly rich land, and after the destruction of Jericho, whose spoils at first fruits belonged to God, the spoils were given to the people. "Divide the spoil of your enemies with your brethren."—That is, with the men of their tribes who had been left behind to guard their homes, care for their flocks and raise their crops. To divide thus with those who remained behind was the command given by God to Moses (Num. 31:27; 1 Sam. 30:24, 25).

SOME INTERESTING EXTRACTS.

The following extracts are from the letter of a Baptist pastor in one of the mountain towns of Western North Carolina. It was written about the middle of September, and was addressed to a favorite brother in Tennessee, to whom he writes every Monday:

"There is much talk and some excitement, as people from Florida and the low country generally are pouring into these mountains. I do not suppose the disease is likely to spread. If it does, it is no more than we need. People will not think of God, until his judgments are seen.

"It grieves me sorely to see how worldly minded even the professed Christians of this age are becoming.

"Yesterday, we had only one hundred and seventy in Sunday-school; collections, $10.25. And this reminds me of your question as to how I get the people to give so liberally. In answer I have only to say, I do not do it; God's Holy Spirit moves upon their hearts and they give. I do not ask them to give, I simply tell them, now and then, of the work that our school is doing—helping to pay our city missionary, educating one of our number for the Gospel ministry, aiding the poor, etc., and the money comes and they love to give.

"Our church is the same way. I do not have anything subscribed to pay pastor, or anything else. No pledges, no pew rentals, no societies in the church (not even a ladies' society of any sort, or for any purpose), no begging of money; but everything is perfectly free and voluntary—upon the first day of the week let every one of you lay by him in store'—and 'every man according as he purposeth in his heart so let him give'—and thus the work goes on and God loves a cheerful giver. These people are as much a marvel to me as they are to anybody else. I do not think that the man lives who could influence them to do so much, but God's grace is sufficient, and God's power can bring them to it. The Master of the vineyard hath spoken and among a noble people. They are thoroughly Christian. They are converted, and I think that fact throws much light on the subject. At the very start I tried to find out the will of God from his Word, and to teach that to the people. I never have taken any notice of what would please men, or be popular with the people, nor have cared. I have but One to please, and that is God. 'When a man's ways please the Lord, he maketh even his enemies to be at peace with him.' Hence, I often preach in a manner that I know human nature will not be pleased with, and sometimes even my best brethren tremble lest the crowd will not be so large, etc.; but I never do this except as I feel that the Holy Spirit speaks through me, and never in any unkind way. So the people keep on coming, and Christians keep on growing, and sinners are out to the heart by the 'Sword of the Spirit.' My people are true to God, hence they stand up to their pastor—when he stands for God. Otherwise they would drop him at once.

"More and more I am tired of slack-twisted religion, popular preaching, 'society' in the church of Christ, and a pandering to the whims and caprices of poor fallen nature. In all my work, I try to be soft and tender with sinners but at the same time I try to give them hard Bible truth for their souls' good.

"A full house at 11 o'clock, yesterday. Text, 2 Thess. 3:1. 'Finally, brethren, pray for us,' etc. The Spirit was present, and the interest sweet and good.

"The Lord was surely in his house, last night. House packed. Five persons stood up for prayers. One, a gentleman, remained to speak with me, and professed conversion before leaving. He seemed very happy indeed. The Lord be praised for his goodness!"

KEEPING IT HOLY.

We old-fashioned country folks believe that the Lord, in the Bible, means just what he says. When he gave the Fourth Commandment to the Jews at Sinai he gave it through them to the world. It is just as much our duty to "Remember the Sabbath-day to keep it holy," as it is to obey our parents, or do no murder. But some Christian people, nowadays, have a queer way of keeping the Sabbath holy. I was visiting, not long ago, an elder in one of our Presbyterian churches. He invited me to stay over Sunday and hear their new minister preach. Thinking that it would be a great privilege to be in such a house on the Lord's day, I gladly consented. I thought I might learn something about making the Sabbath "a delight, the holy of the Lord, honorable."

Well, we sat up pretty late Saturday night talking politics and about the crops; for the elder said: "We don't get up very early Sunday morning. We have breakfast an hour later than on weekdays, so we have fallen into the habit of not going to bed until near midnight." I thought this was not a particularly good preparation, but of course I said nothing. I was told that I need not get up until I heard the rising-bell, as they would ring it half an hour before breakfast. Being tired, I slept soundly. When I awoke the sun was more than an hour high. Being used to breakfast at sunrise or earlier at home, I thought that the rising bell must have rung and I not heard it. So I dressed myself and went down stairs, but the house was as still as the grave. There was no smoke coming out of the kitchen chimney. I didn't want to go back to bed, so I went out and took a long walk. I was very reading the inscriptions in the graveyard when I heard the town clock strike eight. I thought, "Surely I shall be late to breakfast," so I hurried back. As I went into the gate I saw the hired man come out, rubbing his eyes, to feed the chickens. I went up stairs half an hour, and then heard the rising-bell, and knew by the sounds in the kitchen that somebody was getting breakfast. At half-past nine the breakfast-bell rang and the elder and his wife came. A blessing was asked, and we began to eat. The young folks were there, too, one by one, until nearly ten o'clock. Breakfast over, there was a great hurry and bustle about getting ready for church. We started as the last bell was ringing, and got in just as they were singing the first hymn. The elder said that he never could get his women folks to church in time, but that a good many were later than they were, and that was some consolation. I couldn't see why, but said nothing.

After church the elder said: "Let us go around by the post-office on our way home. The Eastern mail gets in at 11:30." We did so, and I found that nearly all the men in the congregation knew about that Eastern mail. We marched in procession from the church to the post-office, and the clerks, who had been distributing letters while Dr. N. was preaching, had a lively time in giving them out to the waiting crowd. The elder had a lock-box, so we did not have to wait. He got half a dozen letters and several papers, among them the *Sunday Times*. When we got home he handed me some of the papers to read, while he "just glanced over" the letters. He said: "You know there might be something very important in them—the announcement of a death, for instance, and a body can never tell what is in a letter until he opens it." Having glanced over his letters pretty carefully without finding from them that any of his friends had died, he took up the papers and read them, and discussed the news they brought and the political situation until dinner-time.

The dinner was not such a lunch of cold meat, pie and cheese as we used to get between meetings when I was a boy, but consisted of roast beef, boiled chickens, vegetables of four or five kinds, a hot pudding, a variety of pastry and hot coffee. Mrs. Jones remarked that her husband was so hurried week days he could not enjoy his dinner, and so she tried to have a special one on Sunday, when he had plenty of time to eat it. She went on to discuss the times of unfailing interest to housekeepers—"help." She had tried all sorts, and had come back to the Irish Catholics as the best, on the whole. Protestant girls wanted to go to church just when the family went, and just when the dinner ought to be attended to. But the Catholics would run over and hear a morning mass while the family were at breakfast, and then come home and get the dinner. And she wound up, with the general remark that it was not best for mistresses and servants to belong to the same church; it made the servants too forward and familiar. "I don't object," she said, "to the priests making pastoral visits in my kitchen, but it would be embarrassing to have Dr. X do so, or to have to invite my help into the parlor to see him."

Dinner over at last—and it lasted a full hour—we went into the parlor. Soon the door-bell rang, and Elder Jenkins was shown in. He was introduced to me, and remarked that he didn't believe in Sunday visiting, but dropped in sometimes to talk over church matters with his brother elder. The church matters that they talked over were not spiritual, but financial. They did not ask each other, "What can we do to make the prayer-meeting more interesting; to get more people to come to church; to secure a revival of religion?" but, "How can we raise Dr. X's salary, and pay our organist and sopranos, and other expenses of a first-class church, without putting our hands deeper into our own pockets?" The ability of A, B and C to pay more pew rent was discussed. "What do you know about that new business that A is engaged in? Is it going to pay?" said Elder Jenkins, at length. "I do not know," was the reply. "He has been to me several times to get me to invest in it, and I hesitate to do so. I don't feel quite sure about it. How does it strike you?"

On this tangent they went off from the church and its affairs, and spent an hour in canvassing the profitable or taking stock in Mr. A's factory. With pencil and paper they made elaborate calculations, and finally, near ten-time, Elder Jenkins arose and said: "I must go now, but I am glad we have talked this matter over. I begin to think that it may be best for us to help Brother A. I will see you early to-morrow morning;" and turning to me, he added: "You see, deacon, if we help one of our members to succeed in business, we enable him to pay a larger pew rent, and so we help the church."

After tea, as the bell rang for evening meeting, the elder said: "I don't go out much Sunday evenings. Dr. X don't care about having us old folks at the second service, so he gets up his discourses expressly for the young. But as I want you to see how he draws them, I will go with you, and drink reading my newspapers when I come back." So we went to church, heard a solo from a woman who gets ten dollars a Sunday for singing in the choir, and heard a sermon on "The Transit of Venus." The young folks brought company with them from church, and I heard the piano jingling in the parlor long after I went to bed. Somehow, I did not enjoy this Sunday at Elder Jones', and don't think that I learned much from him as to the best way of sanctifying the Sabbath.

We complain a great deal about the desecration of the Sabbath by foreigners. But are not native American Christians doing much to desecrate its sanctity, and thus impair its perpetuity, than they? If we only remember the Sabbath as a day of rest from labor, of formal worship, of feasting and visiting; if we fail to keep it holy, we deserve to lose it altogether. The Sabbath was made for man, not as a sleeping animal, or a fasting animal, or a domestic and social animal, but as a child of God and an heir of immortality. It is the time set apart for communion with his Father, and preparation for his heavenly home. It should be a time of cheerfulness and of joy, but of joy in the Lord.—*Isaac Smith, in Journal and Messenger.*

REV. J. L. LAVIN, D.D., of Chefoo, China, writes: "In the spring of 1885, while itinerating in a region about 200 miles from here, previously unvisited, I was by providential circumstances drawn aside from the road I was traveling, and a person whom I should not have met in the proposed course of my journey, was providentially drawn from his home to meet me. While the crowds with whom I met in the market-town where I was stopping sought me out and listened to me from mere curiosity, this man listened with intense interest to all I said. After listening some time he introduced himself and addressed me as follows: 'This is what I have been waiting for for twenty years. I have been earnestly seeking for light and guidance, but without success. This is the very truth I want.' This man—his name is Yang-yih-shih—received and embraced the truth at once, as a person prepared and called. He has been an earnest and successful student of the Bible ever since, and he has been God's instrument in establishing three churches in and about his home. I have met with no similar case in my experience."

How to Keep Score.—In a rural district in the north of England the following dialogue lately took place between a friend and a shoemaker who had signed the pledge: "Well, William, how are you?" "O, pretty well. I had only eighteen pence and an old hen when I signed, and a few old scores, but now I have about ten pounds in the bank, and my wife and I have lived through the summer without getting into debt, and I am only thirty weeks old, I can not be so strong yet, friend."

"How is it that you never signed before?"

"I did sign, but I keep it differently from what I did before, friend."

"How is that?"

"Why, one down on my knees and pray."

Better informed persons might learn a lesson in this prayer by applying to the source of strength now possessed by William, the shoemaker.—*Sunday Words.*

God's ways seem dark, but, soon or late,
They touch the shining hills of day;
The evil can not break delay;
The good can well afford to wait.
—J. T. Fields.

Literary Notes.

Books.

NELL AND NAN; OR, TRYING TO BE GOOD. By Mrs. A. R. Markell, 16mo, pp. 192. 90 cents. American Baptist Publication Society.

Nell and Nan are sisters, with the restlessness common to young life. They want something to do; some thing in the line of missionary work; something that shall be helpful to somebody. But they begin, as most people do, by looking too far off. They are a little like Mrs. Jellaby in "Bleak House"—the distant hides the near at hand. But they struggle into the right way. Their endeavor to bring the "mill" children into the Sunday-school, and their ministry to "old Martin," will illustrate their outside efforts. They find out at last that home is good missionary soil, and that to help mother is to serve the Lord. The book is attractively "gotten up." But that is what we have come to expect from the Society whose imprint it bears.

Among the Magazines.

A NEW EDITOR FOR THE AMERICAN MAGAZINE.—Mr. John Gilmer Speed has become the editor of *The American Magazine*, which, under its new ownership, has already shown many evidences of vigor and enterprise. Mr. Speed, who belongs to the well-known Kentucky family of that name, is well fitted by taste and training to successfully carry out the new work he has undertaken. He has passed through all the grades of journalism, and was for several years managing editor of the *New York World*, before it was purchased by its present proprietor. Since then he has spent much time in foreign travel, and has also been a frequent contributor to the magazines and newspaper press. He has written a life of John Keats, and edited his letters and poems. For this work Mr. Speed had peculiar advantages, as his mother, a daughter of George Keats, the younger brother of the poet, had preserved all of John Keats' letters to his brother, and many of the manuscript poems to which George Keats fell heir, upon the untimely death of the young poet in Rome. Mr. Speed, in turn, inherited these letters and manuscripts, and made good use of them in his edition of Keats.

TABLE TALK for November, another seasonably-fitted number, full of Thanksgiving sentiment and jubilum. The book opens with the discovery of the "Nation on Her Knees," a short poem by Joseph Whitton; then follows a Thanksgiving Ballad, "Days, after which "A Thanksgiving Dinner," wherein Mrs. Rorer shows two ways of overcoming that delicious difficulty; she also has a second paper chasing up another little difficulty: "How to Live on a Thousand a Year." Among other articles interesting and profitable to the housekeeper are "How Mrs. Ruskin Saved Fuel and Kept Warm;" Tillie May Forney's "Fashionable Luncheon and Tea Toilets;" "Ethel's New Home;" "New Things for Table and Kitchen;" "Housekeepers' Inquiries," with their answers by Mrs. Rorer; also a full list of economical menus for the entire month. Other entertaining and instructive reading will be found in "The Orange—Its Sweet and Discordant Records," and "How to Prepare It." "The Flatterbye' Folly," "Fashionable Crazes," "Woman's Exchange Movement," "Seasonable Grocery Hints," and a "Thanksgiving Problem," all the colvers of which are promised a prize. How so much needful matter can be crowded together for a dollar a year is a problem we presume the publishers alone can solve. Table Talk Publishing Co., 402 to 406 Race street, Philadelphia.

General Notes.

THE article by General Sheridan, entitled "From Gravelotte to Sedan," soon to appear in the November *Scribner's*, will be illustrated with a fine engraving by Kruell of the last portrait taken of the late General of the United States Army; and with engraving after several famous battle pictures.

ROBERT LOUIS STEVENSON's monthly paper in the November *Scribner's* will be called "The Education of an Engineer," and will contain more "random memories" of Northern Scotland, among them a vivid account of a descent into the sea which he once made in a diver's suit. Mr. Stevenson will contribute "A Christmas Sermon" to the December number of *Scribner's*.

W. C. BROWNELL, whose papers on "French Traits" have received such appreciative recognition, will write of "French Manners" in the November *Scribner's*. The summer will contain a stirring sea story, entitled "The Port of Missing Ships," by John R. Spears, of the New York Sun.

A PHYSICIAN of two years' experience, a graduate of Pulte College, and who can come recommended socially by the business manager of this paper, wishes to establish a homeopathic practice in a live town with an active Baptist church. Object being the church association. Don't answer unless you mean business. Address "J. M. F.," Pulte Medical College, Seventh and Mound streets, Cincinnati, Ohio. 2t

REV. J. L. BURROWS, of Norfolk, Va., one of the most prominent Baptist ministers in the South, says: "The Ashley Bromine and Arsenic Water has been of very decided benefit to me in a sore and long affection from obstinate and painful eczema. I find the water, too, so generally conducive to health and so pleasant to the taste, that I use it as a daily drink." o16 4t

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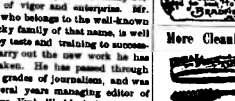

Dr. Chas. H. Goodrich, D.D.S., of St. Paul, Minn., writes: "Your solution possesses a feature which seems to me essentially important, viz: The *referred cleanliness arising from periodical changing of the Pills. After a short time a tooth brush becomes foul and hurtful, but all this the Pill Brush Remedies*"

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LOUISVILLE:

THURSDAY.....NOVEMBER 8, 1888.

Important to all Subscribers.

We have kept our promise and lowered our paper, the subscription price remaining the same, viz:—$2.00 in advance, $2.25 if paid after three months, and $2.50 if paid after six months. All subscribers now indebted to us can have from now until JANUARY 1, 1889, to settle at the rate of $2.00 per year; afterwards we will expect all to comply strictly with the above terms.

THE fact is not usually borne in mind that the promises of God are not in general, but in particular; not to the world at large, but to certain definite classes of people. A promise given to a single person in particular would be like a note that was payable to nobody in particular—worthless. Even those promises which are broadest are yet definite. The "whosoever" promises tell particularly to whom they are addressed—"whosoever believeth on him," etc.—this describes the man who truly believes, and to him only is the promise made. "Him that cometh unto me I will in no wise cast out"—here the man is accurately described—"him that cometh unto me," etc. If he comes somewhere else, or if he refuses to come at all, there is no promise to him. "Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed." A precious promise this, but it is only for those who "trust in the Lord and do good." There is no promise to feed others. So will all things work together for good to those that love God, to them that are the called according to His purpose. Only those who love God and who are called according to God's purpose, can claim this glorious promise. If they do not love God, then all things work for their undoing.

"Where two or three are gathered together in my name, there am I in the midst of them." If they fail to gather together, or if they gather otherwise than in Christ's name, then the promise is not for them. The last great command of the Master was, "Go disciple all nations, baptizing them in the name of the Father, Son and Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." Yes, and a blessed thing it is for us. But the promise is that He will be with us as we go discipling the nations, teaching them to observe His commandments, and not whether we go or not. If we lie at ease, or go after our own pleasure, or our own gain, we have no promise of Christ's companionship.

God's promises are like letters addressed to those for whom they are intended. A letter coming to the post-office directed to nobody would be not delivered to anybody. Only those who direction is clear and plain does the right party get the letter. So God directs His promises plainly. In addition to those already cited, let us note the beatitudes:

"Blessed are the poor in spirit; for theirs is the kingdom of heaven." If the man who is poor in spirit opens this letter, and behold the kingdom of heaven is his. "Blessed are they that mourn, for they shall be comforted." Let the mourner open this letter, and lo! he is comforted. And so for the rest. Blessed is he who can open the precious promises of God.

But each promise by divine grace becomes the heir of all these promises. The Holy Spirit is ready to confirm each one to the requirements, given, so that no one is excluded, except by his own sin, from the glorious promises of God's Word. We can not claim them unless we are the one to whom they are addressed, but it is open to us to become that one, and we can, by God's grace, if we will.

SOMETIMES we think that nothing in this world odd ever happens, and for after what has happened we are prepared for anything. But a late instance of an able and usually sensible Baptist paper fairly took our breath. Surely our friend did not mean what the words imply. It gives a Catholic catechism, which declares that all outside of the Catholic church are lost, and he quote their words, "they die in their sins, and are dead."

Whereupon the paper says: "The question certainly is in place whether it is right that a foreign institution be allowed to come here grow up with us and teach that the great majority of our Christian people are damned by the Word of God. Would it not be well to put the pinch on the other foot by calling for some governmental interference with such teaching in Catholic schools?"

Now we are no apologists for the defenders of the Catholic church, but we are defenders of the great Baptist principle of religious liberty. And we love fair play. In the first place the Catholics came to America before the Baptists did—the discoverer of America was a Catholic, and the king who sent him. In the United States, Lord Baltimore came to Maryland at least as early as Roger Williams went to Rhode Island. But that is a small matter.

Catholics have, so far as civil government and all mankind are concerned, just as much right to teach that all who are not baptized into their communion will be damned, as the Baptists have to teach that all who are not regenerated will be lost eternally. Government as proper in one case as in the other. We individually have a perfect right so far as men are concerned, to go to Rome and worship God every man will wound punching that every man will be lost who does not cut off his little fingers and to get just as many people to believe with us as we could.

Baptists have always been through believers in religious liberty, and are amazed and distressed that any Baptist paper should be found to question the right of religious freedom, or to suggest the interference of governments with any people's conscience. For the catechism did not advocate persecution nor urge to any violation of law. It simply taught that all who are not Catholics will be lost.

We are sure and that the anarchists have opened Sunday-schools in Chicago and have already 5,000 children gathered into them. They have a perfect right, so far as human governments are concerned, to teach their children there is no God and no hereafter. But as they also teach them that men have no rights which others are bound to respect, and that murder is praiseworthy, it is the duty of Chicago, and the State of Illinois to suppress them and that promptly. For press them and that promptly. For governments have much to do with the world, but nothing whatever with the next; and any man has a perfect right to believe and to teach that nobody will be saved except himself.

We are pained to see that what has been said about the "Sunday-school Series" of our American Baptist Publication Society in reference to its teaching unbaptistic doctrine seems to have had no effect. Our readers will remember that our Sunday-school editor protested against certain language in the *Baptist Teacher* which seemed to teach Campbellism. Some Baptists, notably the *Religious Herald*, defended that language, and claimed that, rightly understood, it did not teach Campbellism. The editor of the paper, however, visited the *Christian Standard*, of Cincinnati, some out editorially saying that the language in question *did* teach Campbellism most clearly, and that Alexander Campbell himself had never used any language stronger in the line of baptismal regeneration. We hoped that the result would be that the managers of that "Sunday-school Series" would in future be careful to avoid the use of language which seemed to teach what was not in accord with Baptist doctrine. It is exceedingly important that the Sunday-school literature, put in the hands of our youth, shall give no uncertain sound on the great doctrines.

We were pained soon afterwards to read in the *Watchman*, of Boston, one of the oldest, ablest and ablest of our papers, a courteous and friendly, but sharp editorial criticism on this same series of Sunday-school helps for using language that seemed to teach universalism. We said nothing about this, because we did not wish to seem captious.

But, now again, we have cause to complain. In the *Advanced Quarterly* for October, page 63, of the same series, we find on page 63, the following:

"THOSE TWELVE STONES.—Twelve were set in the stream to be engulfed by the returning waters (Josh. 4:9), and twelve others were erected out on the highest bank. Baptism leaves the old man in the pool of his immersion, whence a new man emerges on the other side."

Now, we doubt whether any passage can be found in all Alexander Campbell's writing that teaches baptismal regeneration more clearly than this.

That such things should continue to be repeated, after attention has been called to them, is not encouraging. That such language should be put in the hands of our Baptist youth we think they must receive as truth, is painful to contemplate.

We have been a life-long friend to the American Baptist Publication Society, and expect to remain so through life; and we earnestly hope these misleading utterances in the series of Sunday-school helps sent out by that Society will be corrected. Many of the Sunday-schools in Kentucky and in the Southwest use these helps, although the Home Board of the Southern Baptist Convention issues a series of helps from Atlanta, free from such objections. We cannot be faithful to the churches in which the RECORDER circulates without entering an earnest, solemn, and protest against such wrong teaching sent out by Baptists to Baptists to be taught to the Baptist youth.

THE *Apostolic Guide* of October 26th vigorously combats the idea that "salvation is obtainable without baptism." Yet in this same issue the Baptists are criticised for not allowing Dr. Dowling to remain in his church and teach open communion. Of all people who ought to be especially "close-communion," as it is called, the Disciples ought to be the closest. They insist that there is no salvation without baptism, and baptism without immersion, and yet they invite those who have not been baptized, and hence unconverted, to partake of the Lord's Supper. This is most absurd inconsistency. Alexander Campbell, however, was not thus inconsistent. He believed in what is called "close-communion."

We congratulate our Disciple brethren on the growth of the missionary spirit among them. They gave for the year just closed $7,967.19 to Foreign Missions, as against $4,560 last year. This is an inspiring advance, though there is still great room for improvement. They have thirty-one laborers in foreign fields. In the last *Christian Standard* is a noble plea for missions.

CHRISTIAN CHARITY.

We gratefully tender our sympathy to Rev. Dr. Frierson and his church (Presbyterian) in Florence, Ala., for their kindness to the Baptists there. On a recent Sunday Dr. Hawthorne was in town, and the Baptists arranged for him to preach in the court house, since they had no house of worship of their own. Dr. Frierson heard that they were the Presbyterians house, and it was so arranged. The usual collection was omitted, and at the close of Dr. Hawthorne's sermon, Dr. Frierson arose and took a collection for the Baptist building fund. He made an earnest appeal to his people to give, and they responded. The collection amounted to more than $200. The Baptists of Florence have secured a well located lot, and we long they hope to have a good house of worship. Dr. Frierson and his church have exhibited sure enough Christian charity.

BIRMINGHAM BAPTISTS.

Rev. Dr. D. D. Pruner is reported to be on the eve of resigning his successful pastorate of the First church. Since he has done a great work for the denomination, not only in his own church, but for our cause in Birmingham and the adjoining cities and suburbs.

Rev. P. T. Hale, lately the honored and loved pastor at Danville, Ky., has succeeded the noble and lamented Jno. Renfro as pastor of South Side Baptist church. Hale-like, he began by holding a series of meetings, and already over ninety members have been received. The church is aroused to aggressive work, and they have determined already to arise and build. Bro. W. T. Smith, in addition to having given the lot, purposes to give $10,000 in cash, and Hon. W. C. Ward, Col. R. H. Sterritt, W. B. Swanson, J. B. Smith and Bro. Dwyer are counting their assets, and Pastor Hale can safely count on them for thousands, and in fact each member seems determined to have as many bricks in the new church as possible.

Rev. Stewart is pastor of the Second church. Bro. Hogan is pastor of the Third church. Our church at Avondale is without a pastor. We have a good church at Elyton. Rev. A. W. McClain, our pastor at East Lake, has just moved into his new church building. Howard College is located here.

We also have churches at the following suburbs: Bessemer, North Birmingham and Pratt Mines. The pastors in and around the city propose to form a Baptist Union, which will result in greater co-operation and more systematic denominational work. H.

We were much pained to hear of the death of Bro. E. C. Gates at San Antonio, Texas, on the first of this month. Bro. Gates has been in bad health for several years, but he was so much improved by his going to Texas that we hoped he might be spared to many long years of usefulness.

Few ministers of Christ have ever lived and died. Bro. Gates was not only a man to be loved and trusted, but a man who was enthusiastically loved and honoured by all who knew him. He was never many months in any place before all learned not only to honour but to delight to honour him. And this personal power of his to arouse enthusiasm made him a power for good. Men loved him so they were eager to join in his work. And never a more energetic worker held disease and weakness in abeyance by the force of will and self-forgetfulness since Paul, despite his feeble health, was in labours more abundant than they all.

Bro. Gates was an eloquent man in the pulpit, eloquent and earnest and thoughtful and spiritual. He was eloquent because it was his nature and not because he cared for it. His only thought was to bring the message of his Lord home to the souls and hearts of his hearers. If we dared we would be in danger of asking why he was taken in the midst of such usefulness. But it is not for his creatures to question the actions of God. The Lord gave, the Lord has taken away, blessed be the name of the Lord. We have the blessed hope that he gave to us such a life, and that the memory of it is left a precious legacy to the churches with which he laboured.

MR. GLADSTONE'S VIEWS ON DIVORCE.

Rev. S. W. Dike has recently received a letter from Hon. W. E. Gladstone, acknowledging the receipt of some information for which he had asked respecting the Divorce Reform League in the cities of the United States. The English statesman makes this clear and unequivocal statement of his position: "My attention had for some time been drawn to the condition both of law and of practice touching divorce in some of the States of the Union, and the facts seemed to me the same as to the future of your great country. I consequently with interest every movement which may bring us nearer to the Christian standard even without attaining it, a gradual progress being the only one possible, and the only one ordained. For my part I hold by the law of the Bible Western church, which makes marriage to be indissoluble, and regards severance a *mensa et toro* as the expedient allowed in cases where the grave difficulties may have arisen within the married state."

TAKE the place and attitude that belong to you and all men acquience. The world must be just. It leaves every man with profound unconcern to set his own rate. Hero or drivel, it meddles not in the matter. It will certainly accept your own measure of your doing and being.—*Emerson.*

Simplicity is courage, truth is well and strong, and shows the soul of man all the clearer. Just say what you mean to say, and you will be new to no one.

—Our great friend and ally, Bro. E. T. Tatum, is the will left $5,000 for the Southern Aid Society of Tennessee. He had known that if we are to struggle for its endowment, and he wished to help others.

—The Baptist church of Nashville very thoughtfully and generously entertained a visitor to Cincinnati, and met him at the Centennial. It's pretty fellows. That is the way to do it. Brethren, let us be more generous to the preachers sincerely sent among us.

—We are very glad to be informed by Mr. John Aitchison, of Ohio, that the reports there are no prisoners in the fall in Barlow county, Ga., to lessen the very least option in that county, and there is no whisky sold there. O, that all the land were like Barlow county, Ga., in this respect!

—We regret to learn of the death of Bro. W. C. Van Hooser, in Italy. He must have been near the three-score years and ten, for among our earliest recollections were good sermons we used to hear him preach. We remember that when we saw him last he seemed to be in the prime of life, and as vigorous as ever. We have heard none of the particulars of his death.

—The latest advices from Dr. Boyce were to the effect that his health was improving slowly. He had been seen to be able to travel. His sickness in London caused his many friends in this country much anxiety. We hope he will have him given our readers soon on account of his illness, and we still hope he will find himself able to do this. To see Dr. Boyce though such eyes as Dr. Boyce has, is a thing to be coveted.

—Bro. C. C. Willis has been pastor of the Bethel church in the Columbus Association of Georgia for forty years, and for a long time for twenty years has been moderator of the Association. When we hear such instances we do not know which to admire most the church or the pastor. He has never held membership in any other church, and when he died intends to be buried in the Bethel church yard.

—Our genial neighbor, the "Aviation Observer," tells of a Presbyterian brother who was too poor to take that paper because he had to pay a dollar and a half for a thousand dollars's worth of the stock of the above Presbyterian brother, we would suggest to him to offer the Messrs. Converse & Co. an eligible piece of land in exchange for the *Observer* to his address for life. That would lessen his taxes, and the paper would do him vastly more good than the real estate.

—The anxiety shown by each political party lest "the other fellows" should be guilty of some fraud or corruption in the election of Tuesday next is amusing. We have been struck by the fact, however, that all the anxiety has been directed toward the other party. Each party has just seen in their own party should indulge in fraud, etc. Each party's zeal has been wholly occupied in keeping the other party straight. It was to be noted that each succeeded in keeping the other from doing wrong; but we would have been more hopeful if each party had been anxious lest it should be guilty of the selfish sins out of the ranks of the enemy.

—We are surprised to see nothing in the papers about the coming session of the Baptist Ministers' Conference of New York, and we have been furnished with no programme, nor have we seen anything about the time and place of the meeting, whether Richmond, Virginia, but what are to be the topics and who are to be the speakers, we know not. Has committee ordered by the last Conference been in existence? Has committee of the Baptist societies, in conference about avoiding friction in our work, have arranged to meet in Washington, November 20th?

—Professor R. A. Proctor, who recently died, was not a Christian, and certainly cannot be conscientiously patriotic for "Christian." Venus, Mr. Proctor, long before his death, according to George E. Montgomery, in Gunsten Magazine, declared that "public taste is degenerate, so far as the theater is concerned, has reached, or perhaps, remained, a very low level. Our people, as a rule, care little for what is intrinsic and fine in dramas, their preference for the trivial, and vulgar being marked." Mr. Montgomery adds, "Even on his own account, the exhibitions of scenery and half-made women satisfy much of our public taste. Nearly all our managers are showmen. Nearly all our theaters are show houses." And yet there are some church members who "really can't see any harm in going to the theater."

—Rev. Curtis M. Thompson, for more than three years assistant pastor at Walnut-street church, has accepted a most flattering call to Irving, New York, and will enter upon his new work in a few days. Curtis is the place where Dr. Bright, of the Kummer, Dr. Wayland Hoyt, Dr. C. C. Bitting and other eminent preachers have their summer home. The call was hearty and unanimous, and they asked Bro. Thompson to name his salary, which he did, and the figure was promptly accepted by the church. Bro. Thompson's services were signs by acceptable at Walnut-street, and he has taken a strong hold on the affections of the church. He has been a Presbyterian, and it was our pleasure to baptize him into the fellowship of the Walnut-street church. He has been strongly approved of the exercise of his gifts with a view to the ministry, and soon employed him to assist the pastor. Last spring he was ordained to the work with him with regret, and he carries with him the best wishes and prayers of all who know he has served here. We shall miss him greatly, and we related him in Kentucky, and some of our vacant churches talked of calling him, but the New York church presents its call so vigorously that it was successful.

—The Hutchings scene a little surprised the readers of the Baptist papers, and perhaps like such sermons as Jonathan Edwards' great effort we published recently, that is the very doctrine which the vast majority of our people believe. And they hold it fast, as God has bidden them, in the very form of sound words. They do not claim to be "Calvinistic Baptists," nor are they descendants of those old Athenians who were ever anxious to hear and tell some new thing. They believe in God and in Christ that which is true, and they with nothing power than the Revelation of John. Nothing that has appeared in the Hutchings case gives such great satisfaction and delight as the great and eloquent and true words of Jonathan Edwards. No issue of a paper ever called for so many of extra copies, except the ones containing Dr. Broadus' article against the popular speaking of women. Friends write to us, friends writing to unconverted friends with many prayers that God would bless it to strong, true words in the hearts of their souls. And we know more people will be influenced by that sermon would make us consider the expediency of republishing it in our issue. Jonathan Edwards was the greatest man North America has ever produced, and those are among the greatest words he ever uttered. And so words were spoken in the United States have been more blessed of the Holy Spirit. And what has been the consequence of the faithfulness of our churches in this age of holding fast to the very form of sound words as well as to the whole substance of sound doctrine? There course to cry, even from secular papers, that religion is dying out in the country and in the local towns. But our country churches are many and strong and vigorous, and religion is taking the towns and the smaller towns. Blessed be the God who bears our faithful and unswerving devotion to his truth.

EDITORIAL VARIETIES.

Louisville.

—Walnut-street—Pastor preached in the morning; Bro. Thompson at night. Two received by letter, one added by letter and one under watch-care. Present in Sunday-school, 428.

—Broadway—Pastor preached. Four received by letter and three baptized.

—Chestnut-street—Pastor preached. "Divine links in plan of salvation."

—Immanuel—Pastor preached. At night he preached.

—Twenty-second and Walnut—Sunday-school anniversary. The pastor preached. Bro. Wharton begins work Monday night.

—Portland—Pastor preached.

—Portland—Bro. Warder preached at 11 A. M. At 3:30 P. M. Anniversary exercises, and Bro. Wallace Riggs was ordained deacon.

THE ORPHANS' HOMES.

—The friends of the Louisville Baptist Orphans' Home may look for the Thanksgiving and Christmas Tuesday. Their hope will be hailed with pleasure and returned well filled. If, however, any friends do not receive the hope they will not forget what a pleasure they can confer on the orphans on these glad and festive occasions.

Jeffersonville, Ind.

—Pastor Judson A. Elliott preached morning and evening. Morning theme: "Relation of the Church to the Ministry." Text: 1:33. Evening, "Hope," Ecol. 7:10. There will be a recognition service one week from next Sabbath. The churches meet together, and a good field is open to this church.

The State.

—Pastor A. W. Mescham is now in the midst of a promising meeting with Little River church.

—Bro. J. W. Tyler, aided by Bro. Gatton, has just closed a meeting at Younger's Creek in which there were thirteen additions, all along grown up. The church was very much revived and strengthened.

—Pastor Kennedy's church at Olivet, Christian county, has enjoyed a very good meeting resulting in thirteen additions. Bro. Kennedy will commence another meeting at his Lovan (Rock church next Saturday.

—Bro. Wharton made a telling address in the chapel of Bethel Female College on Wednesday morning, taking "She has done what she could" as a starting point. All the young ladies save two have been blessed.

—Bro. J. W. Carlin is carrying on a meeting in his church at Irvinsville, assisted by Bro. J. C. Porter. There have been twenty-two additions to the church. The interest is great, and the meeting continues.

—A very interesting and profitable meeting has just closed in David's Fork church, Wayne county. Bro. J. Stackhouse was assisted by Bro. H. M. Wharton. There were twenty-six additions to the church.

—Bro. Wharton is conducting a meeting in his own church at Pembroke. A church that so grandly leads with Sunday-school meeting results in this, we trust, be liberally blessed of the Lord in their meeting.

—The church at Thomasville, Ga., has elected Bro. J. J. Williams, of Woodlake, Ky., to its pastorate, and he has accepted the call. We regret losing Bro. Williams from Kentucky, but we will be greatly blessed in his new field.

—Bro. E. W. Cockley has held a two weeks' meeting with the Mount Gilead church, Green county, in which two were baptized. The church was greatly revived, and the brethren paid off Cockley's debt to their former pastor, and calling Bro. J. W. Campbell to the pastorate.

—Bro. J. T. Kendall, assisted by Bro. T. E. Tiller, of Pembroke, has just closed a valuable meeting at Olivet, in Christian county. Thirteen additions to the church. Bro. Kendall under Bro. W. H. Wharton's preaching. All save two in Bethel Female College have made profession.

—Bro. W. D. Moore writes: "We have just closed a meeting of twelve days' continuance, in which Bro. Ben Urton, of Bowling Green, did the preaching, which resulted in twenty-three additions, twenty-one by baptism. The church has been nearly doubled in the last two years."

—Bro. A. W. Graves writes from Smithfield: "Our meeting here closed with 14 additions. The church was greatly revived under Bro. G. F. Bagby's earnest preaching. The funeral of Bro. E. G. Berry on Friday, 26th, was largely attended. He was in his eighty-eighth year. He "rests from his labors," etc.

—Bro. J. C. Kendall has had a successful meeting with his Olivet church in Christian county. There were thirteen additions, all from the meeting. Under difficulty and circumstances, which the church has had for twenty-five years. Pastor Tiller, of Pembroke, did the preaching, and greatly endeared himself to the people.

—Pastor I. N. Strother recently closed a glorious meeting with his church at Holly Ridge, Trigg county, which resulted in many valuable additions; and he is now assisting Bro. Bryant in a meeting with West Union church. Bro. S. has greatly endeared himself to the people of his charge in Trigg and Christian counties.

—Bro. R. Jenkins writes: "Held a meeting of two weeks at Mount Olivet church, Ky., county; eleven positive additions. Assisted by Bro. W. M. Hall, who did good preaching. Also assisted in a meeting at Mount Sinai, Quarry Baptist church, Warren county. Had thirty-four additions with others to follow. Hall is a strong preacher of Bro. Granville Dockery, who endeared himself very much to our people by excellent preaching."

—Bro. R. B. Matthews, having been in poor health and unable to do any work, resigned the pastorate of his church at Newport. Bro. Matthews withdrew his resignation, but gave him instead leave of absence for a month. A gentleman whose wife is a invalid and his wife on a trip to New Orleans. They set out on October 27th, and we hope will return in a month improved health. Such kindness and appreciation of his usefulness must be a tonic in itself.

—Good for old Kentucky! Bro. S. A. Bagby writes that the church at Cynthiana and Union church, which is nine miles from Cynthiana, each gave more than one dollar per member to missions last year. And this year with a membership of between sixty and seventy in the former and about fifty in the latter church, and they will pay every cent of it and more. Bro. S. A. Bagby is pastor of the first church. If it be the part of our Kentucky churches that they would need to work good never more often.

—Thirty-five members received letters from Somerville church, and constituted into a church at Kelly's, Ky., on October 27th. Elders S. E. Ryland, Ai. C. Dorris, Wesley Brewer, J. M. Middleton, C. C. Boyd, and Bro's S. C. Long and T. G. Clark, assisted in the organization. Elder S. E. Maddox was ordained, and Bro's Thomas Milam and Brewer, deacons. The deacons were ordained. Bro. Ryland presided over the meetings. A old-fashioned "dinner on the grounds" was served. The repast was bountiful and palatable.

—Miss Lucy R. Baker, daughter of Rev. Samuel Baker, D.D., who died near Fairview, Ky., a few weeks since, gave a limited estate left by will to her pastor, E. N. Dicken, $25, to her church (Bethel, in Fairview), $25, to the Home Mission Board, $25, and to the Foreign Mission Board, $50. Her executor and brother-in-law, Bro. Jas. Allen, reported in church to-day and paid the above amounts. This noble woman lived to honor God and did not forget him in her death. Thus she "being dead yet speaketh."

—Bro. S. P. Fogy writes: "We closed a meeting of fifteen days with Salem church on the 26th of October. There were thirteen additions to the church, sixteen baptized and three by letter. It was pleasant, after another year's sowing in sadness, to be permitted to gather so rich a harvest. Bro. Lockett, pastor of Trenton church, was with us and did the preaching up-hill work most faithfully and well. We realized the fulfillment of the Scripture, "both he that soweth and he that reapeth may rejoice together." We used our new baptistery for the first time, and found it a great convenience."

—The friends of Bro. J. G. Kendall, of Cadiz, assembled at his residence on Tuesday of last week and made him a gift of many useful articles, mostly in china and glassware. The occasion was the celebration of their crystal wedding. Quite a company, about fifty in number, met at the Grange Hall and proceeded in buggies to the parsonage. They meeting at Mapleton Saturday night, "red-letter-day" at their home. All of Bro. Kendall's churches have called him unanimously for another year.

—At Hopkinsville, November 3d, the meeting continued with increasing interest. Bro. Wharton preached his first sermon on Monday morning. Every meeting since has been crowded by representative listeners from the most devout Christians to the most hardened sinners from the town. The summer of conversions is not easily discriminated. Backsliders have been restored, more than forty accessions by profession, and the whole town is under the influence of the meeting—more than has ever been held in the Hopkinsville Baptist church. Brethren Tiller, Kendall and Moon have been greatly helpful. Bro. R. H. Buckley is here on a visit to old friends. He is working in the meeting.

—Bro. Medaris recently assisted Pastor A. J. Bro. J. D. Chandler, of Bardstown, has just finished a very fine house of worship. Sixty-four have been added to the church during the year, and the same time sent to the *Alabama Baptist* the money to pay for his subscription to our Baptist paper for a year. Now there's an example worthy of imitation.

—Simmons' Creek church, Mercer county, Va., on a recent Sabbath set apart its new building for the worship of God in the morning, and set apart Rev. Wm. Ellison, aged 84, for the work of the Gospel ministry and installed him as pastor that night. A good day's work.

—The Belton church, S. C., has set apart its new house for the worship of God. Just a year ago, they decided to erect such a house, and now they have their building done. As it was entirely paid for, on the day of dedication they took up a collection for missions, raising $25.46.

—We regret to learn from the *Biblical Recorder* that Elder W. W. Weis, of Waynesville, died suddenly of apoplexy while attending the Western Baptist Convention. The same paper also announces the death of Elder T. T. Grandy, of Oxford, one of the best of men and dearly beloved by his brethren.

—Bro. R. P. Lucado writes to the *Baptist* an account of the annual meetings in the churches of which he is pastor. At Antioch, there were twelve additions, at Mt. Lebanon nineteen were baptized, one of them seventy-four years old, at Liberty twenty-four additions, and at Oak Grove thirty-two additions.

—Elder D. J. Maddox has entered upon the second year of the pastorate of the New Salem church, Ga. On a recent Sabbath he baptized six and received six others. The Editor is the father of nine children, every one of whom are Christians converted under their father's ministry and baptized by him. He ought to be a happy man and no doubt is.

—A young pastor writes to the *Index* that his church has had a good revival, "a farming out revival instead of a "receiving" one. Good! We have faith in that revival which we solemnly believe will have in its wake both fruits of the Spirit. It is the kind of revival which we solicit—a revival which shall bring the sheaves home with joy before Israel can win a genuine victory.

—We read through a long report of a meeting in another State, hoping to find an item of news. The letter said the revival was a most precious one, and then went on to praise an evangelist who had assisted in it in the most glowing terms. But we read it over twice in a vain endeavor to find how many if any had been converted and how many had joined the church, but not one word on the subject.

—A very sweet meeting in the Hiawatha church, Kansas, resulted in seventeen additions to the church.

—A meeting in the Harmony church, near Bird's Point, Mo., has closed with nine additions to the church.

—The Kyle church, Texas, has set apart Bro. Thomas J. Foats to the full work of the Gospel ministry.

—A recent meeting has added sixteen to the Mt. Hermon church, Va., of which Bro. W. A. Hill is pastor.

—Three of the Atlanta churches are holding meetings, but the number received from them is not reported.

—Four additions at the Miner's Chapel, Va., bring the number which have been added up to forty-two.

—The Wilmington church, N. C., has set apart Bro. P. H. Sengo to the full work of the Gospel ministry.

—Bro. D. W. Johnson has baptized eight into the Mt. Sharon church, near Rural Shade church, Liberty county, Texas.

—The protracted meeting in the Immanuel church, Nashville, is still progressing; three have united with the church.

—Fourteen were baptized in the Sequoia river and into the fellowship of the church one mile from Clarksville, Georgia.

—Bro. A. F. Pearson has accepted a call to the pastorate of the church at Monroe City, Mo., and has entered upon his work.

—Bro. Harris has resigned the pastorate of the Tabernacle church, St. Louis, to accept a call to the Seventh church, Baltimore.

—A young Presbyterian has sent the *Religious Herald* for a year to a crippled Southern soldier. That was a graceful and kindly deed.

—Good for Old Virginia! The Convention Association last year contributed to our Boards an amount which averaged one dollar per member.

—Elder A. J. Morgan is a been called to the pastorate of the church in Smyrna, Ga., and begins his work the fourth Sunday in this month.

—Two weeks' meeting added seven to the fellowship of the Martinsburg church, Mo., among them one Methodist and one Roman Catholic.

—The Harmony church, Texas, has set apart Bro. J. N. Pitch to the full work of the Gospel ministry, Bro. S. E. Whipkey preaching the sermon.

—A meeting has just closed in the Sligo church, Tennessee, of which Bro. W. L. Leatherwood is pastor, in which thirteen were added to the church.

—Rocky Valley church, Wilson county, Tenn., has closed her annual meeting, which continued five days, with three additions by letter and four by baptism.

—The Smyrna church, Milam county, Texas, has set apart Bro. T. T. Lockhart, who joined us from the Methodists, to the full work of the Gospel ministry.

—The Burkeville, Jonesboro and Drewryville churches have just called Bro. M. F. Sanford to the pastorate. Crewe is a church recently organized and is preparing to build.

—The Pleasant Hill church, Isle of Wight county, Va., which was constituted three years ago with seven members, has now nine home and a membership of 125, twenty-six of whom were added in a recent meeting.

—The church at Milledgeville, Ga., of which Bro. J. D. Chandler, of Bardstown, has just finished a very fine house of worship. Sixty-four have been added to the church during the year, and the same time sent to the *Alabama Baptist* the money to pay for his subscription to our Baptist paper for a year. Now there's an example worthy of imitation.

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Western Recorder.

THURSDAY, NOVEMBER 8, 1888.

SEMINARY NOTES.

The telephone which we now have in New York Hall is a great contrivance.

The *Seminary Magazine*, published monthly by the students, has overstepped all our expectations concerning the enterprise, inasmuch as we have been enabled to appropriate thus far $100 to Missions, and we hope by the close of the year to make it $400 or $500.

We are glad to learn of the improvement in Dr. Boyce's health.

Bro. S. A. Smith, an old graduate of the Seminary, who was absent for several years preparing to lecture in some chair of Old or New Testament, paid us a visit the other day.

The subject for our Missionary Society last Thursday was "City Missions." Brethren Eaton and Brooks and others made talks. Bro. Pollard was chosen to prepare an essay on some phase of the Mission work in China for the next meeting. Bro. Elder of New York, was appointed secretary of the Society for the ensuing year. Interesting letters were read from Brethren Rodd and Maxey, who are trying hard to speak Spanish in Mexico.

Bro. A. R. Willett reports two baptisms at Independence, and announces that he has accepted the call to the Belmont church.

Bro. J. T. Barrett is end over the loss of one of the deacons and pillars of his church at McKinney, Deacon D. R. Jones, whose funeral he preached last Sunday.

Bro. Frank Hopkins was expected to leave this week for Victoria, B. C., to join Mr. D. L. Moody, but he has decided to remain here through the year.

Bro. B. M. Rabb reports an revival in his church work at Millersburg.

The following brethren preached on last Sunday: In the city at Bethel Mission, S. M. Adams; at Third-street Mission, W. A. McComb; N. B. Wood at Buck and Elk creek, respectively; J. S. Powers at Mt. Eden; Emmanuel; C. M. Carter at Livonia, Ind.; P. I. Lipsey at Glenview; C. M. Reid at Little Flock, and had one baptism.

GOOD MAGAZINES AND PAPERS.

Editor Western Recorder:

You were so kind as to answer my question in regard to a clean daily paper some time ago, and now I trouble you again to ask if you will also do us the favor to suggest some magazines and papers which you think would prove valuable. We begin our subscriptions with the first of the year, and write in time to receive your suggestions. MRS. M. B. S.

We were glad to receive this note and take pleasure in complying with the request.

As Mr. and Mrs S. are Baptists and are already taking the WESTERN RECORDER, we begin with four publications which we know it will be a pleasure to them to read, and which we think they will find quite valuable. All intelligent Southern Baptists ought to read the *Foreign Mission Journal*, published at Richmond, Va., and *Our Home Field*, published in Atlanta. They are only fifty cents a year each, and much cheaper in clubs, and they give valuable information in which every Baptist should be interested.

Next comes the *Seminary Magazine*, published in this city in the interests of our Seminary. We have but the one Seminary of which we are all proud, and we ought to keep ourselves thoroughly posted in regard to it. But besides the information which it gives of the Seminary affairs, the Professors write for it which makes it in a literary point of view one of the ablest of the magazines. The leading article in the October number is from Dr. Broadus, and that alone is worth more than the $1.00 a year which it is charged for it. The whole contents of the number are more than worth reading. These young preachers are not all of them so young, and they show themselves no tyros in literary work. Besides all which is received over and above the expenses of the magazine goes to our missions. These three reasons ought to lead every Baptist to send $1.00 to the *Seminary Magazine*, Southern Baptist Theological Seminary, Louisville, Ky. Now, brethren, so show that the more which is offered cheaper than you think, that Baptists are not a reading people. Now not now apply to us. The magazine is worth far more than $1.00; our great writers write for it; it will keep you posted on the affairs of our one Seminary; and the profits all go to our Boards.

Then we earnestly counsel all parents to take the *Kind Words Teacher*, published by our Home Board at Atlanta, Ga. No matter if you are not a Sunday-school teacher. You ought to be interested in the lessons your children are studying, and to be able to answer intelligently any questions which they may ask. No one can estimate the influence it is to children for parents to be interested in the same things. It keeps the hearts near together. And there is no one commentary which equals the *Teacher* on the lessons. Besides commentaries are expensive, and the *Teacher* is only seventy-five cents a year or fifty a year if five copies are sent to one address, and a club of five ought to be easy to raise in any church.

These four things we think it the duty of all Southern Baptists to take. Of course we hope our subscribers across the line are as loyal to their Missionary Societies as we are to ours. Instead of our *Foreign Mission Journal* and *Home Field* and *Sunday school Teacher*, they would take the similar publications of their own Societies. Take your own papers first by all means, and then if you wish more, take our *Seminary Magazine*, for the Professors' articles are more than worth the subscription price.

Next take without fail, though we do not claim it is a duty, Spurgeon's magazine, the *Sword and Trowel*. Nothing about of the most abject poverty will make one willing to do without it who has once had it. There isn't a dry line in it over. Spurgeon always writes the leading article himself, and how interesting even the book notices are, those who read Mr. Vanderlip's selection from them published in the RECORDER, do not need to be told. This magazine is a marvel of cheapness, probably because an enormous circulation enables it to live by its advertisements, and Spurgeon is not in the money making business. Send $1.25 to the Subscription News Company, 31 Dalle Street, Chicago, and they will order it promptly. It would be well to send immediately, even if subscription is to begin in January, for it takes six weeks for the first order, after that it comes regularly.

After these comes the *Good Housekeeping*, Springfield, Mass., which is published twice a month for $2.50 per year. It is the only magazine of its kind we know of, and we know not conceive of anything better. Ten cents will bring a sample copy from which one can judge of its merits.

But *Good Housekeeping* does not publish stories, except merely as a frame work for valuable instruction, and young ladies like love stories for which who can blame them? *Peterson's Magazine* supplies them, sweet and pure and wholesome, and also contains some weightier articles, and it only costs $2.00 a year. For the young the *Youth's Companion* is the favorite, for the children, this is its specialty, week, and parents like the low price of $1.75. It is excellent in every respect and wholesome. And as for *St. Nicholas*, we think of that as we do of *Good Housekeeping*, we can not conceive of anything better in its line.

There is not one of the above publications which ever admits a line which the most God-fearing father could not safely put into the hands of his sons and daughters, even without reading. They never publish things in "symposiums," which Baptists regard as false and dangerous. Therefore we can recommend them all heartily as good of their kind.

For the Western Recorder.

TENNESSEE NOTES.

BY REV. A. R. CAMPBELL.

A MORMON CHURCH.

In the eastern part of Henderson county, Tennessee, is a Mormon church with two native Tennesseans ordained as elders. I preached the third Saturday and Sunday at Union Baptist church, near Lone Elm. One of the Union members told me that some years ago a Mormon elder came to the county inquiring for the most ignorant section, and was directed to that region where he found it. He spent a little time in trying to make proselytes and organize a church. Like the Sandemanians, they baptize for the remission of sins, but also carry their theology to its legitimate results and baptize for the dead. They told me of a certain Mormon who had a large number of dead relatives whom he wished to get out of purgatory. They took him into the water and baptized him as many times as he had dead relatives whom he wished to save. The success of these Mormons shows that all the ignorant dupes are not dead yet; though we have had free schools, a free press and an open Bible for many years. Perhaps we Christians have not been as zealous in propagating truth as these Mormons in propagating their heathenish polygamous rites.

Rev. Frank DeCourney has charge of the academy at Lone Elm. We will now build start a mission in that Mormon section and convert them from their heathenish notions now that he has taken charge of the Union Baptist church. By the way, it has been a long time since I heard such inspiring singing as they had at Union church. Such voices and such harmony are rarely found in any country church.

LEXINGTON,

Not in Kentucky, but in Henderson county, Tennessee, has been for many years some twenty-five miles from everywhere; but is now on a boom, and expects by next year to be brought in close and rapid connection with the outside world. The long talked of, but very rapidly progressing

TENNESSEE MIDLAND RAILROAD

has the cars running from Memphis to Jackson, and the grading going on from Jackson, by Lexington, to Perryville, on the Tennessee river. From Perryville the road is to run by the most direct route to Nashville. This road is expected to take much travel from the zig-zag routes from Memphis to Nashville. In the good time coming they expect to continue it on the most direct route from Nashville to Norfolk, Virginia.

I preached for Dr. Lane in the Baptist church at Lexington, at 11 o'clock, the fourth Sunday in October, and lectured on China at night to a full house. As Dr. Lane has resigned to go elsewhere this church is without a pastor. They are a good people, but comparatively weak. By getting some aid from the State Board they might sustain a young preacher who is willing to work on a small salary for a year or two, and endure hardships as a good soldier, till he can build up a congregation in this growing town.

For further particulars write to Deacon D. L. Kimbrough, Lexington, Tennessee.

Watch on the Lord and he shall save thee.

Fraternally, A. R. V.

SUDDENLY CALLED.

Editor Western Recorder:

County Judge J. T. Tartar, the most popular and the most useful man in Pulaski county, was drowned on Friday, October 26. He and Judge Finley, the latter representative in Congress from this Pulaski District, were returning from Monticello, and in attempting to cross Pitman creek, at a point near Burnside, Judge Tartar was drowned and Judge Finley narrowly escaped. Rev. J. C. Burkholder and the writer were holding a revival meeting with the Baptist church in Somerset, of which deceased was an honored member. The announcement fall like the pall of death on the whole community, the people of all parties and persuasions, feeling that in the death of our dear brother they had a common sorrow and a common loss. Memorial services were held in the Baptist church on Sunday morning, and were attended by one of the largest and most solemn congregations ever assembled in Somerset. The church and court-house were draped in mourning, and the large assembly and the tribute of flowers attested the esteem in which the deceased was held in the community. The religious services were conducted by the different Protestant ministers, after which Samuel Newell, Esq., on behalf of the Somerset bar, pronounced an eloquent and befitting eulogy on the life and character of the deceased. The remains were interred with Masonic honors, Mr. Soale Smith, of Lexington, officiating.

Judge Tartar was born in Pulaski county, December 19, 1850—was educated in the common schools of his county and the Masonic Collegiate Institute at Somerset—was for several years a successful teacher, meantime he studied law—served one term in the State Legislature, and was twice elected Judge of the county court. He united with the Baptists when quite young, and at the time of his death was teacher in the Sunday-school and a deacon in the Baptist church at Somerset. His death is universally lamented. He leaves a wife and eight children to mourn his departure. Yours in sorrow,

A. C. CAPERTON.

MISSOURI GENERAL ASSOCIATION.

Editor Western Recorder:

Having just returned from our General Association at Clinton, I thought a few items would be acceptable to the readers of the RECORDER.

The Association met October 17th. Rev. W. Pope Yeaman, D.D., was for the twelfth time elected as moderator, while Rev. J. T. Williams was for the sixteenth time elected clerk. In response to the usual call for reports, the pastor, Rev. M. E. Broaddus, Dr. Yeaman referred in tender and eloquent words to the meeting of the Association in Clinton seventeen years ago, paying, in his inimitable style, a loving tribute to the memory of many who were present at that meeting, but have since gone home.

The first business of the Association was the consideration of the report of the State Board, which, by the way, is located here at Mexico, ex-Governor C. H. Hardin being chairman. The report showed a most prosperous year, and reflected no little honor upon the very earnest and efficient Corresponding Secretary, Rev. S. M. Brown. The Board has altogether fifty-seven missionaries employed, and has raised for mission work in the State over fifteen thousand dollars, more than eleven hundred baptisms were reported, and what is most remarkable, after all the missionaries were paid, more than sixteen hundred dollars still remained in the treasury with which to begin the next year's work. The appropriations for next year will be about $20,000, the $20,000. The watchword of the Missouri General Association is "forward."

The Sunday-school work of the State is in good condition. W. L. Boyer, a layman who preaches well, has been for two years past the faithful and efficient Sunday-school Missionary for the State. The State has been divided into four districts, and three additional Sunday-school missionaries will be appointed, so that this year we are to have four instead of one worker in this department.

The report on Schools and Colleges showed nine Baptist Colleges in the State, three of them female schools, one male college, and five mixed schools. These nine institutions have buildings, grounds, etc., worth $785,000 and endowments aggregating $300,000. In these schools seventy-five teachers are employed and seventeen hundred pupils enrolled. Of the three female colleges, Hardin leads with eleven teachers and one hundred and sixty-one pupils. I do believe, Brother Editor, that our Missouri Baptists can be justly proud of our colleges.

We were glad to have your—no, our—Dr. Whitsitt, of the Seminary, with us, and to give him something over $200 in cash and pledges for the Students' fund. Missouri is going to do her part in sustaining our young preachers at the Seminary.

Quite a number of visiting brethren made us glad by their presence and thrilled us with their words of eloquence. All the different interests commonly brought before Baptist Associations received due and considerate attention.

Our capital city (Jefferson) was selected as the next place of meeting, and Rev. J. O'B. Lowry to preach the next introductory sermon, with your correspondent as alternate.

I forgot to say that Dr. Rafferty, of Kansas City, preached the annual sermon. Fraternally,

A. M. V.

PROGRESS IN TEXAS.

Editor Western Recorder:

Progress is manifest on every hand. The long and dreadth in the Western half of the State which drove thousands of the settlers from their new made homes has been broken now for a year, and the new crop, abundant in every part of the State, puts the smiles of prosperity on the face of every kind of business. The flowing tide of immigration returns after the ebbing, and instead by the drouth and the "real estate boom" is on again.

THE BAPTIST GENERAL CONVENTION held its session at Belton, Texas, October 5th to 8th. This was one of the most successful and encouraging meetings ever held by the Baptists of the State. Belton is near the center of population in the State, in a rich prairie country, and is the location of Baylor Female College, lately moved from Independence.

The Belton Baptist church have a substantial stone building and a very good membership for a city of only four or five thousand population. Rev. M. V. Smith, D.D., is the successful pastor. His pastorate having gone over a dozen years, he is now apparently permanently settled.

There were about 250 delegates in attendance, twenty-five to a hundred visitors. This was not more than half as many as was expected, and what it would have been had the railroads granted the usual reduced rates. Their refusal to grant these is an arbitrary discrimination against the Baptists which is not understood. All other denominations get such reductions, as also do all the circus shows and base-ball contests. Such discrimination against a people who so largely contribute to the support of the railroads is enough to provoke more stringent legislation against the arrogance of large corporations.

The Convention organized by re-electing Dr. Spalding, of Galveston, president, and electing Dr. J. B. Cranfill and Rev. J. M. Carroll, secretaries. There were present at the opening Rev. F. H. Kerfoot, representing the Southern Baptist Theological Seminary of Louisville, Ky.; Rev. A. T. Hawthorne, agent for Foreign Missions; Rev. T. P. Bell, of the Foreign Mission Board at Richmond, Va.; Rev. J. H. Eager, from Boston, Mass.; Rev. A. J. Holt, of Dallas, Corresponding Secretary of State Missions; Rev. Mr. Travesio and Miss Mina Eou, of missionaries to the Mexicans in San Antonio; Rev. S. L. Morris, of Baylor University at Waco; Rev. J. B. Link, D.D., of Baylor Female College; Rev. S. A. Hayden, D.D., of the *Texas Baptist Herald*, and Rev. M. T. Martin, of the *Gospel Standard*. All these subjects received attention and their representatives were encouraged. Prominent in the meetings were the honored President of Baylor University, Rev. Dr. Burleson, and the no less honored President of Baylor Female College, Rev. Dr. Luther.

THE RESULTS OF THE CONVENTION were most gratifying to the friends of the cause. The sum of $2,000 was raised as a gift to Baylor College; the sum of $1,350 was subscribed to the Students' Fund of the Southern Baptist Theological Seminary at Louisville; $6,000 and over for State Mission, and about $2,000 for Foreign Missions, besides the pledges of twelve district associations to support one foreign missionary each. Besides these financial results a grander result has been realized in the victory of the cause thus manifest every very painful unrest felt in the beginning of the meeting over some local and greatly magnified disturbance. It is now demonstrated that no local or personal disturbance, great nor small, shall hinder the mighty onward march of the Baptists of Texas. Neither can any particular dogmas of leading preachers and teachers shake the foundation nor loose the ties of the great brotherhood of Texas.

BAYLOR FEMALE COLLEGE

was in her glory. Her grand three-story stone building, imposing by daylight, and by night brilliant with electric lights; her spacious halls and large and comfortable rooms make it a place of great attraction. But add to all this the geniality of Dr. Luther, the queenly motherliness of Mrs. Luther, and the princess like beauty and grace of Miss Luther, with all the magnetic influence of several other fair teachers, besides one hundred and sixty Texas girls, and then imagine with doors thrown open how the Baptist delegates thronged the college during the intermissions of the Convention.

REV. B. H. CARROLL, D. D.,

is in demand in the Convention. Like Saul, he seems to stand head and shoulders above the other sons of Israel. He must lead in the Home Mission and Foreign Missions and in ministerial education, and he must preach at least once during every Convention. Indeed, many would feel that they had hardly been to the Convention if they had not heard Dr. Carroll. It is no disparagement to the other able and good preachers to say that the things of Dr. Carroll. He would take such rank anywhere. He is a natural orator, full of the very marrow of the Gospel. His thoughts are as big as the mountains, but they come down to the hearer like the melting snows, bringing hope to and inspiring gratitude in the hearts, in the heated valleys of tribulation, or more like the sweet-scented breezes of spring to the fevered cheeks of the way-worn traveler.

PERSONAL MENTION.

Rev. A. T. Spalding, D.D., is holding well his place in Galveston. Rev. R. T. Hanks is prospering at Dallas. Rev. T. B. Pittman is successful at Houston. Rev. W. H. Dodson, D.D., and E. C. Guiner hold the fort in the old Alamo city, San Antonio. Rev. G. W. Baines remains at El Paso, where he has been for several years. Lately he has had Rev. A. P. Graves, D.D., with him in a series of meetings. Rev. A. J. Harris is holding phenomenal success at Gainesville. Rev. Thos. S. Ford is holding good meetings in Bonham. Rev. H. C. Beauchamp is progressing at Paris. Rev. J. A. Ivey, at Sherman, has a strong hold on the church and community. The church at Denison, under Rev. W. E. Tynes, has been passing two years of sorrow, but seems now triumphant, and is looking forward to a revival. The churches at Tyler, under Rev. A. J. Fawcett; at Longview, under Rev. G. W. Griffin; at Jefferson, under Rev. J. D. Hendricks; at Texarkana, under Rev. J. H. Carson, are prosperous under substantial pastors.

Texas has between forty and fifty churches, each having a settled pastor, besides hundreds that have preaching twice or only once a month. The Board of State Missions is supporting or helping to support more than a hundred missionary preachers in the State.

The Baptists at Denison are making the final effort to pull their church out of debt. They need also a pastor's home. This is missionary ground. Three years ago the church was able to pay only a little over half of the pastor's salary. For the past year they have raised twice the amount of his whole salary, and the church is paying back to the Board by the hundreds annually. SENYTUS.

[Since this letter was received news has come to us of Rev. Gates' death. We speak of it in another column.—Ed.

NOT SURE.

Editor Western Recorder:

There are some things I am not sure of. For instance: Dr. Dick, in his Lectures on Theology, Vol. 1, p. 361, says: "Future events can not be foretoken unless they be certain; they can not be certain unless God have determined to bring them to pass." Now, I am not sure about that. I can not see that the certainty of a thing depends on God's *bringing* it to pass. The devil, it seems to me, brings to pass the things God has forbidden, and I see no difficulty at all in God's knowing as absolutely what Satan and men will bring to pass as He knows what Himself will bring to pass. Yea, I believe God knows with absolute certainty not only what the devil will bring to pass, but He knows, too, all that Satan will fail to accomplish by reason of God's interfering to thwart Satan's purposes. So far as infinite wisdom sees fit not to restrain Satan he will accomplish his purposes, and God knows just as accurately Satan's purposes and conduct as he does his own purposes and conduct. I am not sure of this. I am not sure that divine foreknowledge is limited at all, even if Dr. Dick's view be true. He says it seems to me, says this position of his is "very evident," but he does not tell where the evidence is found. I am not sure it exists at all. J. H. FULLILOVE.

STEVE HOLCOMBE'S LIFE.

The Volume Soon to be Issued by the Courier-Journal Job Printing Company.

"The Life of Rev. Steve Holcombe, the Reformed Gambler," will soon be issued. Mr. Holcombe has completed arrangements with the Courier-Journal Job Printing Company to have them publish it for him. It will be a volume of 400 pages, handsomely illustrated, devoted to his life and work, with sermons, testimonials, etc.

The work is written by the Rev. Green Alexander, under whose ministry Mr. Holcombe was converted, and contains an introduction by Rev. Sam Jones, and many other interesting features.

The illustrations will be of the highest order of workmanship. The following letter has been written for publication by Dr. John A. Broadus:

LOUISVILLE, KY., October 25, 1888.

I have read with very great interest the "Life of Steve Holcombe," and have carefully looked through the letters, testimonies and sermons to be included in the proposed volume, and I believe that it is to be published. Prof. Alexander, who was Mr. Holcombe's first pastor, has written the life with the good use of his fine literary gifts with sound judgment and good taste. It is a wonderful story. I have long felt interest in Mr. Holcombe and his work, for after beginning his ministry he attended my seminary lessons in the New Testament through a session and more, but this record of him is more, and yet still more toward him and his remarkable labors of love. I think the book will be very useful, especially to the Christians to more hopeful efforts to save the most wicked. It will encourage many a desperate sufferer to seek the grace of God in the Gospel. Such a book makes a fine addition to the "evidences of Christianity." No one can read it without feeling that Christian piety is something real, and powerful and delightful. Much may be learned from Mr. Holcombe's regarded instincts and discourses, and from the testimonies of his converts, as to the best manner of carrying on religious work of many kinds. The book will disseminate tend to the establishment of like models in other cities, and put new heart and hope into the pastors, missionary and every class of Christian workers. It will show that zeal and love are with must be supported by ample common sense and force of character, as all the world knows. The great results are to be hoped for. Many persons can be induced to read his brief outline sermons who would never look at more elaborate discourses. As to two or three slight touches of doctrinal statement, some of us might not agree with the speaker, but all must see that his sermons are very practical, pervaded by good sense and true feeling, and adapted to do much good.

JOHN A. BROADUS.

THE GREAT PASSION.

"They talk of avarice, lust, ambition, as great passions. It is a mistake. They are little passions. Vanity is the great commanding passion of them all. This excites the most heroic deeds and impels to the most cowardly crimes. Have no fear than this passion, I can defy the others. They are mere urchins; but this is a giant," Sheridan said. In other words, selfishness, the root of vanity, is the parent of all sin. If by some magic touchstone this greatest passion could be made to appear in its own true character in the lives of men, what a stripping of laurels there would be! Too often the hero would seem a selfish monster, slaying to achieve glory and fame; the philanthropist would become a cunning schemer, meritorious to be advertised; the Christian would be revealed as serving God to win the praise of men. How many eloquent sermons, thrilling testimonies, and fervid prayers this passion inspires! It is the most obtuse weapon with which to reach souls. Pity which is not devoid of vanity is impiety. Sincerity and selfishness are the primal principles of the Christian life. He who seeks to conquer every passion will daily offer the prayer: "Remove far from me vanity and lies, and make me unselfish and true."—*Anonymous.*

We agree with the Nashville *Advocate* that the church is in danger of running to seed in "Societies." They are multiplying. The alphabet is exhausted in furnishing initial letters. Every year there is an "appeal," long and windy, always urgent for "insertion in next issue," for some new or old concern. They get into squabbles and clamor for a hearing when we never know there were such things in existence. We could fill the *Advocate* with the tedious and everlasting proclamations of these people. The wise basket gets them.—*Richmond Advocate.*

DR. HOLMES says he writes a poem when he is in a spasmodic mental condition. We wish he would try his hand at a campaign song. All those published up to date were written by poets not subject to mental conditions of any sort. *Martha's Vineyard Herald.*

MEDICAL reports, by the use of the Microscope, have recently discovered and classified specific living germs in the blood of all persons suffering from Malaria, and say that to cure the patient these germs must be killed. Thirty years ago Dr. Shallenberger advanced this theory as the correct one, and proved his "Antidote for Malaria" to destroy these poisonous germs. If you have Malaria in your system, a few doses of this medicine will destroy the poison immediately, and not injure an infant. Sold by Druggists.

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The Family Circle.

LITTLE MAMMA.

Why is it the children don't love me
As they do mamma?
Then they put her over above me—
I'm sure I do all that I can do,
When more out a mother big than do,
Who don't be mamma.

Little mamma
Any game that the tyrants suggest,
"Leapmonky"—which I detest—
Bell bubbles, hop-scotch, or baseball,
I'm always on hand at the call;
When Frank and the others quarrel,
I'm the significant arbiter;
I keep, and I think, and I observe—
My brain are the animals out
For the chair on the stair
I'm always the base,
The chimney-sweep, or the lion.
It is novels, "Mamma—
Little mamma—
What's you?"

My mantelshe's the pussy, if say—
Pass ride on mamma's parent;
I'm supposed to have always the pussy
They take hand, and mamma, and all.
Mama in the one where they shutter,
Am I reading, or writing, what matter?
My knee is the one for a book,
My foot is the stirrup for Jim,
If his frontiers get into a mist
Who distinguishes the tangle for Kate?
Who bounds Mamma and Kate?
And tries tobound Sissy old Spain?

Why,
It is I,
Papa—
Not little mamma!

That the youngsters are taught so dim Way:
I think they love me—in a way—
As you does the old chest on the stair.
Any cotton, cambrous affair
That one's used to having about,
And would feel rather lonely without;
I think that they love me, I say,
In a sort of tolerant way;
But it's plain that the page
Isn't little mamma.

Then when shadows come stealing sober,
And things to the firelight look queer,
When mamma the play scene overturn,
They never climb into my lap;
And my with my head, smooth and bare,
In they do with mamma's shining hair;
Her feet around my throne and my chair;
For dimples to put fingers in;
Her look my neck in a loving vise
And say they're "monster"—that's mine—
And will nibble my ears,
Will nibble and bite;
With their little mice teeth, so sharp and so white,
If I do not kiss them this very minute—
Bess—what—bit-but-at-ones-begin-it
Dear little page!
That's what they say and do to mamma.

If mildly hinting, I quietly say that
Kissing's a game that more was play at,
They turn up at once these innocent eyes,
And I suddenly learn to my great surprise
That my face has "prickles"—
My mustache tickles.
If storming their camp I raise a part shaver,
And take as a right what was asked as a favor,
It is, "O papa,
How he rid you are—
You taste exactly like a cigar!

But though the rebels protest and pout,
And make a pretense of driving me out,
I hold, after all, the main rebel fort
Not by force of arms, nor its force of will,
But the power of love, which is mightier still.
And very deep in their hearts, I know,
Under the many and petulant "O,"
The doubtful "Yes," or the naughty
"No,"
They love papa.

And down in the heart that no one sees,
Where I hold my feasts and my jubilees,
I know that I would not abate one jot
Of the love that is held by my little tot.
My great big boy for their little mamma,
Though out in the cold it crowded page,
I would not relate it the Epicure's bit,
For I'll tell you a secret! Come, my Bess,
And I'll whisper it—right into your ears—
I too love mamma,
Little mamma!

—*Charles Henry Webb, in Century.*

HOW ROBBIE SAVED HIS HONOR.

"It's an awful price for it, Ben."

Robbie, the speaker, turned the knife over and over in his hand. "Can't you take any less?"

"Well, mebbe I'd give, I'll throw off ten cents. I wouldn't do it for any other fellar, an' Jim Blake would give me sixty cents this minit', but I'd rather you'd have it; so, as I said, you can have it for fifty, that is, if you won't go back on your bargain, an' be onto to bring the money when you come to school Monday."

"I will, on my word and honor."

The boys parted, each very much delighted with his side of the sale.

"Little greeny," said Ben to his crony, Jim Blake, "believes every word a body tells him. I like to trade with such."

And Robbie skipped homeward, thinking that his father, who was going to buy him a knife, would be much pleased that he had secured such a bargain; almost new, four blades and a file, and only half-price, as Ben had told him over and over again.

As soon as supper was done Robbie came around to his father's chair, and held the knife in his hand.

"Ain't it a little beauty, papa?"

Mr. Lee put down his paper, and turned the knife over and over, opened and shut each blade after looking, and then he looked at the eager face of his boy.

"Where did you get this, Robbie?"

"I bought it; that is, it isn't paid for yet, but Monday morning I do."

"Indeed! So you have been buying on time, and your own responsibility, have you?"

"Well, I didn't have the money to-day, of course; an' I thought—why, I thought you'd be so glad to get such a bargain, seeing you was just going to get me one anyhow."

"And what is the price of this?"

"Only fifty cents, and worth a dollar—Ben said; an' he wouldn't let any of the boys but me have it as low as that. It is worth a dollar, isn't it, pa?"

"About five of them would be worth a dollar, I suppose. Did you expect me to pay for it, Robbie?"

"Why, I thought you would give me the money to pay. You know I don't get a cent left after buying that fishing tackle."

"People who haven't a cent ought not to buy things."

"But, papa!" exclaimed Robbie, growing a little troubled, "don't you see, you was going to get me one anyway, an' I thought this was such a beauty and so cheap, and Ben wouldn't wait, and he'd get to sell it to some body this very afternoon."

"Yes, no doubt he would in a hurry; well, you can take it back to him."

"But, papa, I can't; I bought it! He made me promise on my word and honor that I would it back down, and that I'd bring the money to school next Monday."

"Then you must take care of your own word and honor. You can't expect me to do it when you risk it like that. It's a holiday to-morrow. You can earn the money."

Mr. Lee very firmly took up the paper, and Robbie, very crestfallen, turned away with his price, which did not seem so much of a prize, after all.

Earn the money! He had never earned any money in his life, except a few pennies which his own folks had given him now and then for doing errands, or weeding in the garden. And now his mamma was making a long visit, and he well knew that there was no one to telling his trouble to Aunt Jane, who was keeping the house. She did not understand boys, and looked upon them as unruly members of society, and crosses to be endured with as much patience as she could keep in stock. Uncle Rufus had gone away, too, and poor Robbie sat thinking so quietly and sadly that his aunt was constrained to ask if he was sick, and how many green apples he had devoured that day; and as he went to bed so far as ever from a solution of the problem. And, worst of all, the very next day was the one fixed upon by half a dozen boys for an excursion to Long Pond to fish, and Robbie had a new outfit on purpose, and had been counting the days all the week. It was really too bad. He almost hated the knife for the worry it had brought him, and left it in his trousers pocket, instead of putting it under his pillow, as he often did his treasures. And he felt more lonesome than any night since his mamma went away.

After breakfast the next morning his father said: "Robbie, here's a letter I want carried to Mr. Simeon Smith. It's a long walk, and here's ten cents to pay you. I don't want any other errands done, so you can have the day to yourself, only don't get into any mischief and be home to meals."

Ten cents; so much of that dreadful debt secured! Robbie's heart felt a little lighter, for all the conviction that it was the only help he would get from his father.

He carried the letter safely, and was on the way home wondering what he should do next, when he was startled by a dismal groan, and this words: "My goody grashus!" which came over a board fence.

The groans continued, and Robbie climbed up cautiously and looked over. Old Mr. Miller was standing with two muddy hands pressed to his knees, and a pile of weeds lay in the path beside him.

"Hey, you—you young scamp! What are you a gapin' at me fur?"

"Why, I—I heard somebody groan, an'—"

"Heard somebody groan, did ye? Well, I guess you'd groan, too, if you was as lame as I be, an' had to root out these peaky weeds."

"Do you want to hire them beds weeded?"

"Well, I s'pose I shell hev to hire 'em done after all. I laid out to do 'em myself, but I'm so despert lame; it does heat creation!"

"Will you hire me to do it right off?"

"You! Well is there anything of ye but jest head an' shoulders? Light off that sere fence, an' come 'round by the gate, an' let's hev a look at ye; an' be teerful of yer bones!"

Robbie hastened to do as he was bidden.

"Hump! Just as I expected; pert as a bantam an' about as big. However, I don't s'pose you can tramp everything down as much as an elephant would. Do you know a weed from a veg'table, young man?"

"I weed our beds at home sometimes."

"I want to know who he's, anyhow, an' what are ye so possessed to do my weedin' fur?"

"I'm Robbie Lee, and I want to earn money."

"That's to the point, an' how much do you concalate to git for this sere job?"

"How much will you pay?"

"Why, I'll pay just as little as I kin, of course; you kin name yer figers."

Robbie washed to say forty cents, but he hardly dared to, and so he said "twenty-five."

"Well, I'll agree to that, if the work's done to suit, an' now go at it, fur that ere sun is jest a peelin' right down, an' it'll be hotter than Afrky fore noon."

Robbie took off his jacket and attacked an onion-bed, and the old man sat down on an empty box hive and watched him, making remarks at once so caustic and funny that Robbie was quite entertained, and had no leisure to think of the boys who were by this time well on the way to Long Pond. They had stopped for Robbie, and harassed Aunt Jane—she did not know where he was—with so many questions that her temper began to wax warm, and then they went on in great wonderment.

It proved to be a very hot day, and Robbie fully earned his twenty-five cents, and a bowl of fresh buttermilk which Mr. Miller hobbled into the house and brought him, and berated himself so soundly for spilling it on his own boots that Robbie was nearly choked with trying not to laugh.

But finally his work was done, and "done toler'ble fair for such a whippersnapper," his employer told him; and after washing his hands in a stiff by the road-side, they had hey run all the way home, and arrived just in time for dinner.

His father asked no questions, but Aunt Jane did; and on being told that he had spent the forenoon at Mr. Miller's, she gave a sniff of disapproval. She did not know the Millers, but at once concluded that "it must be a lawless place where young ones were allowed to cut up like monkeys, for Robbie's face was just as red as a beet;" but Mr. Lee, who knew the Millers, could hardly keep from laughing outright.

Robbie was very proud of his two pieces of silver, but there were yet fifteen cents to be wrested from the hand of Fortune, and he was hot and so tired; but after doing a couple of errands for Aunt Jane (without pay) he went out to look for more work.

The afternoon train was due, and he sauntered down to the station. There were few passengers, but one was an old lady who looked about her anxiously. She had an immense carpet-satchel which she was tugging along the station platform when Robbie rather timidly accosted her:

"Don't you want to hire that carried, please?"

"Why, I dunno, sonny! I thought to be sure my daughter Ann or some of her folks would be here to meet me. But like as not they never got my letter; there post-office is so unearthly."

"Where is it you want to go?"

"Why, to my daughter, Ann's, to be sure; she that married a Brown, Caleb Brown his name is, an' I've come eighty odd miles jest to make 'em a visit, an' not a soul on 'em here!"

"O, I know where they live; it isn't very far, just at the end of the village. I'll show you the way, an' carry your baggage if you may so."

"Bless your heart, sonny; how clever you be. Well, then, we'll step right along, for I ain't seen Ann in most two years. An' so you know 'em. Be they all well?"

"I guess so; the children were at school yesterday."

"So they go to school, do they? Bless 'em! It 'peers as if I couldn't wait to see 'em, no how. I brought 'em some presents; that's what makes that satchel so mortal heavy, ye see."

It seemed to Robbie that all of the boys he most disliked to meet were on the street that afternoon; and by the critical way they looked at him and his companion, he knew that he would have to endure a lot of chaff a little later, for boys are merciless.

He was entirely forgotten for a few minutes during the rapturous greetings that ensued after their arrival at the thrown cottage; but when the dear old lady dried her eyes, and cheerfully counted out the ten cents which he named as the price of his services.

"An' a prettier-mannered boy I never laid my eyes on!" said she, as he turned away.

"Why, that's Mr. Lee's son," said her daughter. "I shouldn't never have thought of him bringin' your baggage like that!"

And the boys were lying in wait for him.

"Hey, porter! want ye to tote a trunk down to the depot, double-quick, now!" said one.

"Robbie's got a new grandma," said another; "jest arrived from the ark, she has."

"Bless yer little heart, sonny; how clever you be, to be sure!" cried a third, who had been loitering around the station.

But Robbie soon outran them, and found Mrs. Wilson leaning over her gate, and calling in vain for her son Tom. Her anxiety was so evident that Robbie asked:

"Is anything the matter, Mrs. Wilson?"

"O, Robbie, is that you? Well, the matter is, I want Tom, and he's never around when he's wanted. Here I've got company come, and in a great hurry for supper, and nobody to go to the store after some things."

"I'll go, if you want me to."

"You will? Now that's real good of you. Just wait one minute while I get the money."

He was quickly back with the articles, and Mrs. Wilson, after counting the change, gave him five cents of it and many thanks.

"Fifty cents!" said he, as he hurried home; "and all earned by my own self; how lucky I have been!" But just at the corner he met the boys returning from Long Pond. He parried their indignant questions as well as he knew how, and praised their skill as fishermen until they forgot their hard feelings at his desertion.

That night Robbie gave his father an account of the day. Mr. Lee laughed as he heard of the boy's experience at Mr. Miller's, and though he did not say very much by way of praise, yet a heart he was proud of his son.

On Monday morning Robbie paid his debt, and from the whole matter learned some lessons which he will never forget—not to make hasty and rash bargains; that it is best to depend on one's own exertions, and that a boy's word and honor are worth preserving.—*New York Observer*

An old-fashioned recipe for a little home comfort: Take of thought for self one part, two parts of thought for family; equal parts of common sense and broad intelligence, a large modicum of the sense of fitness of things, a heaping measure of living above what your neighbors think of you, twice the quantity of keeping within your income, a sprinkling of what tends to refinement and esthetic beauty, stirred thick with Christian principle of the true brand, and set it to rise.—*Congregationalist.*

YOUNG MEN AND GIRLS.

I was going to call on some friends one afternoon, when I saw their young or brother sitting on the fence. He was whistling absently to himself, and looking dreamily at the checked pattern which was made by the flittering shadows of the leaves upon the path. He didn't hear my approach, and I wondered what had happened to disturb him, for he was usually so light-hearted and merry that it was a pleasure to meet him.

"Good afternoon, Tom," said I, cheerfully.

"O!" said he, starting, "good afternoon," and touching his hat, he jumped from his perch and walked by my side to the gate; as he opened it for me he said, hesitatingly, "I'll bid you good bye now; I guess I won't come any farther."

"Why," said I, surprised, "won't you come in with me? I just came for a chat with the girls, and I always like to see you, too."

"No," he answered, in a quiet, bitter way, "I'll not come in; but the girls will be glad to see you. They have fixed the parlor all up now, and I'm not allowed in there now. I'm only at home in the barn," and he turned away.

I called for the young ladies and entered the parlor. It had evidently been recently refurnished. A rich carpet of a delicate neutral tint covered the floor, and pieces of finely carved, satin upholstered furniture were standing here and there; beautifully draped curtains hung at the windows, bits of rare bric-a-brac were scattered about, delicate lilac tidies adorned some of the chairs, while others were decorated with great bows of orange ribbon; a scarf of boiling cloth painted with an exquisite design of rose sprays and butterflies was draped across an easel, and I stood in the twilight, my eyes half blinded from the sudden transition from light to gloom, not daring to sit down lest I should crush some delicate ornament, when Alice and Maggie came in.

"O! how do you do?" said they. "We are so glad to see you. Don't you think the parlor is improved? We have been teasing papa for years to let us do it, and we it is done; the dining room and sitting room look so shabby beside it that he says they may be refurnished, too."

"What will you do with Tom then?" I asked. "Give him something to eat on the back steps, I suppose, and not let him come into the house at all."

"O, Tom," they answered, laughingly. "Yes; we have just been scolding him. I suppose he has told you, but, really, he is such a Goth we can't allow him in here at all. He is so clumsy that he is sure to crush or mash something every time he enters the room. But" they continued, "you haven't told us what you think of the parlor. How do you doesn't it look nice?"

"Honestly, then," I answered, quickly, "I would rather see the parlor just as it used to be, and with Tom in it, than to have all these beautiful things here and him out, and you will be sorry some day for having treated him so rudely."

Not long after this I visited some acquaintances who had a younger brother. Upon my arrival I was introduced to several members of the family whom I had not previously met. "But haven't you a younger brother?" I asked, when I had spoken to them all.

"O, yes," answered one of the girls, carelessly. "But he is so shy he never comes in to see strangers."

In a day or two I had sought out the shy lad and made friends with him. One morning, thoughtless of harm, I asked him to sit down in the parlor near me where I was occupied with my crocheting. We were chatting pleasantly when one of his sisters entered the room.

"Why, Harry," said she, sharply, "what do you mean by sitting on that blue satin sofa with your every-day trousers on? You know you are not allowed to do it. Get up, this minute!"

The boy flushed scarlet, but did not speak.

"It was my fault," I cried. "I asked him to come in."

"Go along," continued his sister. "Miss B—— doesn't want you; you are always in the way."

"I do want him," I said, indignantly; but poor Harry had vanished.

"Boys are tiresome," said the girl, settling herself in the sofa corner, which Harry had just left vacant.

"How can you treat him so?" said I to her. "I think him a charming boy. I have learned to love him already."

"You are not in earnest?" she cried, incredulously.

"I am indeed," I answered.

"How can you be?" she answered. "Boys are a mistake. They ought to be born young men, and not have to pass through the transition stage."

While staying at this house my friends gave me a company. Harry by his mother's command was present. He stood in the quietest corner of the room with his hands behind him looking the picture of helpless misery. He did not dare to stir a step lest he should make a wrong move. When refreshment time came he did not know whether to go into the dining room or not, and he did not dream of escorting a lady.

"Look at poor Harry," said a guest to his sister, laughing at his rueful face.

"Yes," she answered; "isn't he ridiculous. He is just at the awkward age, you know. Mamma thought he had better come in and see if he could not pick up a few manners, and laughing again, they turned away. Harry heard their remarks, and blushing painfully, disappeared behind some curtains, where in a few minutes I found him.

"Come, Harry," said I, "I have just found such a nice girl; let me introduce you."

"O, no; please don't," he answered. "She would be so sure to laugh at me, and I should not know what to say to her. I would rather stay here."

All girls, I am glad to say, are not like these of whom I have been writing. I know more than one elder sister whose younger brothers are her joy and pride, while she in her affections stands next to mother herself. And this is as it should be. One can always tell after being a short time in the company of a young man whether he has had such sisters or not, for the habit of being with and taking care of refined and gentle ladies from early boyhood gives a quickness and quiet amiousness to a man's courtesy which nothing else can, and their effect upon his moral nature is equally fine and exalting.—*Selected.*

MY FRIEND'S HOUSEHOLD DECALOGUE.

My friend's home is humble. She has little that money can buy, few outside advantages, and makes whatever artistic surroundings she possesses from the simplest materials. Before I became acquainted with her, I used often to wonder what was the charm which drew people of all grades and conditions to her lovely abode. The fact that her husband was shy and reticent, a better listener than speaker, convinced me that the attraction did not lie in that quarter, though I learned afterward what a strong, helpful force this quiet man was in his home and in the community.

It was part of his creed that the wife should have absolute sway in the realm for which she is responsible. He had supreme confidence in her judgment and ability, and ably seconded all her efforts, as she did his own in his wider sphere. The result was the most harmonious home I have ever known.

"It always rests me so to go to the W——s," a lady once remarked to me. "I feel as if life were worth living after all, and as if existence were not mere sham and pretense. They are genuine people, and take their friends into their real home life. What I would like to know is how their household machinery moves with so little friction."

Afterward, when I had learned to know Mrs. W—— better, I ventured once, while her guest, to ask her the question.

"It is a very simple matter," she answered, with that smashing smile which made her plain face absolutely beautiful to me. "My husband and I are not a very sentimental couple, and we began our married life with the firm determination to make a home in the highest sense of the word. We started out with two or three rules which we have added to from time to time as need has arisen. The secret is that we are bound to observant of the maxims to which we have subscribed. There is too much talked and written about woman's duty to her home. No woman can make a perfect home without the cheerful and earnest co-operation of her husband. Where one wife fails in her part, there are ten husbands who are utterly careless and unmindful of their own domestic responsibilities, ready to surrender their own burdens to the wife whose physical and mental strength is ordinarily hardly adequate to the demands made upon her. How many fathers take upon themselves the educational training of their children? and yet how few mothers are qualified either by mental discipline or habits of thought for that work. I know all the popular arguments advanced on the other side, but they do not alter the fact that in nine cases out of ten it is the husband's intellect which is sharpened and kept alive by contact with other minds, by reading and purtuit, and which require a wide mental outlook. As for the necessary time, there are few men who can not spare an hour from the day's engrossing duties in which to study the bent of their children's minds and give direction to their studies. Think of John Mill pausing in the midst of his most arduous labor, the work which required closest application and concentration of thought, to patiently solve for his son Stuart the troublesome Greek and Latin problems and direct his studies in history.

And is there anything Mrs. Fremont has written so charming as those scenes in which her husband, burdened with the cares and anxieties of public life, gathered his children about his study table to prepare the lessons for their teachers under his supervision?"

"But you have not given me your rules of life," I urged, as she paused.

"Yes, I will do so; if here they are. I call them 'my household decalogue,' and whatever of harmony and beauty you have discovered in my home life arises from their studied observance by every member of my family."

I copied them for my own good, and will give them here for the benefit of my readers.

1. Do the duty that lies nearest.
2. Bear your own burdens.
3. Don't worry.
4. Expect nothing from children or servants which they are not able to perform.
5. Make cheerfulness a duty.
6. Never ask from another a service you would not be willing to perform in his place.
7. Be punctual; remember that one o'clock means exactly one.
8. Be tolerant; large minds have no room for uncharitableness.
9. Make the most of what you have.
10. Remember that the law of love is the law of happiness.—*Good Cheer.*

Stranger (addressing an old colored brick-layer): "Uncle, whose building this house?" *Colored brick-layer:* "Mr. Hitnhbug he build de house, but Queen Anne she drawed de plan."—*Harper's Bazar.*

Mother: "Don't think so much of getting presents. You know, it is more blessed to give than to receive." *Bobby* (6): "Then I hope lots of people will be blessed on my birth-day."

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Farm and Household.

[illegible] Sweet Potatoes Never Cheap.

—Sweet Potatoes never cheap in Louisville until the crop put up last year [illegible]

—Louisville has been definitely decided upon as the location for the Louisville Exposition and Industrial Exhibition.

—Judge Wm. Lindsay has been nominated by the State Senate by the Democrats of Spottsylvania and Mercer counties.

—Lt. Gov. Jos. M. Kinkead, of Bourbon, and Miss Fanny, near Georgetown, has returned home for Nellie O'Neill, four-year-old, by Bonsbey.

—Henry Crenshaw, Paris, Kentucky, has sold to Mr. Gregory, of London, Canada, the thoroughbred colt St. Helen, one-year-old, by Pirate King, dam by Bourbon William—price $1,000.

—Miss Jane Stull, of near Owingsville, Bath county, died of fever on Monday, October 20th, the day set for her wedding, and was buried in her bridal costume, at her own request.

—Mr. A. J. Alexander, of Woodburn Stock Farm, Spring Station, Kentucky, has sold the name of Re-election for his bay colt foaled April, 1883, by Bleeklinger, dam Lady Bennett (full sister to Blood S. Spiller), by Harold.

—Governor Buckner has appointed Dr. J. R. Hughes, of Mansfield, and Charles Swinford, of Breckinridge county, delegates from that district to the Farmers' Congress to be held at Topeka, Kansas, November 18th.

—At the Richmond, Virginia Tobacco Exposition the first premium on Burley wrapper was taken by Goff & Son, of Shelby county, Kentucky. The premium bauble was afterward sold at auction and brought $200 per hundred, or over $4,000 for the bauble.

—Hon. John A. Trumbo, a pioneer, and in his day a prominent and influential politician, died at his home, near Owingsville, Bath county, on the night of October 20th, aged eighty-six years. Mr. Trumbo represented Bath county in the Legislature several times, and held many other important offices.

—The Cynthiana *Democrat* notes the following sales of trotters there last week: To M. S. Mathews, of Ohio, one three-year-old bay colt, Porter Boy, by Governor Wilkes, dam by Abdallah Mambrino—price $1,500; to the same, the two-year-old bay colt Lucifer, by Gen. Gill, Indiana, dam by Abdallah Mambrino—price $2,000.

—The following sale of a colt bred by C. A. C. P. Cecil, Danville, is reported in the *Kentucky Stock Farm*: "Charles Kohlhier, of North Vernon, Indiana, sold last week to F. S. Raymond, Fenavi'e, Michigan, the bay stallion Lawyer (two-year-old), by Mambrino Starlie 2141, dam by Mambrino Patchen 58. This is a handsome and promising colt, and a promising as a trotter—price $2,000."

—Mr. Lafayette Critcher, a prominent citizen of Woodford county, living near the line of Franklin county, died on Friday afternoon, November 28, of consumption. He was nearly fifty years of age, a brother of Mr. Wash Critcher, of Franklin county, and a gentleman having a large relationship and acquaintanceship in that part of the state. A wife and ten children mourn his loss.

—The remains of Mrs. Hannah Ellis, the phenomenal obese woman, who died at Bellevue, Kentucky, were interred at Spring Hill, Indiana, in the cemetery. The door of the public vault was not large enough to admit the huge coffin, which made it necessary to bury the body at once. The width of the grave was five feet, and ten strong men were required to lower the corpse. The funeral was attended by a large concourse of friends of the deceased.

—A dispatch from Bowling Green, dated Tuesday, October 28th, says: "Dr. T. B. Wright, Sr., father of State Senator [illegible] and Dr. A. C. Wright, died last night from causes incident to old age—being eighty-three years of age. He was one of Bowling Green's oldest and most highly esteemed citizens, having, in addition to being one of the leading physicians for many years, been Mayor of the city, President of the Waterworks Commission, and President of the Warren Deposit Bank."

—Mr. L. Brodhead, agent of Woodburn Stock Farm, Spring Station, Kentucky, last week made sales for A. J. Alexander to Mr. W. H. Allen, of St. Louis, Missouri, of four-teen head of trotting stock, aggregating $8,000 cash—Yarrow (two-year-old), by Lord Russell, dam Yolande, realizing the highest price, $3,300. It is stated that this is one of the largest private sales of trotting stock that ever took place in Kentucky. This makes over $94,000 worth of trotters Mr. Brodhead has sold this year.

—A story comes from Springfield, Washington county, which surpasses the record for old age. Mary Brown, colored, died there on Wednesday, October 31st, who was, according to the statements of reliable people, one hundred and thirty years of age. She lived in the family of James Evans, and was a native of Kentucky. She was the mother of twelve children, the youngest of whom is sixty-seven years old. Up to a short time before her death she was active and strong, being able to do light housework.

—The Synod of the Cumberland Presbyterian Church of Kentucky, in session at *Hopkinsville*, adjourned on Tuesday, October 28th, after a gratifying and harmonious meeting. About eighty delegates were in attendance. There are over one hundred ministers and nearly fifteen thousand members of this denomination in Kentucky, and the church gives evidence of healthful progress. Action was taken for the extension of the work of missions in Louisville. The Synod will meet next October, in Elkton, Kentucky.

—Bowling Green *Times-Gazette*, October 31st: "On Saturday evening, about 6 o'clock, the barn of Mr. Hiram Harvey, situated half way between Oakland and Smith's Grove, was discovered to be on fire and was totally destroyed, with all its contents, consisting of sixty acres of Burley tobacco belonging to Mr. Harvey and a crop of the same kind of the weed belonging to Mr. Jerome Harvey. Mr. Harvey also lost his crop of hay, which had just been hauled to the barn, a new spring-wagon, a new saddle that he had just bought for him, and all his gear and farming implements. He had six head of horses in the stable, but succeeded in getting them all out safe."

—We take the following item from the Louisville *Times*: "There is an establishment in this city where are made the handsomest and most decorative grates and fireplaces, as well as tiles for hearths and mantels. These things are shipped from here to dealers in New York, where most of them are sold as imported goods. A gentleman who is building a house in this city went to New York to get the ornaments for the interior of his house. He went to a fashionable shop where grates are sold and was delighted with the very handsomely decorated fire-places that were shown him. They were made of beautifully worked metals and of the most artistic time. The gentleman was about to make his purchases when a friend from Louisville came into the shop and whispered to him not to buy them. This friend was a member of the firm in Louisville that makes the fire-places. Going out of the store, he explained to the gentleman that the things he was about to buy had been made here at home, and that by coming back here he could get them much more cheaply than in New York. The gentleman took his advice, and upon his return found that it was good."

[illegible] Sunstroke in Mississippi.

—Dr. Cooley, on the contrary, is a hearty advocate of other vegetable diet. Of the dishes, it operates as a stimulant also; but upon a different set of nerves from tea. It is, perhaps, the most valuable liquid addition to the morning meal. It should be made as strong as possible at first in a drip bag, and a tablespoonful or two of the liquid added slowly to a large cupful of equal parts of hot milk and cream, in which have been previously dissolved two or three lumps of sugar. Its active principle, caffeine, differs in all physiological respects from theine, while it is chemically very closely allied, and its limited consumption, when combined with tea, makes it important for harm. During our late war, we were often reduced to rations of salt pork, hard bread and coffee, and more than one day was gone through with successfully upon coffee and hard tack alone. If our wounded men, who were brought in after a long night of misery upon a battle field, could get a tin cup of strong coffee at the surgeon's field hospital, they were in good trim for any needed operation, and results were better than if they had been given a quantity of heavier, less concentrated food. So that the weight of evidence shows that coffee is a food, and that tea is merely a stimulant. And the former is a well known antidote to many narcotic poisons, a valuable remedy in certain cases of nervous exhaustion. The Brazilian Emperor is said to use his memory from a large and serious attack of this kind to the skillful use of caffeine by his consulting physician, the great Charcot.

With cold October nights and chilly days comes need for warm underclothing. If the change has not already been made, woolen underwear should be put on at once. This is now made of all grades of weight, and nervous women in particular will derive more comfort and health therefrom than any other habit will give. In all our Northern States malaria is more or less prevalent, and preservation of vital warmth is a strong guard against its attacks. One is much less likely to contract chills and fever with woolen next to the skin than without; and a single shake, or the singularly unpleasant pains in back and legs, the sense of languor and unease, and generally used-up feeling that announces an attack of this common foe, is a warning that the miserable microbe of intermittent fever has effected a lodgment which he means to hold. Hence, woolen underwear is a potent preventive.

If, in spite of all precautions, this busy atom finds entrance, there is no known drug that destroys his activity like quinine; and so generally is this fact recognized, that the cinchona alkaloid is as certain to be found in families in certain localities as salt. It should be taken about as regularly. Many are under the impression that quinine is a dangerous drug, producing constitutional symptoms similar to mercury or arsenic; and, unless its administration is carefully guarded, they are partly right. Taken about twice enough to do any good, it cinchonizes; produces ringing in the ears, dizziness and other symptoms that the brain is affected. Continued in this way for months, a cerebral congestion may be induced, with all its dangerous train of apoplexy, paralysis and even death. But modern science knows of a remedy for this. If, with every dose of quinine, twenty grains of bromide of sodium be given in ample solution, the latter causes cerebral blood-vessels to contract beyond quinine power to expand, and all the good that the latter is capable of is done without danger.

But no drug should be continuously given or taken except under guidance of a competent physician, who is qualified to watch its action and guard against unsuspected dangers.—*Wm. F. Hutchinson, M. D., in American Magazine.*

A Word to the Girls.

No girl with a muddy complexion can clear it by any external application. She must begin with dieting. Leave off tea and coffee, which make the skin muddy, and drink milk or lemonade instead. She must adjure fat meats and greasy food of all kinds. Fruits, vegetables, eggs, lean meats and cereals may be freely partaken of; cakes, candies, pies and pickles must be tabooed. The daily bath must be taken, and the skin kept in a healthy condition by vigorous rubbing after bathing, and by abundant daily exercise in the open air. Early and long sleep will aid materially in giving a healthy tone and glow to the complexion.

Late hours and late suppers quickly tell upon the loveliest face. Compression of the waist turns the most exquisite peach-blossom complexion muddy. So do high heels and tight fitting fashionable shoes. Patience is a valuable and long-suffering, but she is also just. Violate her laws if you choose; she will not prevent you; you may even fancy for a time with impunity; but the day of reckoning will come, inexorable as fate; and health gone and beauty gone, what is left by way of compensation?—*N. Y. Tribune.*

CASTORS have been justly relegated to the shades of oblivion; individual pepper sauces, pickle jugs, glass jugs for oil and vinegar, and quaint musty pots have usurped their places on the home table. But for ceremonious meals, the three latter, together with butter dish and bread plate, are placed upon the sideboards under the guardianship of attendants.

Good fresh buttermilk made from sweet cream is a serviceable drink in diabetes.

Wild Clover.

Wild clover (trifolium) is a weed of great probability because it has fitness for extensively adding immensely to our as a gratuitous service. If it [illegible] small labor and cost to grow a crop of it, it ought to thought to much of as red clover, which is more highly considered than any other agricultural plant, and justly so, but it costs a good deal nevertheless. No one takes any trouble to grow white clover. It comes up in the pastures without our sending, and when the ground is well covered with it you shall see the cows staying where it is thickest, and coming home with full udders of rich milk as long as there is still fit themselves with it. When we come to study into the peculiarities of this modest, but useful plant, we find that it by no means indicates a poor soil, as the common weeds do, but that to grow luxuriantly it needs a supply of elements of fertility, as potash, lime and phosphoric acid, and a proper supply than does red clover. Its feeding value of course is equally high, for the value of any plant may be accurately judged by what it takes from the soil. The farmer who has noticed how the milk pail overflows and the cream jar is filled when the cows are upon white clover, will not want to ask the chemist for any recommendation of this plant, which he will accept upon its merits. Why, then, should the white clover be so badly spoken of? Many farmers, and more writers in agricultural journals speak ill of this plant. It may be because it is a pest in the garden, in the strawberry beds more particularly, and it is thought to run out red clover. The last charge is the most base and baseless of. For, instead of running out red clover, it carefully covers up the dead remains, and, like a loving friend, spreads itself over its grave and shelters it, meanwhile offering itself as a very acceptable and long-lived substitute for the short-lived plant.

If there is one plant more than any other which the farmer should take to his heart and cherish, it is white clover. It is worth many times as much as alfalfa, about which writers are setting farmers wild with misplaced anxiety and envy. It is an excellent pasture plant, and we want pasture plants more than anything else. It is a good hay plant, especially when growing with grass, affording a thick, close bottom, which greatly adds to the yield of hay. It springs up from its creeping perennial root at once after cutting, and its roots run out even the dreaded Canada thistle among the grass. When it is treated as it deserves, and is top-dressed with plaster, superphosphate, or manure it will thrive abundantly and make a growth which will surprise those who never thought of it except as a weed to be despised. It is called Dutch clover, and this is a great credit to it, for we know nothing but good of everything we have of Dutch origin, including Dutch farmers, who among their especial peculiarities, think very highly of white clover.—*Practical Farmer.*

Nervous Sick-Headache Remedy.

For many years the editor of this paper was a great sufferer from what is known as nervous sick-headache. He usually suffered one day out of every three or four weeks, and the suffering was most intense. Numerous physicians were consulted, and he took countless remedies tried, but with varying effect. Sometimes a remedy would give relief a few times, and then lose its effect, while others afforded no relief whatever.

We at length happened upon the following prescription, now nearly two years ago, which so effectually checked the disease, that we consider ourself free from it, since a few doses never fails to give relief.

So many persons have applied to us for the prescription that it is almost impossible to write it one time and send to them. During the session of the Louisville Conference, while in the church yard a brother who had witnessed our suffering at Elizabethtown made inquiries about our headache, and on giving account of our cure, quite a number asked us to send them the prescription, but the names being so numerous we told them we would publish it in the *Central*, then all could use it who wished. Here it is; any druggist will be able to fill it without trouble:

Elixir of Guarana, six ounces; Bromide of Ammonia, three drachms; Citrate of Caffeine, three grains. Dose, one or two teaspoonfuls every hour, until relief is obtained.

Observe, when you feel the headache coming on, promptly take a dose, as above, and either lie down, quietly, or lie down, for a short time. If this rule is strictly observed the second dose will not often be required.—*Central Methodist.*

Salted Almonds.

Blanch one cup almonds; stir them into one tablespoonful melted butter; let them stand one hour, add one tablespoonful of salt, and brown in the oven.

Take shelled almonds and pour boiling water over them, letting them stand for a short time. The dry, brown husk will then come off very easily, and the almonds are "blanched." Then stir in melted butter, let them stand, add salt and brown in oven, stirring them often.

If the almonds are very "buttery" when they come out of the oven, they may be put on soft porous paper; if this does not dry them, lay them on a towel, when they will come out as desired.

These make a very delicious addition to a luncheon or dinner.

Married.

[illegible]

BISHOP—GOODEY—Married, on the evening of Thursday, October 16, 1884, by Rev. R. B. Tate, Prof. W. Bishop, of Ohio, Illinois, to Miss Clarice Goodey, of Boone Town, Missouri.

Deaths.

[illegible]

Elder James Bale Kenney Dead.

This dear brother and faithful minister of the Gospel, resided in Green county, Kentucky, near Green Creek, Marion, where his father, Edward Kenney, emigrated from Virginia to this "dark and bloody ground" at early day; he served in the county through the war of 1812, under the great French-American General Lafayette, and in 1816 met and married Miss Nancy Ann Wood, daughter of Colonel Dick Johnson, in Scott county. The new Essau grew to manhood on the farm, and during the year 1824 was married to Miss Kitty Hawkins; unto them were born ten children—one dying in infancy, three died in the state of Missouri of small-pox, one dying in Owenton, and five yet remaining. About 1840 he was converted to the Lord Jesus Christ, shortly after during the time of the great revival at Great Crossing (Scott), or the immediate fruits of it, and was baptized either by the distinguished Silas M. Noel or Jesse Ford, the distinguished N. T. Dillard. About this time he, with his young family, settled in Owen county. In 1851 he joined the church at Twyla (now New Liberty) by letter; was chosen deacon in 1853, and was licensed to preach in 1854. In answer to a call from Bethel church, he was solemnly set apart to the full work of the Gospel ministry in 1856, the presbytery consisting of Dr. R. H. Ford, L. D. Alexander, R. G. Hanham, and E. Turkhelid. During his ministry (thirty-four years) he served as pastor over churches at Poplar Grove, Salem, New Liberty, Pleasant Grove, Cedar Hill, Bethlehem and Mount Zion, and served some time as missionary under the auspices of the General Association of Kentucky Baptists, and also did much faithful service as missionary for Concord Association. He was specially gifted as an exhorter in protracted meetings; hundreds have been moved to, cry out, "What must I do to be saved?" under his pathetic appeals and pertinent illustrations. Dr. Ford, speaking of his early ministry, says: "Although his preaching gifts are not regarded of a high order, I have never met with a more acceptable preacher. His cheerful piety, his frank and warm-hearted temper, and his extraordinary social qualities, render him a general favorite, and have given him great influence over the masses where he is known. With propriety it may be said of him, this is a good man and full of the Holy Ghost and of faith." His remains were brought to Owenton and were interred in the dear old cemetery on Walling in the cemetery, during the funeral the business houses of the town were closed as in honor to his long and devoted life. The sermon was preached by the writer, with all the neighboring ministers and a large concourse of friends and relatives present.

Thus lived and passed away one of God's faithful ministers. Let his dust repose in peace and wait for the morning in this section long after forgotten. May the comforting graces of God sustain the afflicted family.

J. W. WALDRUP.

Owenton, Ky., October 27, 1884.

Mrs. Rachel Ann Ford.

Mrs. Rachel Ann Ford was born January 16, 1827; died September 9, 1884, being aged fifty-seven years seven months and twenty-five days. She was baptized by Elder H. T. Lampteo, in 1854, into the fellowship of Bethel church, Shelby county, Kentucky, and married to Deacon H. T. Ford, August 27, 1854.

Sister Annie was more than usually pious. She was devotedly consecrated to the service of the Master. Her faith was strong and constant. She was ambitious to honor the Savior, feeling, he had redeemed her, consequently unto his church, but into his active, earnest service. She was kind to all, and cultivated her warm friendships. She was an affectionate wife and a loving stepmother. She had much bad health, and was a great sufferer at times. Her body always by the side of her parents, while we pray her spirit is with Jesus in paradise. She was the youngest sister of the writer of this notice. Faith in Christ points to a happy and endless reunion.

I. W. BALLEW.

Mrs. Nancy L. Clark.

Nancy L. Clark, the subject of this notice, was born December 25, 1815. She was baptized by Elder Isaac Taylor into the fellowship of Cox's Creek church, Nelson county, Kentucky, in her thirteenth year; was married to J. J. McIver, December 24, 1832, at the age of sixteen. She became the mother of nine children, five of whom yet live. About ten years after the death of her first husband, in the year 1861, she became the wife of Thomas Clark, who survives her. Sister Clark died December 22, 1883—thirteen days after the death of sister Annie Ford, our youngest sister, Mrs. Clark being the oldest sister. Thus, in less than two weeks, the youngest and oldest of the family have passed away.

Sister Clark's first marriage was an unhappy one, her husband being very dissipated, and she left the home of the children mainly dependent upon her. In this task she proved herself well worthy and her assistant industry. The toils and sufferings of her early life, she cheerfully endured, in prospect of the grave—how joyous the rest of heaven! All these thoughts ministered to her comfort in her last days.

I. W. BAUNER.

Mrs. Margaret Catharine Durrett.

Another one of the old and tried members passed from Providence church, in Taylor county, Kentucky, God has called to the church above. Margaret Catharine, the wife of Benjamin Durrett, died September 14, 1884. Her father, Samuel Durham, was an elder in Bethel church, and her mother one of the brightest and most efficient of lady workers that church has ever known. Trained under such influence we can not wonder that she gave her heart to Christ in early life, she made a profession of her faith in Christ at a service held at the Friendship Baptist church, and soon after, at the early age of twelve years, joined the church of her parents. For forty years since she has been proving the reality of her Christian life by a steady, quiet, sweet development, until we can not wonder, again, at her patience under suffering, her constant devotion to the cause of Christ and the church of which she was a member, and her repeatedly expressed desire to "depart and be with Christ."

An invalid for years, her suffering was intense, but through it all her faith was strong and her hope bright. Her death was like the gathering of the ripened grain into the garner of the Lord.

C.

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3.—Because you will find prices for same quality about 10 per cent less than other houses can afford to sell them; buying goods in such large quantities enables us to purchase direct from the manufacturers and importers, thereby saving the usual jobbers' profit.

4.—Because every article purchased from us that is not as represented the money will be cheerfully returned.

5.—Because you will receive nothing but the very best treatment from the hands of ladies and gentlemen clerks. No salesman is allowed to importune or force a sale.

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We take great pride in saying that we are to-day doing the largest business in the history of the New York Store. We are trying to please all in prices, styles and treatment. We want to more than double our business in the next six months. We know there is but one way to accomplish this: Good treatment and low prices. Every citizen of Louisville should feel proud that they can boast of such an immense establishment. No city the size of Louisville in the United States has as large a store. If you have not already an account with us, give us a trial and see how clever and obliging we can be.

Replying to numberless request for catalogues from patrons at a distance, beg to state that business having quadrupled under present management, the immense stock and rapid sales render it impossible to satisfactorily convey a correct idea of our merchandise in the limited pages of a pamphlet.

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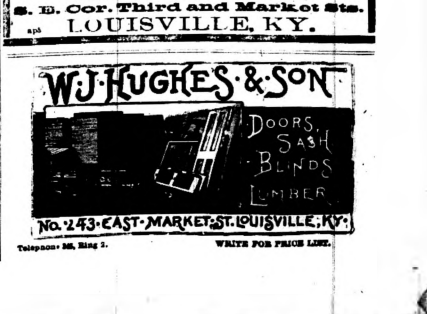

Western Recorder.

THURSDAY.....NOVEMBER 3, 1898.

ITEMS OF INTEREST.

—The warm weather has acted unfavorably upon the fever-stricken towns. But while the fever has been worse than it has shown no tendination to spread. At the last report there were twenty-nine new cases in Jacksonville and two deaths, one case in Sassa with two other suspicious cases in Decatur.

—It is stated that the mortgages on land and chattels in Illinois amount to $400,000,000. We wonder how many mortgages there are on the manufacturing establishments in the State.

—During the Prince of Wales' recent visit to Hamburg, he is said to have initiated some wheelbarrow races in which women in the barrows were rounded along by the highest nobility. We are glad there is more dignity and refinement in this republic. It is impossible to imagine President Cleveland and Senator Morgan at a public race trundling women in wheelbarrows. And should any of the high officials do such a thing he would be defeated at his next election by an overwhelming majority.

—Lord Wolseley sent his autograph to Miss Mary Lee with these words: "I have personally known only two men who were real heroes. The one was General Lee, of Virginia, the other was General Charles Gordon." And this verdict speaks volumes for Lord Wolseley's own nobility of soul. For neither Lee nor Gordon sought fame, and neither Lee nor Gordon sought success. But what was most prominent in the characters of both these great men was their humility, piety, And this we do not infer from what they said about themselves but from the great extent Lord Wolseley's judgment of them.

—Brieson, who, as long ago as we can remember, was about to do something wonderful in the way of discovery, has at last invented something which causes the amplitude of a surface of one hundred square feet to develop an energy in the neighborhood of 1,000,000 foot pounds per hour. That is nothing to what the sun can do on a summer's day when he gets warmed up to his work on a man's head and shoulders, and he does not ask one hundred square feet to do it in either. Now, where's Keely? he and Ericsson have been running a race in making discoveries too sacred for the vulgar eye, and he must proceed to tell something new.

—The first Hindoo convert under Carey's preaching was very useful as a native preacher. He built a chapel at Serampoor at his own expense. We do wish some one would explain why converted heathens give to the cause of Christ so much more liberally than Christians do in this country.

—From Paris comes the news of the death of Father Schlyer, the parish priest of Constance. He has won fame by the invention of a language, "Volapuk," which he hoped would become universal, and which has indeed made many enthusiastic converts. We believe, of course, that it is a predestined failure. This in an age of machinery and of desire for monotony which is vast destroying beauty in many ways. But we do not believe the world is ready to use a machine made language yet. English, or Russian, or Chinese may become the universal language, but they are not partially perfect. The same one said of Volapuk that it could be learned in five minutes and forgotten in as many seconds. It seemed at one time that the admirers of Volapuk were soon to make themselves an annoyance to the world that had taken no look of them, by their vigorous efforts to force their language upon the world. The Volapuk clubs, with their lists of adherents scattered over each village, a weary world talks English or Choctaw, as it sees best, in peace and comfort. Blessed be the men of one idea when they attack other "one-ideas" men.

—Professor Drummond says: "The plain issue is now before the world. Is the Arab or the European henceforth to reign in Africa? Africa is claimed by everybody and belongs to nobody; and, in the meantime, a flood pour into it from the North and East with the deliberate purpose of making a paradise a hell." It is difficult to say anything in reference to such a statement as that which is just equivalent to that very expressive monosyllable "bosh." It is news that Africa is a "paradise" if so, European and Arabs had both better stay out of it, for Europe and Arabs are both far from being paradisiacal. It is not true that Africa belongs to "nobody"—it belongs to its inhabitants. Of course, it would be infinitely better for Africa to have the Christian religion than the Mohammedanism. But Professor Drummond did not say "Christian" at all, but "European," which is a very different thing. And, as Europeans are sending rum and whisky by the millions of gallons into Africa every year, while the Arabs are teetotalers and teach the Africans to be so, it would seem that the Europeans are the ones who are intent on making Africa a hell.

—Austria is not given to bragging, as some other nations are, of the wonderful amount of education and culture, and all such things, among her people. But for all that she has more public libraries, and more volumes in them, than any other nation in the world. She has 877 libraries containing 4,670,000 volumes. The Russian Empire has with 800 libraries and 4,000,000 volumes. Germany, the deeply cultured, and England, the widely educated, have only a little over half as many.

—The secret of rapid motion has been discovered. While cannon balls only go six hundred yards in a second, Dowling's ball to penetrate the air with the velocity of sixty thousand yards per second. All that is necessary for a man to do is to get a million miles or so away from the earth and fall upon it to be able to go with this unprecedented rapidity.

—Our grandmothers knew a thing or two, after all the pert remarks of this irreverent age. Their faith in peppermint is being confirmed by science. It is said now that the oil will kill cholera bacilli, is among the best antiseptics, and of great value as a remedy in consumption and diphtheria.

—Two of the public schools in Waltham, Massachusetts, have been closed, for the gratifying reason that the parents of the children have waked up to their duty of having their children taught in schools of their own "faith and order." This causes, too, a relief to the over-worked public schools who occupy no dowery beds of ease in these days. And yet some are not happy, but agonizing their teeth because parents insist on carrying their religion into the education of their children.

—In the recent Medical Congress held in Washington City, it was stated that Koch had succeeded in curing some epileptics and relieving others. In epilepsy that can be located in certain areas of the brain which control the movement of the limb in which the epilepsy first starts they have been specially successful. The operation is upon the brain, and is said to be not usually dangerous, some patients being out within a week after the operation.

—The *Interior* tells us that there is a general revolt among the churches of Chicago against choirs and in favor of returning to congregational singing. We hope the revolt will not weary in well-doing till the thing is all the churches is done without a case of entertaining anybody. A recent Presbyterian church, where neither instrument is allowed, said that it was a grand and touching sight to see six thousand people singing heartily, with their minds evidently intent on the words they were uttering in the worship of God. "Let us confess the worship of God by singing" is no empty mockery in spurgeon's church.

—Alas! is no one's reputation to be free from attack? It is now charged against Dowling that he was a plagiarist, and instead of composing the immortal Pilgrim, really intent a French book written by Gaillard Hurlbut and palmed it off as his own. Circumstances are very strong against Bunyan. It is an historical fact that thinkers in Italy and the world thoroughly educated in the modern languages, although these languages were not taught in the curriculum of the Universities. And it is also just as true a fact that jailers in small English towns in that generation, invariably supplied imprisoned thinkers with large libraries of rare foreign books. Bunyan's well known reputation for lack of conscientiousness, added to these facts, makes the case against him sadly strong.

—An exchange in speaking of intemperance calls it "relic of barbarism." Now we do not agree with that statement in the name of the barbarians. It is a well known fact, as our missionaries know to their grief and shame, that the white man's whisky is the great cause to-day of the uncivilized races.

—An amusing and yet saddening instance of the promptness of human nature to strain at gnats and swallow camels is seen in a recent number of the *National Baptist*. The *Independent*, having declared that very many Baptists in the North secretly favor open communion, the *National Baptist* says: "Our esteemed sister, Rev. Frances E. Townsley, evangelist, of Nebraska, says, 'As an evangelist, I have labored with over one hundred churches and find no loose communion notions so far.' Open communion is bad enough, but compared with "Reverend" she evang-lists, ordained as preachers, it is but a gnat to a camel. Our little does not say, "I suffer not an unbaptized to commune," nor "It is a shame for the sprinkled to approach the Lord's table." Southern Baptists never feel any desire for union with our Northern brethren and who believe the Holy Ghost understood His own mind in the words of inspiration will please make a note of the "Rev." Frances. It amazes us that Baptists anywhere should strain out a Dowling and swallow without a protest that we have even ordained female preachers.

—Wonders will never cease. The Chinese at Foochow have actually tried, condemned and executed 15 of their idols. The people believed that these gods and caused the death of a popular military commander. They therefore arrested and brought them to court, taking the precaution to take out their eyes, lest they should see and take vengeance on the judge who condemned them. The idols were tried, found guilty and beheaded.

—Dr. S. F. Smith, who wrote the poem, "My country 'tis of thee," and who is a faithful Baptist preacher, has recently celebrated his eightieth birth day. Washburne and Oliver Wendell Holmes sent him beautiful and touching poems, and Whittier wrote a graceful and appropriate letter. Dr. Smith's poem is a beautiful one which will live, but it is in no sense whatever a hymn, and to print it in hymn books and praise books is an outrage on the churches. It is right to sing odes to one's country, but it is not worshipping God. We actually saw once in a song book in use in a Kentucky Baptist church, a school ode on St. Valentine's day. God punishes Catholics for worshipping the Virgin Mary, what will he do to Baptists who put such idolatrous "hymns" into the hands of their children?

—We see in an exchange that on next Monday the Sunday-school in a certain Baptist church will give a Harvest Home Concert. We rubbed our eyes and read that statement twice three times. We tried to make that two days mean "Monday," but it can not. We had to read some other word instead of "concert," but it said "concert." A Sunday concert! Where are the police?

—Dr. Behrends, pastor of a Congregational church in Brooklyn, on a recent Sunday told his congregation that they gave a little less than one thousand dollars to foreign missions the year before, and he hoped they would enlarge their contributions thirty per cent. When the collection was taken it amounted to $2,100. There's a church worthy of imitation in their responses.

—In her labors in the hospitals during the Chinese war Miss Florence Nightingale injured her spine. She is now sixty-eight years of age, and is a confirmed invalid in St. Thomas' Hospital, London. It seems sad that such a woman should not have a home in her old age. We think she has means, but when one is old and sick there is nothing which can take the place of home and loved love.

—There are evidently wags in Africa fond of seeing how large stories men's credulity will swallow. Some days ago a dispatch has been a missionary who reported the story to the London *Christian World*, that the King of Uganda keeps three hundred Christians to kill five every day for his own amusement. If he had made it one a day it would have required a good deal of credulity to believe it, but five is entirely too much.

—It is stated that the mortality among the Indians increases ten per cent every year. We hope this is a mistake, for if it is true some remedy can be found ere an entire race of man perishes.

—The Lick telescope, having shown the moons of the planet Mars, takes its place at the head of all telescopes.

—It is gratifying to learn that there has been a gratifying decrease in the number of crimes and criminals in Great Britain in the last ten years. In one year there has been a decrease of five per cent in indictments for crimes reported to the police, and four per cent less persons sent up for trial. As the population has increased while crime has diminished the per cent. of improvement is really greater than these figures would indicate.

For Nervousness

Use Horsford's Acid Phosphate.

Dr. W. C. HANSCOMB, Minneapolis, Minn., says: "I used it in a case of acute rheumatism, during convalescence; the particular symptoms I wished to relieve were sleeplessness and nervousness, and the results were all I desired."

Where Comes the "Monon" Swiftly.

From Lake Michigan south it startleth.
From CHICAGO great is the Lake MICHIGAN CITY, too, it toucheth,
Thence thro' towns of enterprise
En route to INDIANAPOLIS,
Mighty city yet to be—
Onward then to CINCINNATI,
Offering two routes to the sea:
Or from MONON where it branketh,
Visit LAFAYETTE so fair;
Then see ye also LOUISVILLE,
So famed for beauty rare.
Here again the "Monon" offereth
Routes of Pullman buffet three,
To the Gulf coast and to Florida,
Via KENTUCKY or TENNESSEE.

Pullman Buffet Sleepers on night trains, Chair Cars on day trains.

For particulars address E. O. McCORMICK, General Passenger Agent, 185 Dearborn street, Chicago, Ill.; H. A. HATHAWAY, General Southern Passenger Agent, City Ticket Office, No. 227 Fourth Avenue, Louisville, Kentucky.

LEAF TOBACCO MARKET.

LOUISVILLE, KY., November 6, 1898.

Report for the week ending Saturday, November 5, 1898: The market has rather maintained the tone of last week and sales aggregated in the last three or four weeks, with a slight but steady price hardening. This tendency has received some additional help this week from the publication of the most favorable reports in October that has obtained in any previous month of the calendar year or any year. The stock in warehouse was reduced in October by more than four thousand hogsheads.

The leading grades of Burley leaf, as well as the better conditioned lugs, have been in better demand and at fuller prices, than last year, about as high as in the last quarter of 1897. Medium and low grades have been slow of sale on the other hand and at irregularly lower prices.

Dark tobacco above the grade of common lugs have been more active and fuller in price. We advance quotations of grade including common lugs up to medium leaf 25c per 100 pounds. The higher grades, when offered, have also sold to better advantage.

New crop Burleys have been offering with an undue proportion of sap in seam and dampness in the leaf in most cases, but have sold at relatively good prices.

The weather has not been the best for curing.

SALES.

	Hhds.
Sales for 1898 to this date	73,255
Sales for 1897 to same date	117,492
Sales for 1896 to same date	118,421
Sales for week ending this date	1,000
Sales for week before last year	1,500
Sales for same week in 1896	1,219

RECEIPTS.

Receipts this year to date	44,954
Receipts last year to same date	107,573
Receipts for 1896 to same date	98,497
Receipts for the week ending to-day	267
Receipts for the same week in 1897	1,000
Receipts for the same week in 1896	500

The sales of the 1897 crop, since its receipts, amount to 29,248 hhds., against 86,814 and 81,878 hhds. of the crops of 1896 and 1895, respectively, sold to the corresponding date of 1897 and 1896.

The rejections amounted to 350 hhds., or 21 per cent of the offerings, against 23 and 21 per cent in the two weeks previous.

We quote as follows:

	Dark and Heavy.
Trash	$ 1 00@ 1 50
Common lugs	4 00@ 4 25
Medium lugs	4 75@ 5 25
Good lugs	5 00@ 6 50
Common leaf	5 00@ 6 00
Medium leaf	6 00@ 8 50
Good leaf	8 00@ 9 75
Long leaf	8 00@ 9 00
Selections	9 00@10 00
	Hundred Prepar.
Trash	$ 1 75@ 2 50
Common lugs	4 00@ 4 25
Medium lugs	4 75@ 5 25
Good lugs	5 00@ 6 50
Common leaf	5 50@ 7 50
Medium leaf	6 50@ 8 50
Good leaf	8 00@10 00
Long leaf	8 00@ 9 00
Selections	9 00@10 00
	Burley.
Trash	$ 2 50@ 3 50
Common lugs	5 00@6 50
Medium lugs	10 00@12 00
Good lugs	12 00@14 00
Common leaf	15 00@18 00
Medium leaf	18 00@22 00
Good leaf	22 00@30 00
Long leaf	22 00@30 00
Selections	30 00@40 00

LIVE STOCK MARKET.

LOUISVILLE, KY., November 6, 1898.

CATTLE—On Monday the market opened steady and ruled steady to a shade at last week's prices, while common and medium were very dull and 10 to 15c lower; good grade stop steers weighing 900 to 1050 lbs. were a shade lower than last week. The market closed weak and lower. Light stock steers weighing 600 to 700 lbs are extremely dull and hard to dispose of even at very lower prices. Shipping cattle steady on good, weak and lower on common. Fresh cows in good demand at $18 to $35; veal calves $4.50@5.25; common grass calves $2@2.75. At the close, a good many cattle in pens unsold.

HOGS—Receipts 2,750 head. Market active and 5 to 10c higher. Tops selling at 3.25; common and light $3.15@3.20; very few extra good hogs on sale today. At the close all sold and prospects steady.

SHEEP AND LAMBS—Receipts 177 head. Market steady at quotations.

QUOTATIONS.

CATTLE.	
Good to extra shipping	$4 25@4 40
Light shipping	3 75@4 00
Good to fine cows	3 25@3 50
Common and rough cows	1 75@2 50
Bulls	2 00@3 00
Light stockers	2 50@3 40
Feeders	3 00@3 50
Best butchers	3 40@3 60
Fair to good butchers	3 00@3 25
Common to medium butchers	2 50@2 75
Thin fresh steers, poor cows and scalawags	1 00@2 00
Heifers	2 50@3 00
Choice packing butchers	$3 70@3 80
Fair to good packing	3 50@3 60
Light medium butchers	3 40@3 50
Stockers	2 50@3 00
SHEEP AND LAMBS—	
Fair to good shipping	$3 50@3 75
Common to medium	2 00@3 00
Extra lambs	4 00@4 50
Common to medium lambs	3 00@4 00

FLOUR, GRAIN AND HAY

LOUISVILLE, KY., November 6, 1898.

The following quotations are based on the cost of grain on track in car lots. Dealers' selling price from store or elevator are quite higher.

FLOUR—Firm and in fair, regular demand at our former quotations. Winter wheat, patent fancy, in barrels, plain to patent, $3.75@$4.00; common $3.00@3. No 1, $3.25@3.50.

WHEAT—Offerings scant and prices steady. Undergrade wheats were large below No 2. We quote No 2 red on track, at $1.05; and No 3 longberry at $1.05. On levee, 1½c lower.

CORN—Quiet and steady. We quote No. 2 mixed shelled on track at 43c and white at 45c.

OATS—Steady and in fair demand. We quote No. 2 mixed to arrive at 25½c.

MILL OFFEAL—Firm and quotably unchanged. Bran, $15; shipstuff $17; shorts, at $18 in bulk.

RYE—Dull at quotations. We quote at 57c for No. 2, in bulk or November delivery.

HAY—Firm at stationary prices. New on eve at $13.50@$14.50.

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Sept.-eowly

WHERE IS COMPETITION NOW?

YES, WHERE, WHERE, WHERE?

They have advertised all sorts of forced sales.
They told you they had too much stock and had to unload.
They said they needed money and must sell.
Some of them pretended fear of the election and of wool.
Others pleaded come to our store and buy our goods at 50 cents on the dollar, and still others say, we are nearly giving our goods away, but you must not ask the reason why.

So many have been the flimsy stories of these unscrupulous Clothiers, until

NOW THEY ARE NO CO!

Goods on Their Counters Won't Move. The Old "Catch" Has Grown Stale. People Will Not Be Misled Any Longer. The Professional Clothing Shark is in Despair.

QUITE THE CONTRARY IS THE CASE AT

LEVY'S.

And it would astonish you to see how the stylish and fashionable dressers of Louisville and neighboring cities and towns will seize hold of bona-fide bargains when they are offered by a responsible house like ours. They will, beyond the peradventure of a doubt; Have not the best-dressed citizens often responded to our newspaper advertisements in large numbers, many of them actuated by curiosity to see how near our EXTRA FINE CLOTHING comes to the Clothing made to order by the best Merchant Tailors? Have we not had the pleasure of answering dozens of questions, intelligently put to us to make, Rush and trimmings of the Suits and Overcoats offered for sale by us? Now, how many do you suppose found that we had exaggerated in the slightest particular the merits of our goods? NOT ONE! NOT ONE! On the contrary, more than one found fault with us for not saying half enough about 'em, saying that we were doing a wrong to every gentleman who has his Suits and Overcoats made to order, as well as to those who want to be happy possessors of very fine clothing at prices usually paid to other dealers for goods of inferior grade.

You will always find us a good specimen of the straightforward Clothier.

No blow, no baits, no schemes, no tricks, no humbug allowed at our establishment.

We offer you Suits and Overcoats as good as Tailor-made at Ready-made prices. Come and look us over.

If you determine to buy you'll be as pleased with the result as ourselves.

If you do but come and look, you're welcome, all the same.

LEVY BROS. THE PEOPLE'S Favorite Clothiers,

N. E. Corner 3d and Market Sts.

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For the greatest number of correct answers to our list of twenty questions we will give the following prizes, or any other books of equal value:

FIRST PRIZE: Complete works of Charles Dickens, in 15 volumes, and Macaulay's History of England, in 5 volumes.
SECOND PRIZE: Scott's Waverly Novels, complete in 12 volumes.
THIRD PRIZE: Thackeray's complete works, in 10 volumes.
FOURTH PRIZE: Irving's History of England, in 3 volumes, and Irving's Life of Washington, in 5 volumes.
FIFTH PRIZE: George Eliot's complete works, in 8 volumes.

ALL SUBSCRIBERS TO THE NEW ERA WILL RECEIVE THE NAME AND AD-DRESS and wants of some published list of questions, with instructions, etc. Answers will be considered in the order received and awards will be made within ten days after receipt of the last answer to this series, LATER THAN DECEMBER 15, and awards will be made December 20. The questions will be of universal persons, together with the prize winners, will be published in this paper December 25th. ADDRESS ALL CORRESPONDENCE TO PRIZE QUESTION DEPARTMENT, IT MATTERS NOT which one you send to buy, right in our store, you get the same prices. WE GIVE A DISCOUNT TO EVERYBODY. WHETHER you want a paper novel, or a bound one, or a pocket edition, or a printed visiting card, or an engraved wedding invitation, send for our catalogues, samples and prices.

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