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Faith, Hope and Love.

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HAPPINESS is within the reach of every healthy person. It is to be won and by doing what one likes, but by doing what it is one's duty to do.

JANNES and Jambres seem to have a unusual number of descendants in the world in this generation, who are actively engaged in the old work of withstanding Moses.

IT is a blessed thing to know one person who is to be absolutely trusted in all circumstances. The atmosphere round a man with a high sense of honour is health-giving.

"BLESSED are the sorrowful who carry a cheery face." They are blessed themselves from their unselfish desire to consider others; they are a blessing to all who associate with them.

DR. SHEDD resigned the Chair of Systematic Theology in Union Seminary. Dr. Stearns was called, declined, and died soon after. Dr. Van Dyke was called, accepted, and died before he could enter on his work. Dr. Worcester accepted and entered on his duties less than a year ago. He has now died.

THE world in general has been amused by the pitiful appeals which Gamage has made for money to help a poor, little church of four thousand members build a house of worship for themselves. Appeals, scolding and waits have been met with the answer, "Build it yourselves." New Gamage warns the world with great humanity, "We must have help or we."

The Christian Inquirer never said more than a few needed words: "The inane ambition of the churches for bigness," irrespective of what is in them, is the curse of our day and generation, and of our churches." What better is to be hoped for so long as the children are trained to go to Sunday-school not because it pleases God, but bribed by pretty pictures, and "entertainment" of various kinds?

THE General Assembly of the Cumberland Presbyterian church at its last meeting adopted the minority report of the committee upon the subject, and declared women eligible to the office of ruling elder. The Waco Presbytery of Texas and the Lebanon of Tennessee have requested the General Assembly to consider and reverse their action. It is probable a large number of Southern Presbyteries will follow this example.

SOME years ago a lady who was a Swedenborgian gave $100,000, the interest of which is to be used in sending Swedenborgian literature to every minister in the country. On reading that statement one regretted that the generous lady was not a Baptist and that her money was wasted upon a literature which maintains such wild ideas as the Swedenborgian faith. But her gift showed that she believed herself in the vagaries of her sect, that she was desirous others should believe, and wise in spending her money in the most effective way.

EVIDENTLY Dr. Pierson has his own idea of what is courtesy while occupying a Baptist pulpit. He said recently: "We cannot have much hope of very close unity while two obstacles believe to exist; first, denominational bigotry, such as shows itself in some Baptists who either cannot or do not see that any devout, intelligent Scripture student can honestly differ from them on infant baptism and immersion as the only proper mode of baptism," etc. How many Baptists have Dr. Pierson ever met who refused to believe that there are devout and sincere Pedobaptists?

IN an able article upon the subject of the frequent changes in the pastorate the *Advance* points out what it believes are one cause of the disheartenment of pastors: "The rise of various organizations within the church seems to have an unsettling effect. They create something of a spirit of independence of the church, and encourage the disposition to run after Young people, who are therefore the officers of an organization for God's sovereignty which we call in question. The ninth chapter of the Epistle to the Romans is the portion of Scripture which is most frequently used in supplying the pastor of a church with young people once hint, that a sudden change seems to be made within the organization, if not without a full realization of it on their part."

For the Western Recorder.

## President Northrup on "The Sovereignty of God in Predestination, as Contained in the System of Strict Calvinism."

### DR. WATTS' REJOINDER TO DR. NORTHRUP'S REPLY TO HIS REVIEW.

As the hearing of Dr. Northrup's original articles shows, they were designed to disprove the doctrine of the Sovereignty of God in Predestination, as Contained in the System of Strict Calvinism. The Calvinistic doctrine on this subject is very clearly expressed in the Westminster Assembly's Shorter Catechism in answer to the question "Did God leave all mankind to perish in the estate of sin and misery?" Such is the question, and the following is the answer given by that great Assembly: "God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant to redeem, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer."

Such, according to the system of strict Calvinism which Dr. Northrup has undertaken to overthrow, is the condition of those whom, from all eternity, God, out of his mere good pleasure, has determined, through covenant engagement with his own Son, to redeem and gift with eternal life; and the doctrine it teaches is, that God was entirely free in selecting some from among the mass of fallen men and making them the subjects of his saving grace, and that it was of his mere good pleasure he made provision for saving any of our fallen race. To this doctrine Dr. Northrup objects. He cannot brook the idea that God was at liberty to leave all mankind to perish in the estate of sin and misery into which they were brought by the fall. As has been shown in a previous article, he holds that there is no warrant in reason or revelation for the view that it was morally possible for God to purpose to create our first parents, to permit the fall and the development of the successive generations of their posterity and to make no provision for their salvation. The previous article has dealt at large with this *ex cathedra* utterance. As there shown it contravenes the whole history of redemption. We believe God could not, by any moral possibility, do, in the very thing he has demonstrated his absolute right to do. Dr. Northrup tells us that it was not morally possible for God to make no provision for the salvation of fallen man, yet what is the fact? Why, the plain, historical fact is, that for untold myriads of fallen men, the requisite provision has not been made. According to the Constitution of the Economy, the provision must embrace two things: there must be an atonement, and that atonement must be made known. If salvation be by faith in the Lord Jesus Christ as the great Propitiation, how can those who have never heard of Christ or his atonement, be said to have been provided with the means of salvation? Dr. Northrup's theory, therefore, is disproved by the actual procedure of the author of our salvation. His theory is, in fact, a mere rationalistic speculation evolved out of his own consciousness, and advocated in the face of the entire history of the race, both sacred and secular. As shown already, the work of Christ was such as to make it morally impossible not to make it known to all for whom it was wrought. The question, then, is forced upon us, how is it that, under the righteous administration of Jehovah, it has not, thus far, been made known to millions upon millions of fallen men, whereas the knowledge of it has been vouchsafed to others? The system of strict Calvinism answers with our Lord, under like circumstances—"Even so, Father, for so it seemed good in thy sight." It resolves the problem into the mere good pleasure of God. Dr. Northrup is not satisfied with this decision and comes forward with a solution which, it is to be presumed, he thinks solves the mystery.

Commenting on the term "good pleasure," "the counsel of his will," "seemed good in his sight, he asks: "But what do these phrases mean? Do they teach that in making the selection of some men and resolving to save them, God was not influenced by anything existing in them or foreseen in them by which they were distinguished from other men; that there is no difference in men to which God has respect in choosing one man rather than another; that the total reason for action remaining the same he was entirely free to elect those reprobated and to reprobate those elected—able to decree the salvation of all or the damnation of all, without prejudice to the glory of any of his attributes? The glory of any of his attributes? This, he says, "is the doctrine of God's sovereignty which we call in question. The ninth chapter of the Epistle to the Romans is the portion of Scripture which is most frequently used in supplying the pastor of a church with young people once hint, that a sudden change seems to be made within the organization, if not without a full realization of it on their part."

It may be difficult to believe that the writer of this paragraph is the person who is so indignant with his reviews, for calling him an Arminian. His reviewer would ask, What is the doctrine here avowed, if it be not Arminianism? Dr. Northrup has great admiration for the moderation and judiciousness of Principal Cunningham, and may, therefore, excuse a quotation of his opinion on this point. "The main questions," the Principal says, "which have been usually discussed among divines concerning the divine decrees in general, or predestination in its widest sense, have been these: 1. Are the divine decrees, or purposes in regard to all the events which constitute the history of the world conditional or not? 2. Are they unchangeable or not? Calvinists hold that God's decrees or purposes in regard to everything that was to come to pass, are unconditional and unchangeable, while Arminians, or anti-Calvinists deny this, and maintain that they are conditional and changeable." There can be no doubt that according to the above account of the divine decrees the divine determinations are conditional, for if we are to suppose it they are, in every instance, conditioned on something *foreseen* in the subjects of the decree. As Dr. A. A. Hodge says in his "Outlines," the only question which touches the true matter in debate is, What is the ground of the eternal predestination of individuals to salvation? Is it the foreseen faith and repentance of the individuals themselves, or the sovereign good pleasure of God? Every Christian must take one side or the other of this question. If he takes the side which makes foreseen faith the ground, he is an Arminian, no matter what else he holds. If he takes the side which makes the good pleasure of God the ground, he is a Calvinist."

It is true Dr. Northrup does not specify faith as the foreseen ground of the Divine decree. He alleges, that there must be something in the subjects chosen which furnishes a reason of the choice. God's sovereignty is not "a prerogative in the exercise of which He is absolutely free to do what he pleases, regardless of the effect He does will it relation to the destinies of men; absolutely free to consign to Hell those whom He can bring to heaven without prejudice to the glory of any of His perfections and the highest interests of His universal kingdom; absolutely free to choose one of two men and to reject the other between whom there is *no difference* (the italics are Dr. Northrup's), or no difference which can furnish a reason, or cause, or condition, or occasion of His infinitely diverse decisions. To predicate of God such a sovereignty as this is to deny His benevolence, and to ascribe to Him pure arbitrariness and caprice in dealing with mankind."

It is obvious that the position taken in this paragraph is the Arminian position, viz., that the creature furnishes the "reason, or cause, or condition, or occasion" of the divine decision. So far as the principle is concerned, it matters not what the subjective quality may be which furnishes the "reason, or cause, or condition, or occasion" of the divine decision, the divine decision is determined by it, and not the decision therefore, should, in any proper sense of the term, be said to be a free divine determination. On the contrary, the divine purposes and actions in the moral government of the race, are subject to, and determined by, the race itself, some of its members furnishing the "reason, or cause, or condition, or occasion" of the decree of life, while others furnish the "reason, or cause, or condition, or occasion" of the decree of death. Such are the circumstances under which God acts in determining the destinies of the two classes, and Dr. Northrup informs us that if His purposes are not determined by the difference between these two classes, He is chargeable with "pure arbitrariness and caprice in dealing with mankind." So is Dr. Northrup—account of the divine decree in the matter of man's salvation, and yet he is deeply offended with his reviewer because he represents him as denying the doctrine of the decrees of God! It appears that he can claim the right to challenge the sovereignty of God in the predestination of men to eternal life, or death, and to be at liberty to place the determination in the hands of fallen guilty men, and yet be regarded as an advocate of the doctrine of the divine decrees! The readers of the Chicago *Standard* may be so distracted by the forebodings of the theological systems of Heathenoom and Christendom, which are to be represented in the "World's First Parliament of Religions," in September next, that they may overlook the incongruities of this theological speculation, but the reviewer is persuaded that the readers of the WESTERN RECORDER do not need any formal process of argumentation to satisfy them that a decree framed under the circumstances hypothecated by Dr. N[illegible] divine determination, it may be!

But now the question [illegible] the *differentia*, or, as [illegible] it, "Who maketh the what best than the receive? Is it [illegible] why dost thou glory, not received it?" [illegible] cording to the prin[illegible] this passage; all that made to differ from [illegible] could furnish a ba[illegible] choice, is not from ha[illegible] for the principle hold[illegible] to natural as well as [illegible] ments. It is "your [illegible] subjective "something [illegible] which men bring wit[illegible] world, and by wh[illegible] tinguished from [illegible] God, as it is that [illegible] Holy Spirit distinguishes [illegible] servants for the [illegible] of Christ, "dividi[illegible] severally as He wi[illegible] stowed. Now on [illegible] these constitutional [illegible] red? Clearly, if [illegible] charging the [illegible] with "pure arbitrar[illegible] he must find in the [illegible] they are bestowed [illegible] cause, or condition, [illegible] sion" of the divine [illegible] stowal of them. [illegible] charge of "arbitrariness" [illegible] rice" which he has preferred [illegible] the system of strict Calvinism [illegible] fore, recoils upon his own head [illegible] can find no "reason" for the [illegible] of those personal, constitutional peculiarities by which one man [illegible] guished from another. The [illegible] is persuaded that he will not [illegible] to carry out his theory and [illegible] the Author of these personal characteristics with "arbitrariness," [illegible] rice," and yet how can he avoid [illegible] ting the charge? He [illegible] tried to solve a problem from [illegible] tion of which even that Author [illegible] had a decree [illegible] rem of redemption [illegible] than and his brethren, which [illegible] surveyed the history [illegible] with the race, both [illegible] their recovery. "O [illegible] depth of the riches both of the [illegible] dom and the knowledge of God! *How unsearchable are His judgments and His ways yet finding out!* This problem he has tried to solve, and the [illegible] he has proceeded had [illegible] inadequate to the [illegible] tunes his hopeless [illegible] some difficulties which [illegible] ded he had confront[illegible] in the doctrine [illegible] ereignty in Predestination [illegible] ed in the system of [illegible] Calvinism.

Nor is this all. [illegible] verses the relation [illegible] principle re[illegible] knowledge to the [illegible] ne divine fore[illegible] we are to accept [illegible] the decree. If [illegible] hold, that it is [illegible] foreseen in [illegible] the subjects of the [illegible] choice, or of [illegible] the divine repro[illegible] which determines the divine [illegible] regarding [illegible] them, whether for [illegible] or for death [illegible] That is, God [illegible] something by [illegible] which the one c[illegible] distinguisher [illegible] the other, [illegible] his something [illegible] furnishes the "[illegible] or cause, or [illegible] condition, or occa[illegible] of His decree. [illegible] is this a theory [illegible] an bear inspection [illegible] tion? Does it no[illegible] ly all that he [illegible] reviewer alleged [illegible] the doctrine [illegible] of the author at [illegible] best? Does it [illegible] not virtually de[illegible] Jehovah [illegible] it not manifest [illegible] takes the gov[illegible] ernment of His [illegible] agents out of [illegible] the hands of God [illegible] does it not rep[illegible] resent Him as [illegible] the position [illegible] a mere spectator [illegible] those line of action [illegible] tion is determined [illegible] the creatures of [illegible] His hands?

It had saved [illegible] trhup from the [illegible] adoption of the [illegible] ous Arminian [illegible] principle, if, in [illegible] of criticising the [illegible] Apostle Paul [illegible] ment for the di[illegible] vine sovereign [illegible] destination, as [illegible] presented in [illegible] a chapter of the [illegible] Epistle to the [illegible] es, he had read [illegible] Apostle says in [illegible] care, with regard to this [illegible] principle in the [illegible] third chapter [illegible] bringing in [illegible] both Jew and [illegible] guilty before [illegible] God, and stop[illegible] every mouth, he [illegible] proceeds: "But [illegible] apart from the [illegible] law and the [illegible] God hath been [illegible] righteousness of God [illegible] manifested [illegible] blessed by the [illegible] Christ unto all [illegible] even the right[illegible] there is no difference: [illegible] eous faith in Jesus [illegible] ned and fall [illegible] Christ unto all [illegible] that believe; for [illegible] God: being j[illegible] there is no difference: [illegible] all have sinned [illegible] through the [illegible] for all have sin[illegible] of the glory of [illegible] Christ Jesus [illegible] God; being j[illegible] *freely by His grace* [illegible] there is no difference: [illegible] tion that is in [illegible] Christ Jesus [illegible] Northrup says [illegible] there is a d[illegible] that he will [illegible] distinguish [illegible] God in his [illegible] ter, which justifies [illegible] the one rather [illegible] than the other [illegible] ne rather than [illegible] ed furnish a reason [illegible] distinction [illegible] ed furnish a reason [illegible] in the case, and [illegible] *freely* in justify[illegible] sons for God [illegible] *ing grace*. In [illegible] asserts that [illegible] ing, as predicated [illegible] ing, and do[illegible] a word, Paul [illegible] salvation by grace, [illegible] to the doctrine [illegible] constitutes the [illegible] that principle [illegible] Northrup's theory.

D. Hugo Fa[illegible]

[illegible] ly. So there are, doubtless, peculiarities in your creed and mine. I do not wish to theorize the world with mine, nor to be troubled for them. These accounts are to be settled with Him who made us, and with Him we leave it, with charity for all others."

This is a paragraph quoted from the pen of the immortal Jefferson. His argument seems to strike on rock-bottom basis. It is about this: God made us with different intellectual powers, just as he made us to differ from each other in physical appearance. If, therefore, we differ from each other in our religious views, the utmost kindness and friendly should exist—there should be no hard thought, no sharp expressions about each other's belief. There is the intimation, at least, of a spirit that rises above all "narrowness" and that is perfectly broad. You would, therefore, expect to see Mr. Jefferson pay the utmost respect to Catholic, Jew, Protestant, Mormon or what not. But in the same letter, speaking of those who believe in the Trinity, see here what the great, "liberal," "broad-minded," statesman says with reference to the dearest creed of millions of his neighbors:

"When we shall have done away with the incomprehensible jargon of the Trinitarian arithmetic, that three are one, and one is three, when we have knocked down the artificial scaffolding reared to mask from view the simple structure of Jesus, when, in short, we have unlearned everything that has been taught since its day, and set out back to his simple doctrines, we shall then be truly and wholly His disciples. And my opinion is, that if nothing had ever been added to what flowed from His lips, the whole world would at this day have been Christian."

Remarkable paragraph this. This great statesman and "liberal" religious thinker, who has charity broad and deep for all, and who leaves all differences to be settled by "Him who made us," says, in so many words: All that has been taught concerning the Christian religion since the day of Christ is false. We must reject it all. The idea of the Trinity is "incomprehensible jargon." And all who have believed and taught this doctrine have "reared a scaffold to mask from view the simple structure of Jesus." And the world has gone all wrong religiously, but if all would reject this Trinitarian jargon, and be Unitarians, the world would all be Christians. This is "charity," is it not? Alas! Mr. Jefferson, it is the same old story. Every man believes in unity and charity, but only on the basis of Christ is false. We must reject it all. The idea of the Trinity is "incomprehensible jargon." And all who have believed and taught this doctrine have "reared a scaffold to mask from view the simple structure of Jesus." And the world has gone all wrong religiously, but if all would reject this Trinitarian jargon, and be Unitarians, the world would all be Christians. This is "charity," is it not? Alas! Mr. Jefferson, it is the same old story. Every man believes in unity and charity, but only on the basis of his own mind! And by great soul did not rise above thy fellows on the question of charity. The soul who is so "broad" as to believe everything in general, usually believes nothing in particular, and usually does not make a deep religious and godly impression upon his generation for good. Better be narrow with Christ than broad with the world.

For the Western Recorder:

## A Legitimate Revival.

BY W. M. D.

What is it? It is primarily a spiritual turning again to the Lord of the Individual Christian. It pre-supposes a departure from known duties and privileges. When the erring child sees his sin in backsliding, and turns again with all his heart to God, he is revived—lives again because the joy of God's salvation is restored to him. Been a whole body of saints attains to such an experience, there is a veritable revival. The Holy Spirit casts out the spirit of evil, or else binds him afresh, and the liberated saints not only have exceeding joy, but their tongues are so loosed that they become the most efficient missionaries to sinners. In this way many are turned to righteousness, beca use it is God working in and through his people. If this view be correct, what is to be said of the so-called revivals, which leave nominal Christians and erring saints alike in sound slumber?

Are there many churches now of any name that could realize a genuine revival? Where the membership is truly regenerate, and only there, is such a thing to be expected. Are we making progress in the direction of a [illegible] Christian life? Does it [illegible] ment on revival, worldly, [illegible] fashionable amusements, [illegible] patronize literature? Does one [illegible] habitually commune with God in prayer and find soul joy in it?

If these and similar questions can be answered affirmatively, where is the hope for the church of the future? Is the fullness of the Gentiles at hand, so that from this on we are to see only or mainly a religion of show?

Lake City, Fla.

## A Good Soldier of Jesus Christ.

BY C. H. SPURGEON.

Many men, many minds. In reference to what a Christian is there have been very many and diverse opinions. According to the notions of some, a Christian is an exquisite of remarkably delicate tastes; he cannot worship except it be in a place whose architecture is correctly Gothic, otherwise his dainty soul will be shocked; he is unable to offer prayer aright unless his devotions are uplifted upon the wings of the choicest music; and, even then, scarcely will he be successful unless he be aided by sundry gentlemen, whose pedigree, like that of race-horses, can be clearly traced, and whose garments the tailor has fashioned according to the directions of the ecclesiastical fashion book for the various seasons of the year. If this be to be a Christian in these days, it must be confessed that Paul has said little concerning this delicate and artistic sort of creature, unless, indeed, he had reference to it in Galatians 4:9, 10, 11, which read at your leisure; neither would Paul's Master acknowledge it.

With some a Christian is a spiritual gourmand. He attends upon the ministry of the Word for no purpose but to be fed; he strongly denounces every sermon that is aimed at the conversion of sinners, for he looks even upon the Bible itself as a book solely intended to yield him personal consolation. For him to live is to enjoy and not to serve. To gratify his selfishness he would not care for the virtuosos of the Gospel. He's but a hearer only, but certainly he is not also a doer, he is a hearer and a feeder, in a certain coarse sense, upon the Word of God, and nothing more. That is not Paul's ideal of a Christian. He does not picture him with his napkin in his hand, sitting at a banquet, but rather with a sword girt upon his thigh, ready for the conflict.

To some the highest form of Christian is a great reader, a profound student of the best of books, for the purpose of composing spiritual riddles. He reads for no practical end. He is a picker out of words, a speller over of syllables, a magnifier of microscopic points, a proficient in Biblical hair-splitting. The more a passage perplexes others the more sure he is of its meaning. He cares most for things which have the least practical bearing. He is a peeper through spiritual spyglasses, fancying that he can interpret what wiser men leave to God to expound. He is a hunter after spiritual coneys, which, if caught, would never pay the huntsman for his toil, while the weightier matters he holds in small esteem. This does not seem to have been Paul's conception of a Christian; for the apostle was no lover of foolish and unlearned questions which gender strife.

And I am afraid I must add that with some the *beau ideal* of a Christian is that of a man who can sleep out his existence in blissful serenity; a man who, having believed, or professed to believe, in Christ, has settled his life-work forever, and henceforth can say, "Soul, take thy ease, thou hast henceforth much goods laid up for many years to thine own security, eat, drink, be merry in the Gospel; but as for feeding the hungry or clothing the naked, art thou thy brother's keeper? What is that to thee? See thou to thyself, and if thou thyself be right, let fate, or providence, or sovereignty, take care of the rest." Paul does not appear to have pictured true believers as sluggards sound asleep upon the downiest beds: his description of a Christian is that of a soldier, and that means something very far different either from a religious fop, whose best delight is music and millinery, or a theological critic who makes a man an offender for a word, a spiritual glutton who cares for nothing but a life-long enjoyment of the fat things full of marrow, or an ecclesiastical slumberer who longs only for peace for himself. He represents him as a soldier, and that, I say, is quite another thing. For what is a soldier? A soldier is a practical man, a man who has work to do, and hard, stern work. He may sometimes, when he is at his ease, wear the fineries of war, but when he comes to real warfare he cares little enough for them; the dust and the smoke, and the garments rolled in blood, these are for him [illegible] a soldier, and sounds all around him, and he knows that these are the only things that suit the good, the practical soldier. Truly to serve God, duly to maintain Christian grace, fully to maintain a life-work for Christ, actually to win souls: A soldier is a man of deeds and not of words. He has to contend and fight. In some times his life knows little of battle-fields. In the dead of night, perhaps, the trumpet sounds to boot, and saddle, just at the time when he thinks every, and he must sally forth lest just when he would best prefer to take his rest in sleep. The Christian is a soldier in an enemy's country always needing to maintain an attitude of resistance against the world, which, if it be not the worst foe, namely, with spiritual wickedness in high places.

The Christian is a self-sacrificing man, as the soldier must be. To protect his country the soldier must expose his own bosom; to serve his king he must be ready to lay down his life. Surely he is no Christian who never felt the spirit of self-sacrifice. If I live unto myself I am living unto the flesh, and of the flesh I shall reap corruption. Only he who lives to his God, to Christ, to the truth, to the church, and to the good old cause, only he is the man who can reckon himself at all to be a soldier of Jesus Christ.

A soldier is a serving man. He does not follow his own pleasure; he is under law and rule, each hour of the day has its prescribed duty; and he must be obedient to the word of another and not to his own will and whim. Such is the Christian. We serve the Lord Jesus Christ. Through no longer the slaves of man so as to dread his frown, we are servants of Christ who has loosed our bonds.

The soldier is full often a suffering man. There are wounds, there are toils, there are frequent lyings in the hospitals, there may be ghastly cuts which let the soul out with the blood. Such the Christian soldier must be, ready to suffer, enduring hardness, not looking for pleasure of a worldly kind in this life, but counting it his pleasure to renounce his pleasure for Christ's sake.

Once again, the true soldier is an ambitious being. He pants for honour, seeks for glory. On the field of strife he gathers his laurels, and amidst a thousand dangers he reaps renown. The Christian is fired by higher ambitions than earthly warrior ever knew. He sees a crown that can never fade; he loves a King who less than he is worthy to be served; he has a motive within him which moves him to the noblest deeds, a divine spirit impelling him to the most self-sacrificing actions. Thus you see the Christian is a soldier, and it is one of the main things in Christian life, to contend earnestly for the faith, and to fight valiantly against sin.

Paul does not exhort Timothy to be a common, or ordinary soldier, but to be a "good soldier of Jesus Christ;" for all soldiers, and all true soldiers, may not be good soldiers. There are men who are but just soldiers and nothing more; they only need sufficient temptation and trial, they readily become cowardly, idle, useless and worthless; but he is the good soldier who is bravest of the brave, courageous at all times, who is zealous, does his duty with heart and earnestness. He is the good soldier of Jesus Christ, who, through grace, aims to make himself as able to serve his Lord as shall be possible, who tries to grow in grace and to be perfected in every good word and work, that he may be in his Master's battles fit for the roughest and sternest service, and ready to bear the very brunt of the fray. David had many soldiers, and good soldiers, too, but you remember it was said of many, "These attained not unto the first three." Now Paul, if I read him rightly, would have Timothy try be of the first three, to be a good soldier. And surely I would this morning say to my dear comrades in the little army of Christ meeting here, let each one of us try to attain unto the first three; let us ask to be numbered among the King's knights, to do noble work for him and honourable service, that we may bring to our Master's cause fresh glory. Be it ours to covet earnestly the best gifts, and, as we have had much forgiven, let us love much and prove that love by signs following.

The wars of a Christian are against principles, against sins, against the miseries of mankind, against that evil one who has led man astray from his Maker, against the iniquity which keeps man an enemy to himself; and the weapons that we use are holy argument and consecrated lives, devotion and prayer to God, and teaching and example among the sons of men. Ours is battling for the peace, and fighting for rest. We disturb the world to make it quiet, and turn it upside down to set it right; we pull down strongholds that they may not pull down the Zion of God; we dash down the mighty that the humble and the meek may be established.

Towards the gate of heavenly peace,
Thus I will cry in every place,
Conquer we must, we must conquer we must
Conquer we must.

Thus I will cry all the day long
This I will sing with all my main
Let the earth rock and the heavens ring
God lives and loves, and my, since it is so,
I too will be done.

I will not speak
In any mortal's ear
Much less shall I speak on my cheek
Dare I not speak
Of grace to each and to all
Unless God bids me speak.
Until more glad.

I do not see
Why God should give herself some things to be.

When He is love;
But I can see.
Though often dimly, through the mystery.
He hand shown.

I do not hide
Upon the present, nor in nature's book.
To read my face;
But I do look
For promised blessings in God's Holy Book.
And I can wait. —Selected.

## Our Pulpit.

### The Faith of Abraham.

BY STUART MITCHELL, D.D.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Heb. 11:8.

Abraham's name is one of the most widely known and most illustrious of all ancient history. Throughout the East legends of his life and of Abraham vie in popularity with legends of the wisdom of Solomon. Jews, Turks, Moors and Arabs, peoples who know nothing of Julius Cæsar or Alexander, hold in veneration the name of Abraham. And with good reason. For when the religion of Adam and Noah was fading out, and the darkness of idolatry was settling down upon the world through man's unwillingness to retain God in his knowledge, God chose Abraham to retain the light and to form in his family that national church, or ecclesiastical nation, in which the light should live until in it the Sun of righteousness should rise.

Abraham was remarkable not only for his distinguished place in God's plan, but also as an example of strong faith. In the example of faith given in Heb. 11, he occupies more space than any other. His faith was not perfect nor unwavering, and the impartial pen of inspiration records two shameful failures. Yet on the whole it was wonderful, and it is as an example of faith he is held up to us in our text. By faith he obeyed.

He had to meet great difficulties. He was called to leave country, kindred and home to go somewhere, but whither he did not know. He could not but love his country and feel a pang at parting. He must separate from the companions of his boyhood and the intimate associates and friends of his riper years, and go forth at an age when new friends are not easy to find. It is probable that he would lose property by his migration. Whatever landed possessions, immunities, privileges or claims upon the gratitude of his neighbors he might have acquired in the past were to be left behind. He must resist the friendly persuasions of his neighbors to remain, and he might have to meet the ridicule of those who were less friendly. For, besides all this, there was this great difficulty of all, that he himself did not know whither he was going. Imagine your neighbor selling off at a sacrifice and packing up to move, and when you ask him whither, he tells you he does not know! You will not think it strange if his neighbors ridicule him. You may find it hard to believe that he is telling you the truth. You think it next to impossible that a sensible man could thus prepare for moving without any plan whatever. You may even question his sanity and wish to have the law applied to protect his family. Your views indeed will be changed if you find out that this man, poor and feeble and a bad manager, has a brother who is a capable business man and immensely wealthy, and has written to him to be ready on such a day to put himself and family under his guidance. Then you see it may be the wisest thing he can do to cast himself thus upon his brother's care. And still you will say that he must have great faith in his brother thus to break up his home, not knowing where he is to go. And so we may easily suppose that Abraham's unbelieving neighbors would try to persuade him to give up his crazy project, and would revile him for an impracticable fanatic when they could not move him by persuasion; and we can see that he would need strong faith to overcome the inclination to plan our course, which is so strong in us all, and usually the strongest is the strongest minds.

Difficulties were obvious to his senses, and very great. On the other hand, there were great inducements, but they were such as required faith to make them felt. There was a plain command of God. Though it gave no information as to whither he was going, it was clear as to the starting: "Get thee out into a land that I will show thee." There was a large promise, embracing various particulars, as guidance: "Unto a land that I will show thee;" distinction of the best kind—not for mischief wrought and misery inflicted, but for benefit conferred: "I will bless thee, and make thy name great" greatness for his posterity: "I will make of thee a nation" and "in thee shall all families of the earth be blessed;" and that Christ, God's promised Seed, was descended from him, over he might be led. But all this was only a promise—only words, unbelief would say. All this was nothing to him except as he made it a motive force by believing it.

Through faith he obeyed. He trusted the promises. His faith in them told him that he could afford to face trials for such a great recompense of reward. He trusted beyond the bare letter of the promises: Abraham believed God. He trusted in God's holiness, justice, faithfulness and mercy; and so when he received the command, he believed and felt that it was best for him to obey. It was best for him, promise or no promise. God would not give him a command which it would injure him to obey. God was too good to give a command that it would not be a benefit to obey, too faithful to lead him into any difficulty by his obedience, there to forsake him. He believed in God, and so he knew that God's command implied a promise.

By faith Abraham obeyed, and having trusted and obeyed so far, he received new encouragements to faith and obedience. Having once turned his back upon Ur of the Chaldees and Haran; having once broken away from his hindering friends and incredulous neighbors; having once taken a step into the dark and found his foot still on solid ground, the great difficulty was overcome. It is true that difficulties remained, and among them his natural tendency to unbelief; but by setting out at God's command, depending on him, he had thrown himself upon God's faithfulness; and God could not leave him to be put to shame without dishonoring his own name. So, in spite of his human failings, Abraham went on under Jehovah's guidance and protection, gaining new light, receiving fresh promises, and growing stronger in his confidence.

Thus God's promises were fulfilled to him. He became great. He was blessed with a prosperous and long life and a peaceful death. His name abides in honor wherever men believe in the unity of God. He was no conqueror of nations, no legislator, no builder piling up pyramids for his monument, no poet recording his claim to recollection in immortal verse, no discoverer of useful arts appealing to men's gratitude by some sensible, earthly benefit, but a plain man dwelling in tents and living by pasturage; and yet no conqueror, legislator, builder, poet or inventor has been so widely known as Abraham, the "Father of the Faithful," and the "Friend of God." Wherever the sons or Ishmael carried the conquests of their arms, their religion and their literature, they carried the name of their father Abraham. Wherever the scattered children of Israel have gone with their untiring energy and unflinching faithfulness to ancestral tradition, there, in the very tongue that Abraham spoke, their children read of Abraham, the friend of God. Wherever through the wide world the Christian faith is preached, there the faith of Abraham is held up for an example.

His posterity became great—great in numbers, great for the space they have filled in history, and, greatest of all, for the influence they have exercise upon the world's civilization. The promise that all nations should be blessed in him is in part realized and is still fulfilling. His "seed," including all true believers, and pre-eminently Jesus Christ, in whom the nations have been already so greatly blessed. In him shall the promise to Abraham meet its complete fulfillment. There has been given him dominion and glory, and a kingdom that all people, nations, and languages should serve him, an everlasting dominion which shall not pass away.

And now, when Abraham, from his home in that city which hath foundations, looks back to the day when with trepidation in his heart he went out, not knowing whither he went; when Abraham traces down the history of his seed—their exodus from Egypt, their marches guided, like his, by the Almighty, their conquest of the land where he had been a stranger and sojourner, their power under David and splendor under Solomon, their defections, restorations, captivities and persecutions, and through all their marvellous preservation—when Abraham sees born of his seed One who is at once his Son and his God, One who is before Abraham was, One who triumphs over Satan by suffering, defeats death by dying, pays the redemption price of suffering and death for the sins of Abraham and of all believers both before and since, rises from the grave a conqueror, and sits at the right hand of the Majesty on high in a body sprung from Abraham's; when Abraham looks over the earth and sees in how many lands, in how many tongues, of how many races, nations and families men call on the true God, their God, as the God of Abraham and of Abraham's greater seed—when he looks at this grand result of the step he took when he set out in weakness but in faith to go he knew not whither, does he not see a magnificent reward? God said to him to him in Canaan, "I am thy shield and thy exceeding great reward;" he has been safely shielded; and God himself, God in the person of his Son made flesh in Abraham's family to be his Saviour, has been, and is, and ever shall be, his exceeding great reward.

Abraham's faith was not a dead faith, it was a living, active, energetic faith. We are all called to obedience. We are all called to go out of our old ways of thinking, our old habits, our old associations, our old pleasures, our old friends, our country, our kindred and our father's house, if so we speak of the estate in which we ourselves by nature, and to go to a land that God will show us. We are to leave the condition of alienation from God and bondage to the world in its opposition to him, and seek eternal blessedness in his communion. All this is characteristic of our natural sinful state it is to be left behind us. We are to come out from the world and be separate. We need not leave this Christian country in which we dwell. It may not be necessary to leave kindred and fashionable house literally. With some of you it is to the point: "If God tells me instead of making a separation of this family, if you should set out for heaven, you would be uniting it. You are kindred have already left the city of Destruction, perhaps arrived at the city New Jerusalem, and are looking for you to join them. But however it may be with family ties and friendships, there is a coming out to be done by all. We have naturally an attachment to the world's ungodliness, perhaps developed and strengthened by intercourse in the world's ungodly practices; against that ungodliness we are to set ourselves; from these practices we are to separate ourselves.

And as in Abraham's case, there may be great difficulties. It may involve loss of friendship, loss of property. It may cancel cherished plans for gaining wealth, or may seem to cut off the support of a dependent family. It may bring upon one the jeers and quips of ungodly companions, harder to face than a discharge of musketry. Still the command is, "Get thee out." This is not all the difficulty; in many cases, if not in all, the worst hindrance to setting out is the not knowing whither, the not being able to see the way through, the having to go by faith and not by sight. Sometimes, indeed, the sinner urged to set out on the Christian pilgrimage readily resolves to start because he thinks he sees the way clear. His companions are all going, or his feelings have been so moved that he thinks he now has the determination to carry him through. If he starts because he sees the way clear, there is great danger of his turning back when he comes to find the way blocked.

But we have in view now what a Christian life means, and are not altogether blind to the character of their own hearts, and dread to set out lest the effort should end in a mortifying failure. They know the force of evil habit, the resistance of worldly inclinations. They know that, however they may have resolved, the powerful elements of resistance arrayed for a time of outward influences, there still remains at bottom an ungodly disposition which is at war with the duties and exercises of the Christian life. How can they live a life of prayer and communion with God when their disposition is to avoid and ignore God? How can they live a life of true penitence when they do not really dislike sin, but only fear its results? How can they walk humbly with God with this inclination to excuse and justify themselves and take to themselves credit? The outward forms they could go through, the church and prayer-meeting and family worship; they could give their money or their time, if that were all; but they know that this is not all: the outward exercises are not the real Christian life. They might keep up the show for a while, perhaps for a long while; but the show is not the reality; and could they, knowing and feeling this, even keep up the show? They do not see the way clear a step before them; and they feel that it would be a bold step when they do not see whether the foot is to come down on solid ground or in a bottomless bog?

Here is a great difficulty, it must be allowed; but still the step is to be taken. There is more than difficulty in the way; there is impossibility; and yet it must be done. We admit the impossibility of the Christian life for a sinful heart, but God calls on us to undertake the impossible if we would be saved. What is impossible with us is perfectly possible for Him, and He offers to be our guide and helper, securing us safety and success. If, then, we undertake the impossible, depending upon Him, He is responsible for the result. If we undertake it because we think it is possible for us, then we are responsible for the success, and He is not bound to carry us through.

We have an illustration of this in review. The children of Israel stood on the shore of the Red Sea, a helpless, defenseless crowd. Behind them their enemies said, had shut them in. The troops of Pharaoh were marching upon them; fighting and flight were alike impossible. God pointed Moses to the sea, and bade him tell the children of Israel to go forward. It was more than difficulty that faced them; for them to go through was impossibility; yet such was the command, and there was no other escape. In the darkness of the night they went forward and found themselves going on dry land. God had made the impossible possible. The Egyptians saw it, and undertook to do the same. They undertook it not because they had God's command or depended on God's help, but because they saw an open road. They walked by sight, not by faith; and the returning waters engulfed them. God was bound to carry the one party safely through because they went at His command; He was not bound to protect the other, when God calls on us to undertake an impossibility, He does not intend to leave us to our own weakness, to sinking and saying He knows to show the power of God. He does not expect us to do it in our own strength, but by depending on Him for help. The command of God is to be obeyed and relied upon by us. He commands us to march into it, and will not divide it until we march. We are to go, and then the "feet of the priests bearing the ark were dipped in the brink of the water" of Jordan "and the waters that came down from above stood and rose up upon an heap." The more preacher's illustration is to the point: "If God tells me to jump heedlessness through a stone wall, I'm bound to jump at it. Jump at it because to me; going through belongs to God."

The sinner has great encouragement. He set out on pilgrimage. He has expending great and precious promises. He has the promise of acceptance: "He that cometh to me I will in no wise cast out." He has a promise of the Holy Spirit to help his infirmities. "He promises that he shall not be tempted beyond what he is able to bear; that as his day, so shall his strength be, that his sins shall not forever; that he shall be kept by the power of God through faith unto salvation. The Bible contains a multitude of such promises, and he guarantees all a sinner needs.

But the great encouragement is God himself. His character includes all promises and promises all good. He may trust in Him beyond the bare letter of his promise and such trust turns his command into promises. The Rev. Richard Cecil and his little daughter sat together, the father meditating on the child playing with a new string of beads. "My daughter," said he, "throw your beads into the fire." The astonished child looked into his face to see that he was in earnest, then turned and threw them into the hottest blaze, and then, with her eyes full of tears, threw herself upon her father's bosom. "You have one well, my child," said the father; "I wished to see if you had faith in me. I will bring you a far prettier string." This was a trial of the child's faith in her father; not of faith in any express promise—for he had given none—but of faith in himself. The child's faith in her father taught her that he could give her no command that it would not be best for her to obey; the command itself thus became a promise of good. So Abraham's faith was tried when he was told to sacrifice Isaac; not his faith in any express promise, but his faith in God.

The conscientious Christian, for undertaking the Christian life is that God commands it. The command is not to do anything in our own strength, but to leave our salvation to him, to depend, trust, follow, and to serve him through Jesus Christ. When he gives a command, obedience to which will bring us into difficulty, we may be sure that he will see us safely through. His own character is implicated. What would be thought of a general who should send a detachment on a difficult service, and then, with abundance of force at his disposal, allow them to be cut to pieces through their obedience to his orders? You bid a child to come to you across a stream, and the child, depending on your word, walks in and gets beyond his depth; you will save him at the risk of your life, for you are responsible for him. When Israel followed God's guidance into the Red Sea and the desert they were safe because he had taken the responsibility, and for him there was no more difficulty in leading them through the sea than leading them through the land of Goshen. It was as easy for him to feed them in the wilderness as to feed them out of the flesh-pots of Egypt.

And so, when a sinner, putting his trust in Jesus Christ, undertakes the task—to him impossible—of living a Christian life, he binds the Saviour by his own character to help him through. The work impossible to him unaided is not impossible when Jesus Christ daily supplies him with spiritual strength. The fear of not being able to hold out is, therefore, no good reason for not following Christ. If we go forward trusting in Christ, our holding out is his affair.

As in Abraham's case, the sinner who thus sets out will receive further encouragement as he proceeds. The great difficulty is at starting. It is while the mind is yet ridiculed that the persuasions or ridicule of worldly companions have the most force. When the question is once settled, much of this opposition is left behind. The difficulty of walking by faith diminishes as we find that the ground is always there to meet our foot. As Abraham received new promises, so we get more light—for our experience turns our attention to truths and promises of the Bible before unnoticed. Every day's experience of help obtained in answer to prayer increases our confidence of obtaining more help. As faith grows, love grows; and love to God means ease in duty, pleasure in service, joy in pious exercises.

Thus he who sets out at God's command, trusting simply in him, however feeble and imperfect he may be, goes surely and arrives safely in the heavenly Canaan. He is blessed himself and made a blessing to others. God is not ashamed to be called his God, for he hath prepared for him a city.

Besides the call of God's word to the Christian life, there is a call of God's providence, which generally calls, but sometimes compels, us to go out from the familiar comforts of the united experiences of school; it calls on the young man to plunge into the unknown turmoil of business life; on the young girl to assume the unknown responsibilities of wife; on the parents, with their multiplied life and needs, to meet the exigencies of life in an unfamiliar region. Into an unknown future we are all steadily moving. Like the steamship surging ahead into the pitchy darkness of the stormy night, leaving its phosphorescent track behind, we are ever forward, there is no choice for us; we cannot stop or stay the forces that impel us than the senseless ship can control the wind or the fires and enginery that work within. What lies in our course, against what unseen obstacles we may be shattered, we cannot know. Although imagination may fill the darkness ahead with phantoms of terror, we cannot stop nor slacken speed. We may change our course a point or two, but all courses are alike in the dark, and we know not where may be the greatest dangers. We know that there will be difficulties, temptations, trials, and death, but we do not know whether the pains or pleasures of life's voyage, its failures or successes, shall predominate, whether it shall be long continued or whether the next plunge is to end it. So we go on, and must go, not knowing whither.

Though there is no choice as to our going onward, there is as to the feelings with which we shall go. God tells us to go fearlessly, cheerfully, happily, thankfully. "Fear not, little flock." "Take no thought." "Rejoice evermore, and in everything give thanks." This is our duty according to the Bible; and it is our best course according to reason. Yet reason cannot enable us to do it. Men may go forward recklessly, brutalized by ignorance and sin; but that is not wisdom, not courage, not happiness. You may tell people that it is better to look on the bright side and be hopeful instead of fearful, but unless you can convince them that there is good ground for hope and no cause for fear, it is like exhorting a sufferer not to feel his pain.

If we walk by sight, and are reasonable and thoughtful, we are likely to go often anxiously. When a man sees around him a dependent family needing his utmost exertions, and sees that his natural power is failing, and knows not how soon he must leave them, reasoning can only increase his anxiety. When we feel the twinges of pain, and have before us the prospect of wearing out with it, or when we see the sickness and pain of those we love, and know there is no remedy, and cannot but foresee an inevitable parting; when those who have walked together in mutual support and loving sympathy see in the near future loneliness, and hear in their hearts the hollow echo of the coming desolation, philosophy is vain. Only by faith in God can we go fearlessly and happily into the darkness ahead.

And God has not commanded us to do so without encouragement. To render anxiety about earthly wants needless, he has said: "Your Heavenly Father knoweth that ye have need of all these things." "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." He has said, "All things work together for good to them that love God," and this covers the whole case. But above all special promises we have God himself. "He hath said, I will never leave thee nor forsake thee." "Fear thou not, for I am with thee; be not dismayed, for I am thy God." He has marked out every step of our way, and is guiding us over it, and to dispel anxiety we have only to realize that he is at our side. He hides the future from us that we may live only as we take each step that we may trust the more implicitly in him. Thus trusting, we find by experience that we are safely led. So encouragements increase as we proceed. We come to look with less anxiety to the future as we see more of God's guidance in the past.

It is enough for faith that it is God's will we should go on, not knowing whither. Faith says, I know not now, but I shall know hereafter; and for the present I need not know, since God knows for me.

"So I go on not knowing! I would not if I might;
I would rather walk on in the dark with God
than go alone in the light;
I would rather walk with Him by faith than
walk alone by sight."

—The Treasury.

### Further Testimony as to the Work in Cuba.

LETTER FROM REV. DR. R. R. MONTGOMERY, WHO BAPTIZED DIAZ.

*Dear Brother Jones:*—Ten years ago last October I was privileged to baptize Miss Minnie Diaz, then a member of my Sunday-school. One month later, November 26, I baptized Alberto J. Diaz, her brother, now the apostle to Cuba. Their experiences of the saving grace of God, though told in very broken English, were most satisfactory to all who heard them. They were lovingly received into fellowship. Shortly after his baptism Brother Diaz desired to return to Cuba. Not more earnestly did Paul desire and pray for the salvation of his brethren than did this young man. Finally, with the consent of his parents, he was dismissed, and more lamented, to the land of his birth. Such a patriot was Diaz, such a patriot is Diaz. He is willing "to spend and be spent" in the uplifting of his countrymen into the light and liberty of Jesus Christ.

As a church we have always had a deep and abiding interest in Brother Diaz and his work. We have rejoiced at every evidence of the presence and power of the Master with him. We have gratefully read all the news concerning him and his work. So deeply have we been impressed with his worth, that we have had a large missionary organization of young people in our church, known as "The Diaz Mission Association," for years. Diaz has been a household word among us.

But much as we have heard and read, our late visit revealed the fact that "the half had not been told." How modest, how very modest, all the reports of our brother have been. When seen, how much mightier the work than we had ever dreamed possible. I venture the assertion that no mission since the Pentecostal day, has made more rapid progress, or has created a deeper and profounder impression in any land, than has that of the Diaz mission in Cuba. Not more astonished was Barnabas at what he saw of "the grace of God" in Antioch, than was the American delegation at what they saw in Havana. The one feeling pervading that delegation was: "Thou art the God that doest wonders: thou has declared thy strength amongst thy people."

And what honor God has heaped upon the heads of the Southern Baptists in this work! That magnificent house in the very heart of Havana, purchased and paid for by them, is one of the most far-seeing, far-reaching acts. It has given position, influence, and power to the Baptists of that island as would otherwise have been impossible. Too often Baptists have erred, blundered, acted "penny wise and pound foolish" in building insignificant houses in obscure places; but in this case wisdom and enterprise have been to the front. That magnificent building, with its crowded audiences, its apostolic preacher and leader, commands the attention of a million and a half of Cuban people. It is a center from which is sounding out the word of the Lord, which is waking up the old city of Havana from the slumber of centuries, and echoing among the lonely hills and vales of the whole island of Cuba. How manifestly the whole work is of God!

Allow me, as an humble representative from the North, who, in company with the worthy secretaries, wise editors, an honored Governor, consecrated pastors, and godly men and women of the Southern churches, saw the wonderful work of God in Cuba, to thank God for such men, such women, and such work.

Brooklyn, Feb. 22, 1888.

## Correspondence.

### OUR WASHINGTON LETTER.

WASHINGTON, March 13, 1888.

The President of the United States has already won two consecutive falls in his great but unequal catch-as-catch-can wrestling match with the office-seeking element of his party, and unless his wind or backbone should suddenly fail him his final victory is certain. The first fall was one before the office seekers got a good grip, by the announcement that no successors to officials holding four-year commissions would be appointed before those commissions expired; and the second, which was a back-breaker, by the announcement that none of those who held office during the last Cleveland administration would be reappointed. Both of these strokes made the President a few personal enemies who, while prevented by their own foul praise of Mr. Cleveland in the near past from making an open attack upon him, will take pleasure in ripping him up the back on the sly when the opportunity occurs. But they also gained him many friends, as boldness and courage always do for any man, whether he be President or private citizen.

While President Cleveland has been having everything his own way at the White House, things have been exactly reversed at the Capitol, where the Senators of his party have been engaged in arranging the slate for the reorganization of the Senate committees in accordance with the change of majority in that body. The one committee in which Mr. Cleveland was more deeply interested than all others was that on finance, which will have to deal with all of the financial and tariff bills that may reach the Senate of the Fifty-third Congress. The senior Democratic member of that committee in the last Congress was Senator Vorhees, and according to Senatorial precedent he was entitled to the chairmanship of the committee in the present Congress; but his financial views being directly and apparently opposed to those of President Cleveland, a programme was arranged by the President's friends, and approved by him, to prevent Mr. Vorhees becoming chairman of the committee, and also to so arrange the membership of the committee that the silver men would be in a minority. This programme was completely ignored, and not only was Mr. Vorhees made chairman of the committee, but a majority of its members are pronounced silver men. This assignment, which was made by the caucus committee, has yet to be ratified by the Demo-


What is Said About our Sewing Machine.

GEORGETOWN, TEXAS, Jan. 1888.
EDITOR RECORDER:—Dear Bro: My sewing machine is all well pleased with it. I think it is as good a machine as I want. It is better than I expected. It came just as advertised. I don't believe so good a machine can be sold for this price. I wish to thank you for good as offer and your honest dealing. Yours truly,
THOMAS MOORE.

BOWLING GREEN, KY., Feb. 1888.
WESTERN RECORDER:—I received the sewing machine, and I am well pleased with it. It came just as advertised. Thanks you for so good an offer and for your dealing, for it gives full satisfaction in every respect. Yours,
PATRICK CLARK.

COVINGTON, KY., Dec. 1887.
WESTERN RECORDER:—We have had the machine and it is more than we expected. It is working and finish. Thanks for your kindness and fair dealing.
Yours truly,
J. C. PRICE AND SON.

ELIZABETHTOWN, KY., Jan. 1888.
WESTERN RECORDER:—Received the machine, the Empress, given satisfaction in every respect. We accept it as all right.
Yours,
J. P. B.

MOXLEY, KY., Jan. 1888.
WESTERN RECORDER:—I received the sewing machine, and I am well pleased with it. It is better than I expected. It is sufficient now to recommend it. It is a beautiful machine to look at, light running and so near noiseless. Your kindness in making the WESTERN RECORDER is always a welcome visitor. Thanking you for your favor, I remain your friend.
BEN. L. B.

UTICA, KY., Feb. 1888.
DEAR SIR:—The machine I bought of you some time ago came to hand all right. I very much pleased with it. It works and does good work.
GRAY.

For $22.00

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## Sunday-School.

### INTERNATIONAL Bible Lessons, 1893. SECOND QUARTER.

*SUNDAY, APRIL 9.*

### THE AFFLICTIONS OF JOB.

Job 2:1-10.

MOTTO TEXT:—"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Job. 1:21.

Job is, from a literary standpoint, the finest poem which has ever been written. The name of its author is not given, but it was probably written by Moses. We know from the ninetieth Psalm that Moses was great as a poet, as well as a warrior, a ruler and a law-giver.

In this trial of Job, Satan's refusal to believe in the disinterestedness of Job's piety, was an attack upon God as well of upon Job. Job was the best of the human race, a man praised by the Almighty upon his throne in the presence of his angels. If Job did not love God for what God is in Himself, but merely for the favours which God granted him, then God could not win disinterested love from the race of man. And God loves to be loved. God is the All-lovely, and regenerated man does love Him for Himself and not merely for the blessings He bestows.

Job had been reduced from great wealth to poverty at a blow, he had lost all his children. But, instead of showing that his love and obedience were merely a "lively sense of favours expected," Job had proved his disinterested love to God in the noble words: "The Lord gave, the Lord has taken away; blessed be the name of the Lord."

"*Again there was a day when the sons of God came to present themselves before the Lord.*" How long since the day mentioned in the previous chapter can not be said, but probably not long. These glimpses into heaven interest us greatly. "*And Satan came also among them.*"—Satan is not yet cast out to hell. He has access to earth, and, we learn from these words, sometimes to heaven, "*Whence comest thou?*"—The question asked in the first interview, and answered in the same way, "*From going to and fro in the earth, and from walking up and down in it.*"—Satan goes about as a raging lion seeking whom he may devour, the apostle tells us. But he can only devour those who yield to him. Resist the devil and he will flee from you. Only the help of God can keep us from Satan's power. Unregenerated hearts yield the devil a willing service.

"*Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, that feareth God and eschweth evil?*"—Men love praise and fame. The Almighty on his throne, with his angels assembled before Him, praises Job. And praises Him, observe, for qualities which are in the reach of the humblest and weakest of men. Perfect means "single-hearted." Job was upright because he feared God. Religion is the only foundation for morality.

"*And still he holdeth fast his integrity.*"—The great God takes pleasure in the faithfulness of his servant. Job had stood the test Satan himself proposed. Knowing he had loved and served his God with a pure heart and with all his strength, it seemed indeed mysterious to Job that God had allowed all this evil to befall him. Loving God supremely, he greatly would fain have rejoiced in his afflictions that he known how they were glorifying God.

"*Skin for skin.*"—A proverbial expression whose meaning can be gathered from what follows. Satan's idea probably is that Job knew his life was in God's hands. If he had cursed God to his face, as Satan prophesied, God would take away his life. Therefore Job's conduct was due not to love of God, but to shrewd desire to save his life. He would let his possessions and children go without murmuring, though these things were as close to him as a skin, to save his life, which was a still closer skin.

"*You all that a man hath will he give for his life.*"—If Satan meant all a man's outward possessions, he told a truth. But if he meant the lives of his children, his honour, his truth, his religion, his country, any man would betray for his life, Satan told a falsehood. He is a liar from the beginning.

Vs. 5 and 6. Satan's suggestion is that Job shall have a painful and lamentable disease; so painful that death would be a relief, and one sure to cause death. Thus Job would know there was nothing more to be gotten out of the Lord's dispensation, and would show his true character. Job receives an incurable disease from which he was saved by God's miraculous power. But Job did not know his life would be spared.

"*Smote Job with sore boils from the sole of his foot to his crown.*"—With elephantiasis, the most terrible form of leprosy (Deut. 28:35 and Lev. 13:18). Hard nodules formed and broke into more loathsome ulcers; the face became hideous, the skin thick and livid, the joints drop off as the disease progresses. It is the most terrible and incurable of all diseases.

"*And he took him a potsherd to scrape himself withal.*"—It is said that in the East to-day men having this form of leprosy make use of instruments made of ivory prepared for scraping. For the intolerable itching is one of the features of the disease. "*And he sat down among the ashes.*"—Weinstein describes the heaps of ashes outside of the villages on which the lepers often lay, that their fellowmen might not be smitten with the contagion. And Job had been so recently a prince and a great man!

"*Then said his wife unto him, Dost thou still retain thine integrity? Curse God and die.*"—Alas, for a man when the tempters are they of his own nonsense-bold. Job's wife knew his pure and upright life. Her faith failed; she believed God had treated her husband with injustice. Satan withdrews; he leaves the tempting of the tried man to his wife. And the woman tempted him. But Job is stronger than Adam. A regenerated man is stronger than a sinless one. She seems to have shared in Satan's opinion of Job—that Job in his heart desired to curse God, and was only restrained by the thought of what advantage he could still gain. She therefore tells him there is nothing before him but death; so he may as well curse God as he feels like doing.

"*Thou speakest as one of the foolish women speaketh.*"—A stern rebuke, and yet a courteous one. He tells his wife that she is not acting like herself, but like the foolish women. "*What! shall we receive good at the hand of God and shall we not receive evil?*"—Grand words from the sorely tried man. He triumphs on his sab-heap, little knowing how all heaven and all future generations of men were watching him. He loved God for what God was, not for his favours. He believed with all his heart in that most comforting of all doctrines, the sovereignty of God, and recognized his absolute power over his creatures. In all this Job sinned not, nor charged God foolishly.

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### The Kind of Preaching Needed.

BY REV. C. H. WETHERBEE.

Some good and intelligent Christians make the serious mistake of supposing that all parts of the Gospel are equally effective in the work of saving people from their sins. The fact is, one may preach certain Gospel truths as long as he lives, and yet not a soul will be so wrought upon as to cry out for pardon and salvation. We have a forcible illustration of this truth in the experience of Rev. Henry Richards, a missionary among the Congos.

A certain one asked him this question:

"What truths do you find most fitted to awaken attention and touch the heart?"

His reply was:

"Ah! that is the core and kernel of the whole thing. I went to work the wrong way at first. My first idea was to teach the heathen the folly of idolatry and superstition, the nature of God, about His will as expressed in the law, about duty and morality, and such things as well as about Christ. His words, miracles and parables, His death and resurrection. But I found all of no use. At the end of six years I had not a convert. Then in bitterness of spirit I prayed and searched the Scriptures, and noted what the apostles did, and began to follow their example."

His friend then said:

"But, surely, they did all the things you just named."

The answer was:

"Afterwards. But they did something else *first*. They preached Christ and Him crucified. They made people feel their guilt in killing and hating Him, in not receiving Him, in not caring for and coming to Him. They kept to the one point, and Christ Himself made them do so. They were to proclaim repentance and remission of sins, through Him. Not a hundred things: one thing—Christ and Him crucified."

To this his listener replied:

"Yes, and you were trying to lead up to that, to prepare the people to appreciate the Gospel."

The missionary said:

"Ay! but when I gave up all leading to it, and preached *that*, day by day and week by week, then I speedily saw a glorious change. Then I had proof that Paul was right, when he said that it is the Gospel itself that is the power of God unto salvation. I don't go into the philosophy of the thing, but I saw the facts, and I think that facts are more convincing than philosophy. When once I took this ground, and charged the people with sin for not believing in Christ, and urged that He was the only Saviour, and ready to save them from sin and hell, then I felt clothed with power, and that it was the Spirit of God who spoke through me."

The question was then asked:

"And what were the results?"

The answer was:

"Heart-cheering! Marvelous! The stolid, stupid people waked up. I saw looks and whispers and nudges between neighbors, astonishment, anger interest, and soon conviction and shame, tears of penitence, resolves desire to bear more, shame and silence. And very soon I was assailed on all sides with the question, 'What must I do to be saved?' I was alone most of the time, and positively I had no time; so, not so much as to eat, some days. The whole place and the country-side was in a stir. I had to neglect all else. I was preaching and dealing with inquirers all day long. And soon the converts were numbered by hundreds."

Now this is instructive. It reminds us that we cannot improve on the method which the apostles used to get people saved. And what is needed for heathen sinners is also needed for sinners in Christian lands. Let every pastor and minister ponder well the lesson which is here so impressively taught.—Watchman.

Mrs. Elizabeth Mercer
Baltimore, Md.

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# Western Recorder.

A Religious Newspaper.

LOUISVILLE

THURSDAY..... MARCH 28, 1889.


SPECIAL attention is called to the announcement on fifth page of Rev. Dr. James P. Boyce's Sermon, by Rev. John A. Broadus, D.D., LL.D., and the extraordinary premium offer in connection with the WESTERN RECORDER.

THE Centennial meetings in Richmond, Va., last Saturday, Sunday and Monday were of special interest. The first was a prayer-meeting in the First church conducted by Dr. J. A. Broadus. He made a brief and telling address on prayer, after the pastor, Dr. Cooper, had offered prayer. Dr. J. Wm. Jones led in prayer for God's blessing upon the Centennial meetings; Dr. W. D. Powell for the missionaries, Dr. R. H. Pitt for the home churches, Dr. C. H. Corey for more missionaries, and Pastor W. L. Wight for the Richmond churches. Dr. Whitfield asked for prayer for the converts on the foreign fields, Dr. Hatcher for the Boards, and Dr. Pritchard for the Centennial Committee. Dr. G. F. Bagby led in prayer for these objects. The meeting was very tender and oppressive.

Saturday night the Foreign Board met to examine the six applicants who offered themselves for appointment, viz., S. J. Porter, R. E. Newbor, Peyton Stephens, M. Gassaway, Jos. Aden and Pendleton Jones. The Centennial Committee also met at the same time. The reports showed that about $140,000 had been pledged for the Centennial Fund for Permanent Work, and Dr. Powell was hopeful that the whole amount of $250,000 would be secured by the meeting of the Convention, if only those who have not yet responded will do as well as those who have subscribed. Dr. Ellis has sent out nearly 10,000 letters to pastors in the South, receiving less than 1,000 replies, only about one reply to ten letters. It was decided to send Drs. Tichenor and Powell to the Centennial meetings in St. Louis March 29th and 30th. There is a great demand for the presence of Dr. Powell in many directions, and there is too great a disposition to depend on his coming to raise the money. The palm is due to the Eutaw Place church, Baltimore (Dr. Ellis, pastor), whose Centennial offering will be more than $17,000. Would that we had more such churches and such pastors.

On Sunday the members of the Centennial Committee and visiting brethren preached in the Baptist pulpits, making an appeal for the Centennial Fund for Permanent Work. The chief interest centered at the First church, where Dr. Broadus preached and Dr. Pollard followed with the appeal for money.

The ladies held meetings in various parts of the city under the leadership of Misses Annie Armstrong and Lottie Moon, no men being admitted. In the Second church there was a general meeting at noon Monday, addressed by Drs. F. M. Ellis and Lansing Burrows, who were at their best.

At the First church there was a reception to the missionaries and visitors from 8 p. m. to 7:30 p. m., which was a most enjoyable affair. At night at the same place was the meeting for the setting apart of the missionaries, just 100 years after Carey set forth for India. The principal address was by Dr. J. A. Broadus who was up to high-water mark. The meeting was memorable in many ways.

On Tuesday night at the Masonic Temple the Richmond Baptist Social Union met, and several of the visitors remained over to the meeting and took part in the interesting exercises.

Our churches in Richmond are highly prosperous. The Grace-street church are in their magnificent house, after a heroic struggle under the leadership of their indefatigable pastor, Dr. W. E. Hatcher. Dr. Cooper at the First church, Dr. Landrum at the Second, Dr. Hiden at Grove-avenue, Dr. Wright at Leigh-street, (we were specially impressed by their Sunday-school; 789 present) and the other pastors are being greatly blessed in their work. Richmond College and Richmond Female Institute were never more prosperous.

There remain but six weeks till the books of the Boards close for the Convention year. Let the money that has been subscribed for the Centennial be collected and forwarded promptly, and let what remains to be raised be raised with a willing will. Dr. Powell has assurances that Georgia will pay her full amount. How about North Carolina? South Carolina? Mississippi? Arkansas? Tennessee? Texas? and Missouri? If there is anything for which Baptists will do their best, is not this Centennial year the time? If there is any time when Baptists will do their best, is not this Centennial year the time? What can be said in explanation, if we make a failure?

MRS. N. H. WITHERSPOON, wife of the President of Winchester Bank, died after a lingering illness. She was in Florida, hoping to benefit her health. She was an earnest Christian, and with her family, member of our church. Bro. Witherspoon and children have the sympathies of a large circle of brethren and friends.

WOE unto the shepherds who feed themselves, and don't feed the sheep!

We have received from Dr. E. O. Guerrant, who represents Messrs. Rand, McNally, & Co., a copy of "Wonders of Nature and Wonders of Grace." We have long wondered why somebody did not prepare just such a book. It consists of more than 500 handsome photographic views of persons, places and things over all the world. Under each picture is a brief and clear description of what is pictured. Castles, cathedrals, palaces, inside and outside views, streets, rural scenes, mountains, glaciers, rivers, famous pictures and statues and famous people are all placed before you with a well-written account of each. It is not a narrative of travel with the illustrations, but what the traveler would see, with brief explanations. The work is admirably done. The introduction is by Gen. Lew Wallace, and among the writers of the brief descriptions are Drs. E. E. Hale, H. W. Mabie, Washington Gladden, C. H. Payne, S. F. Scovel, Russell Conwell and J. H. W. Stuckenburg, Messrs. Henry Watterson and Wm. C. P. Breckinridge and Charlotte R. Conover. Our own Dr. W. H. Whitsitt is also the author of a number of the sketches. These names guarantee the quality of the work. The prices vary from $3.75 to $8.00, according to style and binding. We were specially interested in seeing many places, persons and things we saw last summer. The book is a delightful souvenir of travel to those who have seen the things photographed, and it is likewise good for the preparation of those who contemplate travel. It is an unfailing source of interest and profit.

*Editor of Western Recorder:*

As the Baptists are strict immersionists and think the Scriptures bear them out in this belief, I beg you to prove that Ananias was not Baptist immersed. The record in Acts 9:18 says nothing about going down into the water, nor coming up out of the water.

PRESBYTERIAN.

Paint Lick, Ky.

This comes from a Presbyterian brother who is brotherly plain to the Baptists, and we cheerfully respond to his request. The mention of Paul's baptism is very brief—"he received sight forthwith, and arose and was baptized" Acts 9:18. Mention is again made of it in Acts 22:16. Ananias said to Paul, "And now, why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord."

Since Luke (the author of the Acts) had just described the baptism of the eunuch at the close of the eighth chapter, it could hardly be expected that he would describe another baptism in the very next chapter, since the two were just the same. In Acts 8:38, 39, Luke had just said: "And they went down both into the water, both Philip and the eunuch; and he baptised him. And when they were come up out of the water, the Spirit of the Lord caught away Philip that the eunuch saw him no more." The next chapter tells of the conversion and baptism of Paul, and if his baptism had been different from the one just described, Luke would certainly have indicated the difference.

Paul's baptism was certainly like his Lord's: "And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him" (Mark 1:9, 10). Jesus did not perform but one act for baptism. He was not immersed, and sprinkled upon and poured upon, all three, leaving His disciples their choice of "mode." He did a particular thing, calling it baptism, and therefore when He commanded us to be baptized He must have intended that we should do that thing, else He preached one thing and practiced another. We may be sure Paul's baptism was like Christ's.

Then, too, the meaning of the word translated "baptized," in Acts 9:18, is *immerse*, according to the testimony of the best scholars of all denominations. The Bible says Paul did the thing *baptize* means, viz., that he was immersed.

But Paul himself tells us how it was done, saying (Romans 6:4): "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the Father, even so we also should walk in newness of life." The "we" includes, of course, the Apostle himself; so we have here the positive statement of Paul that he was "buried by baptism." Paul's baptism buried him. Whatever falls to bury the candidate is not like Paul's baptism.

Such Presbyterian scholars as Calvin, McKnight, Campbell, Thomas Chalmers, Albert Barnes, Philip Schaff and others say frankly that "buried by baptism," in this passage, means immersion. It is not this proof enough, Bro. "Presbyterian"?

THE *Christian Standard* (Disciple) devotes considerably more than a column to Dr. Northrup's articles, praising them, but claiming that he is really an Arminian without knowing it. The *Standard* is avowedly Arminian in its theology and it congratulates itself on Dr. Northrup's conversion to Arminian views. It says: "It is interesting to notice how he and others really overturn Calvinism boldly, while they claim to be rejecting simply some of its non-essential features. This mode of warfare against the system may disarm prejudice. Possibly it is thought that an open warfare against the Calvinistic system would lead to the closing of eyes and ears that need to be opened."

The *Christian Standard* quotes what The *Standard*, of Chicago, says of Dr. Northrup's articles: "Let Northrup be encouraged by our brethren of the Presbyterian persuasion." The *Christian Standard* is a Disciple paper published in Cincinnati, while *The Standard* is a Baptist paper published in Chicago. The former claims that the latest has been become a convert to Arminianism, saying, "Gratifying surprise!—this means that *The Standard*, of Chicago, is a convert to the better view, practically the Arminian view." Quoting still farther, the Cincinnati paper asks, "But is it not curious that men who so write should have the people believe that they are not forsaking the Calvinistic system, that they are simply setting aside a few of its incorrect utterances?" Again: "This view of the Gospel annihilates Calvinism. It is useless to say that the objections are made to 'strict Calvinism,' for Calvinism is 'strict;' there is no other kind of Calvinism." "Any other sort of Calvinism is spurious." The editorial closes with the statement: "But that Dr. Northrup is against Calvinism, and that his reasoning is, in the main, well calculated to lead others to reject the system, cannot be denied with success."

Dr. Northrup complained of Dr. Watts for saying that he (N.) advocated Arminian views on certain points. What will he say to these utterances of a leading Arminian paper? We commend these utterances to Dr. Northrup and to the *Standard*, of Chicago. In his forthcoming book we hope he will clearly point out the difference between his views and Arminian views on the points involved.

"Who shall select Dr. Frost's successor?

The Convention, of course, which meets in Nashville next May.

BAPTIST."

So writes an honored layman. The Sunday-school Board, in the first instance, elected Dr. Frost, but last year his name was reported as Corresponding Secretary, by the Committee on Nominations, and in adopting that report the Convention elected him just as they elected the other secretaries. We think it is better that the Convention fill all vacancies of this kind, except that a Board should have authority to supply the place until the next meeting of the Convention.

Great care should be taken in making the choice. No man should be appointed because he needs a position and his friends are anxious to provide for him. Nor should any man be chosen who is not acceptable to the constituency of the Convention. The deadliest blow that could be struck our Sunday-school Board would be the selection of an unfit man to succeed Dr. Frost. Let us pray and hope that the right man will be found.

Since writing the above, we have learned of the choice of Dr. T. P. Bell as Dr. Frost's successor. We have no doubt this choice will be ratified by the Convention heartily.

TWO MEN were once urged to fight a duel by two respective friends. They were not angry and had no desire to fight, but their friends, who proposed to act as "seconds," would have it so. Finally the duel was arranged by the activity of these seconds, but before the firing began, one of the principals whispered to the other: "If you will shoot your second I will shoot mine," and the proposition was heartily accepted.

Thus runs the story; and it is often true that the person to attack is the one who is urging you to attack somebody else. The "seconds" are often responsible for the quarrel, and they are the proper ones to be fired at. When church quarrels arise, or when in denominational circles brethren are arrayed against each other, the suggestion, "If you will shoot your second I will shoot mine" would have a wholesome effect. Tormentors of strife are the ones who should be made to receive the fire. They should not be allowed to stir up others to fight while they themselves stand at a safe distance.

DURING Spurgeon's lifetime anxious friends would often ask him, "Who will become of the cause when you are gone?" "What will the organic do when you are dead?" Occasionally the great preacher showed some restiveness under these questions, and on one occasion he replied to an anxious questioner: "And what will your wife do, sir, when you are dead? I will never trouble myself about who will marry my wife when I am gone."

There is little use in worrying about what will become of things when we are gone. The best way we can serve the cause after we are dead, is to be faithful while we are here, to do our whole duty and God will care for His own. Let us, by God's blessing, get the cause into the best possible condition while we live, assured that our labors will not be in vain in the Lord.

AN inscription over an old door was: "When one deserves hell one should not complain of anything." Let us think of that the very first time we feel inclined to grumble at anything which may happen to us.

SOME churches seem to forget in regard to their pastors that "one man cannot keep both sides of a contract." And one who has not kept his side cannot with any degree of reason complain of the other contracting party.

PRIVATE prayer has been recognized as a duty of serious obligation from the most ancient times. It is founded upon (1) the necessity of a personal communion with God; (2) upon that great privilege conferred by religion upon man, "to make his requests known unto God."—Watson.

## MISCELLANEOUS PARAGRAPHS.

The world needs bads, and the devil supplies them.

There are in a number of Chicago hotels right in St. Louis. Blood thirsty? Well, we would rather indulge in bloody Chicago.

A fashion paper says "the color of the sheet is prophetic of adoption." If our pale sheet is prophetic of the adoption, it will be just as long for the return of the borrowed book.

There are 1,000 cases of wine to be labelled at the World's Fair in Chicago. They are to be shipped, of course, backward, so that they will remain so.

Perhaps the hardest time for us to tell the truth is when an acquaintance asks for a small loan of money. But we think that the circumstances requiring truth when to lain such application was made to you?

Dr. Snell Hanly commended a certain medical treatment. Now his place stands empty for purposes at the head of the advertising sheet testing forth the merits of this treatment. One never knows what his state for life is.

"It is hard to understand how anybody can doubt that there is a devil who knows that there is a Texas."—*Newspaper* (Dallas). "Why? Pass round Chicago. There is more devil'ry in Chicago in one night than in all Texas in a week.

"Why is it that the question of church music is always 'loaded?' Do you not know what this very question implies? Ask us something easier. We never could understand music, and as for musicians, their ways are too past finding out.

Just think of it! People will write poorly and who assume to instruct others while writing are in danger of myopia and scoliosis! So say the doctors; and they say that whatever what problem we may assume, the microbes are liable to set in.

The Hon. J. T. Elzyon, of Richmond, Va., is likely to be the next Lieutenant-Governor of Virginia. He would prefer to be Governor. He would raise well with any governor the Old Dominion has ever had. He is a man of lofty character, of rare abilities and of active piety.

Ever and anon there told that "the age of superstition is past." The *St. Louis Christian Advocate* says that simple fortune-teller in this city represented a business of $100,000 a year. It is a striking fact also that much of this superstition is found in fashionable life.

The doctors are war and anon scaring the people by telling them of some new and dreadful disease. The last thing in that line is the "whorbull" with which Jenny Lind died. This rare disease causes a general bleeding from all parts of the body. Fortunately it is not contagious, though we have not heard whether or not it is caused by a microbe.

Dr. Pentecost, who recently accepted the call to a Presbyterian church in London, has met an unexpected difficulty. The Presbyterians do not consider him properly ordained and they regard the call as irregular. It seems that Dr. Pentecost, however, is ready to be re-ordained and to do almost anything necessary to please them; so all will probably soon believe.

For years past, it has been the custom to hold a union prayer-meeting in Washington, D. C., on the night before a new President is inaugurated to give thanks to God for blessings received during the closing administration and to invoke His blessing on the coming administration. It were well if churches over all the land would hold such meetings.

The Sunday-school Board have called Dr. T. P. Bell to be Corresponding Secretary in place of Dr. J. M. Frost, resigned. Dr. Bell is a most admirable gentleman for secretary of our Sunday-school Board, and it will be difficult to supply his place. His appointment, we are sure, will meet with general approval and will be enthusiastically endorsed at the Convention. Assurance of his acceptance have been given.

It would be a good thing to have whole-some stories published in cheap form, as a set back to the yellow-back sensational stories. We are glad to see that Rev. J. M. Phillips and Rev. Theodore Thomas have been published at the price of ten cents. This story appeared in the *Baptist and Reflector*, and its publication in tract form was called for by many who were interested by it and wished to preserve it.

In the Year Book just issued by the American Baptist Education Society is given a list of forty-four ministers of other denominations in the United States who have joined the Baptists during the past year. Of these, twenty-four from the Methodists, and we regret to be obliged to state that Bro. Meek's name is not on the list. The denomination is much in the Publication Society for issuing the Year Book as well as for the other publications.

Dr. Sampey has been selected by the American Baptist Publication Society to edit Dr. Harper, Price and Taylor in making a revision of the American Bible Union version of the Old Testament and in completing that version. Similar work for the New Testament was done lately by Drs. Broadus, Weston and Hovey. Though still quite young, Dr. Sampey already ranks with the best Hebrew scholars in the land, and he is thoroughly sound in the faith, and so thoroughly good in character, and so noble and kind in spirit that great things lie ahead of him.

Miss Susan B. Anthony says she decided never to marry because she did not wish to become a widow and have her tombstone tell that she was the "relict" of some man. Men usually does not know how charming widows are. It is, moreover, true that instances have been known where widows have married again and have died in widowhood, and so have escaped being recorded as some man's "relict." Or a widow might easily dispense with part of an inscription should she be her tombstone. Really, Miss Susan will have to find some other reason for her never marrying.

There are few more brilliant writers than Rev. W. H. Geistweit, and he is strongly critical as he is brilliant. One who has once read anything written by him is sure afterwards to read all that he writes. He is associate editor of the *Evangel*, the Baptist paper of Minnesota. The Evangel has been published for years, but has not reached a paying basis, the deficiency having been made up by four wealthy and wise Baptists who felt the need of a state paper. We wish for the Evangel and its editor the success which they deserve and will have beyond question. The *Evangel* has been from the first an able paper.

Bro. P. H. Hopkins, of Albany, Ky., sends us a dollar to pay his subscription to the WESTERN RECORDER for some time ahead, mentioned, though not for publication, that he has been a Baptist fifty-two years and tells of the good the paper has done him. He adds: "Please give us an editorial on sanctification as taught in this day and time. I think it is a Bible doctrine, when properly understood, but as taught in this district, it is false and misleading. It is creating trouble in several Baptist churches. Let your readers hear from you at your convenience and at length." We will cheerfully give our views on this subject in the near future. Is it not curious, by the by, that when the modern doctrine of sanctification gets into a church it invariably creates trouble? Sanctification has nothing to do with church order or polity, but has wholly to do with character. True sanctification never makes trouble in a church.

## AMONG THE CHURCHES.

**Louisville.**

Walnut-st.—Bro. R. P. Johnston preached for the church in the absence of his pastor, Bro. Johnston begins a meeting of days. Preaching every day at 12 m. and 7:30 P. M.

Portland.—Pastor Pickard preached at both services. One by watchcare and one by letter.

Chestnut-street — Pastor Weaver preached. One for baptism.

Glenview—Pastor Dye preached in the morning and Bro. W. H. Gibson at night.

Twenty-sixth and Market—Pastor Carpenter preached at both hours. One for baptism.

Third-ave.—Pastor Taylor preached in the morning and Bro. H. C. Roberts at night. Three by letter.

German—Pastor Boelter preached morning and night.

Oakdale—Bro. Headley preached at both services.

City Mission—Pastor Bagowsky preached at night. Evening Sunday-school, 206. Two professions.

McFerran Memorial—Bro. W. O. Carver preached in the morning and Bro. M. E. Parish at night.

Twenty-second and Walnut—Pastor Hubbard preached at both services. Three additions by letter.

Portland-avenue — Pastor Young preached as usual.

Franklin-street — Pastor Roberts preached in the morning. Eleven for baptism, three by letter and one restored.

Logan-street — Pastor Thompson preached in the morning and Bro. J. H. Dew at night.

Shippingport—Bro. W. P. Wyatt preached.

**NEW ALBANY.**

Culbertson Avenue—Pastor Barker preached as usual. One for baptism.

**Seminary Notes.**

Dr. Broadus is in Richmond.

Brethren Stephens, Allen, Gassaway, Pettiss, and C. P. Jones attended the meeting in Richmond.

The debate by the Broadus Society was complimented on all hands.

The writer made a mistake last week in speaking of the church which has secured the services of Bro. Tanner. It should have been Harrisburg, and not Harrodsburg.

There is more religion in the world now than there has been for ten centuries. Dr. Whitsitt.

There is no better way of committing a blunder than by making a prophecy.—Dr. Whitsitt.

The greatest blessing that God confers upon mortals is to put the solitary in families.—Dr. Whitsitt.

Two students at the table in N. Y. Hall spoke somewhat as follows, last Saturday: "Prof. Robertson certainly does believe in the Bible, does he not? I never saw a man who more thoroughly believed every word in it." "Yes," replied the other, "and I love that man more and more every day. He is the most devoted and humble man. He is just naturally a great man." These words voiced the opinion of the students in general.

The following of brethren supplied Sunday: E. T. Mobberly Borden, Ind.; T. P. Stafford, David's Fork, R. N. Burriss, Pleasant Hill; W. Owen Carver, McFerran, morning, M. E. Parish, evening; J. N. Carpenter, Mt. Vernon, F. M. Royall, Buffalo Lick.

Bro. J. W. Millard is at his work again.

Bro. C. C. Coggin is sick.

Students from many of the states are trying to do systematic work in informing young men as to the advantages of our Seminary.

The four great conditions of the highest success in human exertion are health, energy, enthusiasm, moral principle, and labor.—Dr. Broadus.

Many of the students hope to attend the convention in Nashville.

HAMILTON

**The State.**

A meeting of the Bowling Green church was held on Wednesday night of last week. Pastor Mason was requested to withdraw his resignation, and he complied with the request. Many accessions to the church.—MS.

Pastor J. S. Miller writes: "Held services with my church at Pinkneyville the first Sunday in March. Six came by letter and one by baptism. We received by letter at our last meeting with the Smithland church the fourth Sunday in March."

Bro. G. W. Hill of Williamstown has been assisting Pastor Pressner in a meeting in the Rising Sun church, Ind. Thirty-five joined the church, one into the fellowship of the church upon a profession of faith, and 4 by letter.

Bro. J. M. Gray of Gravel Switch writes: "Closed a week's meeting with Lookout cave church, Hart county, resulting in 12 conversions, 13 additions by experience, 1 by baptism and 2 stands applied for baptism. We had the efficient aid of Bros. W. M. Kuykendall of Mt. Washington, Ky., and J. G. Barker of Silversiide, Ind. The good brethren endeared themselves to our people, in token of which the church gave them a well-filled purse, beside sending each of them a box of table comforts, for all of which we give God the glory."

Pastor Preston Blake writes: "We have just closed a very interesting meeting at Dayton, Bro. E. E. Boone, of Louisville, assisting us. Our Hot Springs Gospel sermons were blessed of God. Thus far as a result, 14 have been baptized. This baptism makes somewhat over 40 that have been received during the last month. A lot has been secured for our new house of worship, for the building adopted, so we hope soon to begin work upon it. Before another year we shall be the editor of the WESTERN RECORDER with us to preach our dedication sermon."

**Other States.**

A church has been constituted at Gaston, Texas, with 13 members.

Another church has been organized at Happy Creek, Va., with 18 members.

The meeting in the Camden church, Ind., closed with 39 additions to the church.

Seventy-five have been added to the Cedartown church, Ga., as the result of a recent meeting.

The Unity church, Texas, has set apart Bro. D. N. Arnold to the full work of the Gospel ministry.

There have been 20 additions to the Bentonville church, Ark., in five weeks.

Fifteen have been added to the Huntsville church, Mo., of which Eld. Wm. Turnage is pastor.

A church was recently constituted at Chapman, Ala., with 10 members. It now numbers 27 as the result of a meeting held by Elder Falkner.

A good meeting in Jacksonville church, Ark., closed with 19 additions to the fellowship of the church.

A meeting in the Sulphur Springs church, Ark., closed with 17 additions to the fellowship of the church.

Forty-two have been added to the fellowship of the Camden church, Ind., as the result of a recent meeting.

A meeting in the Seymour church, Texas, closed with 23 additions to the fellowship of the church.

The City Park church, Texarkana, Texas, has set apart its new house for the worship of God.

Twenty-seven have been added to the Otter Creek church, Ind., as the result of the meeting.

A meeting in the Westport church, Ind., closed with 18 additions to the fellowship of the church.

Thirty have been added to the Montpelier church, Ind., as the result of a recent meeting.

A meeting in the Leon church, Ks., closed with 32 additions to the fellowship of the church.

Forty have been added to the Wellington church, Ks., as the result of a recent meeting.

A meeting in the Cedartown church, Ga., closed with 36 additions to the fellowship of the church.

The Hartwell church, Ga., has set apart Bro. J. W. Brown to the full work of the Gospel ministry.

Twenty have been added to the Clifton church, Kas.—eleven by experience and baptism.

A three weeks' meeting in Centralia church, Mo., closed with 23 additions to the fellowship of the church.

A four weeks' meeting in the Rensselaer church, Ind., has closed with the addition of 25 to the fellowship.

Seven have been baptized into the fellowship of the Petersburg church, Ind., and others have been received for baptism.

A meeting is going on in the Valparaiso church, Ind., with increasing interest. Five have been added to the fellowship of the church.

A good meeting has been held in the Salem church, Va. Twenty-four have been received for baptism, and there are others to follow.

The meeting in the Louisiana church, Mo., closed with 21 additions to the fellowship of the church, 19 by experience and baptism.

An eight days' meeting in King's Creek church, N. C., closed with 20 additions to the fellowship of the church.

A meeting held by Pastor Ryan himself in the Little Mound church, Ind., closed with 30 additions to the fellowship of the church.

Twenty-three have been baptized into the fellowship of the Enon church, Wayne county, W. Va., as the result of a recent meeting.

Pastor Jones has baptized 20 into the fellowship of the Salem church, Mo., and 3 others have been approved for baptism.

The Lebanon church, Ind., has been greatly revived in a week's work, and 50 were added to the fellowship of the church.

Friendship church, Kershaw county, S. C., has set apart Bro. T. W. Scruggs to the full work of the Gospel ministry.

Twenty-five have been added to the Bluffton church, Ind., as the result of a recent meeting. Seventeen of these were by experience and baptism.

A four days' meeting has been held a good meeting which closed with 15 additions to the fellowship of the church.

A thirteen days' meeting in the Enon church, Nicholas county, West Va., closed with 13 professions of regeneration, 8 were baptized into the fellowship of the church.

The First Baptist church, Winston, N. C., H. A. Brown, pastor, have purchased a lot and are getting plans to build an $18,000 church, as is greatly needed.

A meeting in the Liberty church, near Jasper City, Mo., closed with 8 professions of religion. All were baptized into the fellowship of the church.

A meeting in the Hepthah church, Harrison county, W. Va., resulted in the healing of old feuds and the baptism of 16 into the fellowship of the church.

In a recent meeting in the Jacksonville church, Texas, there were 22 additions to the fellowship of the church. The membership of this church has doubled in the last six months.

A 15 day's meeting in the Little Sandy church, Friendship Association, Ind., closed with 18 additions to the fellowship of the church, all by experience and baptism.

The church at Bay of Hazelhurst, Miss., has accepted the call to the pastorate of the First church of Birmingham, Ala. God has greatly blessed the church in sending them such an undersheperd.

In the Terre Haute church, Ind., a congregation of about 400 partook of the Lord's Supper. In the opening services the beatitudes were read responsively and the Lord's Prayer was chanted.

Pastor W. M. Love, assisted by Bro. Z. T. Eaton, held a meeting in the New Hope Baptist church, Dade county, Mo., in which there were 18 added, 10 revived and 10 were baptized into its fellowship.

Four weeks' meeting in the Northbonne church, Mo., closed with 34 additions and more to come. Pastor J. S. Powers was called away during the meeting by the illness of his sick mother at Todd's Point, Ky.

Pastor L. G. Broughton, of Broadstreet Baptist church, Winston, N. C., has just closed a protracted meeting in which there were 101 professions. Pastor C. A. G. Thomas, of Greensboro, assisted.

Pastor A. W. Graves has removed from Butte City, Mont., and entered upon his work at Aspen City, Pitkin county, Colo. The Gravesbaby has a warm place in many Kentucky hearts and is followed by the good wishes and prayers of all hearers.

Bro. T. C. Butts writes from Sterling, Kas.: "The Lord has blessed this town with a gracious shower far surpassing any heretofore ever received. C. F. Tate began meetings at the *Baptist church with an overflow* first evening, even though the church was the pastorless. The dancing club was broken up and theatre unattended. Thirty-five were added to the church and 30 baptized by Pastor Peery, whom the church has called for full time. Other denominations are following up this general awakening by special efforts in their respective churches. Bro. Tate has since been in meetings at St. John, and a number of professions, with 8 or 10 additions, are reported."

## Sunday School Lesson.

BY C. E. BURTON.

In Exodus 17:11, 12 we have the account of the lifting up of the hands of Moses, at the time when war was raging between the Israelites and Amalekites. The eleventh verse reads thus: "And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand Amalek prevailed." Now, how does the lifted hand of Moses show? I take it that it signifies that Israel was engaged in prayer. There are several passages in the Bible which speak of the uplifted hand in connection with prayer. In Lam. 2:19 we find these words: "Pour out your heart like water before the face of the Lord: lift up thy hands toward him, for the life of thy young children." In Ps. 28:2 we read: "Hear the voice of my supplications when I cry unto thee, when I lift up my hands towards thy holy oracle." Again, in 1 Tim. 2:8, says: "I therefore, that men pray everywhere, lifting up holy hands." Other passages convey a like import as to the practice of lifting up hands in prayer. Some have contended that Christians in these days lift up their hands as they are about engaging in prayer and there are those who, during the prayers, keep their hand or hands lifted. But it is, perhaps, not necessary to attempt any elaborate argument or proof in support of the assumption or idea that Moses was actually engaged in prayer while his people fought against the Amalekites. He was just like him to do so, for he was a strong believer in prayer, and knew that if his people prevailed at that time, as well as at other times, it must be through prevailing prayer. And one significant thing about that occasion was, when Moses hands dropped the enemy prevailed; that is, when Moses ceased praying his people ceased meeting with success. He learned the lesson well that it is dangerous for any child of God to slacken in prayer. A Christian soon gets weak when he ceases praying. His strength is in prayer. But Moses needed help. His weary hand needed assistance. So he took brother Aaron, and Hur, his sister Miriam's husband (according to Josephus), stayed up the hands of Moses, that he might keep on prevailing in prayer. He needed help in prayer. Paul felt the need of it, and in his prayers, for he says in 2 Cor. 1:11, "Ye also helping together by prayer for us." He was a giant in prayer, but he wanted his power augmented by the assistance of other praying ones. He wished to be strengthened up by them, that he might prevail over the powers of darkness and achieve signal victories for his Lord. So, we as continually lift up our hands, not only for ourselves, but for others, that we with others that God's cause may triumph.

### From Alabama.

People whose lots have been cast outside of the bluegrass region of Kentucky and who have had no opportunity of observing the inner life of a truly wonderful section, generally regard it as a hot-bed of worldliness and sin. Nothing could be farther from the truth. Certainly iniquity has reached alarming proportions there in some of its aspects, but, as often happens, close by its side is to be found a great deal of the deepest piety.

During a happy pastorate of five years in Woodford county, it was my privilege to know the heart history of many men and women in the surrounding country whose character came as near reflecting the mind of Christ as any I have ever seen. Many are near the grave, others are just beginning what will be long lives of fulness if God sees fit to give them the three score years and ten. Some of these temples of God has just gone home. Hundreds of people who knew her younger days enjoyed the hospitality of "Aunt Sallie" Hagar as she presided over the home of Bro. W. D. Seeley, will be saddened by the news of her death. Until God gave her the blessing of light, here was dead "a home for the preachers" of those blessed Christian homes which the Lord has planted all over the country to compensate, in part, his servants who give up home and friends for His name's sake. "Aunt Sallie" was blind before I became a pastor of Mt. Vernon church, but she had worshiped God through her long and useful life. She was feeble for anything but to sit in the corner and pray, yet the sweet spirit was forgetful of self and with personal bereavement. What a monument of cheerful patience she left. Totally blind, partially deaf, physically feeble, yet of all whom she held dear, she was yet a part of the young generation around her, her heart grows and fresh to her last, and the seventh year finding her full of patience and love. I am glad she is at home, as I am glad she has so long enough to preach her wonderful sweet sermon on the beauty of patience and the power of her Lord's sustaining grace. We who knew her never forget it. Often as I talk to her, one text would linger in my mind; since her sight has been restored in heaven it comes to me: "They shall see His face." It is that that makes me glad.

L. O. DAVIS.

TUSKALOOSA, March 7.

THE face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

From Brethren.

...ing seems to be spread abo... ...ly never has been bef... ...ingham has been visiting ...ing in the First church ...ville. He has received about ...ded into the fellowship of ...urch, and the meeting is still ...

...Central church also has a meet... ...progress. Dr. Lane, of Ala... ...is assisting Dr. Nunnally. The ...ds were never better for a ... ingathering of souls with ...

...the greatest revival is with the ...church, Rev. M. D. Early pas... ...He has not near half the mem... ...of the other churches and ...come under the influence of ...Jones meetings, and yet the ...is wonderfully blessing his peo... ...Nearly fifty souls have been ...to his church. He invited your ...last Monday to come down and ... Many precious souls have ...converted and saved and many ...are seeking the Lord. There is ...ing when the meeting will stop. ...Early has done some of the best ...of his useful life here, and the ...is permitting him to see the re... ...of his labors.

MARTIN BALL.

...ger for the Centennial Ef...fort.

...Home Board asks for the year, ...centennial and, regular work, ...: in eight months it has re... ...of $39,726. At this pace will $235,... ...collected in four months? The ...Board asks for its regular and ...nnial work, $365,000; in eight ...half months it reports $77,797; ...the same pace, we ask again, will ...Foreign Board receive $283,000 in ...hand a half months?

...these the men and women com... ...the churches represented by ...Southern Baptist Convention are ...ened by the Spirit of God to ap... ...state the present position of af... ...and to determine, like the dis... ...ged Jews of Nehemiah's day, ...rise and build each man his part ...the wall, we shall inevitably meet ...mal failure, at the end of the ...'s hopes. The failure will not ...mean a loss of the actual money ...Boards, with which to prose... ...the work so greatly needed in ...departments—this will indeed ...great loss; but a greater is in... ...It means that the largest ...of Baptists in the world, though ...ting to itself to do the smallest ...as the centennial's memorial, ...suddenly be transformed, and ...descend still lower and fall of ...low aim. It means more: It ...mates the next hundred years ...ness with a humiliating defeat, ...will cast its baleful shadows ...subsequent endeavors, fortifying ...and obstructionists of future ...by this signal and notorious ...

...Zerubbabel, Haggai, Zecha... ...Nehemiah found out where ...help in the face of threatened ...possibly not more momentous ...ours. Let the Sunday-school ...of the present quarter, where ...and send us to God in earnest ...for his guidance and assist... ...and to work with the conscious... ...his presence with his directed ...

...Nehemiah succeeded in ...the walls of Jerusalem in ...days. We have about the ...time in which to complete the ...nial Fund.—ALICE ARMSTRONG ...Texas Courier.

**A Good Meeting.**

...let me have a short space in ...valuable paper. We have just ...a series of meetings at this ...which resulted in 17 additions ...church; 13 were received by ex... ...Of these one came from ...neighboring church and one from ...Methodist church; 4 by letter. ...were additions are expected ...future. Rev. G. W. Hill, ...town, Ky., did the preach... ...Hill is an able and effective ...in the Gospel ministry. ...God bless him. The church, ...revived and the Baptists ...strengthened. The whole town ...stirred by the power of the Gospel ...preached by him. Numbers were ...away from the church for want ...

On the Lord's Day (March ...) in the presence of at least 1,000 ...assembled in the beautiful Ohio ...to witness the baptisms of ...candidates in the baptismal ...I stood in the water to my ...I lifted my eyes to view the ...gathering of people that stood ...there, and, as I looked upon ...I thought of that scene ...inspired more than 1,800 years ...banks of the river Jordan. ...went out to him Jerusalem, ...Judea, and all the region ...round about Jordan, and were bap... ...him in Jordan confessing ...(Matt. 3:4, 5). "Then com... ...from Galilee to Jordan unto ...John to be baptized of him" (Matt. ...). The Lord bless the Bap...

J. L. PRESSLEY, Pastor.
Ind., March 13, '93.


# DR. PRICE'S Cream Baking Powder.

...in Millions of Homes—40 Years the Standard.


## Report of Executive Committee, for Year Ending Feb. 28, 1893.

FINANCIAL STATEMENT.

| | |
|---|---|
| Received for State Missions | $3,668 00 |
| Received for S. S. and Colporter Work | 810 00 |
| Received for Foreign Missions | 3,202 20 |
| Received for Home Missions | 1,669 00 |
| Total | $9,349 20 |

These contributions come from the following sources:

| ASSOCIATIONS. | FOREIGN MISSIONS. | HOME MISSIONS. | COLPORTER WORK. | SUNDAY SCHOOL WORK. | SUM TOTAL. |
|---|---|---|---|---|---|
| Baptist | | | | 4 00 | 4 00 |
| Big Barren River | 4 00 | | | 7 00 | 11 00 |
| Bethel | 6 00 | 24 10 | | 1 00 | 31 10 |
| Blackford | | | | 2 00 | 2 00 |
| Bledsoe | | | | 2 00 | 2 00 |
| Blood River | | | | 2 00 | 2 00 |
| Boone | | | | 2 00 | 2 00 |
| Bracken | | | | 2 00 | 2 00 |
| Elkhorn | 238 00 | | | 125 00 | 1111 17 |
| Franklin | | | | 2 00 | 2 00 |
| Green River | | | | 111 71 | 111 71 |
| Harrison | | | | 19 91 | 19 91 |
| Highland | 7 50 | 3 00 | | 15 00 | 25 50 |
| Long Run | 129 05 | 64 45 | | 110 00 | 303 50 |
| Mount Zion | 7 00 | | | 4 00 | 11 00 |
| Pub Champ | 3 30 | 2 20 | | 5 61 | 11 20 |
| Russellville | | | | 2 00 | 2 00 |
| North Bend | 44 00 | 37 85 | | 61 20 | 143 05 |
| Ohio River | | | | 25 00 | 25 00 |
| Russell Creek | | | | 30 00 | 30 00 |
| Salem Association | | | | 1 00 | 1 00 |
| South Kentucky | 5 35 | 3 40 | | 6 85 | 15 60 |
| Spring Fork | | | | 50 00 | 50 00 |
| Union | 20 00 | | | 39 00 | 59 00 |
| Warren | | | | 10 00 | 10 00 |
| Western District | | | | 1 00 | 1 00 |
| Sec. Board of S. B. Conv. | 100 00 | | | | 100 00 |
| Baptist Basket Capital Conv. W. to C. Board | | | | 50 00 | 50 00 |
| Miss. Soc'y of S. B. Theo. Sem. | | | | 152 10 | 152 10 |
| | | | | 169 40 | 169 40 |
| Total | 548 40 | 129 00 | 2164 20 | 1622 02 | |

LIABILITIES AND ASSETS OF BOARD.

| | |
|---|---|
| Due State Missionaries | $29 34 |
| Due S. S. missionaries and colporters | 43 30 |
| Total debt | 70 64 |
| In the treasury | 70 64 |
| Debt above assets | 36 |
| Debt above assets March 1, 1892 | $366.80 |

The following State missionaries reported for January and February: A. J. Ashburn, G. E. Baker, D. Y. Bagby, R. N. Barrett, W. A. Borum, Weston Bruner, J. H. Carpenter, W. O. Cleveland, W. E. Crocker, J. R. Dew, C. W. Freeman, Wm. Haynsworth, B. F. Hagan, Oscar Huey, Otis Hughson, R. P. Lucado, J. A. Lee, W. H. Major, R. A. Mahan, R. W. Mahan, A. Mobley, J. S. Miller, J. G. Murray, C. E. Nash, J. D. Parks, R. C. Roberts, W. W. Schwertfeger, F. W. Taylor, G. B. Thrasher, I. M. Wise and T. W. Young. The report 1,646 days' labor, 7,074 miles traveled, 441 sermons, 114 average attendance at preaching, 34 churches supplied, 8 outstations, 186 prayer-meetings attended, 59 average attendants at the prayer-meetings, 1,445 religious visits, 53 conversions, 31 baptisms, 31 added by letter, 4 by relation, one church organized, $1,148 raised for church building or improvement, 1,179.54 received from the field, $346.64 collected for missions, $150.10 for other benevolent objects, 6 missionary and Sunday-school conventions attended, one Sunday-school organized, 36 missionary addresses, 2 Bibles sold, value of these Bibles, $9.50, other books sold, 121—value, $53.25; Bibles given away, 4; pages of tracts distributed, 4,865—value of tracts, $9.65; raised to buy Sunday-school libraries, $21.49; number of Sunday-schools on these mission fields, 27; pupils, 2,163; classes, 117; volumes in libraries, 1,407; papers taken, 1,104; contributed by the schools to missions, $19.33; for other benevolent objects, $103.49; church members in these schools, 971.

The following colporters reported for January and February: J. G. Allen, J. H. Bristow, R. Browning, W. H. Cornelius, J. W. Edwards, B. W. Garr, J. H. Julian, I. A. Ingram, J. G. Parsons, S. Bagowsky, T. J. Rigg, and A. V. Sizemore. They report 478 days' labor, 2,749 miles traveled, 336 sermons, 120 the average number of hearers, 34 churches supplied, 24 outstations, 101 prayer-meetings attended, 36 average number present, 3,038 religious visits, 159 families found without Bible or Testament, 177 conversions, 43 baptisms, 35 added by letter, 14 by relation, one church organized, $250 raised for church building or improvement, $82.75 received from the field, $73 raised for missions, $94.12 for other benevolent objects, $2,041.45 raised by J. G. Parsons for high school of Irvine and Booneville Associations; $401.75 raised by A. V. Sizemore and J. H. Julian for Janie Walsh Institute, the High School of South Kentucky and Cumberland River Associations, 3 missionary and Sunday-school conventions attended, 7 Sunday-schools organized, 80 missionary and Sunday-school addresses, 75 Bibles and Testaments sold, $94.60 the value of these Bibles and Testaments, 136 other books sold, $69.10 the value of these books, 24 Bibles and Testaments given away, $8.06 value of these Bibles and Testaments, 6,767 pages of tracts distributed, value of these tracts, $7.10. Number of Sunday-schools under their care, 111; pupils, 603; classes, 55; papers taken, 860; contributed to missions by these schools, 75 cents; number of church-members in them, 99.

J. W. WARDER.

KEEP thy tongue from evil, and thy lips from speaking guile.

## Why Baptist by Baptist Ministers.

Q. That is a good, alliterative question but I think it looks toward a very bad business.

When the writer first began his work at Bay West, last October, certain things were said about blessing babies that he did not like exactly, and he began to think and to search. It was discovered that infant baptism probably has a stronger hold on the people of Bay West than on any town of which this writer has any knowledge. I was told that Baptist parents had gone to Methodist preachers to have their babies christened. I determined to preach a series of sermons on denominational differences. After I had announced the subject of my first sermon, one of the brethren came to me and asked me to be ready at the Sunday-school in the afternoon to "bless his baby." I surprised him very much when I declined to do it. He urged that my predecessors had been doing that sort of thing for years, and everybody here thought it was right. I replied that my predecessors may have found reasons for justifying it that were satisfactory to their minds, but that I was convinced that it was wrong. A few days later, I was called out of bed one morning to go and christen a dying child. The message was brought by a boy some dozen years old. The family was Baptist. I went, talked to the mother and grandmother, and asked for a Bible. They gave me a prayer-book; after further search, they found a Bible. I read a Psalm and prayed for them. The baby was less than a week old, but I did not put my hand on the baby when I prayed. I brought my visit to a close and bade them good-bye. As I was about to leave the yard, the boy who had called me came running with tears in his eyes and his voice trembling. He begged me to come back and christen the baby lest it should die without being christened. I was shocked, and plainly told him I could do no such thing, that I was a Baptist preacher, and it would be a sin for me to do it. A few hours after, I went again to the house. The grandmother and mother told me that they did not want me to christen the baby, that they were all Baptists, that every one of the children had been "blessed" by former pastors, and they had regarded it proper to have it done. I told them that the thing was unauthorized by anything in the Word of God; that, if the former pastors had known that the children would grow up to call the act "christening," they would probably not have practiced it; that they had done wrong in doing it, because it tended to strengthen the superstitious notion that, unless something was done for the children, they would be lost; that that error had led to infant baptism and all the evils that have flowed from it; and that this case only showed that baby blessing by baptists is to all intents and purposes, in the view of common people, the same thing as christening them by Pedobaptists. (And I think that the people are correct.) One of the brethren told me that a former pastor had said that he had better bless them than have the parents take them to a Methodist to be sprinkled. I replied: "The former pastor was mistaken; he had better have left the Pedobaptists to enjoy a monopoly of all such sacrilegious doings."

In reflecting on these incidents, I have reached the conclusion, 1st, that the sin of Christianity is infant baptism; 2d, that baby blessing arises from the same error in regard to the plan of salvation that gave birth to infant baptism, namely: the notion that the child would be saved by it, and lost without it. That idea gave rise to the notion of sacrimental salvation, and run out utterly overthrows the whole scheme of salvation by grace. It destroys the atonement, makes the cross of Christ of no effect, and puts the power in the hands of the priest or preacher to place God under obligation to save a child who, without that, God would not save.

In behalf of my predictions, it is but fair to say, that some of the more thoughtful brethren have told me when they blessed a baby they were at the pains to say that they could do no more than ask the Lord's blessing upon it. But they solemnly laid their hands on the infant head as they invoked the divine favor upon it. It was that that I declined to do, because I had seen the superstitious tendencies of it, and my failure to do it was what made the people trouble for the good of the little six-days-old boy.

It is proper to say further, that the intelligent members of the church cordially and promptly gave me their support in the matter. Several of them have said that they had never liked the practice, but did not know how to oppose it.

We are working, hoping, praying and preaching as well as we can for the growth of our church and the salvation of sinners. Bay West is in an important place. She has not begun to see her best days yet. There are now 23,000 people here. Our church numbers about 130. You see we are much behind the average. We have a big field—we need much grace, much wisdom, much patience and much, oh so much, of the saving help of God's Spirit.

J. L. D. HILLYER.

Feb. 8, 1893.

MANY mean things are done in the family for which moods are put forward as the excuse, were the moods themselves are the most inexcusable things of all. A man or woman in tolerable health has no moral right to indulge in an unpleasant mood.—J. G. Holland.

Well, Knoxville is smoked in Tennessee one is reminded Baptists are everywhere good! Tuesday for the former pastor, Dr. Ellis, seemed as at home as if he were, but his kindness of future are in his own hired house. The family is expected to arrive on Thursday evening.

Last Sunday was a great day for the Second church. In the morning, Bro. Jeffries preached his first sermon as pastor, and at night pastors Carter Helm Jones, J. R. Jones, J. Pike Powers and J. K. Pace, with their congregations, had I. A. Elmore representing the Presbyterians, went to the Second church to help welcome our fellow worker. It may not be out of place to remark that the five Baptist pastors now in Knoxville are Virginians, and three of them have had pastorates in Kentucky. The addresses of welcome and the response of the new pastor were the overflowings of joyous hearts and found ready channels to the hearts of the large audience present. To undertake to give any appreciable part of them would take space enough to try the patience of the editor, so I will venture to give a few extracts from the welcome address on behalf of the church by Deacon W. R. Cooper. I would be glad if there were room for all of it, for it was a model of its kind:

"Welcome! The fullness and the meaning of the word 'welcome' is to us inexpressible. What does it mean? Brethren and friends, we rejoice in your presence on this occasion to join with us in this a welcome service to our new pastor.

"This service marks the close of the first chapter in the history of the Second Baptist church in Knoxville, constituted on the 29th day of November, 1885, as the result of a mission then in charge of Rev. O. L. Hailey. After the organization of this church, very properly, the missionary was called to become its first pastor, which relationship, pleasantly and profitably continued for a period of seven years. I apprehend that by reason of the conditions as they existed in the beginning that we did not realize the same degree of responsibility as a church as is realized now.

"This special service may also be regarded as an introduction to the second chapter in the history of this church. It is fitting at times while on a journey to linger by the wayside for reflection; note the toils and vicissitudes of the journey and set up a memorial, then with renewed devotion, zeal and inspiration buckle on the armor afresh, and with new courage press boldly on to the conflict. * *

"Speaking for this church a word of welcome to our pastor, it is not improper to say that next to the calling of a minister, who cares for the souls of men, is the calling to care for the bodies of men as expressed in the life of the devoted Christian physician. Combining these callings in the life of one man, let us not forget the salutation—'Luke the beloved physician' greet you.

"Brother Jeffries, my brethren of this church have commissioned me to thus publically recognize and welcome you as our pastor. We have no set form of welcome other than a form of sound words and doctrine as taught in the life of Him whom we follow and serve in the spirit and love of the Gospel. To this broad and promising field, with an abundant harvest ready for the sickle, we bid you a hearty welcome. To our homes, in sickness and distress to comfort, in health and prosperity to share our joys and blessings, we bid you welcome in the name of Him who went among men doing good."

KNIGHT.

### A Reunion.

The church at Union, Harrison county, Ky., desires to have a meeting of all her former pastors and members the first Saturday (1st day) of April, 1893.

I have written to all her former pastors living, asking them to be present and take part, or send us a letter to be read on the occasion. Some have said they will comply.

What say brethren C. J. Bagby, Amos Stout and Harry Bagby, and I include the editors of the WESTERN RECORDER?

J. C. FREEMAN, PASTOR.

WE Christians are a corporation, a society of men. When we come to the service of God we come in as a formidable body, as if it were to storm heaven by force of prayer; and such force is most grateful violence to God.—Tertullian.


Would you rather buy lamp-chimneys, one a week the year round, or one that lasts till some accident breaks it?

Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred.

Where can you get it? and what does it cost? Your dealer knows where and how much it costs more than common glass; and may be, he thinks tough glass isn't good for his business.

Pittsburgh. GEO. A. MACBETH CO.

MODERN Improvement in trade. You get Vacuum Leather Oil for 25c. and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.


## Deacon Cone Excluded from Church Action.

Owing to the vile gossip and false reports relative to a recent action of Hustonville Baptist church, we do not hesitate to make the following to be announced in the WESTERN RECORDER, the *Danville Advocate* and the *Interior Journal*.

Be it known unto all whom it may concern, and to all who seem want to concern it, that on Saturday before the second Sunday in February, 1893, Hustonville Baptist church did legally exclude from her fellowship Deacon N. J. Cone for his willful practice of "*Mixt Communion*" in this church and his obstinate adherence to the same.

Be it known further that the account of this, as given by the Hustonville correspondent to the *Danville Advocate* was, in the main, an utter misrepresentation of the whole affair. The offense was not *theoretically* committed, neither was he *rudimentarily* excluded; and we had never known that he was a *very zealous* member, and one of our *best informed* officers till he himself told us during the above action.

Deacon Cone had been ordained to the office of deacon in this church a little more than two years. He had solemnly avowed his adherence to "*Restricted Communion*" when ordained. On the second Sunday in last October, Bro. J. B. Green, a Presbyterian brother, chanced to be present. Our pastor, as is invariably his custom, invited the communicants forward to designated front seats, restricting the invitation to members of the Baptist church. Bro. Green consistently did not come forward. Deacon Cone went back to Bro. Green and handed him the emblems. Both the pastor and the deacons labored earnestly and faithfully with him for two months, hoping to convince him of his error and to have him promise that he would not repeat the offense. The longer they entreated, the more stubborn he became. The church then preferred a charge and cited the offender to appear and answer same at the January meeting. He came, but not really to answer the charge. He ruled the moderator out of the chair, poured a deluged of contempt upon the defenseless heads of both pastor and church, denied ever having avowed his adherence to "*Restricted Communion*," declared himself right and the church wrong, and that he knew Baptist doctrine better than the church, and gave the church to know that the leading members of both the Methodist church at Moreland and the Baptist church at Danville had assured him that he and they would receive him as soon as he should be excluded from us. The church waits yet another month, when he is excluded. We really have no advice for the fluent "gossipers," but would suggest that the Hustonville correspondent make less parade of that which is strictly the business of Hustonville Baptist church.

We are now ready to confess our wrong in the exclusion of Deacon Cone—we verily believe that we did wrong because we didn't exclude him at least one or two months before we did.

Done by order of the church on the second Sunday in March, 1893.

J. D. BURTON,
W. H. BADGETT,
Committee.

### Programme.

The following is the programme of the Sunday-school Convention of the Nelson Association, to be held with Bardstown church, Saturday and Sunday, April 29th and 30th, 1893:

SATURDAY MORNING.

1—Election of officers.
2—Reports from Sunday-schools.
3—"Importance of Memorizing Scripture." Speakers—W. M. Kuykendall, Thomas Hall and Q. J. Wright.
4—"How I Get my Lesson." Speakers—R. N. Barrett, G. C. Cates and W. B. Gwynn.

AFTERNOON.

5—"Duty of Parents to the Sunday-school." Speakers—W. M. Stallings, N. W. P. Bacon and W. B. Rutlege.
6—"How I Teach my Class." Recitation—J. O. Rust and Prof. Cooke.
7—Miscellaneous Business.

NIGHT.

8—"Church Societies." Speakers—A. T. Robertson and J. A. Booth.

SUNDAY MORNING.

9—Sunday-school 9:30 o'clock.
10—Convention Sermon at 11 o'clock by Rev. Thomas Hall.

AFTERNOON.

11—Five minutes' talk from our Sunday-school Superintendents.
12—Children's Exercises.

NIGHT.

13—Sermon at 7:30 o'clock by Rev. A. T. Robertson.

Length of speeches on all subjects limited to twenty minutes.

Convention will assemble on Saturday, April 29, 1893, at 10 o'clock A. M.

T. P. SAMUELS, Sec.

ALLOW me to express my unqualified sympathy with the movement recently begun by Dr. Pickard in his effort to make the church supreme and be hampered by over organization. Neither is it necessary to resort to suppers, etc., to raise money. I believe my churches will bear favorable comparison with others, and since I have been pastor they have not had a single supper. I do not believe there is a disposition on their part to return to that method. If you want them to be liberal do not raise money that way.

B. A. DAWES.

Ondinia, Ky., March 17, 1893.

Examine the new oil cloth on the kitchen floor—its color and gloss are being destroyed and you may see where a cake of common soap fresh from the hot water in the scrubbing bucket has been laid on it for a moment, the free alkali having eaten an impression of the cake into the bright colors.

A more careful examination will show small "pin holes" here and there where the alkali has cut through the surface to soak into and gradually weaken the whole floor covering.

This is what clean soaps and washing powders do.

Prof. Cornwall, of Princeton, says of the Ivory Soap, "It will not injure the most delicate fabrics."


## —THE— MEMOIR OF DR. JAMES P. BOYCE.

BY JOHN A. BROADUS, D.D., LL. D.

Expected to appear about May 1st; some 450 pages, 12mo., with a fine steel engraving by Ritchie.

By the help of Dr. Boyce's kindred and other friends, the work contains quite a full account of his ancestry, and his childhood and youth in Charleston, S. C., and of his education in Brown University and Princeton Theological Seminary; also of his experience as editor of a religious paper, and as pastor at the capital of South Carolina, as Professor of Theology in Furman University, and as the chief founder and the president of the Southern Baptist Theological Seminary. It tells of his work as a chaplain in the Confederate army, and a member of the South Carolina Legislature, and of his long course of struggling toil in keeping alive, and finally endowing, the Theological Seminary. It has interesting letters from him, and accounts of his works, and very striking and attractive estimates of his character, furnished by persons who knew him well. The writer was associated with Dr. Boyce from the beginning of the Seminary in 1859, and speaks of him from personal love and personal knowledge, as well as from the views of others. Many interesting questions about theological education are discussed in extracts from Dr. Boyce's works, and also by the author; but the book is mainly a narrative.

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BY JOHN A. BROADUS, D.D., LL. D.

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### From New Orleans.

The growth of this city, along different lines, is rapid, and encouraging to business men, and should not be overlooked or neglected by Christian workers, especially of our Baptist faith. The increase in population, in the volume of trade, and especially the marked difference in the respect that our people now show for the Lord's day, as compared with a few years ago, are all indicative of a brighter future. Only recently has there been an earnest effort made to close the drinking saloons on Sunday, but the effort is proving successful, for which we thank God. The bar room in front of our church door is now closed on Sunday, at least its front door is shut, and if men go in to drink it is by some other way. Some visitors who were in our city recently remarked that the people of New Orleans had actually learned that there is such a thing as Sunday, but they have much more to learn.

Many persons who are familiar with our financial, geographical and mercantile relations believe that our population will rapidly increase in the next few years. If this prediction is fulfilled, and we have, say, one hundred thousand increase in our population, it is reasonable to suppose that several thousand of them will be Baptists.

Hence the importance of our situation, and the imperative demand upon us to be ready to receive them, and utilize their influence for God's glory. We need to have our churches well organized and our people well in hand, so that, if possible, as wise master builders, we may prevent a recurrence of what has so often occurred with Baptists in the past, viz., when they have reached here, they have found our churches so badly located, worshipping in such inferior houses, with such poor appointments, as compared with other denominations, and, what is far worse, they have sometimes found a most manifest lack of unity and co-operation among the members. And finding Baptist affairs as above described, many, very many, who were good workers in Baptist churches in other cities and communities have been entirely lost to us here. I have reason to believe that there are scores, if not hundreds, who came here as Baptists and who, under favorable, or perhaps under reasonably fair circumstances, would have been good helpers with us, are now in organic connection and hearty co-operation with other denominations. To meet the demands upon us now, we need better houses of worship, in better localities, with better appointments, and, above all, real heartfelt, united co-operation among New Orleans Baptists towards each other, and towards our Conventions and Boards. Then with united prayers and efforts we will be sure to see the Lord's cause prosper in this great wicked city. I make this special request of all who read these lines. If you know of any Baptist here without church relations, write me, and oblige.

D. I. PURSELL.

March 4, 1893.


Ayer's Sarsaparilla is unequalled as a cure for female disorders.


THAT is the happiest state of life in which one has not to command nor direct, but to obey solely; not having to choose for ourselves, but having our path of duty, our mode of life, our fortunes marked out for us. What else does God require of us in the injunction, "Commit the keeping of your souls to him, as unto a faithful Creator?—Fell.


# GUARANTEED CURE OR NO PAY.

Nothing Fairer Than This.

When we say cure, we do not mean simply to stop it for the time being, but a

PERMANENT AND POSITIVE CURE

For Rheumatism, Neuralgia, Dyspepsia, Headache, Constipation, Biliousness, Nervousness, Sleeplessness, Impure Blood, and all diseases arising from a disordered Liver. Write for Treatise, Testimonials, and Free sample Bottle of

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SILVER PLATED — STERLING

## The Family Circle.

### ONE AT A TIME.

One step at a time, and then another is gained,
We reach the greatest heights
One stroke at a time, earth's hidden treasure
Will shortly cease to hight;
One mile at a time, and the hardest journey
One drop at a time, and the river flows
Into the boundless sea.

One word at a time, and the greatest book
Is written and is read;
One stone at a time, a palace rises
Aloft its stately head;
One letter at a time, and the world shall
through
And a city will stand where the forest grew
A few short years before.

One foe at a time, and he subdued,
And the conflict will be won;
One grain at a time, and the sands of life
Will slowly all be run.
One minute, another, the hours fly;
One day at a time, and our lives speed by
Into eternity.

One grain of knowledge, and that well
secured,
Another, and more on them;
And as time rolls on your mind will shine
With many a garnered gem;
Of thought and wisdom. And time will tell,
"One thing at a time, and that done well."
In wisdom's proven rule.

—Golden Days.

For the Western Recorder.

### Two Cyclones.

Translated from the French of Ludovic Halevy.

BY MARY BUSHNELL COLEMAN.

CYCLONE.—*A sweeping storm of a rotary motion, a moving column which destroys everything in its path.*

So says Littré, and there is not a definition more exact in the whole dictionary. I am a good judge of the matter for twice I have been overtaken by cyclones—the first time, in the Museum of Versailles; the second, at the Louvre.

I wished to see the picture of Delacroix at Versailles, "The Taking of Constantinople."

I arrive at the Museum. There is a forced itinerary. In order to reach the *Salle des Batailles*, (Salon of Battles) I am obliged to cross the whole extent of the palace. It is a ten minutes' walk over floors waxed to such perfection that the trip is horribly fatiguing and dangerous. It is a course of gymnastics, of balancing and skating.

Particularly in the *Galerie des Glaces* (Salon of Mirrors). Two poor little soldiers of the regular infantry were there, lost, overcome, their legs apart and arms extended, not daring to take a step nor make a movement. The guards will surely have to go to their rescue, otherwise they will remain in distress long after closing hours.

At last my perilous, painful journey is at an end, and I am before the picture of Delacroix. I should like to take a seat, breathe a little, enjoy this masterpiece at my ease, but there are only two miserable little benches in this immense gallery. You must fall in line to procure a place. And yet the Palace of Versailles is overcrowded with benches. They are the whole extent of the walls for several miles. But here is where the administrative malicious ness bursts forth in all its beauty. About a yard from the wall are railings to prevent the public from approaching; they have placed the benches—and this is a spark of genius—against the wall under shelter of the railings and in such a position that they cannot be used. They are verily the benches of Tantalus.

But I had reached this point, slightly annoyed by all these pretty miseries, the heavens deigned to send me a consolation. A dull, hoarse, a kind of rolling and rumbling. Is it a regiment of artillery crossing the *Place d' Armes*? The noise of distant thunder? No, it is a water-spout, an avalanche, a hoard of English tourists, under the care of one of the guides of that famous firm, which organizes caravans to traverse the globe. There were about a hundred of them who rushed like a storm into the *Salle des Batailles*, upsetting and scattering everything before them. There were but twenty of us poor Parisians. Impossible to make resistance, in great haste we had to range ourselves along the railing, to keep from being pitilessly crushed, pulverized, by this English small-shot. We heard cries of "Papa! Mamma!" A poor little French girl, six or seven-years old, was caught in this whirlwind. It required great effort to rescue her. It can be said of these English caravans what Bossuet said of providentially great men: "Nothing can stop their course."

But no, I have made a mistake; the quotation from Bossuet is not applicable. Something does stop the course of this stream. A short, quick interjection from the showman—a kind of little cry—"Aoh! Aoh! Aoh!" clear, abrupt, imperious. Very soon, the whole crowd was grouped in a docile, silent, respectful manner around their guide.

Then I was regaled with an astounding lesson upon the history of France, rattled off at a great pace. Before each picture in the *Salle des Batailles*, the guide made a halt of a quarter of a minute, explaining in a few words the subject of the composition; then ten steps farther on, new picture, new little speech. All this with rapidity, precision, and astonishing volubility. It was a wild, furious rush through all the military glories of France. I saw pass before me, like a flash, Clovis, Charles Martel, Charlemagne, St. Louis, Duguesclin, Joan of Arc, Francis I., Henry IV., Condé, Turenne, Cotinat, Vendôme, Villars, Maurice de Saxe, Massena, Bonaparte and Napoleon, mixed up, pell-mell, carried away in a fantastic steeple-chase.

I followed the caravan as some little distance, and, while listening to this recital of true heroic deeds, I looked with veritable anger at the flat-footed of these English. They were loose, free, whatever you like, except feminine appendages. Between the men and women there was no difference. If they put all of them behind a curtain, their feet alone in view, and were asked, "Where are the women? Look for them!" you would never be able to find out.

But what firmness! What solidity! As if they were all sailors, both men and women. How confidently they advance over the perilous floor! How well they manage this slippery surface! As one can see from the first glance, they are a race to pass the seas, cross the valleys, climb the mountains, run over and conquer the world, while we are only good, we others, to trifle our time away and stroll along the boulevards between the *Madeleine* and the *Porte Saint Denis!*

So much for my first English cyclone! The next time I was at the Louvre, wandering through the gallery of Egyptian Antiquities when I heard the same great noise that I had taken at Versailles for the muttering of distant thunder or the rolling of canon. This time I was not deceived. I awaited with a firm foothold. The fancy came suddenly to me to mingle with this column of invasion and be taken along with it in its course through the galleries of the Louvre.

The guide, a big, thin, dried-up fellow, with a gray moustache, skillfully amassed his smallarmy at the end of the gallery. He wished to have his little crowd well in hand. "Draw together," said he, "draw near!"

They obeyed. They remained there motionless, silent, pressing against one another. What a people! How they respect authority, the sentiment of discipline! They know that this guide must, from ten o'clock in the morning to six in the evening, have them visit the *Madeleine*, the *Palais Bourbon*, the *Panthéon*, the *Luxembourg*, the *Invalides*, the *Louvre*, the *Palais de Justice*, the *Halles Centrales*, Column *Vendôme*, the *Arc de l' Etoile*, the *Palais de l' Industrie*, etc. They know that they have only forty-five minutes for the Louvre. They know that they must proceed at once with method and activity, in order to visit the whole Louvre in forty-five minutes. They know that it is the special occupation of this man with a gray moustache to undertake, every day, at the same hour, with the same regularity and precision, this same expedition. Let him command! They will obey! Let him move on! They will follow! They are accustomed to walk behind their chief; in this respect the Frenchmen are very different, as they have a mania for going before.

However, the guide counts them with a look. They are all there.

Advance! Advance! The column shakes. We give way to each other, for I feel that I am treacherously intruding myself, I the Greek, among the Trojans! We walked at a good pace which kept getting faster and faster, and we defiled in serried ranks before Typhon, Isis, Osiris and Nephtys; before the gods with faces of beasts and before the bulls with faces of men, before Phul, Belesis, Theglath-Phalesar and Assaraddon.

A sudden stop. The guide pauses before two enormous feet, two monstrous, gigantic feet—you can see that the guide is in the habit of stopping here every day before these two feet. He explains in a way, evidently always the same, that these feet belonged to a king of the twelfth or thirteenth dynasty. Then, march on! and on! We start off afresh towards the mummies, the Persian gods and the cuniform inscriptions. But the guide suddenly gives a cry of distress. There are some laggards! These laggards are three English women who have fallen into ecstacies over a fragment of the base of the obelisk of Louqsor—four monsters who appear to be adoring the rising sun.

"March on! march on!" cries the guide.

And the three women rejoin us, with several enormous strides, executed by means of no less enormous feet, which vaguely recall the monumental feet of this

## The Farm.

### Farm and News Items.

...de in Madison county hogs of ...weight sold at $14.35 per ... about 9 cents per pound.

...Bixin bought of Cyrus Jones ... of 250-pound hogs at 64c; of ...M. Baker a lot of shoats at ...

...ed Journal: Bonse Bros. ... of Rockcastle county parties ... butcher stuff at 2½c and some ...at $12.

...edford county the Gay Bros. ... of J. M. Garrett the saddle ... Highland Denmark, by Black ..., for $1,000.

... Alexander of Mercer county ...ad of fat cattle of 1,475-lbs. ...o W. B. Kidd of Winchester, ...man of Baltimore at $4 80 per ...

...e new revenue law requires all ...ns who stand horses or other ... to pay the license before first ... If not paid then 20 per cent. ...e added.

...T. Hock of Boyle county has sold ... J. Chambers of Dubois, Ind., ...meet three-year-old filly Mimic, by ...ss, 2:21; dam Fan, the dam of Er...s, 2:131, for $3,000.

...ly a few cattle on the Paris mar...Court day, mostly Tennessee ones. ...sold at 2½ to 3c. Common year... sold at $15 to $18. Quite a num... of broke mules on sale and prices ... $100 to $125. Many common ones ... left over. Horse trade dull.

...ch farmers, who claim to know, ... that the fruit has not been in... d by the cold in this section. The ...ana fruit-growers say that their ... has been considerably damaged, ... there is also some complaint from ...nessee, where some of the finest ...ches are grown for the markets.—...insville Kentuckian.

...e Somerset Reporter says that J. ... Lewis' experiment in ginseng ...ing is proving very satisfactory. ...gun his venture about three ... ago, and by taking pains and ...ing the plant he finds that it can ...ltivated easily in the forest ... the soil is damp and rich, but ... also be grown in open fields, ... proper condition exist.

...ville Advocate: Hudson & ...er of Garrard have sold to ...son, of the same county, 75 ... of cattle and 50 hogs that follow ... at 3½c per pound, all around. ...ings are to be delivered about ...ns, and the cattle any time be... October 15th and November 1st. ...e sales of jacks held here last ...ours the best held in Kentucky ...any a day. Buyers were present ... Alabama, Tennessee, Missouri, ... and other states, and the stock... had and indifferent—averaged ...

...Chenoweth Bros., sold to John ...s, of Garrard, 100 ewes with ... thrown in, at $4.50....Isaac ... sold to Wilson, of Boyle, a ... of fat cattle at 2½c....Holdam ...Clure sold to W. I. Herrin a lot ... heifers at 2½....M. Smith ...hman bought of J. K. Baughman ...ck jack 15-1 high and finely bred, ...w....Emmett McCormick bought ... F. Moberly a pair of 15-hand ... mules for $240.—Interior-Jour...

...mond Court: About three hun... ...ttle, all low and medium grade, ...hem $2 to $2.50 per hundred. ... all sold. Not a great many ...on the market. Fair demand ... and mules. Gentry Brothers, of ...gton, bought of John Wagers, ...hand, 15 to 16 hands, at an aver... of $130. Good plug horses sold ... $80 to $90. Good demand for ... Bone on the market. Big ... in town and good bidding.—...ond Register.

...G. Cole has rented his farm to ...Crow. The crow is a hard ...to catch, but Albert is a hustler ... his people are well pleased with ...change....A larger acreage of ...will be planted in Powell county ...ear than for several years past. ...ers are beginning to realize that ...he hustler who gets there on a ...and so it is.....J. A. Berry has ...ly sold his real estate at this ...to Joab Morton; consideration ...hundred. Mr. Berry moved yester...to his farm in Clark county—Clay ...Chronicle.

...RICAL USE OF EGGS.—It may ... generally known that there is ...g more soothing for either a ...r a scald than the white of an ...It is contact with the air that ...s burn so painful, and the egg ...s a varnish, and excludes the air ...ely, and also prevents inflam... An egg beaten up lightly, ... without sugar, is a good rem... in cases of dysentery and diar... It tends by its emollient quali... to lessen the inflammation, and, ...ing a transient coating for the ...ach and intestines, gives those ... a chance to rest until nature ...ve assumed a healthful sway ...e diseased body.

### Poisoned Air.

Air-tight bed-rooms are among the evils of civilization. We do not mean to say they are quite air-tight, but they come so near to it that health is much impaired by sleeping in them. The poorest economy is to have large, airy parlors, and small, ill-ventilated bed-rooms; and yet nothing is more common. In the bed-room we spend from seven to eight consecutive hours—in an average one-third part of our lives. A person goes into one of these rooms with the door closed. How long will this air last him? Even if we suppose the sleeping room to contain one thousand cubic feet, it must fail its occupant two hours and a half. What is he to breathe the other five or six hours? Carbonic acid gas—in other words, a deadly poison. Though people do not die from this cause, yet many of them are suffering with dizziness, headache, dyspepsia, and a host of kindred diseases induced by sleeping in such contracted and ill-ventilated rooms.

## Marriages.

ENGLE—ARROWSMITH.

At the residence of the bride's mother at Beard's, March 2, 1893, Miss Nellie G. Arrowsmith to Elder J. C. Engle, Rev. J. M. McFarland officiating.

## Deaths.

*For school subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Notice that modesty commensurate the notice, it will be brought down to 100 words.*

DEACON WILSON THOMPSON.

This brother was born in North Carolina in 1828, and died in Paducah Jan. 23, 1893. His life was one of modest but deep piety. He had been a deacon in that church for fifty years. During all these years he was faithful. His last act was to pray for the house of God, but he was not permitted to enter. When he reached the door he was stricken down with paralysis and died a few hours later. He died at his post with the full Christian armor girded on. In 1837 he married Miss Mary Jane Hamilton, who has ever been a noble Christian wife. He has left behind his aged wife, five daughters and one son, with many other relatives and a host of friends. He was a true husband, a devoted father and a faithful friend. He was a pillar in his church and a tower of strength to the Baptist cause in his part of the State. He was an extensive reader and fine thinker. His knowledge of the Bible and church history was quite unusual for an energetic and successful business man. He was a regular subscriber and reader of the Western Recorder from 1844 till the time of his death. His modesty prevented his having a very extensive acquaintance outside of his part of the state. There he was a household word and his advice was eagerly sought. During my pastorate there he was wise counselor and a faithful friend. He called me his boy and I felt as one of the family. To his noble wife and devoted children I extend a warm and heartfelt sympathy. JOHN D. JORDAN.

LAWRENCE.

Samuel Lawrence was born March 4, 1818. He was a member of Vine Run church, Grant county, Ky., at the time of his death, March 2, 1893. He suffered many months with cancer, yet there was always a trust in Christ. He was in the constitution of this church, having come from Mount Zion church, where he first joined in 1854. He was a model Christian and served the office of deacon well. By his sweet spirit he showed that he had been with Jesus. The writer preached his funeral at the church where a large congregation of sympathizing friends came to comfort his family and mourn the loss of one we all loved. ALLIE LEE.

Covington, Ky.

HAGER.

Mrs. Sallie Hager departed from this life at her home in Woodford county, Ky., on the night of the first day of this month in the 80th year of her age. She joined the Mt. Vernon church 61 years ago, and was the oldest living member of the church. She was beloved by all who knew her. No member of that church excelled her in piety, devotion to the interests of Zion and hospitality. She had been afflicted with loss of sight for some time. On last July she suffered a stroke of paralysis and her hearing was afflicted. On the 3rd she suffered a second stroke, and for the last five days was entirely unconscious and quietly breathed her last without a struggle or groan. S. W. D. Seeley, for 15 years the clerk of Elkhorn Association and for many years the secretary of the General Association, was her soul-friend and administered to her during the period of her affliction. A large congregation assembled on the 3d inst., and by request I, as an old friend, and for many years pastor of the church, preached on Psa. 116:15, "Precious in the sight of the Lord is the death of his saints." A peculiar coincidence. Forty-seven years ago when I commenced my pastorate in Kentucky the first funeral in which I officiated in the state was that of her mother, old Sister Sprigale, a most devoted Christian, who entered into the constitution of the First Baptist church in Lexington in 1817, also the last that of her only surviving child. We laid her by the side of her husband and daughter, Dolly Seeley, with sad hearts and weeping eyes, not for her, but for the loss of her from the church and surviving friends. WM. M. PRATT.


A Powerful Flesh Maker.

A process that kills the taste of cod-liver oil has done good service—but the process that both kills the taste and effects partial digestion has done much more.

Scott's Emulsion

stands alone in the field of fat-foods. It is easy of assimilation because partly digested before taken.

*Scott's Emulsion checks Consumption and all other wasting diseases.*

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Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50c and $1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

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Can this disease be cured? Most physicians say No—I say, Yes; all forms and the worst cases, of 20 years study and experiment I have found the remedy.—Epilepsy is cured by it; cured, not suppressed by opiates—the old, treacherous, quack treatments. Do not despair. Forget past impositions on your purse, past outrages on your confidence, past failures. Look forward, hope! Not backward. My remedy is to-day. Valuable work on the subject, and large bottle of the remedy—sent free for trial. Write Post-Office and Express address. Prof. W. H. PEKER, F. D., 4 Cedar St., New York.

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LACES.
Cream Silk Lace, 5 inches wide at 25c per yard.
Oriental Laces, 3½ inches wide, 15c per yard.
Oriental Laces, 5 inches wide 25c per yard.
Oriental Laces, 9 inches wide 34c per yard.
Point D'Irlande Laces, 3 inch wide, 7c per yard.
Point D'Irlande Laces, 5 inch wide, 12½c per yard.
Linen Laces, 1 inch wide, 5c, 7c and 8c per yard.
Linen Laces, 2 inches wide, 8c, 12½c, 15c and 18c per yard.
Linen Laces, 3 inches wide, 25c, 34c, 40c and 50c per yard.

DRAPERY.
A beautiful line of Washable Satine Drapery at 10c per yard.
Madras Cloth, 36 inches wide, 5c per yard.
Swiss, with colored dots in red, blue, yellow dots, for glass doors, 35c per yard.
An elegant Lace Draper, 60 inches wide, at 25c per yard worth 50c.
Striped Lace Scrim for urtains, 38 inches wide, at 7c per ard.
Silkaline, in large patterns, 10c and 12½c per yard.

LACE CURTAINS.
Lace Curtains, 2½ yards long, 6c per pair.
Lace Curtains, 3 yards long, 40c per pair.
Lace Curtains, 3½ yards long, $1.25 per pair.
Beautiful Designs in Lace Cusains, 3½ yards long, $2.00 per pair.
Nottingham Lace Curtain, extra wide, 4 yards long, $2.50 per air.
Ecru Scotch Net Curtains, 3½ yards long, $3.00 per pair.

EMBROIDERIES.
Jaconet Embroidery, 1 inch wide, 5c, 6c, 7c and 8c per yard.
Jaconet Embroideries, 3 inches wide, at 10c, 12½c and 15c per yard.
Swiss Embroideries, 1 inch wide, 4c, 5c, 6c, 7c, 8c, 9c and 10c per yard.
Swiss Embroideries, 3 inches wide, 10c, 12½c, 15c and 18c per yard.
Swiss Embroideries, 6 inches wide, beautiful pattern, 18c per yard.
Swiss Embroideries, 8 inches wide, 25c per yard; lovely design.

LADIES' MUSLIN UNDERWEAR.
Ladies' Muslin Gowns, cambric ruffle.
Ladies' Muslin Gowns, tucked yoke and trimmed in lace, 58c.
Ladies' Muslin Chemise at 20c apiece.
Ladies' Muslin Chemise, trimmed in lace and embroidery, 40c.
Ladies' Muslin Pants, with group of tucks, 20c.
Ladies' Muslin Skirts, with group of tucks, 33c.

SILKS.
A full line of Surah Silks, in all shades, 25c per yard.
A full line of Surah Silks, in all shades, 50c per yard; extra quality.
Figured China Silks, for dresses, 30c per yard.
Figured China Silks, in all shades, 50c per yard.
We have received a large assortment of Oriental Waterproof Silks which has proven to be one of the greatest discoveries in the dry goods line. This Silk is absolutely waterproof, as it has been thoroughly tested by us. Prices, 65c, 75c, 90c, $1 per yd.

LADIES' SPRING JACKETS.
Ladies' Tan and Navy Blue Jackets, with triple caps and large pearl buttons, $5.50.
Ladies' Tan Whipcord Jackets, with large pearl buttons, faced with silk, $7.50.
Ladies' Tan Jackets, with Bishop sleeves and large pearl buttons, $11.00.
Ladies' Black Braided Jacket, with deep cuff and black silk buttons, $9.00.

GENTS' FURNISHING GOODS.
Gents' Outing Cloth Shirts, in all sizes, 19c apiece; worth 35c.
Boys' Outing Cloth Shirts, in all sizes, 18c apiece.
Gents' Unlaundered White Shirts, sizes 14 to 16½, 29c apiece.
Gents' Unlaundered White Shirts, with all linen bosom, sizes 14 to 16½, 45c apiece.
Gents' Silk Scarfs at 10c apiece; former price, 35c.

JEWELRY.
Sterling Silver Stick Pins, 8c and 10c.
Rolled Gold Stick Pins, 8c, 15c and 12c.
Rolled Gold Sword Scarf Pins, with pearl handle, 38c; the latest fad.
Rolled Gold and Silver Hat Pins, 18c.
Silver Plated Lawyer Knot Hat Pins, 35c.
Sterling Silver Ear Drops, 24c per pair.
Rolled Gold Ear Drops, 24c per pair.
Oxidized Garter Buckles, 9c per pair.
Gilt and Silver Garter Buckles, 15 per pair.

BLC DRESS GOODS.
Black Dress Goods, 38 inches wide, 45c per yard.
All-wool Albatross, 38 inches wide, 50c per yard.
All-wool Cashmeres, 38 inches wide, at 50c, 60c, 70c, 85c, $1.00 per yard.
Priestley's Silk Warp Henrietta, $1.00 per yard.
French Henriettas, 38 inches wide, at 65c per yard.
Waterproof Serge, 60 inches wide, $2.00 per yard.

MISCELLANEOUS.
Pink and Blue Silk Mull at 43c per yd.
All-wool Jerseys in 32 and 34 sizes (only), 25c; reduced from $1.50 and $1.00.
Folding Curtain Stretchers, 7x14 feet, $1.49.
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White Dotted Swiss, 15c per yard.
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Chenille Portieres, with fancy borders, $4.50; all colors.
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OUR MAIL ORDER DEPARTMENT. Samples and prices sent by mail of all kinds of merchandise—WITH THE EXCEPTION OF CARPETS—We have a regular department, under the supervision of one of the firm, for this branch of our business, and will assure the intrusting their orders to us that they may depend upon having them filled with the same promptness, and at the same prices, as if under their own supervision.

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SPRING 1893

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BEST GOODS LARGEST STOCK LOWEST PRICES

Our good faith, high integrity, and thorough reliability have been so firmly established during the fifteen years we have been the commercial leaders of Louisville, that readers of the WESTERN RECORDER may confidently entrust any order to us, however large it may be.

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Belts, Belt Buckles
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Bluing, Tinkers Bluing
Bluing, Tinkers Bluing
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Bluing, Bluing
Bluing, Bluing
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Carriage Robes, etc
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Carving Knives, sets
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Cartridges and Caps
Cards
Cash Registers
Cash Boxes
Catchers, Ladies
Chairs, Rocking
Chairs, Cane Seat
Chairs, Reed
Chairs, Kitchen
Chairs, Office
Chairs, Dining
Chairs, Parlor
Chairs, Fancy
Chairs, Folding
Chairs, Reclining
Chairs, Ice Cream
Chairs, Lawn

# Royal Baking Powder

ABSOLUTELY PURE


## ITEMS OF INTEREST.

The Chicago Fair Reservoir, in their anxiety to have the Fair opened on Sunday, had a friendly suit brought against themselves, claiming that the Fair must be opened on Sunday. The courts have decided against the claim and now neither remains for them but either to shut the gates or boldly defy the law.

The Rev. Dr. Selah Merrill, who has been the U. S. Consul in Jerusalem for many years, says the Jews are not returning to Palestine to any great extent. Those who return are mostly aged people who wish to die there and be buried on the Mount of Olives, the Jewish cemetery. And these are generally poor peasants from Russia.

The winter has been intensely cold in Asia as well as in this country. At Eurotin in China, as far south as latitude 31°, the canals have been frozen solid.

A bomb was exploded in the Ancini Mattei Palace, Rome, the residence of Mr. Porter, the U. S. Minister. The Palace has many residents and the bomb is thought to have been intended for the owner of the building. The damage was slight and nobody was hurt.

Jules Ferry, after having lived in compulsive retirement for some years, was elected President of the French Senate some two weeks ago. On the 12th he hedited suddenly of heart disease. This disease was caused by the striking of a bullet on a rib near the base of the heart, when an attempt was made to murder him in 1887.

The New Jersey Legislature snapped its fingers in the face of the good people of the State when it passed in indignation, and adjourned without repealing the obnoxious race-track bills. The Legislature knew by long experience that the indignation would evaporate and the better classes allow the worse to make all the demlaations for the Legislature.

It would seem that every man high in office in France would be proved a thief. M. Rathut, who was Minister of Public Works, a position analagous to our Secretary of the Interior, in the Freycinete Cabinet, is a man of wealth and high social position. He pleaded guilty to the charge of corruption in the Panama affair, saying to the court, "I am guilty. My words express my grief and my repentance. I feel I do not yet understand how I could have fallen so low. I ask pardon of my country, whose good name I have perhaps sullied."

Some years ago St. Louis taxed the telegraph poles in the streets of that city $5 per year. The Western Union Telegraph Company resisted and refused to pay the tax. Decision has been made in the United States Supreme Court that the streets of a city belong to a city, and not to corporations, and that St. Louis had a right to tax the poles.

Our Legislature almost unanimously have passed the bill requiring barber shops to be closed on Sunday. The barbers themselves have been urging the passage of the bill. It is a matter of rejoicing to have the laws against Sabbath-breaking enforced.

Mr. Gladstone has been confined to his bed for several days, though his physician says there is nothing serious the matter with him. Consequence the second reading of the Home Rule bill has been postponed till next month.

There have been fierce storms on the Atlantic and many steamers have been delayed. The Naronic, a freight steamer of the White Star Line is overdue thirty days, and hope has been abandoned.

In view of the spreading of the cholera in Russia, sanitary officials have been summoned to St. Petersburg to consider what is best to be done. The official report for the last half of February in the province of Podolia gives 26 cases. And Russian officials reports are not famous for telling the whole story.

The revolutionists of Rio Grande do Sul, in Brazil, are more than holding their own against the Government. The last battle reported was fought near Yacuarky, in which Tavares, a general of the Revolution, won a brilliant victory over Gen. Tellos, routing completely the Government troops. This State has never acquiesced to the change of government in Brazil.

The Tremont Temple in Boston was burned on the 15th. Besides the audience room for the church, the rooms of the American Baptist Missionary Union, Home Mission Society and the editorial and business departments of the Watchman were in the building. The amount of insurance is not known. This is the third time the building on this site has been burned.

The Danube has been swollen by the melting of the heavy snows in Europe. It rose suddenly twenty feet, and the town of Gergely in Hungary was submerged. The greater part of its 1,500 inhabitants made their escape, but many were drowned.

Balfour's strong hand is missed in Ireland. Justice O'Brien who was appointed to office by Mr. Gladstone, is honourable enough to tell the truth, regardless of its effect upon the political interests of his party. He has been holding court in County Clare, and reports to the Irish Executive at Dublin in these words: "No kind of security any longer exists for property, for persons or for life, so far as it depends upon the law in the County of Clare."

In answer to a question in the House of Commons Sir William Harcourt declared that when the Monetary Conference assembled again the British delegates would be instructed to oppose everything tending to bimetallism. Caprivi took a similar stand in the German Reichstag.

Fighting goes on over the world. Those who admire patriotic valor will regret the defeat and death of the brave and skillful Chief Shiki in East Africa. He has long resisted the German efforts to subjugate his country, and he won a victory over Count Schweinitz. But Lieutenant Prince, after three days of fierce battle, captured a fortified town which Shiki was defending, and the chief was killed in the battle.

The Queen of Spain, having decided it is would not do for the little king to come to the U. S. to open the World's Exposition, it is proposed to unite the Atlantic cable with the electrical apparatus at Jackson Park, thus enabling the king to set the machinery in motion.

Some idea of the uselessness of hoping the President will see letters written to him can be gained from the fact that one morning recently President Cleveland found 2,600 letters waiting for him! It is not probable that the secretaries read half of them.

An expedition is to sail from Philadelphia without delay to search for young Verhoeff, the missing member of the Peary expedition, and also the crew of the Platina. It is hoped all will be found safe at Ivigtut, the winter residence of the Danish Governor.

If the *Journal & Messenger* says such things as this, it will be placed by some on the old-fogy list with the Recorder: "If there is one idol more worshipped by the Americans than wealth, it is the idol of progress. And just here lies our greatest peril. Our progress may be our rush to ruin." The most important thing about progress is the direction.

In a Paris hospital there were 83 patients suffering from epilepsy. Investigation showed that 60 of these were children of drunken parents. What a powerful temperance sermon these few words preach!

### Still Further Advance.

The publications for aid in studying the Sunday-school lessons which are published by the American Baptist Publication Society, have been gaining in excellence for the past years, and now those prepared for 1895 appear to have attained a still higher point of usefulness. It was difficult to see how last year's periodicals could be improved, but on using the numbers thus far published this year we notice the society has succeeded in making still further advance. We think the Sunday-schools of the present age have reason to be very thankful to the Society, which makes Sunday school teaching so easy and complete through the publications of its varied aids. With proper study and the use of the American Baptist Publication Society's literature, every teacher should aid. If his heart is right, will become efficient. It


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Dear Readers.—This is a free country, poor men get rich and rich men fail, crops are good and money is plenty if you only know how to get it. I made $10 last week plating watches and tableware. This week I will do better and will two platers inside with $5 profit. My wife is doing nearly as much. If you send 25 cts., of Coin (this price turns a fine outfit for 65), circulars free. I also every industrious person had one.

A READER.

"Anything You Want, You can Order from the Mammoth."

The attention of every reader of the WEEKLY RECORDER is respectfully directed to the announcement of Messrs. Kleinhans & Simonson, the Mammoth Shoe and Clothing House of Louisville, in this issue. The progressive house has remodeled and largely extended its great Mail Order Department, placed it under new more progressive and skilful management to be obtained and are now prepared to fill orders promptly for anything demanded. Send to this great house for their elegant Spring Fashion catalogue and give them a trial order.

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CATTLE—The week's receipts were 12,000 head of real native cattle. The general market for all classes was active and strong in the beginning, but the prices sold from $4.60 up to $5.75. The best quality sold from $5.75 up to $6.25. Good mixed butchers' stock sold at $5 and more freely at full values. The market for heavy feeders and good stockers, 750 to 900 lbs, was good, selling readily, as there was more inquiry from country buyers. All classes sold in proportion as well. Milch cows were steady and firm for the choice and quiet on the inferior and common. Veals were firm; choice to extra, $6.50 to $7.

HOGS—Receipts for the past week, 9,151 head. The market has been in a demoralized condition all the week—too many hogs for the buyers. The buyers bought sparingly, as the provision markets were all reported lower and on the decline. The market closed up weak with several hundred head remaining in the pens unsold. The light-hog market was extremely slow. The Eastern demand has fallen off more than half, and this class suffered most in prices. Selected butchers hogs, $7.25 to $7.35; best smooth heavy packing, $7.15 to $7.25, mostly $7.20; neat light, 150 to 160 lbs, $6.40 to $6.75; best lights, 125 to 140 lbs, $6 to $6.25; common lights, $4.50 up to $5.50, as to quality.

SHEEP AND LAMBS—Receipts for the past week, 5,05 head. The market was about steady for choice fat stock and easier on common and medium stock. At the close the pens were about cleaned.

QUOTATIONS.

Cattle.

| | | |
|---|---|---|
| Good to extra shipping steers, 1,400 to 1,600 lbs | 5 60@6 | 75 |
| Light shipping, 1,300 to 1,400 lbs | 4 75@5 | 60 |
| Good to extra cows | 3 75@4 | 25 |
| Common to rough cows | 2 00@3 | 50 |
| Bulls | 2 25@3 | 25 |
| Light stockers | 2 25@3 | 75 |
| Shippers and feeders | 3 25@4 | 75 |
| Best butchers | 4 20@4 | 75 |
| Medium to good butchers | 3 50@4 | 00 |
| Common to medium butchers | 2 50@3 | 25 |
| Thin, rough steers, poor cows and scalawags | 1 50@2 | 25 |

Hogs.

| | | |
|---|---|---|
| Choice packing and butchers' | 6 90@7 | 35 |
| Fair to good butchers' | 7 00@7 | 15 |
| Light medium butchers' | 6 50@6 | 75 |
| Shoats | 4 50@5 | 60 |

Sheep and Lambs.

| | | |
|---|---|---|
| Fair to good shipping sheep | 4 50@5 | 00 |
| Common to medium sheep | 3 00@4 | 00 |
| Choice lambs | 5 25@5 | 50 |
| Common to medium lambs | 4 00@5 | 50 |


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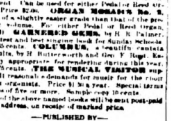

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