WESTERN RECORDER.

Faith, Hope and Love, these three.

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Baptists are increasing in Hungary. During the last year 999 were baptized, and there are many others interested and inquiring the way of life. The number of Baptists has doubled since 1891.

A woman reformer in Oregon said if she could have her way she would abolish the churches and open soup houses. What is hindering her now from opening soup houses? Certainly the churches are not laying a straw in her way.

SIXTY ONE Baptists, living in Dresden, Germany, united in a petition to the Minister of Public worship to be allowed to hold public meetings. The utmost which he would grant was that they might meet in certain specified rooms in their own houses, "provided none but Baptists are present."

ABRAHAM KEBULLA, a Syrian now in this country, says that in Egypt, if a man is known to have been drunk even once in his life, his evidence will not be accepted in court. It is well to make drunkenness disgraceful, but suppose the man who had been drunk was the only witness of a murder or of a burglary?

DR. A. C. GOOD of Batanga, has been studying the dwarf tribes, of Central Africa. He says he found tribes who never cultivate the soil nor clear the forest and who cannot count more than five, but they believe in a Supreme Creator for whom they have a native name.

"The Methodist church would be [illegible] itself of a large [illegible] seeth, a man [illegible] masquerading in impudently [illegible] would tell [illegible] interfere with [illegible] "I'm sorry [illegible] that I [illegible] to the abyss, so great a horror that this one called it dear [illegible] Mr. Were [illegible] [illegible]

PROFESSOR BARTEX of the Chicago [illegible] "Is it writing of the Scriptures of the flood says: "Is it [illegible] history? No." That is his [illegible] ion. Ours is that a real Noah [illegible] into an actual ark and that every [illegible] of the story is not only literal but [illegible] while history. Our Bible is not [illegible] book of cunningly devised fables.

All The Year Round in trying to account for the marvelous power of [illegible] ting of the old masters, says: "Pro[illegible] because they served a long and [illegible] apprenticeship, had grown up in [illegible] s and workshops, had been licked [illegible] the mahlstick, and had paint[illegible] thrown at their heads, did they [illegible] e this easy infallible method of [illegible]

[illegible] NEVEN a Calvinistic folk weak[illegible] their strong doctrines, then look [illegible] ial of the inspiration of Scrip[illegible] or Campbellism. Prof. Hugh [illegible] in the recent meeting of the [illegible] istic Methodists of Wales, read a [illegible] er in which he insisted that Scrip[illegible] l baptism was immersion and add[illegible] that an adult was regenerated in [illegible] ment. Our friends the Disciples [illegible] t send a missionary to Wales and [illegible] er him in.

[illegible] a Methodist Conference recently [illegible] in England, Rev. John Smith, [illegible] g's Lynn told of a kindness of [illegible] Prince of Wales. On his estate at [illegible] ngham, the Prince pensions [illegible] borers when they reach a cer[illegible] age. When the Methodist [illegible] er Mr. Kelk reached that age, [illegible] nce gave him and his aged wife [illegible] the best cottages on his estate [illegible] e, for the remainder of their [illegible] d a pension much larger than [illegible] to the laborers.

[illegible] RESPONDENT of the *Interior* [illegible] eading from a Baptist writer [illegible] n a boy, I was nearly [illegible] own by the statement that [illegible] that Dr. Miller of Princeton [illegible] hat no ecclesiastical writer [illegible] entury said anything about [illegible] tism. Later in life I re[illegible] footing, when I learned [illegible] da Romanus is about the [illegible] of the century. We have [illegible] Paul and John and [illegible] Peter and Jude, etc.

[illegible] bysterian, quotes from a [illegible] r and adds: "He is only [illegible] a Presbyterian and other [illegible] consider what is too true, [illegible] he thing made is begin[illegible] to the church, mildly it [illegible] distinctly. The flourish[illegible] ns which she has created, [illegible] he church, and show re[illegible] y her commands. The [illegible] rily made." Baptist [illegible] do well to remember [illegible] [illegible] and listen to the preacher. Except possibly children, who may attend, however unwillingly, at the demand of parental authority. Otherwise people will not listen to preaching unless it attracts them; unless it interests them. To a limited extent they may do it out of respect to family and friends, or possibly out of respect to the character and personal qualities of the minister himself, whose excellencies they may honor, but whose sermons they do not care to hear. People will not attend church to any large extent, unless they hear something to interest them when they are there. They like music. That is an aid. The choir supplements the pulpit, but cannot take its place. This has been tried repeatedly. When the pulpit failed to draw a congregation, elaborate musical programmes have been adopted, and the church has been transformed into a concert hall, especially at the Sunday evening service. This, as a novelty, would attract for a short time, but prove a dead failure as a permanent inducement for people to attend church. Still less can the various topics of current sensationalism, treated however brilliantly, prove of any abiding utility as devices for filling empty seats in neglected sanctuary. Even evangelical pulpits are to-day weighted down with secularism, in the vain attempt to attract people to their ministry, by offering a bill of fare never contemplated by the Gospel, and which would have shocked the sensibilities of an apostle. Nothing could preach nothing save Christ and him crucified. Topics of the times may produce a temporary interest in a congregation, but can do little or nothing for the furtherance of the Gospel. Political perversities, municipal corruptions, female suffrage, prohibition, crimes higher and lower, new theology, all have their importance, and may properly with reserve at times be introduced into the pulpit for illustration, with comment. But to have them before a congregation week after week reiterating and ringing endless changes, with the hope of interest and attract, at length they vex and repel the people. Instead of furthering the Gospel they bar its progress. For while such topics may interest as themes for discussion, yet as a matter of fact, when people attend church they expect and desire to hear the Gospel preached, and not secular, or semi-secular themes discussed. The masses of the common people are not so ignorant of morals and religion as not to have a fairly just idea of what Gospel preaching should be, nor are they so nearly pagan as not to prefer Gospel preaching when they do attend a place of worship, however much it may disturb their consciences to hear it.

But it was said, and will be said that the law of God is not, and never can be welcome to the carnal heart and the mind alienated from holiness. Most sadly true. But the Gospel of salvation which offers immunity from penalty, and offers pardon and peace by faith in our Lord Jesus Christ, can never be unwelcome to mortal man, however much it may be neglected or undervalued. But further; while the sterner ministry of law, justice and judgment, which is a part of the mission of the pulpit, may not be welcome to unregenerate men, the manner of presenting even repulsive truth may win it a hearing and attract men to its ministry. That is precisely the point contended for. Preaching may be winning in the manner of its presentation, while its subject matter may be most condemnatory and unwelcome to the hearer. Men will listen to, and even be attracted by unwelcome truth if it be properly presented to them. Nor need the point of the shaft of truth be blunted, nor the sword of the Spirit be encased in a silken scabbard in order to be endured. Let truth pierce and cut; but present it in such a way as to secure it a hearing. It can be done, and to this end the preacher of the Gospel should consecrate his energy. Jesus attracted men to his ministry by the truth which did not spare them. Paul drew men to hear him though he terribly condemned them for their sins. All the great preachers of the ages have done this. And this faculty has made them great. The world loves to have its teachers brave and true to their mission. Thousands are attracted to speakers in the pulpit and on the platform who do not care for what is said, and probably do not believe it. But it is said in a way to interest, and so they like to listen. Stump speeches and political harangues attract men who do not accept the doctrines set forth, because the speaker is interesting.

The Christian preacher should of all men strive, not only to speak the truth as it is in Christ, but to so speak it as to interest his hearers. He may not be able to be an orator, but it is worthy of his best ambition to so present the Gospel that people will wish to hear him. If they do not feel themselves attracted to him, they will [illegible] the pulpit [illegible] concerts, or the parades [illegible] brigades, will remedy the difficulty. True to the great themes of grace and salvation, sin and redemption, ever true to the Cross and the needs of human souls, let the minister strive to present old facts in new light, with the fulness of the Spirit in his heart and in his message, and his ministry will be both attractive and fruitful. Let the minister decide himself with the belief that his small congregation is due to the unwelcome truth he preaches. It is the unwelcome manner in which he preaches it.

God's Providence Over All.

BY B. B. WARFIELD.

"We cannot be robbed of God's providence." This was one of the sayings of the mother of Thomas Carlyle—that pithy old Scotch woman, of whom we may surely say, in Miltonic classicism of phrase, that she was the wisest of all her children. In it, she let down her pitchers from the bottom of the Christian's confidence and hope. It is because we cannot be robbed of God's providence that we know, amid whatever encircling gloom, that all things shall work together for good to those that love Him. It is because we cannot be robbed of God's providence that we know that nothing can separate us from the love of Christ. Not tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor peril, nor sword.

"For over us there curves the infinite
Blue heaven as a shield, and at the end
We shall find one who loves to believe
E'en those who faint for shame within his sight."

Were not God's providence over all, could trouble come without his sending, were Christians the possible prey of this or the other fiendish enemy, when perchance God was musing, or gone aside, or on a journey, or sleeping that certain day? Shall we be theirs? "Does God send trouble?" Surely, surely. He and He only. To the sinner it punishment, but to his children in chastisement. To suggest that it does not always come from his hands is to take away the fulness of his comfort. Even the Unitarian poet knew better than that.

"Woes never are afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise."

The world may be black to us; there may no longer be hope in our anguish and trouble may be our daily portion; but there is that light that shines therein in the darkness. "We cannot be robbed of God's providence." So long as the soul keeps firm hold of this grand truth it will be able to breast all storms.

A firm faith in the universal providence of God is the solution of all sore troubles. It is almost equally true that a clear and full apprehension of the universal providence of God is the solution of most theological problems. Most of the religious difficulties with which men disturb their minds would vanish could they find the meaning of God's universal providence enter and condition all their thinking. It is because they forget this great truth that they disturb and puzzle themselves over difficulties which seem to be insoluble, but which cease to be difficulties at all so soon as we remember that God's providence extends over all.—Presbyterian Journal.

For the Western Recorder.]

The Eloquence of Job.

BY H. P. AULICK.

Job was summoned to demonstrate to the world that a man can love God disinterestedly. It pleased God that he should demonstrate this by passing through the fery furnace of temptations and suffering. Job's wife breaks down entirely under the trial, and in the language which Satan had anticipated would fall from the patriarch himself, she advises him "to curse God and die." But his conscious of the weight of responsibility, obstinately refuses to yield to her advice. The destruction of his property draws from him not one word of complaint; the loss of his children elicits the sublimest words of submission that ever fell from the lips of a mourner; the horrible disease which rendered him loathsome to all, and seemed to stigmatize him as an object of divine wrath was borne without a murmur. He finds himself for the first time facing a skin-covered people, upon whose hearts he must write the same eternal truths that had been engraved upon his own. It is truly a momentous event in the life of any one who, conscious of a divine commission, comes to face an angry world for the first time. This, when other things fail, will energize the latent powers of the soul and cause the lips to glow with fire from off the altar of the heart. Job, by repelling the suggestion of his wife by the simple sentence, "What, shall we receive good at the hands of the Lord, and shall we not receive evil," strikes at the deepest seated superstition of his own people's creed. He maintains that though good and evil are contraries, they do not come from contrary causes. The central element of the popular belief was that "divine government rested upon an exact and uniform correlation between sin and punishment." This belief seems to have been so deeply rooted that even Job himself was for a moment affected by it. He evidently knew the advocating a doctrine that would rend the heart out of the people and would divorce him forever from his people. The sad condition of Job is pla[illegible] [illegible] ted his body and confused his brain, the panoramic view of a world blackened by sin, upon which he must write in golden letters FIDELITY, the fierce opposition which he encounters, and the zeal for his cause set forth his endeavor. We may, therefore, confidently expect to find the greatest outburst of eloquence in the whole range of literature.

In the first discussion, Job's friends recognize in him a most fitting example of this long cherished belief. Yet with a firm reliance he can say, "Behold, he slay me, yet will I put my trust in Him; He will also be my salvation."

In the first discussion, Job only was passionate, his friends were temperate and collected. But, becoming wrought up at his obstinacy, and disappointed at the result of their entreaties, they make a desperate onslaught to "vindicate their theory of retributive justice." To do this meant nothing less than the complete overthrow of Job's position. In proportion to increased severity on the part of his friends, we find increased vehemence in Job. Eliphaz, in his second speech, attacks the integrity of Job, insinuating that some deep sin lurks in his bosom, unseen of men but known of the infinite God who searcheth all things. He says, "Thine own mouth condemneth thee, and not I; yea, thine own lips testify against thee." This false accusation seems to cut Job's very heart strings, and he pours out his soul in a manner well calculated to enlist the reader's deepest sympathy: "My face is red with weeping, and my eyelids are a shadow of death; not for any injustice in mine hand; also my prayer is pure. O earth, cover thou not my blood, and let my cry have no place. Also now, behold, my witness is in heaven, my record is on high. My friends scorn me, but my eyes poureth tears unto God. O that one might plead for a man with God, as a man pleadeth for his neighbor." Where do we find a more eloquent passage than this? In what poem is deep pathos so manifest? With experiences so stern, with opposition so fierce, it is not for Job to be calm, collected and delicate in his words. He speaks not what he knows, but what he feels. Without hesitancy he pours out his passion, not caring what delicate ears he might offend; he seeks only to be true to the strong emotions of a genuine heart. Mr. Emerson says, "The secret of true eloquence is for the speaker to realize everything he says." Apply this test to the book of Job, and you will find that it meets the requirement of the highest eloquence. No man ever realized so keenly the force of his own words as did Job. Every word he uttered was but the representation of the living thought in his soul.

In the last discussion Job's comforters, who doubtless began their interviews with him from an honest motive, have now become his fiercest opponents. In addition to the accusation urged in the preceding discussion, they now bring another, with some degree of ingenuity. Eliphaz sees in the mis-steps of Job's former life an adequate cause for his present suffering. He says: "Thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. Thou hast sent widows away empty, and the arms of the fatherless have been broken." In reply to this added accusation, which existed only in the fruitful imagination of Eliphaz, Job breathes a fervent prayer that he might soon stand before the great Judge of all the earth to prove his innocency. "O that I knew where I might find him! that I might come even to his seat! I would order my cause before him and fill my mouth with arguments. I would know what he would answer and understand what he would say unto me. Will he plead against me with his great power? No; but he would put strength in me." After this discussion Job's opponents were forever silenced. Thus terminates the debate in which they had endeavored, but utterly failed, to establish their theory of "retributive justice."

When his opponents are silenced Job rises to his sublimest conception. With incomparable force and eloquence he ascribes all power and majesty to God. He carries his readers aloft, as on the swelling waves of a raging sea: "All creation is compelled to be subjected and made to attempt to comprehend the Infinite. He says, "He stretheth out the North over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds, and the cloud is not rent under them. He holdeth back the face of his throne and spreadeth his cloud upon it. He hath compassed the water with bounds until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof." Prof. Moulton says of this sublime conception: "Its diction and imagery, its deep insight in man's powers and discoveries, its earnest piety, coupled with its recognition of God's unfathomableness, its intimitable pathos, and its passionate appeals are unequaled in the whole field of literature." Following immediately upon the passage quoted above is his grand description of wisdom. He maintains that human wisdom does not consist in explaining the hidden ways of God, but in the fear of the Lord and departing from evil.

Elihu, a young man who had listened to the discussions with indignant silence, now speaks. He reproves both Job and his opponents; Job for self-justification, his opponents for condemning Job without being able to answer him. With beautiful language he throws much light on the whole subject. He advocates Job's side of the question, and shows conclusively that the chastisements of God are not designed to confound, but to purify his children. They do not spring, therefore, from wrath, but from the infinite depths of divine tenderness. At this moment the Lord appears on the scene. With language characteristic of his power and glory he chastises Job for his arrogance and self righteousness. Job sees the justice of his words and breaks down into the profoundest humiliation and repentance. Again we hear him in the most eloquent words that can be found: "Who is he that hideth counsel without knowledge? Therefore have I uttered what I understood not, things too wonderful which I knew not. Hear, I beseech thee, and I will speak. I will demand of thee and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seest thee, wherefore I abhor myself, and repent in dust and ashes." At this confession God decides in favor of Job, and his wrath is kindled against his enemies.

"I call the book of Job," says Thos. Carlyle, "the grandest thing ever written with pen..... A noble book! All men's book! It is our first and oldest statement of the never-ending problem—man's destiny and God's ways with him here in this earth. Grand in its sincerity, in its simplicity, in its epic melody, and repose of reconciliation."

Rochester Theological Seminary.

INSTITUTE FOR YOUNG PEOPLE.

[Continued from last week.]

Bro. Nunnelly charitably believed the young church members are converted. Young people can sing better than older ones. They can lead in prayer, can musically and can learn. Often it is the pastor who kills the prayer-meeting.

Bro. Rust loved Bro. Roberts, but thought all should not be measured by his talents. Without hide-bound methods, special efforts should be made to instruct the young. It must be by personal contact and drill. Nature draws the age line. Some things people must do when young if ever. John did mean a class when he said, "I write unto you, young men."

Bro. Johnston thought all would agree that the average Christian character is not satisfactory. The question is not of drawing lines but of getting to work. Sensible preachers and sensible young people can get around all difficulties. Our people are undeveloped rather than unconverted. All are one army.

Bro. Vardeman urged that the object of the prayer-meeting is the development of character. Beginners are not classed with advanced pupils. Babes in Christ must be fed on the "sincere milk of the word." There must be some place and some time for special care for the young.

Dr. Warder said that thirty years ago he started a young people's prayer-meeting in Lexington, Mo. This work for and with the young had been on his heart for thirty years, and he felt younger now than ever. If the age line be drawn, he will be on the young side; but he was opposed to an age line in any form. The wisdom of the old and the energy of the young must work together. We are agreed at bottom; the only question is of method.

Bro. Roberts said: "Bro. Rust complimented me before he whipped me." He insisted that here was no justification for an age line in John's epistles. He loved the young people and was as much interested in their welfare "as any of you," but he did not have to put them into a society in order to put them to work.

GIVING.

Bro. Henderson [illegible] to-feed the poor and [illegible] burned and have not love, I am nothing." So much the worse for us then if we lack the grace of giving. Giving is worship, and it should be regular. It is easier to give small sums often than large sums occasionally. Everyone must give. None are excused. God's plan is always best, and it cultivates system. The motive is love to Christ. The measure is our ability—as we have been prospered in health, in influence, in ability to make money in business. It is a grace all can cultivate. We need the giving more than the cause needs our gifts. Givers develop in all the graces. Quit giving and you will dry up.

Bro. Hunt thought many had never learned how to give, and so failed through ignorance. They are Christians but asleep. We must develop our young people in giving. If the Jews gave a tenth, surely Christians should give more. He had been greatly blessed in giving.

Bro. Roberts lamented the fact that so few gave. Only half the members of his church were contributors. It is worse in most churches.

Bro. F. W. Taylor taught his people to give a definite per cent. of their income. Giving does not diminish our store; it increases the store laid up in heaven. Every gift is a deposit with God.

When he was a boy Bro. Timberlake was impressed with the reality of religion by his mother's giving. He was led to believe in giving as I believe in Christ."

Dr. Weaver thought many were ashamed to give what they could and so they gave nothing. That is a remarkable sort of pride.

Bro. Speiden said giving involves prayer, thought, toil and tears as well as money.

THE MODEL CHURCH MEMBER

Bro. Timberlake described him as a true Christian regular in worship and faithful in everything; in contrast with the easily offended, dress parade, go to other churches and seldom to his own, all talk and no do, little at all and nothing in particular member. Love is the model member's motive. In the apostolic days "great grace was upon them all," but afterwards pride and pomp took possession. A bogus gem is worthless. There are spasmodic Christians. The way to heaven is up stream and requires steady pulling. Most objections to religion in these days are drawn from unworthy church-members. A model member is a bright sunbeam pointing to Jesus.

Bro. Eaton left the chair and said that everything depends on the standard you adopt. It is as with honesty. Some people felt honest and yet delayed paying their debts. Many think they are good church-members and are justified in what they do. People take offense, but they always think they have good cause. Let a proper standard be erected.

Bro. Wicker thought it was too easy to get into our churches. We should be sure candidates for baptism are converted. Many members are idle because nobody has given them anything to do. Members should know each other.

Bro. Hunt thought Bro. Eaton struck the key-note in speaking of the standard. People may have some good points along with defects. He knew a cranky woman who because she was generous to missions was heralded as a model member. The model member is not a crank.

Dr. Weaver thought more was said about faulty members than about model ones, and he told of a deacon of Christian extraction who was a model, and was "worth a whole cornfield full of ordinary members."

COURAGE.

Dr. Weaver in opening the discussion drew well the distinction between courage and bravado, which is but a cloak for cowardice. Physical courage which men share with brutes is good, but moral courage is far higher and far rarer. It is this that young people need that they may dare to do right and to be right. Moral courage makes a man real, true and firm in his allegiance to God. This was illustrated by Daniel. The martyrs showed the highest courage. An old preacher said, "If God ever brings me to where I must either lie or die I'll take it for granted He has sent for me." Courage is not native in us. It is born of the Spirit, rooted in faith. Paul had strong faith and hence was brave. Read the 11th chapter of Hebrews.

Bro. McFarland thought courage was necessary to do right in business. When a clerk he refused to work on Sunday, and God blessed the refusal. Moral courage was needed. It takes courage to be a Christian in public and to be active in service.

Dr. Warder thought courage essential to manliness. We need courage to conquer ourselves, and that is the noblest victory. Many of the finest exhibitions of the highest courage have been by women, under the power of love and duty. There are many cowards among us.

THE OUTLOOK.

Bro. Geo. H. Simmons said young people's work is not new, just as the Sunday-school is not modern. There is no more electricity in the world now than 100 years ago, only it makes some things move faster. Baptists may be slow, but they are sure. In this young people's work we profit by the experience of others. The work of the young people should be in the church, not outside. He had only committees in his church. The point is the work rather than the method, and it is to this all are retiring down. We want fruit. Organization is good up to a certain point, but individual work is the great need. The pastor should lead. The outlook was dark when Jesus was crucified, and yet the future of the world was brighter then than ever before. Looking with right eyes, we see a bright outlook now.

Bro. C. E. Nash was greatly pleased with this institute. More and more he felt the need of developing the young people in church work along denominational lines. He was glad to see that although we differed as to methods, we were all after the same thing. The outlook is indeed bright. The young have been neglected, but in the near future they will be missionary and will be able to tell why they are Baptists.

Dr. Warder was profoundly interested in all efforts to train young people. For years he had had a vision of well-trained Christians conquering error and sin. The heroes of faith must be trained in the family. We need real soldiers to take the world for Christ.

Bro. Bailey felt proud of the Baptists, but when he thought of how little we are doing his pride fell. The sense of the need of indoctrinating and training our people lies at the bottom of all the interest in young people's work. In future we will occupy higher ground. Young people's societies must be under the control of the churches. Good is coming of the study of the Bible of Baptist doctrine, history and missions.

BAPTISTS IN HISTORY.

On Sunday Dr. Lorimer preached on Baptists in History. Since all that he said and more from him of the same sort is in print and for sale, we need not report it here. It was a grand sermon, and will never be forgotten by those who heard it.

[Continued on fourth page.]

FOR THE YOUNG FOLKS

The Great of Heaven Hath Been Shaken.
—Isa. xiv.

Rock of the desert, powerful still
Why does the fainting pilgrim die?
Rock of the desert, now as full
Of living water, pure and cool,
We stand beside thy stream.

River of eternity, to thee
In silent and adoring awe we flee;
Thy waters cannot cease to pour;
Thy fullness is forevermore.
Let him that thirsteth come.

Bright valleys of eternity,
We come, we come, to drink of thee.
The voice of welcome that we hear,
The voice, clear and ever near,
Is, "Whosoever will."

River of life, upon thy brink
We sit and of thy waters drink;
The murmur of thy sparkling wave
Speaks still of Him who came to save,
Who bids us drink and live.

River of peace, so full and bright,
Each drop chime-rhythm with the light;
And still the voice that comes from thee,
The voice that telleth all is free,
Is, "Whosoever will."

River of love, so deep and wide,
All Heaven is in thy flowing tide;
For all the love of God is here,
The love that casteth out all fear,
The "Whosoever will."

River of God, still flowing on,
Thy source the everlasting throne.
River of Heaven, translucent stream,
Thy fullness ever at the brim
For "Whosoever will."

River of health, thy current pours
Its freshness on these leprous shores!
Pure Jordan, bidding all draw nigh,
For health and immortality,
With "Whosoever will."

Dear river, what a sun is thine!
What glories on thy waters shine.
What freshness in each sparkling drop,
And still the voice that cometh up
Is, "Whosoever will."

—HORATIUS BONAR.

Our Pulpit.

"Thou art now the Blessed of the Lord."

BY C. H. SPURGEON.

"Thou art now the blessed of the Lord."—Genesis xxvi. 29.

These words truly describe the position of many whom I address at this time. There are hundreds here upon whom my eye can rest, and to any one of whom I might point with this finger, or rather, to whom I might extend this hand, to give a hearty shake, and say, "Thou art now the blessed of the Lord." I need not say it in the same spirit, nor for the same reason, that the Philistines did. They had behaved basely towards Isaac, and now that he had prospered, they urged him to forget the past. They meant, "This is why we trust that you will deal kindly with us, and overlook our hard usage; for, in spite of all, God has so blessed you that you need not feel fretful and petish, and remember what we have done." I am glad that I am under no necessity to strive to [illegible] years we have dwelt in peace, [illegible] have enjoyed sweet fellowship together. You have borne with my weakness often, and bestowed upon me a wealth of affection which I am sure I do not deserve. So, though I use the language of Abimelech and his friends, my motive is a very different one. Yet the truth is the same concerning many a one here: "Thou art now the blessed of the Lord."

There is, however, much force in the argument which these Philistines used. If God has richly blessed us, notwithstanding all our faults and failures, surely we should learn to forgive many injuries done to ourselves. If the Lord forgives us our debt of ten thousand talents, we must be willing to forgive our fellow-servant his debt of a hundred pence. Child of God, if you are now the blessed of the Lord, you will often turn a blind eye towards the offences of your fellowmen. You will say, "God has so blessed me, that I can well overlook any wrongs that you have inflicted, any hard words that you have said. I am now the blessed of the Lord; so let bygones be bygones." May you have grace given you to do that now, if any of you have had a little squabble with any other! If there have been any difficulties between any of you, I would hope that, before I really get into my subject, while with my finger I point you out, and say to each one of you, "Thou art now the blessed of the Lord," you will immediately say, "As surely as that is true, I do from my very heart forgive all who have offended me, whether Philistines, or Israelites, or Gentiles. How can I do otherwise who myself have received such grace while so unworthy?"

Remember, that this was spoken by the Philistine king as a reason why he wished to have Isaac for a friend. In your choice of friends, choose those who are the friends of God. If you would have a blessing upon your friendship, select a man whom God has blessed. Look out for one who is a disciple of Christ, and say, "Thou art now the blessed of the Lord; therefore I seek thine acquaintance. Come under my roof; you will bring a blessing with you. Speak to me in the street; your morning word will be a benediction to me." It was the old custom with apostolic saints to say, as they entered a house, "Peace be unto this house." We have given up all idea of blessing our fellow-men in that way. But why have we done so? It is from a want of love, or a want of faith in our own power to bless? We would make it even so? For my part, I value a good man's blessing. As I drove up a hill, in the country, some time ago, a poor man and his wife were walking down the hill. I had never seen them before, but the woman pulled her bonnet by his coat; they both stood and looked at me, and at last she said, quite loudly, "It's him, God bless him!" and although I was yesterday quite happy in her heart, and I felt happier for it, I went on my way. I saw her afterwards, and asked her the reason of her words. "Why," she said, "I have read your sermons for many a year, and I felt as if I could be happy to see him bless him! when I saw you, for you have been a blessing to me." Thus that humble woman, being blessed of the Lord, became a blessing to me; and we all of us, even the most obscure, who know the grace of God, might daily be like a great benediction in the midst of the people.

It was for this reason that the Philistines sought the friendship of Isaac, because they could truly say to him, "Thou art now the blessed of the Lord."

I want not so much to preach from this text as to ask every believer in Christ to feel that it is personally true. Once you were condemned; but, being in Christ Jesus, "there is therefore now no condemnation." "Thou art now the blessed of the Lord." Once you were at enmity against God; but now, being reconciled to God by the death of his Son, you are his friend: "Thou art now the blessed of the Lord." "Ye were sometimes darkness, but now are ye light in the Lord." How great the change for the man or woman to whom we can say, "Thou art now the blessed of the Lord"!

There was a day when I was cursed, and there was a day when I loved God, and opposed God's will; but now I love sin no longer, and I find my highest delight in doing the will of my Father in heaven. My soul if this be true, "Thou art now the blessed of the Lord"; thou art a miracle of mercy; thou art a prodigy of love and truth; where sin abounded, grace did much more abound." Sit still in your pews, ye people of God, and roll this sweet morsel under your tongue! Once, because you believed not, the wrath of God was resting upon you, but now you can say, "O Lord! I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me." Surely then, "Thou art now the blessed of the Lord." Thou art poor, perhaps, in this world's goods; but being an heir of the "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you," why, "Thou art now the blessed of the Lord." Or, perchance, you are weak and ill, and scarcely able to be in your place; but, though thy flesh and strength fail, "thou art now the blessed of the Lord," for by his grace, you will triumph over all. With many a fear and many a care oppressed, still "Thou art now the blessed of the Lord," and on him thou canst cast thy care, and from him receive deliverance from all thy fears. Whatever thy disturbance, this overwhelming [illegible] "Thou art now the blessed of the Lord."

I. I would remark upon it, first, that, in this case of Isaac, this was the testimony of enemies. It was Philistines who said, "Thou art now the blessed of the Lord." There are some of God's people who are so evidently favoured of heaven that even those who despise and oppose them are forced to help saying of them, "They are the blessed of the Lord." I wish that we were all such, so distinguished by piety, so marked out by strength and faith and prevalence of prayer, that even our Abimelechs might be forced to say to each one of us, "Thou art now the blessed of the Lord." What caused this heathen king and his companions to use such an expression about Isaac? In seeking the reasons which led them to see the bounty of the Lord in the case of Abraham's son, we may find some signs of the blessing of God upon ourselves and upon our children.

These Philistines had a further reason for thinking that Isaac was blessed of God: they felt in their hearts, perhaps, a secret spirit whispered to the king, "Touch not mine anointed, and do my prophets no harm." God has a way of making men feel "how awful goodness is." They may test and jeer against a Christian, but his life vanquishes them. They cannot help it. They must do homage to the supremacy of grace. The promise is still true, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." God will impress upon the minds even of unbelievers this fact, that such a man, such a woman, is one whom God has blessed. Do you not know some believers who have such an air of otherworldliness about them, that though they mix freely with the people amongst whom they dwell, men instinctively acknowledge that "they have been with Jesus," and have been blessed by him? I do not care to see pictures of the saints of old with a nimbus of light round their heads, even though they have been painted by the old masters, yet there is a something about one who lives a saintly life, a brightness encircling him, like a symbol of God's presence, which separates him from those around him, and leads us to say to him, "Thou art now the blessed of the Lord."

Further, before the Philistines bore this testimony to Isaac, no doubt they remarked his gentleness. I do believe that there is nothing that has such power over ungodly men as meekness of spirit, quietness of behaviour, patience of character, and the continual conquest over an evil temper. If you grow angry when people are angry with you, you will have lost your position; but if you can be patient under persecution, if you can smile when they ridicule you, if you can yield your rights, if you can bear and continue to bear, you are greater than the man who taketh a city. Yonder is a man who is angry with his wife, and he is in a great passion; he is a very Nabal, and he is a very Abigail. Yonder is a man who is angry with his children, and he is a very Eli. Yonder is a man who is angry with his servants, and he is a very Saul. But there is a man who is not angry with his wife, nor with his children, nor with his servants, and he is a very Abraham. Yonder is a man who is angry with his neighbours, and he is a very Ishmael. But there is a man who is not angry with his neighbours, and he is a very Isaac. Yonder is a man who is angry with his enemies, and he is a very Saul. But there is a man who is not angry with his enemies, and he is a very David. Yonder is a man who is angry with his friends, and he is a very Absalom. But there is a man who is not angry with his friends, and he is a very Jonathan. Yonder is a man who is angry with his king, and he is a very Ahab. But there is a man who is not angry with his king, and he is a very Jehoshaphat. Yonder is a man who is angry with his God, and he is a very Jonah. But there is a man who is not angry with his God, and he is a very Jesus. Yonder is a man who is angry with his God, and he is a very Lucifer. But there is a man who is not angry with his God, and he is a very Michael. Yonder is a man who is angry with his God, and he is a very Judas. But there is a man who is not angry with his God, and he is a very John. Yonder is a man who is angry with his God, and he is a very Cain. But there is a man who is not angry with his God, and he is a very Abel. Yonder is a man who is angry with his God, and he is a very Ishmael. But there is a man who is not angry with his God, and he is a very Isaac. Yonder is a man who is angry with his God, and he is a very Saul. But there is a man who is not angry with his God, and he is a very David. Yonder is a man who is angry with his God, and he is a very Absalom. But there is a man who is not angry with his God, and he is a very Jonathan. Yonder is a man who is angry with his God, and he is a very Ahab. But there is a man who is not angry with his God

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FOURTH QUARTER.

SUNDAY, OCTOBER 21.

A SABBATH IN CAPERNAUM.

Mark 1:21-34.

PARALLEL ACCOUNTS.—Matthew 8:14-17; Luke 4:31-41.

MOTTO TEXT:—"He taught them as one that had authority, and not as the scribes."—Mark 1:22.

Capernaum was on the northern side of the Sea of Galilee, on the great road from Damascus to Ptolemais. It was the Jewish capital of Galilee, and was the most important city in the province. Our Lord made this his residence.

"*On the Sabbath day he went into the synagogue and taught.*"—It was his custom from his youth to worship in the synagogue on the Sabbath.

"*And they were astonished at his doctrine*"—his teaching. And the following clause shows it was not with the matter of his teaching, but the manner of it. "*He taught them as one that had authority, and not as the scribes.*" As the lawyiver who makes laws, not as the lawyer who explains them. No wonder they were astonished. Here was a carpenter from Nazareth speaking of the Scriptures, the Word of God, as if he had written them, and God acknowledging his authority by granting to him His own power! It was indeed the most amazing thing which ever happened.

"*And there was in their synagogue a man with an unclean spirit.*"—Possessed of a devil. These demoniacal possessions are a great mystery. They were sign of great wickedness—children sometimes possessed. "*Let us* [illegible] erring to other evil spirits [illegible] allowed to take possession [illegible]

"*What have we to do with thee, thou Jesus of Nazareth?*"—As Jesus of Nazareth, a man [illegible] man, the evil spirit impudently [illegible] Lord's right to interfere with [illegible] Or being sent back to the abyss, so great a horror [illegible] that this one called it destruction. [illegible] were marvelling that he should speak with authority over the Scriptures; this devil knows him.

"*Hold thy peace and come out of him.*"—Our Lord did not desire the testimony of devils. It was the evil spirit who was acknowledging him, not the poor possessed man. "*And when the unclean spirit had torn him.*"—Forced out by almighty power, the devil shows his malignity to the last, doing all the harm to the body he could. No doubt the man had a most terrible convulsion, but when the devil was gone, he was uninjured.

"*And they were all amazed.*"—And they might be. Here was a young man in whom the unclean spirits bore sway, and whose word of command, spoken in his own name and by his own authority, they obeyed. They questioned among themselves, What thing is this? That God stood incarnate before them they did not dare to say; but what other explanation was possible?

"*What new doctrine is this?*"—A God should set such a seal of approval on the words spoken at this place. What man is this, that the unclean spirits obey his authority? Miracles of Christ were wrought by those who he was, and what his power, not with the prime purpose of relieving human suffering. Whenever he made a new revelation he confirmed it with miracles. When the canon of Scripture was closed with the most solemn curse on one who should add to it miracles ceased.

In Capernaum, the centre, the focus of this healing spread over Galilee. What thing is this? was asked everywhere. The evangelist notes back, and then goes back to tell of events which happened during the wonder of that busy day.

The preaching ended, our Lord, with James and James, went home with Simon and Andrew. They were City of Bethsaida, but had removed to Capernaum. It is probable that the Lord had made that his home. And Simon's house was a home for Galilee as Lazarus' was in Judea. Peter was married, it is probable. His wife was not.

"*Simon's wife's mother lay sick of a fever.*"—We learn from Luke that it was "a great fever," of a severe and dangerous type. After they had entered in, they tell the Lord of her sickness, "*and he came and took her by the hand, and lifted her up.*"—Weak and shaken by the disease which was in her veins, when he bent down and well when he had taken her hand. Health and strength

[illegible] these seven nights have left her, and completely. It would not have left her yesterday and able to serve at the meal. His had power—God's power it was plain, not only over the unclean spirits but over the bodies of men. God thus confirmed again his claim to have been the giver of this Scripture.

"*And at even when the sun did set.*"—They were very scrupulous in keeping the Sabbath, which was reckoned from sundown to sundown. Carrying the sick was considered a work which must not be done during the Sabbath. Those who had crowded the synagogue went home carrying to their sick the story of the casting out of the devil. And they waited till they could take their loved ones to him, without violating what they thought God's command. These old Galileans will rise up in the day of Judgment and condemn many a complacent Christian who has failed to keep the Sabbath holy.

The Sabbath being ended, the whole city came to the door, with their sick. Were there any whom their unbelieving friends failed to carry? It is not probable. The suffering are eager to try anything which promises relief. Those who love them are ready to gratify them. To be carried on litters to the door could not injure them. Surely no sick man's friends were so heartless as to refuse.

"*And he healed many that were sick of divers diseases.*"—This does not mean that he left any unhealed, but that there were many sick in Capernaum. Think what a vast number would be brought to a door in any city, if men believed there was one there who was able and willing to heal all diseases.

The worst of all diseases is the leprosy of sin. The Christ is able and willing to heal all. Why do men not come to him to be healed, and carry all their dear ones? Alas for the mystery of sin!

"*And suffered not the devils to speak, because they knew him.*"—Knew him to be the Eternal Logos of the Trinity. His time had not yet come when his disciples should say to him, "My God," as well as "My Lord." And he would not receive the testimony of devils. Thus ended one day of his life. We have no reason to believe it was busier than any other.

That Joyful Feeling

With the exhilarating sense of renewed health and strength and internal cleanliness, which follows the use of Syrup of Figs, is unknown to the few who have not progressed beyond the old time medicines and the cheap substitutes sometimes offered but never accepted by the well-informed.

To the Bethel Association.

DEAR BRETHREN:

I have just learned from the minutes of the recent session of th I never [illegible] there. It seems strange to me when I requested to be released from leadership altogether. And it seems stranger still when I learn that six of the churches, which formerly composed Circle No. 2, had an able man for vice-presidenc for two years, supported by able pastors and the professors of Bethel College, and in all that time did not have a circle meeting. They certainly could have held such meetings if they had desired to do so. Have I been appointed to give them what they do not wish to have? I know not what motives lead to such a strange appointment, nor whose fertile brain conceived such an idea. If it were not a serious matter I would consider it a splendid joke. Perhaps it is an attempt to destroy the circle work altogether by indirection. Or it may be an attempt of the association for the first time in twenty-five years to honor an old servant. If so, I must confess that they spread it on a little too thick all at once, and their efforts are not appreciated. The seriousness the work is too extensive for me, and does not commend itself to my judgment. There are only about five circle meetings possible in one year. Such meetings, distributed among twelve churches would leave seven churches without any meetings or any special benefit. Besides, such an appointment is attended with more labor and expense than I am willing to assume in addition to my regular work. These reasons, and others which I might mention, compel me to decline the appointment of the association. And I decline thus publicly so that the brethren of the twelve churches placed under my leadership may feel at liberty to make such arrangements and hold such mission meetings as may seem to them best.

B. N. DICKEN.

HAVE just closed a very interesting and profitable meeting at Harmony church, McCracken county, Ky. I was assisted in the meeting by Bro. Ben M. Bogard, of Fulton, Ky., who preached day and night for eleven days, to the edification and delight of the people. Bro. Bogard preached doctrine all through the meeting, ably exposing and completely demolishing such doctrines as "baptism in order to the remission of sins," "unrestricted communion," "the devil the author of all physical suffering," "sprinkling for baptism," and such like, and didn't "ruin the meeting" or even damage it in the least. But the result is, the church is greatly strengthened, about 20 persons professed conversion, 16 united with the church. Others, we hope, will follow in the near future. To God be all the glory.

T. M. MCGEE.

Mt. Olive's Mills, Ky.

Knowing you are always glad to hear of the success of the outpouring of God—"blessing such as God has bestowed with a lavish hand"—I thought I would try to give you an account of a meeting held at Olivet church, near the C. & P. division of the L. & N. R.R. near Howell in Christian county. The meeting was one of the most wonderful I ever witnessed. There were 50 additions, 27 by baptism, 14 by restoration, 5 by letter and 4 conversions." They were not children, as is sometimes tauntingly spoken. No, some were silver-haired men; most of the restored were men of families. It looked as though the entire community were returning to the fold of God.

This is an old church, one of the oldest in Ethel Association. Fifty years ago this writer attended a meeting at the old church situated about a quarter of a mile of where the present church now stands, on the same tract of land, given by the same loving hand. The church had been torn by dissentions, but the Spirit of the Master got hold of the people, all troubles were healed, and the grand work went on. Men in this meeting were so moved by the Divine Spirit they could not be still, but went to and fro urging their friends to come to enjoy the sweet consolation they had.

Bro Vaughan is pastor, a good and zealous man he is. He reminded me of some of the olden-time ones. He would see a sinner moved and coming forward, and he could not hold in. He would cry out "Bless God," reminding some of us of the time when shouting was usual in Baptist churches. One good Methodist brother said he had come to try to hold the Baptists down. He told me he had given up the job, as the happy feeling had gotten possession of all the congregation.

Bro. Joiner assisted Bro. Vaughan, doing the preaching. Bro. Joiner is pastor of Salem church, one of adjoining churches to Olivet. He presented the Word of God in such a zealous and forceful manner that it brought conviction to all who heard it. Salem should be proud of such a man and such a pastor, for his every day walk exemplifies the fact that he is a true Christian, not only speaking the truth, but acting the same. May God spare these two brethren to be instruments in his hand to bear the glad tidings of great joy to many a sinner.

D.

Bur. Ky., Sept. 12, 1894.

Second North Concord Association.

The eighteenth session of this body met with Clear Spring church, six miles north of Jamestown, Russell county, Ky., Sept. 14th. Elder C. L. Brown was moderator.

The news that a Gamble came upon this association over the correspondence with South Cumberland River Association, and last year we thought it was settled; but two churches this year called for their letters because that association had departed from the faith and were in favor of missions and education. They claim both are contrary to Scripture, and that an educated man cannot preach the Gospel, but that it takes a man that can scarcely read, and without any book but the Bible. If a man is rich or has education, he is not a Christian.

I tried to get them to appoint a committee on the state of the churches and missions, but they voted it down, and a resolution was brought in recommending Sunday-school in each church, and I offered this amendment: "And we recommend Baptist literature," but it fared the same fate of the other.

They wanted union schools and a platform broad enough to take in the Methodists, Presbyterians and Campbellites, so that they could convert them and make Baptists of them. They will (?) do so, too!

The next association will be held with Clear Branch church, Casey county, eight miles from Middleburg, on the Trace fork pike, on Friday before the third Sunday in September, 1895. Send us some good, educated preacher at that time.

†.

Time and Place of Meeting of the District Associations.

OCTOBER MEETINGS.

Laurel River—Macedonia, Clay co., Oct. 5.

West Kentucky—Spring Hill, Hickman county, Oct. 10.

Enterprise—Feds Creek, Pike co., Oct. 11.

Greenville—Union, Breathitt county, Oct. 12.

Ohio Valley—Highland, Union co., Oct. 17.

West Union—Mount Pleasant, McCracken county, Oct. 17.

Mud River—Murray, Calloway co., Oct. 24.

Graves County—Water Valley, Graves county, Oct. 31.

Magazines.

(These magazines are supplied at publishers' rates by the Baptist Book Concern, Louisville, Ky.)

The best thing, though there are many other good things in the *Journal of Hygiene* for October, is "Pastor Kneipp's Method of Hardening the Constitution." Pastor Kneipp has had wonderful success in his labours, and it is very interesting as well as instructive to know his methods. The *Journal of Hygiene* is published by Dr. M. L. Holbrook, 14 East Twenty-first Street, New York.

Library.

[All the books noticed in this column will be sent by the Baptist Book Concern postpaid to any address on receipt of price.]

FOLLOWING THE STAR. By Y. L. Philadelphia: The American Sunday-school Union, 1122 Chestnut St. Price, 90 cts.

This is a story of the wise man of the East. It opens when the star appears and closes after their return, with the death of the wisest, the leader Mithras who dies surrounded by his disciples.

Mithras had become a true believer trusting in the Lamb of God for salvation, and some of his disciples agree with him. Others refuse to acknowledge the King of the Jews, and they take their portion of the common property and go to India.

It is needless to say that the story is reverential and true to the Scriptural account. The fact that the Sunday-school Union publishes it, is guarantee for that. It is interesting, the characters well drawn, the teaching wholesome, and, so far as our limited knowledge goes, there are no anachronisms.

JINNY AND HIS PARTNERS. By James Otis. Boston: A. I. Bradley & Co. Price $1.25.

Jinny Harmon and Scotty Jarvis are two little boys who together own a push cart for selling fruit. The first is unselfish and generous, and the second penurious, grasping and ill-tempered. They rent a room with two other boys as partners.

The whole book is given to one week of their lives. Jinny finds a little German boy of three years old lost on the streets, and takes the baby home. His experiences with the child are amusing, and one rather regrets when the parents are found.

EUNICE; OR AS YE WOULD. By Clara Elizabeth Ward. 16mo, 336 pp. Price, $1.25. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

This is the story of a young woman who, while having a good deal of this world's goods, is a truly consecrated Christian, and believes in casting her blessings upon others so that they too may have a share in her joy. With this thought in mind she takes into her home, with her mother's ready and willing permission, a young woman from the country. However, unfortunately this latter goes astray and runs away from home, after a very successful career in school under the direction of Miss Olway. For some time nothing was heard of her, and then, out of the very fullness of her heart, Miss O. way, "Eunice," decides to offer to a poorer sister the same courtesy which has been so unselfishly bestowed on her. We leave for Miss Ward to tell in her own charming way. We are sorry to see that so many writers of stories go out of their way to try to train our Sunday-school children into disobeying the Spirit in regard to the public speaking of women. Miss Ward offends in this thing, and hence spoils her book, so far as being a Sunday-school book is concerned.

TRUTHS are the route of duties. A rootless duty, one that has no truth below it out of which it grows, has no life and will have no growth.—Phillips Brooks.

I Was Weak,

Tired and nervous, my food did not digest easily. In fact I was in poor health generally. I had to sit up propped up in bed to breathe easily at night. I had the grip and afterwards a severe cough. I found relief in Hood's Sarsaparilla. I have taken seven bottles and can eat what I please, sleep soundly and feel rested unless I overwork. I feel as young as I did at 18 when I can judgment in my daily exercise. I cannot begin to express my thanks sufficient for such a great soothing, health restoring medicine as Hood's Sarsaparilla.

Mrs. I. E. Wallace

MRS. CLARA J. WALLACE, wife of Rev. I. E. Wallace, clerk of Blood River Association of Baptists, Calvert City, Ky.

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Men's fine BLACK THIBET suits for $10. In stylish single or double-breasted Sacks. Either Square-cut, Round-cut or Long-cut Sacks, now so popular for young men to wear. Or we also have them in Frocks, cut in all lengths to suit all people, the lean, the stout, and the average sizes as well. These suits are the height of fashion, being new goods that have just come in, and are now offered for the first time. Every suit in the lot bears our special guarantee that it equals any $15 suit offered elsewhere in Louisville, or you get your money back quick as a wink, and without being questioned.

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It is a part of our business to answer letters and give information about Dry Goods. Ask for a Catalogue. If you want separate samples it will be always paid a great deal of attention.

This is more important now than ever before, as black goods are not confined to ladies wearing mourning. Many ladies wearing colors always have one black dress.

The wool and silk warp Jacquard figure are much in demand for tea dress.

Our rule has been to buy only the best makes, such goods as are sure to give satisfaction, and it has been a good one, for we are now selling black goods to customers whose grandmothers bought and were pleased with those we sold fifty years ago. We carry Lupins and Bon Joure in French, and Ecroyd's and Priestley's in English goods. We keep the best makes in French cashmeres (wool Henrietta), beginning with a 40 inch at 55c, then 65c; 46-inch 75c, 90c, 1 00 and 1 25; Serges (India Cassimere) 37 inch 36c; 38-inch, 40c; 40-inch, 50c, 65c, 75c, 1 00, 1 25; 46 inch, 90c; 52-inch 1 00, 1 25, 2 50

We also have a beautiful line of black fancies, such as Storm Serges, 50c, 65c, 75c, 85c, 1 00, 1 25 and 1 50.

Camel-hair Serges, cheviot effects.

Jacquard figured all-wool, 55c, 85c, 1 10 and 1 25.

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LOUISVILLE, KY.,

THURSDAY, OCTOBER 11, 1894.

"OFFICIAL, COMPLETE AND CONCLUSIVE."

Such is the heading of a communication in last week's *Examiner* from Dr. Mabie, Corresponding Secretary of the Missionary Union. Our readers will remember that the Rev. G. P. Bostick over his own signature, made statements as to matters of fact in the mission fields. He stated that in some instances the missionaries of the Union practiced open communion. The *Examiner* on general principles, and with some irritation, denied the truth of these statements and called on the Missionary Union for an official reply. This brought forth the answer of Dr. Mabie. We promptly informed our readers of the *Examiner's* denial. The answer of Dr. Mabie is pronounced sufficient and our contemporary says "it ought to be 'mighty interesting reading,' as Horace Greeley used to say, to the editors of certain Southern Baptist news papers, who have been publishing, without investigation, loose assertions on this subject. It would have cost only the trouble of writing a letter and two two-cent stamps to discover the whole truth about the matter."

The *Examiner* speaks of seeing "news paper letters that were quite reckless in their charges, if not absolutely slanderous in intent." The *Examiner* should not get excited.

What other papers may have said is not our affair; but we give one of Mr. Bostick's statements in the RECORDER as follows: "A strict Baptist who had been in England sometime, and had been in trouble on the communion question, was going to the Congo Balolo Mission. He was at a station of the American Baptist Missionary Union and was delighted to think he would meet strict Baptists there. He said: 'I hoped to find strict Baptists when I should come to the Congo, but, no, I found three missionaries of the American Baptist Missionary Union at M ... When they came to the commemoration of breaking the bread, I found to my surprise, that two persons who were unbaptized intended to partake. I beckoned to the leader and restrained him from his adjoining room, and, when I was assured that these unbaptized persons would partake I declared myself unable to join in the service. Afterwards I asked to know the reason why here on the Congo they are contrary to the practice of the Baptists in America. The reply was, that it was found so difficult in the progress of events to have close communion that *all the missionaries confidently wrote* [illegible] open communion. *The committee replied to the effect, that, as the missionaries were better informed as to what would be most expedient on the field, they were at liberty to act in this respect in accordance with what their judgment deemed best. The consequence is that open communion is the prevailing practice. Furthermore the missionaries say that when in America they do not partake with unbaptized persons, but on the field, being separated from the churches to which they belong and the circumstances being such as they are, they throw the door wide open.*" Italics ours.

Now in the "Official, Complete, and Conclusive" denial of Dr. Mabie we have a statement of Dr. Murdock, the executrary as follows: "The Committee never authorized or encouraged what is usually called open communion among our mission churches, nor have we any knowledge that such a practice prevails in any of our missions." Then speaking for Dr. Duncan, Dr. Mabie adds: "There have come to his office two authenticated cases of departure from the usages of the denomination with regard to the administration of the Supper, but in both instances he gave such timely counsel as the circumstances seemed to require."

It is not stated whether one of these "authenticated cases" was the Congo case mentioned by Bro. Bostick, nor is it said whether the "timely counsel the circumstances seemed to require" was what Bro. Bostick says it was, in the Congo case, viz., "that as the missionaries were better informed as to what was most expedient on the field they were at liberty to act in this respect in accordance with what their judgment deemed best." There is an obscurity in this denial of Dr. Mabie, which however "official" it may be prevents its being "complete" and "conclusive." It is admitted that there were "two authenticated cases," how many unauthenticated is not hinted at, "of departure from the usages of the denomination with regard to the administration of the Supper;" and this certainly furnishes ground for what Bro. Bostick and others have said.

We have no desire to embarrass the Committee or the *Examiner*, but since the matter has gone this far, we think the reply of the Committee to the Congo missionaries ought to be published. What was the "timely counsel" given in that "authenticated case?" If Bro. Bostick's statements are proved erroneous, he should of course make ample apology. But the way, and the only way we see, to settle the matter is to publish the Committee's reply in question.

The *Examiner* adds; "What would the Southern editors say if the *Examiner* should publish, without any attempt to learn whether they were true, charges affecting the Foreign Mission Board of the Southern Baptist Convention, and the missionaries in its employ? We hope the editors will do justice to the Board, which has done so much for the cause. If a missionary on the foreign field shall write over his own signature to the editor, statements of matters of fact which indicate that the missionaries of our Board are violating the faith of the denomination, we hope the *Examiner* will publish it, and we promise in advance not to show the slightest irritation on the subject. And we promise also that we will not call such a denial from Dr. Willingham as that from Dr. Mabie either "complete" or "conclusive." Come now, let us have the Committee's reply to the Congo missionaries.

Dr. Mabie closes with the following, and that is the most satisfactory part of his communication: "In my own official connection with those applying for missionary service, I have uniformly been assured on the part of the candidates applying for such service that they were in accord with the understood position of Baptist churches in this country on this subject." This guards the future, but it does not clear up the matter with the missionaries previously sent out.

SPEAKING of where the next meeting of the Southern Baptist Convention will be held, the *Baptist & Reflector* says: "The probability now is that it will go to Louisville." We have no idea on what this probability rests. The *Central Baptist* says: "The brethren at Louisville are likely to come to the rescue and relieve the situation." This is news to us.

The impression prevails that the reason why no invitations have been extended was because the free entertainment plan was not abolished. The fact is it has been expected for several years that the Convention would meet next year, its jubilee year, in Augusta, Ga., where it was organized. It was this expectation which prevented invitations. Now that the Augusta brethren do not see their way clear to extend the invitation, the matter is left in the hands of the Boards. The Convention ought never to vote either that there should be or should not be free entertainment. It is for the brethren of any city to extend the sort of invitation they desire, and it is for the Convention, or in this case the Boards, to accept the one that is deemed best.

The Convention should meet where the meeting can accomplish the most good. It has never met in Arkansas. Let the brethren of that state consider what sort of invitation can be given for the meeting to be held in Little Rock, in Hot Springs, in Eureka Springs, or other cities. It has never met in Florida. Let the Florida brethren consider what sort of invitation is practicable for the Convention to meet in Jacksonville, St. Augustine, Ocala, Pensacola, or Tallahassee. Let the brethren in Missouri. Let the brethren have consider what is practicable in regard to holding the Convention in St. Louis, Kansas City, St. Joseph, or other place.

A city that has a suitable meeting place for such a body, and that has plenty of hotel room, even though free entertainment could be offered only to a limited extent, could invite the Convention. Asheville, N. C., has been suggested, also the White Sulphur Springs, W. Va. In Asheville only limited free entertainment is practicable, and we do not know whether a fitting hall can be had. We believe there is no suitable hall at the White Sulphur. If one place offer free entertainment and another does not, that, of course, would have its effect in deciding which invitation to accept. We hoped that Augusta could extend the invitation with the unlimited free entertainment, and thus allow the fiftieth anniversary to be celebrated on the historic ground. We would prefer to go to Augusta and pay our way, on this account, than to go elsewhere and be entertained free.

We favor Louisville's inviting the Convention the year following (1896). Next year we have the meeting of the G. A. R. Let the brethren send in just the sort of invitations it suits them to offer, without the slightest hesitancy or embarrassment. The Boards can decide which it is best to accept. If Augusta desires the meeting, but feels unable to offer free entertainment and a suitable hall, we would favor going there and renting a tent for the meeting. We fear the brethren there think they cannot give the invitation because the burden involved is too heavy. If that be the reason, and it is no reproach to them, let the burden be lightened for this time, and next year our voice will be for Louisville and free entertainment. But we are not Louisville, nor are we the Convention, and it is possible that our voice will not prevail.

OCTOBER 2d was red-letter day in the history of our Orphans' Home. It was the silver anniversary. A large assembly gathered. Every seat provided, both on the large platform and in the park was occupied, many stood throughout the exercises. Dr. Marvin, the President of the Board (gentlemen's), presided, and by his side sat Mrs. Dr. Arthur Peter, President of the Ladies' Board. She has held this position from the beginning. Dr. Marvin conducted the exercises, making a short and felicitous address of welcome. Dr. Weaver led in prayer, and Dr. Broadus read the 37th Psalm, which was read at the founding of the Home. The editor of the RECORDER gave a brief historical sketch of the institution, making reference to Drs. Smith and Caldwell, and to Messrs. G. W. and W. F. Norton, *par nobile fratrum*, and others. He congratulated the Board on the fact that God had blessed them, and that the Home when two years of age by Mr. and Mrs. J. B. Barnes, who have given her the most careful culture.

The enlargement of the Home has greatly increased the expense, and the churches have not correspondingly increased their contributions. The result is there is a deficiency in current expenses of $6,000. This must be paid now, and at least $25,000 of endowment secured. The churches even then will have to enlarge their contributions, since the income from $25,000 will not pay the increase of expense caused by the enlargement. An appeal was made for subscriptions, and some $4,700 was secured. The work of raising this endowment is to be pushed, and it is hoped the response will be prompt and generous.

After the exercise there was a reception, with lunch, handshaking and congratulations till 10 P. M.

AN honored pastor in another state writes: "One of my members, a daughter of a wealthy and influential member, has married a Methodist preacher and consequently joined the Methodist church. Some of my members want to drop her name from the church list quietly without any church conference. How this can be done I am utterly unable to see. Others want to retain her, as she has not asked to be excluded but rather expressed her desire to be retained; while still others favor excluding her in regular church conference on the ground of walking disorderly. This last way seems to me to be the Scriptural way. Please answer clearly, fully and give your authority and I think it will settle the matter, and I shall be greatly obliged."

The offense of which this lady has been guilty is not against morals but against doctrine and church order. She has turned her back upon New Testament doctrine and church order and given her adherence to an unscriptural order, and to the maintenance of doctrines contrary to Scripture and to teaching. To retain her, unless her membership with the Methodists ceases, is out of the question. It will not be claimed that anybody can be a Baptist and a Methodist at the same time. Her name could not be dropped and to do this very quietly is to dodge a thing a church of Jesus Christ ought never to do. Let the issue be met fairly and let the Spirit of Christ. The church "withdraw fellowship" from her on account of departure from New Testament doctrine and order. Let the reason be given, because else the record might imply some moral delinquency. The church might admonish her before taking final action (Titus 3:10), but we take it she is determined to be a Methodist, and no doubt she has counted the cost. Perhaps she clings to her Baptist faith, but thinks she ought to be "in the same church" with her husband, "especially since he is a preacher." If this be true, it were well to remind her that her marriage in no way changed the teaching of Scripture. If it was ever right for her to be a Baptist, it is forever wrong for her to be anything else. The Bible reads now exactly as it read before her marriage. Each one must do what the Bible says, rather than what husband or wife desires (Luke 14:26). Her marrying a Methodist preacher in no way changed her obligation to believe and practice what the New Testament teaches. If she believes the Scriptures teach the Baptist faith and practice she should hold to that faith and practice though her husband were a thousand times over a Methodist preacher. The only justification of her being a Methodist must be that she has been convinced that the Bible teaches Methodism. If she believes this, then she belongs among the Methodists, and in joining them she simply goes to her own place. Her joining the Methodists, however, after marrying the preacher, indicates that she would not have joined them had she married differently. Suppose she had married a Baptist, for example, would she have joined the Methodists? If not, then her joining them in the present circumstances cannot be justified. If she believe the Methodists to be right, then, she should join them, although she be married to a Baptist preacher. If she believe the Baptists to be right, she should cling to them in every circumstance and at every hazard. Certainly it cannot be claimed that her marrying a Methodist preacher made the Methodists right.

This case gives the brethren a good opportunity to emphasize the principles that should determine church relations. Let the lady be kindly admonished, and if she persist in being a Methodist member, then let the Baptist church withdraw fellowship from her.

ACT well at the moment and you have performed a good act to all eternity.—Lavater.

IF YOU do not want to be tempted, keep your thoughts from all that is evil.

THE LORD'S DAY.

The Lord's Day, or Sunday, is the Christian Sabbath. It is the day on which our Saviour rose from the dead, and on which the Holy Spirit came upon the apostles and the church on the day of Pentecost. It is the day on which the churches of God have been accustomed to meet for worship and for the observance of the ordinances of the Lord's house. It is the day on which the churches have been accustomed to contribute of their means to the Lord, as God has prospered them. It is the day on which the churches have been accustomed to receive members into their fellowship, by baptism and by letter. It is the day on which the churches have been accustomed to receive the Lord's Supper. It is the day on which the churches have been accustomed to hold their business meetings. It is the day on which the churches have been accustomed to hear the word of God preached. It is the day on which the churches have been accustomed to hold their Sunday-schools. It is the day on which the churches have been accustomed to send their contributions to the Boards of the Convention. It is the day on which the churches have been accustomed to receive the reports of the Boards of the Convention. It is the day on which the churches have been accustomed to receive the reports of their Sunday-schools. It is the day on which the churches have been accustomed to receive the reports of their Associational Missionaries. It is the day on which the churches have been accustomed to receive the reports of their Associational Sunday-school Missionaries. It is the day on which the churches have been accustomed to receive the reports of their Associational Colporteurs. It is the day on which the churches have been accustomed to receive the reports of their Associational Evangelists

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CLEANER DEPARTMENT.

J. N. HALL, Field Editor,
FULTON, KY.

[All matter intended for this department should be sent to Fulton, Ky., while all business letters should be sent to WHITNEY RECORDER, Louisville, Ky.]

I SYMPATHIZE with Bro. D. B. Ray, in the death of his excellent wife. May God comfort the bereft.

BRO. W. S. RONEY closed a fine meeting with the Olivet church last week. There were 30 professions, and 30 additions, 25 of them by baptism. Olivet is near Paducah.

EVERY former subscriber to the *Gleaner* was duly credited on the books for all the time lost by the burn-out of that paper. Not one of them lost a number by the fire. Their figures continued right on in succession, and stand as if there had been no burn-out.

THE *Baptist Reaper* comes to us from Martin, Tenn., with Bros. Moore and Clifton, Editors. One side of the paper is patent, but the other side is fresh. I love these brethren, and regret to see them run any risk in their business enterprises, but my experience in the business makes me think of the unrequited labors of the past. I shall be glad if they fare better.

THE debate at Moscow, Ky., last week was a truly interesting occasion. I have just begun work in that portion, it is a mission point. The people have had undisputed sway [illegible] But when our mis[illegible] work there last summer [illegible] prompt challenge for a [illegible] and, last week's [illegible] suit. Bro. R. H. Pigue was the champion, is a good speaker, [illegible] gifted man, [illegible] of argument, is sup[illegible] odism and its distinctive [illegible] He takes great pleasure [illegible] broad assertions, assumptions and apparent [illegible] that they were solid argument on great truths. He [illegible] a very able defender of what he could only prove he asserts. The crowds were in attention good, the spirit of the debate very agreeable. It [illegible] opportunity to get Baptist [illegible] before the people, and many [illegible] is probably heard it for the [illegible] Good results will follow to the Baptist church in Moscow.

A most delightful four days' debate, at Moscow, Ky., closed Sept. 5th, between R. H. Pigue of the M. E. church, South, and J. N. Hall, Missionary Baptist.

These disputants are well informed in their own and each other's respective doctrines, and are both experienced debaters, each being considered by the other and by their respective denomination as the ablest representative of his faith in this country. Bro. Pigue is 36 and Hall 45 years of age. They have for years been very warm personal friends, and did not at any time even seem to have, much less to show, the least unkind feeling toward each other, while never so earnestly contending against what they claimed to be the errors represented by each other. Indeed, there was such a magnanimous spirit and demeanor maintained throughout the entire debate between the speakers, that the increasingly large congregations were all the while most respectful and exemplary in their conduct—manifesting continually that they were having an unprecedented mental and spiritual feast, and thus together proving that a religious debate can be so conducted as to be both delightful and profitable. As to the propositions discussed, each man affirmed two days that the denomination he represented was scriptural in doctrine and practice. I deem it unnecessary to lengthen this article by reproducing to any extent. the argument of either side. Suffice it to say, (not knowing), that I think the Methodists in the main were well pleased with the work of their champion, though from a Baptist standpoint, his main force seemed to be in vociferous assertions and assumptions, without any clear scriptural proof, interspersing abundantly and purposely with something to make the people laugh. While Bro. Hall was full of pleasantry in his replies, his aim and power was in well systematized, clearly scriptural arguments, happily put, without in the least misrepresenting his opponent in his positions. His most wonderful fairness as a debater was so impressed upon all who heard, unblinded by prejudice, that at the close of the debate a prominent Methodist told him that he was the fairest debater he ever heard. Bro. Pigue started out with the reckless declaration that Methodism could be read all through the Bible, on every line and between the lines. Bro. Hall then made it a business to show that if it could be read at all, he or any one else would have to find it *between* the lines. Bro. Hall put in his first speech in his affirmative more Scriptural and unanswerable arguments than ever I heard in one hour's speech before. For one I say let us have more such debates as the one at Moscow. They will always do good, and never lose by an examination of their doctrines. Baptists were greatly strengthened by this one.

F. M. SHARP.

Burned Over the Tent.

I gave up for this year all pastoral work, but wish one church to conduct the tent work in our new Association—West Kentucky. Having overdone myself in the extreme hot weather in July, I have not been able to do that kind of work since, and have now turned over the tent to the board. I begin to feel able to preach in houses again, and have agreed to aid E. H. Maddox, in a meeting at Bethel, near Hebbardsville, Ky., beginning the first Sunday in October. After that time I will be pleased to help other pastors in revival work. Also am willing to accept the pastorate again where I am really needed.

F. M. SHARP.

This association met at Bethel church, Pigeon county, Tenn., on Friday before the fourth Sunday in September, and continued three days. The attendance the first day was small, but the last two was much larger. Elder B. Wright preached the introductory sermon. The former moderator being absent on account of sickness, the assistant moderator called the meeting to order. The letters were then read, after which they organized and elected Elder B. Wright moderator, and Bro. John W. Catron, clerk.

This was considered, by all, to be the best meeting for several years. The District Mission Board is in a more prosperous condition than ever before in the history of the association. More money was collected and more mission work done. It was not the fault of the association that there was no money collected for Home and Foreign Missions this year, a brother was appointed to do the work, but he failed to do it.

The District Board was appointed to take up collections for both Home and Foreign Missions. There is a growing missionary spirit among the younger people, but the older ones, some are anti-missionary in practice, others in spirit.

This whole country has had a hard struggle with the anti-missionary spirit, but the present generation is beginning to see that principle of the Gospel is truly missionary, the preachers are preaching it, the laity are receiving it, and the coming generation is going to live and practice it, and we bespeak for this country, that has been living dormant so long, a glowing future that will work to the glory of God and the advancement of his cause. The addresses of the moderator, Elder B. Wright, Gap Creek, Ky., clerk, J. W. Catron, Albany, Ky., Mission Board, J. E. McMertry, Burkesville, Ky., J. H. Shearer, Gap Creek, Ky., J. W. Catron and A. G. Long, Albany. B. W. GARR.

Trammel's Creek Church.

Brother Granville Dockery, of Cave City, Ky., has just closed a meeting of twelve days with Trammel's Creek Baptist church, Green county, Ky., in which there were 13 additions, 11 by experience and baptism, 1 by letter, 1 by recommendation. There were some hinderances, or the results would have been much greater. There was a good portion of the church which had not finished cutting corn and tobacco and could not attend, also whooping cough in the neighborhood, also there were hard feelings that had existed between some of the membership. There was a good revival with membership that attended, and the sinners were all pleased, that had formerly had hard feelings toward each other, engaged in the revival, and expressed good feelings toward each other.

Bro. Dockery preached 24 discourses without aid, and they were thought by many to be the best discourses they ever heard. He has formed many warm ties with this people. May the Spirit of the Lord be with him while he lives.

J. N. WALLACE.

Different Ways.

The Lord's way to the Lord's table: "Go disciple all nations, baptizing them, teaching them to observe all things whatsoever I have commanded you."

The Methodist and Presbyterian way: "It is the Lord's table, and every lover of the Lord has a right to come to it, and it is wrong to keep him away." Saith the Master said, "If ye love me keep my commandments." He commands us to be baptized. Baptism comes before the Supper. They have not been bapt zed, therefore they cannot come to the Lord's table. Their way is not the Lord's way. Their table is not the Lord's table.

The Campbellite way: "It is the Lord's table. We do not invite any one to it, nor keep any one from it. It is not ours; it is the Lord's, and he alone invites and forbids." And straightway they begin to take what they say belongs to the Lord and offer it to those who, they believe, have no right to it because they have not been baptized. "Neither are your ways my ways, saith the Lord. As the heavens are higher than the earth, so are my ways higher than your ways."

The Lord's way: He has put it in His churches, and no one but members of his churches has a right to partake of it. They are not invited to it, nor are they kept away from it so long as they walk orderly. They are told to "do this in remembrance of me, and show forth my death till I come;" and "let a man (a member) examine himself, and so let him eat and drink, discerning the Lord's body." There is no other way but this way.

J. S. MILLIKIN.

AN old bachelor, Mr. Bob, was sitting in his room listening to a little chatter-box of four years, one of Dr. Eaton's flock, when suddenly she stopped, and with eyes fixed upon the ceiling, she seemed to fall into a brown study. Mr. Bob waited in silence for the little one to recover herself, when finally she said, seemingly unconscious of his presence, "Get thee behind me, Satan." Mr. Bob said, "Why not in front of you, Charlotte?" and she exclaimed, "Oh no! When Satan is before me I do so bad, and when he is behind me I do right."

BE not a pessimist, for goodness is not dead. Be not an optimist, for evil has not fled.

At the request of the Ohio Central Rivers, I attended the 12th district of Ohio, when I turned of that body to do mission work in their bounds, with the privilege of collecting on the field my support, and when the dear brethren were relieved of the idea that I was a money hunter, and that I did not ask the association to bind themselves to pay me a stipulated amount, they gave me their endorsement. I entered upon the work immediately, and just closed a meeting with old Cumberland church, Sept. 23rd. This church had been without a pastor about one year, and was almost dead. I stood alone almost entirely, except I had the Savior by my side. Not a single member of the church would lead in public prayer. Finally, at the beginning of the second week, the Lord sent my venerable brother, W. M. Williams, who rendered valuable assistance to the close. The church was much revived. There were 16 conversions, and I had the pleasure of baptizing 14 of them into the fellowship of the church. The baptizing was done in the beautiful river of the Cumberland, because there was much water there. I have visited families since I came here, the heads of which are 70 years old, that have never had a Bible in their house.

Myself and family are not sailing on flowery beds of ease, but have been doing our best and trusting the Lord, and he has not let us suffer with hunger as yet. Not being able to take the RECORDER, a friend sends an occasional copy which we enjoy very much.

I see I have omitted to say in report of meeting that 7 were restored to the fellowship of the church.

I earnestly desire the prayers of the brethren that the dear Lord may use me as the means of leading many souls to him in the neglected mountains. A few Bibles for distribution would be acceptable.

Yours in Christ.

JNO. A. WOODS.

Greenwood, Ky.

HAVE just returned from my Lafayette church, where the Sixth Circle of Bethel Association convened on last Saturday and Sunday. The representation was not entirely full, but the occasion was one of interest. Several important questions were freely discussed, to the edification and enjoyment of all present. The object of these meetings primarily is to further the interest of mission work, and the contributions from the churches for this work are reported at the meetings which are held every fifth Sunday. The contributions in the aggregate at this meeting were considered liberal under the circumstances. Altogether, the meeting was a good one. Everybody seemed pleased on the occasion, delightfully entertained by Pastor H. Vaughn, the popular young pastor of Lexington church and Olives churches, in Christian county.

I might state just here that these two churches are enjoying a healthy growth, the members all being in harmony with each other and having a mind to work. Olivet church has just passed through a most glorious revival in which the pastor was aided part of the time by Elder S. G. Sheppard, of Gradsville, Tenn., and the balance of the time by Elder J. M. Joiner, pastor of Salem church, Christian county, Ky. The total result aggregated 48 additions, 32 by baptism, 13 restored and 3 by letter. It is the hope of the pastor that this church will hereafter continue its Sabbath-school as an evergreen, as Locust Grove does.

Pastor A. C. Dorris is in a revival meeting with his Oak Grove church, and expects his brother to help him.

I have Elder T. N. Compton engaged to assist me in a meeting at Lafayette beginning October 22.

T. E. BICKEY.

Princeton, Ky.

WHY not have the Southern Baptist Convention meet in Louisville in 1895? Its Baptist headquarters for the South. I am surprised that Louisville has not invited it.

In a remote section of Ohio county during the last week a debate between two elders has been most vigorously prosecuted, one a Campbellite elder, the other a Mormon elder. How is that for high? Can't Dr. Whitsitt come down and settle this family trouble by telling the Campbellite to let his mamma alone? "Dog eat dog" Mormon elders are thick in the back woods.

J. S. COLEMAN.

BIRD'S CREEK church, Henry Co., Tenn., reports a good meeting in the RECORDER of September 13. To me what blessed memories cluster around that old church. My father, Andrew Hartsfield, and mother were members of that church farther back than I can remember—1840 and earlier they were there. The first preaching I ever heard was there, when such men preached as Lemuel Herrin, G. H. Martin, John Bateman, and T. P. Crawford. What changes since then!

G. W. HARTSFIELD.

Arcadia, La.

No matter what burner or lamp you use, do you get the right chimney for it?

Write Geo A Macbeth Co, Pittsburgh, Pa, for "Index to Chimneys."

Pearl glass, pearl top, tough glass.

"Sinners in the Hands of an Angry God."

WHITNEY RECORDER:—Please permit me to announce through your columns that, through the munificence of certain friends who do not desire their names to be known, I have ordered plates of the famous sermon of President Edwards, "Sinners in the Hands of an Angry God," to be made, and a large edition of the sermon will be published in tract form with a view of scattering the sermon far and wide. It is a capital thing to circulate in a community prior to a series of evangelistic meetings. Five hundred of these tracts have been circulated in one town and Bro. L. L. Parks has just given me an order for the purpose of circulating the tracts in the Third-avenue church of this city. Several other churches have done likewise. The Tract is being sold at cost. It is printed in large type and on good paper and our sole view in issuing it is to distribute the country with this profound scriptural sermon. Single copies will be sent, post paid at 3c, while to churches, in quantities of 50 or more, they will be at the rate of 2c. per copy, mail or express extra. These prices are net cash, and we could not possibly make prices on a tract of this size but for the generous liberality of these brethren who are thus seeking to do good. Address all orders to me personally.

GEO. H. SIMMONS.

A Chance to Make Money.
I have had wonderful success selling Dish Washers. Have not made less than $10 a day, and some days $18. Nearly every family buys one. They are taking like wildfire. Sells for 75 cents. You can wash and dry the dishes for a family in two minutes, without touching your hand to a dish. I believe any lady or gentleman can make money, can do as well as I am doing, and everyone is a prospect for every family wanting to wash a Dish Washer. Write to the Iron City Dish Washer Co., E. E. Pittsburg Pa. They will send you full particulars and help you as they did me. I do not write my so much for money, but because I think it is a duty I owe to others in these hard times.

MARTHA B.

The Meeting at Beechland.

We closed our meeting with Beechland church, Pleasure Ridge Park, Jefferson county, Ky., Friday night. The Lord hath truly blessed our efforts there. Those who are in position to know, tell me Beechland has been stirred as she has not been stirred for years. As a result, we had 21 candidates for baptism, 10 restored, 1 by letter and 1 under the watchcare. In addition to all this, our membership is more united than it has been for some time. A deep spiritual feeling seems to exist among our members.

Among the candidates for baptism, there were: 1 from the Christian church, 2 from the Methodist church, 1 from the Presbyterian church and 1 who claimed to have been a Catholic. Notwithstanding the fact that currently reckers go for amusement, we had a deep spiritual meeting every night. Believing it the best for the church and the pastor, I did the preaching. To the Master belongs the praise. We are thankful to know that the Lord can use us in his vineyard.

On Thursday afternoon all of the candidates were at the water ready for Baptism. Just before entering the water an invitation was extended for others to accept the Savior. One, a man of family came and professed faith in the Lord Jesus, after which we administered the ordinance of baptism to the candidates in the beautiful Ohio river, just opposite the Sugar Grove picnic grounds. It was a sight well pleasing to the eye, and we believe to the Lord.

Providence permitting I will begin a meeting with my Salem, (Briar Creek) church, on the Thursday night before the third Sunday in this month. Pray for us, that the Lord may bless us.

Fraternally yours,

WILLIS L. WATTS.

LOWELL, KY., Oct. 1, 1894.

A Man Living by Faith.

To live by faith and walk by faith is the only way to succeed in the divine life, and the only way to please God, for "with out faith it is impossible to please him." Such a man we have in the person of faithful Abraham, than whom there is no character (except the man Christ Jesus) in either sacred or profane history so illustrious, and none so fully monumental of the power of faith. He stood as a beacon light on the shore to guide the wave-tossed mariner to a harbor of repose, and that, too, in an age of scenes of darkness, mental and moral, unequaled, perhaps, by any since his day. Superstition and crime were universal in their sway and boundless as the waves of an ocean without a shore. At that awful time men had no reverence for him who bade the earth rise from its burial and recovered the mountains from their fall; and it was not long until the then inhabitants, like their predecessors who were cursed of God, relapsed into sin the most damning and debasing. They became the worshippers of idols and prided themselves in infidelity the most impious and daring. The smoke that arose from their altars was not a token of their faith in "the living God, who doeth wonderous things;" would rapidly, as it were, they fell into a state as desperate as that which had buried and damned the thousands who preceded them. That infidelity was universal in its sway, excepting none except possibly the patriarch himself, is not hard to believe. It would require a most graphic pen, indeed, to draw a picture of the moral condition of affairs then and there existing. Sin! sin! sin!

Perhaps at this time Abraham was the most devout man living on earth; and as God generally secures the best means to bring about the best results, Abraham was chosen by Deity to perpetuate a seed in harmony with his purpose, and preserve from utter ruin the teachings of the Bible, which prefigured a more glorious era in the distance of coming ages. God had confidence in Abraham, and he had great faith in God; and here was the combination that did the work.

Now what a great destiny awaited faithful Abraham. He was to be a man of destiny, and this destiny was all in the hands of God, and it was, therefore, to be glorious. He was in every way qualified for the great work before him. Philanthropic by nature, intellectually a giant, a daring and noble hero, a man of devotion, rich in this world's goods, he was in every respect qualified to undertake and accomplish the work had in reserve for him. He was chosen of God as the representative of a powerful nation, and nations to come, and that out of his own loins, his destiny was indeed glorious in that his inheritance embraced not only the largest kingdom of the world, yet a property as numberless as the stars, but it extended also in its spiritual aspects to the heavenly Mt. Zion, the Celestial Canaan to which the redeemed should come at the last great day, "with songs and everlasting joy upon their heads."

A voice came to this prince in the midst of friends, prosperity and power, saying: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make thee a great nation; and I will bless thee and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and in thee shall all the families of the earth be blessed." The announcement was solemn, and great indeed was the responsibility, but sure was the promise, for God said, "I will bless thee." The promise was sure, embracing two kingdoms, mighty in extent and glorious in triumphs. Abraham perceived these two kingdoms as clearly as does the astronomer perceive through his telescope, the movement of the heavenly orbs. Yes, he was able to see far, in their mighty revolutions through the depth of space. Abraham, true to God and relying with implicit confidence upon him whose commands and promises were alike important, instantly obeyed and quitted the place of his nativity, carrying with him Sarah, his wife, and Lot, his brother's son, with a numerous train of persons who had been gathered in Ur, and the accumulated wealth of years. Thus fitted for a sojourn in a strange country, the man of God disappeared, with a long line of servants under the guidance of faith, with his face towards the land of promise—the future theatre of his greatness—the inheritance of his seed.

Unlike the preachers of the Christian era, he was not required to go out without purse or scrip to publish the news of salvation; but with flocks and herds so numerous as to burden the country through which he traveled, he was sent upon a sojourn of a hundred years among the nations of the earth, that idolatry and superstition might be put to shame by his precepts and examples. The fishermen of Galilee were almost, if not wholly, unknown, but Abraham, who was chosen to operate in such an extensive field, under the divine guidance, was permitted to traverse the country, not for the purpose of conquest, but to preach deliverance to the captives and the opening of the prison doors to them that were bound.

So great was the effect of his ministry and example that heathen nations were constrained to respect his principles and mission. Not more startling would have been the rising of a sun upon the midnight sky of that primitive age of postdiluvian time than was the sudden appearance of him in his sacrifices in the midst of the nations among whom he sojourned for a century."

In Canaan he supposed his journeyings at an end, and nothing but future glory was in reserve for him and his posterity. But alas! new trials were to be endured, "For when the sun was going down a deep sleep fell upon him. And God said unto Abraham, Know of a surety that thy seed shall be stranger in a strange land that is not thelrs, and shall serve them, and they shall afflict them four hundred years. And also that nation whom they serve will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."

Centuries rolled on; Isaac was born; Abraham slept with his fathers. His seed was driven by a famine into Egypt, where they multiplied in numbers and increased in wealth until the tribes in the country were in fear. A king who knew not Joseph had arisen; a system of oppression had been adopted before unknown, and then said there began the four hundred years' captivity, prefigured by the vision which had passed before the eyes of the patriarch five hundred years before. At the end of this period, the Deity interposed in fulfillment of promise, punished the nations that oppressed them, led forth the promised seed with a strong hand and an outstretched arm, conducted them through the wilderness by a pillar of cloud and of fire, sustained them with manna in the desert, proclaimed to them law amid the thunders of Sinai, drove out the nations who inhabited the country promised to the patriarch, and gave it to a seed in fulfillment of a covenant made with him in Ur of the Chaldees, and subsequently renewed with formality of display in the vision of the plains of Mamre, which prefigured their return to the land of Canaan.

Faith, unerring faith, had proven triumphant, and in consequence Abraham had been gathered to his fathers, from the heights of heaven he beheld with transports of joy and indescribable raptures the return of his seed from a captivity of four hundred years to the land in which his ashes had reposed for ages.

Thus we have the brief history of a man who lived by faith, who honored God, and who was honored by God, who served his generation faithfully, who died fully ripened for the heavenly garner.

God help us to emulate the example of faithful Abraham, and at last receive the crown which now wreathes his immortal brow.

JOS. N. BARBEE.

Hutchinson, Kansas.

HIGHEST CASH PRICE paid for all denominations of confederate and Columbian stamps. For price list address with stamp Standard Stamp Co., Box 184, Atlanta, Ga.

"Paul Told the Truth."

After hearing a talk at the meeting-house on "Let your women keep silence in the churches," two Baptist brethren were discussing the subject in the presence of another brother who had been turned out of the church for drunkenness, and who was then pretty full. He had separated from *his wife* two or three times because of her temper, as he explained.

One brother pretty much as they [illegible] was saying, "Well, if you take what Paul says literally about women keeping silence in the churches, why don't you take him in everything? You accept his opinion when it agrees with yours, and when it doesn't you set it aside, just as I do. Now, Paul told us to be not one, but two wives." "*Yes, and Paul told the truth, too*" broke in the drinking brother with such emphasis and evident sincerity that the brother saw his point was lost, and gave up the argument, much to the amusement of his opponent."

"Sights and Scenes in California."
is the name of one of the recent publications issued by the Passenger Department of the Union Pacific System.
It deals minutely with every report of health or pleasure which its sanitarium and its scenery can afford. It is a book of 160 pages, and will be found bright and interesting reading. It is doubtless intended to be so who desire to escape the rigorous winter which will soon be upon us. For a copy of this 160 page pamphlet, address E. L. Lomax, Gen'l Pass. and Ticket Agt., Omaha, Neb., and remember that the Union Pacific offers superior service to the California tourist, Pullman Palace Sleepers and Dining Cars, Chicago to San Francisco, and Pullman Tourist Sleepers from the Missouri River to San Francisco.
For further information call on your nearest ticket agent or address
J. S. Tanner, Gen'l Agt., St. Louis, Mo., or E. L. Lomax, G. P. & T. A., Omaha, Neb.

America Leads the World
Purity
Strength
Excellence
The Crowning Glory of the Age.
Man's enterprise culminated at the World's Columbian Exposition. The memory of it will be a marvel for all time. The fame there acquired will live for years. The manufacturer of
Price's Cream Baking Powder
merits the award to them of highest honors at the World's Fair. The significance of the compliment, the splendid endorsement of the indorsement, cannot be underrated. It means that Dr. Price's as without a peer among the baking powders. The jury of awards, an exceptionally intelligent body, was headed by the Chief Chemist of the United States Department of Agriculture. They found Dr. Price's Cream Baking Powder the strongest in leavening power, perfect in purity, and combining in addition excellence.
"Highest Baking Powder in all the World."

IVORY SOAP
IVORY
"IT FLOATS"
IS NOT LOST IN THE TUB.
THE PROCTER & GAMBLE CO., CINN'TI.

ELECTROPOISE
DOES THE WORK FOR THE
Kidney and Bladder.
I suffered for years with my kidneys, inflammation of the bladder and enlargement of the prostate gland, required the constant attendance of a physician. In an incredibly short time while the Electropoise relieved all pain, irritation and uneasiness. The impurities it caused to pass from me shows that it has wonderful power to destroy disease. I do not need a physician nor any artificial appliances. I feel twenty years younger, and can do as much work as any man my age.
G. W. FLINT, Skylight, Ky.
The Electropoise does not stop with these supposed incurable cases, but cures
TUMOR.
Gain of Over 50 Pounds in Three Months.
The Electropoise has literally taken my wife out of the grave. The third time she used it the tumor in her side broke and her improvement has been rapid and steady. Since then she has gained over fifty pounds. It is a wonder worker.
MICHAEL CONDRAN
Franklin, Ky.
DuBois & Webb,
509 Fourth Ave., Louisville, Ky.

GREAT CHURCH LIGHT
FRINK'S REFLECTORS

DOUBLE BARREL SHOTGUNS $5.00. RIFLES $1.75 WATCHES BICYCLES GUNS

Family Circle.

GOOD-BYE.

"Good-bye." So reverent salutation
Was you and my language, any nation
A reverier frame,
So do not finish it for bodies so sorrow
Who seem to forecast are so prone to borrow
To-morrow's share.

"Good-bye" is but a prayer, a benediction,
From Hope reverent,
And breathed by thine it brings a sweet conviction
That God will hear.

"Good-bye!" Yes, "God be with you!" prayer and blessing
In simplest phrase;
Alike our need and His dear care confessing
In all our ways.

However rare or frequent be our meeting,
However slight
The fast hand parting or the endless greeting
Bid me good-bye!

—*Exchange*

[For the Western Recorder.]

The Stars of Quedlinburg.

BY EMILY ELIZABETH FRANKLIN.

CHAPTER XI.

(*Continuation of last week.*)

"O, if I could only think your words were true, it would take such a load from my mind. It has distressed me so that I have brought shame upon my father's name; I have brooded over it so."

"Then take comfort in what I say, for it is so. Even had you been in robust health and failed, it would have been less a disgrace than a misfortune. Such examinations are rarely fair tests of mental attainment, even under the best of conditions. No disgrace can come save from the broken commandments of God, and you have broken none of them."

"May I believe you?"

"Do I look as if I would deceive you?" she asked, resting her eyes on his face. "You may take my word for it, rather than your own, for you have brooded over the matter until you have grown morbid, and have magnified it beyond its real proportions."

"You are so good," he said softly, "so good. I wish I had known you sooner; perhaps you would have benefitted me then."

"Whatever benefit I might have been to you had you known me sooner, let me be now. I have made a tolerably correct diagnosis of your trouble. Suppose you take me for your physician. Put yourself in my hands, and let me see if I cannot cure you."

"I wonder what you would prescribe?" he said, charmed into a brighter mood by her playful words.

"A medicine you may not like to take. Have you been studying since you came home?"

"O yes, I have ——— ——— ———

Pearline Wasn't!

You can't spare the time to measure your Pearline? Well, that helps us, but it's lucky for you that an overdose of Pearline does no harm. It's only extravagance. Beware of a dose of the imitations.

You can get just as good work with enough Pearline as with too much. Use it as it ought to be used, and don't waste it, and you can't think that it's expensive. To get the best results from Pearline, use it just as directed. You'll save more of everything than with anything else. If your grocer sends you an imitation, return it, please.

JAMES PYLE, New York.

The Farm.

Kentucky Farm and News Items.

J. F. Regle, of Clarke county, has acres in corn. He thinks 60 acres of it will make a barrel to the shock.

In Marion county, R. N. Wathen & Co., bought of Joe Phillips 57 top sugar mules at $125 per head.

Mr. R. R. Early has a thoroughbred Jersey heifer that has never had a calf and is giving a gallon of milk every day.—Woodford Sun.

John Robinson, of Mercer county, received last week 40 head of fine sugar mule colts, all mares, bought during the summer at from $40 to $60.

Wathen, Mattingly & Simms shipped from Lebanon last week a car load of mules to New Orleans that cost about $125 per head.

There is good strong demand for feeding cattle of the right quality. Top butchers of 1,150 to 1,200 pounds average can be sold at about $2.90 to $4.—Danville Advocate.

One of the finest corn crops in the county is one that Sam McDowell raised on 75 acres that he had in hemp when the May snow fell.—Danville Advocate.

The corn crop of Hardin Field, of Woodford county, will average from 12 to 15 barrels per acre. The ears are from 10 to 12 inches long, and two of them will weigh three pounds.

But little stock on the market at Paris Monday. One lot yearling steers of 900 pounds weight sold at $3 35 and 57 of 800 pounds at $3 25. Sixteen two-year-old cattle sold at $3.50 per [illegible]—A few mules sold at low prices. [illegible] Trewitt bought of Mr. Jack [illegible] 40 head of feeders at $3 55. [illegible] pounds. Mr. Thos. H. [illegible] "top" of his bunch of [illegible] cts, and the culls for [illegible] d have been well for [illegible] had all culls. [illegible] at 5c per pound. [illegible] Tucker & Bell [illegible] fat hogs, weighing [illegible] an Sallie at $5.75 per [illegible] delivery....Russ[illegible] sold to Simeon Wisenback [illegible] fat hogs for October delivery, at [illegible]—Lexington Gazette.

John Woods, of Carter county, who is a tobacco grower of 35 years' experience, gives this advice to farmers during the week: "In the event that [illegible] catches any of your tobacco, [illegible] rush out and cut it the next [illegible], but wait three or four days and [illegible] earth will draw the frost out better [illegible] than any other way it can be [illegible]ded." He also says: "You select one frost follow another [illegible] r than three or four days."

[illegible] any of our readers seeking employ[illegible] The Oil of Pine Medicine Co., [illegible]ble firm of Cincinnati, O., offer big in[illegible]nts to reliable persons. Either sex. [illegible]heir White Pine Cough Remedy. A [illegible] for the fall and winter months. [illegible]

[illegible]rant a really first-class photograph [illegible] time, but go to Weaver Venney [illegible]'s new studio, 539 Fifth avenue [illegible] Chestnut and Broadway. See card [illegible] subsequent issues.

[illegible] Richmond, Oct. 16th, 17th and 18th, 1894.

[illegible]e for the round-trip to Richmond, [illegible]ture, and also to Old Point Comfort [illegible]turn via Chesapeake & Ohio R. R. [illegible] from the east in Virginia climate [illegible] the Virginia State Fair. Inspect [illegible] farm lands of the Old Dominion. [illegible] climate is very nearly perfect, [illegible] are no cyclones, droughts or [illegible] and where there are unequalled [illegible] all kinds of farm and garden [illegible]. For list of farms address E. P. [illegible]ters Passenger Agent, St. Louis, [illegible]iller, Traveling Passenger Agent, [illegible], Ind. C. Fruits, General [illegible] Passenger Agent, Cincinnati, O.

[illegible] all are important and will [illegible]rew value and appearance of [illegible]et the vegetable garden [illegible] fruit patches should all [illegible]

[illegible]re Consumption.

[illegible] pondent of the *New York* [illegible]et from York, England, [illegible] made to Nordrach [illegible]ce a positive who had been [illegible] of consumption by Dr. [illegible] give some extracts from [illegible] the Post of Sept. 15. [illegible]ts of more than one [illegible] hands of families. Dr. [illegible]t with marvelous success.

"This ho[illegible] rest *before* meals and [illegible] never over-strain [illegible] getting headed or [illegible]ing, are absolutely [illegible] either bicycle, horse-[illegible]ating is allowed. [illegible] some two to two [illegible] hour on the level, [illegible] two up hill, is [illegible] walk. In these [illegible]ns of attack in [illegible] against disease, [illegible] fresh air and [illegible] breakfast you eat [illegible] along with a half litre of milk, a *nine gun* now and every meal. Dinner and tea must be eaten by measure, inexorably insisted upon. The first course was four to six slices of veal, beef, mutton, etc., cut in the ordinary table-d'hôte fashion. But this had to be followed up by a couple of stuffed pigeons, or half a duck, or a fowl, possibly a whole one if it was small. Second helpings were rare, save when the desert course offered some delicacy such as ice-cream (a pint formed the helping), or when for the second course at tea the German heart was gladdened by its beloved crayfish or caviare. The fare though plain, was varied and very appetizing.

"But the treatment seems to be justified by its fruits. The doctor's object is to make his patients gain in weight. If this succeeds, he holds that the first great victory is won. And weight is gained amazingly—twenty, forty, eighty pounds, in one case nearly ninety. His indignation almost mastered him as he denounced the careless neglect on the part of some doctors, which needlessly turned their patients into living skeletons. Few table-d'hôtes can show such healthy looking diners; nor, it may be added, as merry. And many of these, let it not be forgotten, are or have been sore stricken with the disease. His clientèle is strictly confined to such as would seek for health in Florida, Colorado, the Riviera, or Davos am Platz. Even those too ill to leave their rooms are subject to the same regimen of air and diet. They stay in bed to husband their strength, not to be boxed in. All do so whose temperature is high.

"The windows might almost as well have never been glazed. This is practically true of the dining-room, the dimensions of which are some 50 by 20 by 12 feet. It is a pleasant timbered room, but severely simple like all the others, so as not to harbor dust or tempt the weaker spirits to stay indoors. Double windows, of glass, [illegible] wood, one-third of glass, [illegible] sides is not weather, and [illegible] bottles, in Bill, however, with windows [illegible] when winter comes on. But open windows, winter and summer, are insisted upon; and they open thoroughly, on hinges like double doors. Every one shelter behind your umbrella at dinner, as some did the other day when the rain beat in very strongly. When cold, you can shut your windows on going out, to let the room grow warmer; but be sure to open them again upon returning.

"The secret, he considers, is that only a healthy, well-nourished body can combat the hostile bacilli, if once they have effected a lodgment, and that abundance of fresh air is the most effective aid. One patient is now nearly well after a four years' stay. Only half a lung was left; her own doctor declared she could not survive the journey from Uim; but Dr. Walther decided to take the risk. For weeks he spent hours a day carefully feeding her himself.

"The disease is regarded absolutely as due to infection through bacilli, and every precaution is taken to prevent their spread. This is impressed upon the patients by the utter and studied indifference on the part of the doctor to the causes commonly assigned by ordinary humanity, such as wet clothes, damp sheets, and drafts. Above all, we have the strictness in carrying out the admirable regulations as regards sputa. Patients who neglect them must go. All who require it carry a special bottle, daily cleansed with caustic soda; for the doctor considers ordinary disinfectants worse than useless.

"Colds are not feared and practically never occur, for they also are due to infection, and have no connection with wet clothes, drafts, etc. The needful germs have small chance of reaching those parts, and, should they reach, the thorough ventilation allows them as little chance of developing. In the rare instances generally of a patient arriving with the infection, there is no change of treatment. He is not boxed up to become further infected by freshly formed germs. The fresh air removes them. Because if the temperature rises, he goes to bed in an airy room. One queries whether the infectiousness of colds does not result from our unwarranted misuse of pocket-handerchiefs. Each time a patient takes one out he spreads a cloud of infection around. We persons with colds to adopt the Chinese custom of paper handkerchiefs, each being destroyed at once, epidemics of colds would cease in houses which allowed reasonable accession of fresh air. So it is with consumption. More than any other disease, its utter eradication is within our power, simply by insistence upon a few simple regulations capable of most easy application."

Death Dues.

[illegible] number of 20 cents each, [illegible] by a person for each one so reported [illegible] Parties who do not comply with this notice [illegible] will be brought down to date.

SAMPLE.

After months of patient suffering our beloved brother, R. T. Sample, was called to his eternal reward Sept. 24, 1894. Years ago he gave his life to the Master and united with Knob Creek Baptist church. He afterwards moved his membership to Salem church, Bullitt county, Ky., from whose rank and activities he was summoned home at the ripening age of 72 years. He leaves a wife and one married daughter (Mrs. Wilson, of Louisville), to mourn the sad loss along with a vast circle of relatives and friends, all of whom but too keenly realize the loss they have sustained. He was a Christian man, and as such was loved and honored by all who knew him. The funeral service was conducted by the writer at the old family residence on Sunday at 11 o'clock in the presence of a vast concourse of sympathizing friends. Our prayer is that the widowed mother in these days of separation, may find in Jesus a sustaining companionship for her declining years.

"My buried friends can I forget?
Or mute the grave eternal seve?
They linger in my memory yet,
And in my heart they live forever.

They loved me once with love sincere,
And never did their love decedive me;
And often in my conflicts here
They rallied quickly to relieve me.

I heard them bid the world adieu,
I saw them on the rolling billow;
Their far-off home appeared in view
While yet they pressed a dying pillow.

I heard the parting pilgrim tell
While passing Jordan's stormy river,
'Adieu to earth for all is well,
'Now all is well with me forever.'

O how I long to join their wing!
And range their fields of blooming flowers.
Come, Holy Watcher, come and bring
A mourner to your blissful bower.

I'd speed with rapture on my way,
Nor would I pause at Jordan's river;
With song I'd enter endless day,
And live with my loved friends forever."

JAMES GORE.

McDOWELL.

J. W. McDowell, of Buffalo, Ky., died Aug. 8, 1894, after lingering about thirty-five days, with typhoid fever. Born Aug. 17, 1865; was baptized into the fellowship of South Fork church by T. W. Pierce Aug. 19, 1881; married to Miss Huldah A. Lamkin Nov. 21, 1888. His short life was filled with good works. He possessed all the elements of Christian manhood. His church greatly misses him. He leaves a young widow and two children to mourn his loss. May God greatly bless them and prepare them to meet the husband and father in heaven.

McDOWELL.

Pleasant McDowell, father of J. W. McDowell, and grand-father of the writer's wife, died of typhoid fever Sept. 26, 1894, aged 67 years, 2 months and 3 days. Only one month and 19 days after the son died the father was summoned home. The grief of the family is untold. Pleasant McDowell had been moderator of South Fork church many years; joined this church July 31, 1858, and lived a consistent Christian till death. Although wealthy, he was humble and unassuming. Nothing through life was ever alleged against him. He leaves behind him a widow, 3 children, 11 grandchildren and 3 great-grand children.

W. J. PUCKETT.

HUMPHREY.

Died, near Oil City, Oct. 7th, 1894, which she bore patiently, always expressing a desire to be resigned to the will of the Lord. Sister Jennie lived 8 years, 7 months and 21 days. She professed faith in Christ and was baptized into the fellowship of the Elizabethtown Baptist church about six years ago. She did all she could for her Master, and has gone to reap her reward.

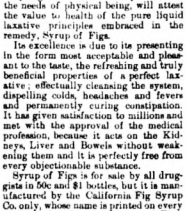
Much was her zeal a calm release;
No clinging to this mortal clod.
She closed her eyes and stood in peace
Before a smiling God.

F. G. H.

STALLINGS.

Sister Sarah F. Stallings departed this life Sept. 27, 1894, at the residence of her son, Rev. W. M. Stallings, at Texas, Ky. Sister Stallings was born Oct. 18, 1841. Her maiden name was Sweazy. She was married to J. S. Stallings Sept. 18, 1862. To them were given six children, five of whom survive her, the father and a daughter having died a few years ago. Sister Stallings was converted under the preaching of V. E. Kirtley and baptized by him about 4 years ago. She died in faith. May the Lord comfort her children. Funeral sermon was preached by the writer.

R. L. PURDOM.



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Its excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative; effectually cleansing the system, dispelling colds, headaches and fevers and permanently overcoming the habit of constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance.

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S. S. Bell.

Fredonia, Texas, Jan 1, 1891.

"I have received second box and am entirely cured."

S. S. Bell.

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St. Louis Vestibule, leave at 7:05 a. m and arrive at 7:15 p. m.

St. Louis Limited, leave at 8:05 p. m. and arrive at 7:00 a. m.

Evansville and Henderson, leave at 8:00 a. m. and arrive at 7:15 p. m.

Tell City and Cannelton, leave at 7:05 a. m. and arrive at 7:15 p. m.

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*Daily. †Daily except Sunday.

L & N

SHORT LINE

EAST and SOUTH.

Time in effect May 13, 1894. Trains Leaving Union Station, Tenth & Broadway, for the East.

No. 2, daily, at 7:45 a. m., sleeper to Cincinnati; connecting for all points North and East. Returning, arrives 6:14 p. m.

No. 4, daily, at 12:00 p. m., sleeper to New York via Cincinnati and Pittsburg. Returning, arrives at 3:20 p. m.

No. 6, daily, at 3:50 p. m., elegant parlor car to Cincinnati, connecting with all lines. Returning, arrives at 11:50 a. m.

No. 8, daily, 8 a. m., local to Cincinnati. Returning, arrives at 6:30 p. m.

NOTE.—Passengers taking the Fast Mail via Cincinnati are delivered at either Grand Central Depot or Pennsylvania Central Station, as they desire.

No. 1, daily except Sunday, 8 a. m., C. and O. Express, with parlor car to Ashland, via Lexington. Returning, arrives at 5:30 p. m. at First-street Depot.

No. 34, daily, at 9:00 p. m., C. and O. limited, sleeper to Washington, via Lexington. Returning, arrives at 9:25 a. m.

FOR THE SOUTH.

No. 1, daily, at 3:22 p. m., sleeper to Memphis. Connecting at Jackson with Illinois Central. Connects at Nashville for Chattanooga and the Southeast. Returning, arrives at 12:30 noon.

No. 3, daily, at 12:30 noon, sleeper to Memphis and New Orleans, connects at Memphis for points in Florida. Returning, arrives at 2:21 a. m.

NOTE.—No. 1 connects at Memphis for all points in Arkansas and Texas, and at New Orleans for Texas, Mexico and the West.

No. 5, daily, at 9:05 a. m., parlor car to Nashville. Returning, arrives at 7:30 p. m.

No. 7, daily except Sunday, at 5:10 a. m., Bowling Green accommodation. Returning, arrives at 10:45 a. m.

No. 9, daily, at 4:15 p. m., Cumberland Gap mail. Returning, arrives at 9:30 a. m.

No. 33, daily, 7 p. m., Knoxville Division express, stopping at Knob Creek and Bristol. Returning, arrives at 7:15 a. m.

No. 35, daily except Sunday, 4:05 p. m., Bardstown and Springfield accommodation. Returning, arrives at 10:15 a. m.

No. 43, daily except Sunday, 8:15 a. m., Bardstown and Springfield accommodation. Returning, arrives at 6:10 p. m.

NORTH-STREET STATION.

No. 16, daily except Sunday, 3 p. m., Lagrange accommodation. Returning, arrives at 7:50 a. m.

No. 18, daily except Sunday, 7:35 a. m., Lagrange accommodation. Returning, arrives at 3:40 p. m.

No. 15, daily except Sunday, 7:35 a. m., Louisville Central Kentucky points. Returning, arrives at 12:10 p. m.

No. 17, daily except Sunday, 5:00 p. m., Lagrange express. Returning, arrives at 9:10 a. m.

No. 20, daily except Sunday, 4:10 p. m., Frankfort accommodation. Returning, arrives at 12 m.

No. 32, daily, 4:30 p. m., Shelbyville and Bloomfield accommodation. Returning, except Sunday, arrives at 8:30 a. m.; Sunday arrives at 9:30 a. m.

No. 34, daily except Sunday, 7:35 a. m., Shelbyville and Bloomfield accommodation. Returning, except Sunday, arrives at 3:45 p. m.

Prospect trains, daily except Sunday, leave 6:30 a. m., 8:15 a. m., 3:10 p. m., 5:00 p. m.; Sunday's 8:15 a. m. and 3:10 p. m. Returning, except Sunday, arrive 7:45 a. m., 10:00 a. m., 4:30 p. m.; Sunday only 10:10 a. m. and 5:30 p. m.

Louisville, St. Louis and Texas Railway.

Time tables taking effect January 4, 1892. Union Depot, Seventh and River.

WEST BOUND.

STATIONS.	No. 51.	No. 53.
Lv. Union Depot, Louis'v.	7.45 am	4.00 pm
Ar. Brandenburg,	8.17 am	4.31 pm
" Hardinsburg,	9.07 am	5.21 pm
" Stephensport,	10.36 am	6.49 pm
" Cloverport,	10.50 am	7.03 pm
" Hawesville,	11.16 am	7.29 pm
" Sebree,	11.35 am	7.48 pm
" Henderson,	1.50 pm	10.00 pm

EAST BOUND.

STATIONS.	No. 52.	No. 54.
Lv. Henderson,	7.00 am	2.00 pm
" Sebree,	7.15 am	2.15 pm
" Hawesville,	7.34 am	2.34 pm
" Cloverport,	8.00 am	3.00 pm
" Stephensport,	8.14 am	3.14 pm
" Hardinsburg,	9.43 am	4.43 pm
Ar. Brandenburg,	10.33 am	5.33 pm
Lv. Union Depot, Louis'v.	11.05 am	6.05 pm

Trains 51 and 52 make connection at Irvington (Sunday excepted) with trains to and from Bardstown & Owensville Branch.

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SCHEDULE.

9:30 p. m. leave Mobile, arrive 4:45 p. m.
6:45 p. m. leave Rives, arrive Rives, leave 7:30 a. m.
7:08 p. m. leave Rives, arrive 7:07 a. m.
5:05 a. m. ar. St. Louis, leave 8:35 p. m.

For tickets, rates, time or for information as to the best and cheapest way of reaching any point East, West, North or South apply to

J. A. WRIGHT, Ticket Agent, Rives, Tenn.

R. E. POSEY, Gen'l. Pass. Ag't., Mobile, Ala.

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ITEMS OF INTEREST.

The Dutch seem reinforcements to their defeated forces on Lombok Island. There has been another battle, and after hard fighting on the part of the native they were defeated and the Dutch captured Mataram, the capital of the island.

If anarchists are found in their armies in any considerable number, then will the nations of Europe have to rely on? One hundred and eighty-three sub-commissions of officers of artillery have been arrested in Berlin for being anarchists, and helping to conduct a factory for making explosives.

The Constitutional Convention of New York State has done well, and has set aside itself the laughing stock of the country, by hanging on for months and preparing a rickety constitution that needed immediate tinkering, as did the Kentucky Convention. They took the existing constitution as a basis and made 31 amendments! Two of these are to be submitted to a vote separately—the apportionment which has been denounced by the Democrats as a gerrymander—and the canal bill. The other amendments, which have commanded general approval, are to be voted for together.

On the night of the 3d a cyclone struck Little Rock, Ark. Its principal fury was expended upon the business part of the town, and this caused the loss of life to be surprisingly small. The insane asylum was wrecked, the penitentiary greatly injured, 50 business houses were unroofed, and the loss to property will exceed a million. Four were killed outright, and seven are missing from among the insane. Nearly forty were wounded, more or less seriously.

It looks as though the missionary bodies of the U. S. would be forced to confine their work on foreign fields to preaching the Gospel. Schools and medical work and owning chapels excite the bitter opposition of the native and endanger the safety of the missionaries. In Turkey, the Government, unable to interfere with U. S. citizens, has adopted the scheme of arresting and imprisoning, on charges of sedition, all the native teachers in the schools. Of course the U. S. Government has no shadow of claim to interfere with Turkey in arresting her own subjects, on her own soil, and the schools are closed.

Very valuable fossils and petrifactions were collected by Prof. Hatcher and his body of students from Princeton in their vacation trip into the Bad Lands of South Dakota. Among three was a perfect skeleton of the sixth sense, which was figured protruding from a bank. A skeleton of the titanotherium, or extinct rhinoceros, which was twice as large as the modern rhinoceros, was also discovered.

A gentleman from Paris has been on a visit to the famous St. Bernard hospice. He says that the famous breed of St. Bernard dogs has become almost useless for the purpose of finding and helping travelers, because their sense of smell has been greatly weakened from deterioration through too much interbreeding.

Idolatry has seemed to be as dead in the Fiji Islands as it is in Kentucky. But there has recently been an outbreak of it in its worst form. A boy of eighteen proclaimed himself a god, and gathered a following among his fellow-heathens. They banished the Christians, burned churches, and this gave the king a charge to bring against them. Six of the ring-leaders have been killed by the king and condemned to death. The boy's sentence was but at ten years' imprisonment, on account of his youth.

The Pope has been appealed to, to know if sliding bicycles is consistent with priestly dignity. He decides that it is, saying: "We grant this license more willingly as the real inventor of the velocipede was the Abbe Pratton, who, in 1845, already used this mode of locomotion in going about on his holy ministry."

Microbes have come to be considered the most malignant and implacable of foes to human life and health. But now we are told of a benevolent family of bacteria which have been discovered by an expert in Birmingham, England. Put in sewerage, they immediately eat up all animal and deleterious matter, including, of course, all other bacteria. May their tribe increase.

The Hungarians are very indignant because Count Esterhazy has named a race horse "Rossuth." A Budapest paper says: "We will take an oath that his horse will not race in Budapest. It is true a certain kind of roast beef has been named after the Esterhazys, and an epoch has been named after Kossuth, but a race horse shall not be called by that name."

A joint survey of the boundary between Alaska and British America, made by the United States and England, places Mt. St. Elias in the British possessions. But the British already had two or three peaks which are proved to be higher than St. Elias. The highest, according to present knowledge, is Mt. Logan, which is 19,24 feet high.

The king of Corea is suffering with disease of the throat. As he is looked upon as a divine being, no surgeon dare to put a knife to cut his flesh. The king himself is so imbued with Western ideas, his "divinity" would not stand in way of an operation. But if he lets the people find out he is not divine, much of his power over them will be gone.

The Republicans have carried the district by increased majorities, carrying some cities which have been Democratic steadily for thirty years. The blame or the praise is according to one's party—if this belongs to Mr. A. P. A., who worked with great energy for the Republican candidates Georgia and Florida were Democratic.

The State Department at Washington City has received a despatch from Consul Short at Constantinople, saying that cholera has broken out again in Constantinople.

Judge Jenkins gave an injunction restraining the employees of the Wabash Western railroad from "no quitting the service of the receivers, with or without notice, as to cripple the property or prevent a hinder of the operation of the road." The United States Circuit Court has set this aside in a decision declaring that the employees of a road may quit work either singly or en masse, and that they may confer together in order to secure simultaneous quitting.

As early and severe winter seems to be setting in in Europe. A despatch from Vienna says that on the had four inches of snow fell in the districts of Salzburg and at Ischl it snowed steadily for eight hours.

The Armenians have arisen against the Turks as Christians. They made an attack upon the Turkish troops, and killed 350 of them. The remaining troops are in a pitiable condition.

If all Ireland could only be induced to follow this example, what a blessed day it would be for the emerald isle. In the county Tyrone, Ireland, there is a district of sixty one square miles, in which nearly 16,000 people live, which contains no saloons. As a consequence the jails are almost empty, one half, and the magistrates testify to the great absence of crime and disorder.

Prof. Von Heidbrick, of Athens, found a large tract of land at the silver mines of Laurium, Greece, covered with a species of horse pond-weed, which is poisonous. That tract had been covered ten feet deep with cinders and slag thrown there nearly 2,000 years ago. This was removed recently, and the poppy seed in the soil immediately sprang up.

On Sunday, Oliver Wendell Holmes died at his home in Boston, from asthma weakening the heart, as asthma so often does. He was born in 1809, and graduated at Harvard when twenty years old. He was the greatest writer living in the U. S., and his death is felt as a personal loss by the many thousands who have learned to love him through his writings.

Andrew G. Curtin, Pennsylvania's War Governor, and, with the exception of Horatio Seymour, the ablest of them all, died at his home in Bellefonte, Pa., on Sunday, in his eightieth year. Mr. Curtin was a most efficient help and support to President Lincoln during the war, in many emergencies. In after years he became a Democrat, and served three terms in Congress.

"Instrumental Music."

AN OPEN LETTER TO S. LACY, OF MADISONVILLE, KY.

Dear Brother:—I have attentively read in the WESTERN RECORDER of the 21 inst. your article in regard to Dr. W. H. Felix's paper on this subject, presented to the last meeting. Without wishing in the least to interrupt any reply that Bro. Felix may choose to make to your inquiries, I beg leave to call your attention to the following statements:

When I was a student of the Columbian College, D. C., between the years 1823 and 1826, the candidates for the ministry in that school held periodical meetings and discussed various questions of a religious nature. Though not openly a candidate, I attended the club regularly, and listened carefully to the proceedings. The topic for consideration on one occasion was substantially this: "Is instrumental music in the worship of God justifiable under the New Testament dispensation?" After a long and fraternal discussion, it was unanimously decided in the negative. This was the current opinion of Baptists of that day.

Some years afterwards I chanced to be in Boston and was kindly invited to preach for Rev. B. Neale, an old fellow-student, who then had risen to a high position for his eloquence and efficiency. He had in his church a fine organ. I said: "Bro. Neale, do you recollect the decision of our college club on the subject of instrumental music?" "Perfectly." "How then do you regard it?" "O, my brother," said he, "I found it useless to attempt to gather a congregation in Boston without such music." I made no reply.

While in Boston, I was invited to supply a vacant pulpit in Lowell, the manufacturing city of Massachusetts. At the close of my afternoon service, I hastened to another church, whose pastor—Bro. Ballard, a former pupil of Columbian College—was officiating at the same hour. As the closing hymn was being sung by a choir, accompanied by a fine pipe organ, I sat near the door and was kindly recognized by my friend as he was coming out. Walking along the street, I asked him if he remembered the decision of the college club in regard to instrumental music. "O yes," was his reply; and anticipating another question from me, he added, with a smile, "But we go to the Old Testament for authority to use the organ." Of course I had nothing to say in response.

Since that time almost every Baptist church in our towns and cities, and very many in the country—if financially able—have introduced instrumental music in their worship. What do they say in defense of this custom? If they adopt R. H. Veale's theory of expediency, they may be asked if that plea would not equally justify many usages of the Christian world which we earnestly condemn? The partial use of water in baptism, the baptism of infants, the habit of communing with all those who claim to be worthy of the ordinance, would come in quite easily under this policy. If we take the position of the Lowell pastor, and justify the usage from the Old Testament practice, then we prove too much. Because such worship was not only allowed, but commanded in that day. "Praise the Lord with harp; sing unto him with the psaltery and an instrument of ten strings" (Ps. 33:2). "Take a psalm, and bring hither the timbrel the pleasant harp with the psaltery" (Ps. 81:2). Such passages as these are sprinkled over the Old Testament, and the human voice, I imagine, was seldom heard alone in the ancient worship. If we plead for the organ, can we excuse ourselves from the whole round of Jewish instruments?

Some persons resort to what may be called the argument from analogy, i. e., to sustain the same relation to God as did his ancient people, and if it was acceptable to him that these people should express their gratitude and joy in worship by the combination of vocal and instrumental music, why may we not do the same? But the argument would apply equally to circumcision, to the tithe offering, to sacrifice of lambs and bullocks, and to the whole Jewish ritual!

Others say that instruments of music are not forbidden in New Testament worship. This is true, but the [illegible] to inform us what we are to believe and practice, as we want to know what we are to believe and practice in our worship. Silence forbids us to pass beyond general principles. Truths and duties are specifically enforced and illustrated by example.

In the former case, negatives are employed; in the latter, positives. A hundred things might be introduced into worship which are not forbidden. The question to be settled is, are they commanded? The silence of Scripture is their condemnation. A childish objection is sometimes brought up! just here, e. g., it is not commanded to build meeting-houses, to print hymn books, to publish and circulate the Scriptures and other good books, to teach Sunday-schools, to have associations for counsel and encouragement, to select boards of trust for missionary purposes, etc. A little common sense will settle all these points. Jesus says, "Teach all nations," and leaves us to adopt the best means to the great end. I stand, therefore, on the old Baptist platform, and contend that instrumental music is an innovation and greatly tends to the disuse of psalms and hymns and spiritual songs, that make melody in the heart. Still, if my brethren think otherwise, I am far from wishing to stir up strife and divisions among them on this or any other subject, nor will I absent myself from worship. If a modest note would only set the tune and guide the congregation and induce them all to sing, it would prove a great help to our devotions. If a loud organ should drown the vocal anthems that ought to ascend from loving hearts and should thus cause those hearts to admire the skill of the artist, instead of praising the gracious Lord, it will prove only a withering curse.

R. RYLAND.

August, 1895.

Some Meetings.

I am pleased to report my work of the past month. On the 5th of September I went to Bevier to assist Elder T. W. Prichitt in a meeting with his church, Bellview, remaining eight days. I did the preaching and God blessed our labor with 10 additions to the church. We had a sinless-perfection party with us at every meeting. I did my best in love to show them their error and I believe I did to some extent.

On the 17th, I began a meeting with my church at Bethlehem, with Rev. W. H. Brengle to assist me. The church was alive when we began (the result of four Pedobaptist meetings preceding ours). Bro. Brengle did the greater part of the preaching, and did it in such an humble, sympathetic and powerful way that it drew many to Christ that were afar off, and awakened many that were dead in [illegible] appointments at Livermore on the following Saturday and Sunday. By the help of the Lord, I was able to hold the crowd with an unbroken interest until he returned on Monday evening and preached twice each day until Saturday. He left us with the love of all that heard him.

On Saturday night, I preached on the unity of the church, using Eph. 4:5 for a text. After the service closed, a Methodist preacher admonished the Pedobaptist brotherhood not to get offended at what I had preached. On Sunday morning, in the presence of a thousand people, I buried in baptism twenty-six happy souls, all except six were born people, one of them being seventy-four years old; two of them were Campbellite believers, but when they got religion they joined the church. We had thirty-two additions to the church, one by letter, one by relation, three restored and two awaiting baptism. We have great reason to believe there are several others to follow. May God be praised for all.

W. H. BELL.

Central City, Oct. 2, 1894.

Letter From Greenville, Ills.

This is headquarters of the Holiness Free Methodist body. At this place is located the only Holiness College in the World. So Holy that one of their ministers said, "you can feel the breath of God upon you as you walk past on the sidewalk." The above College passed out of the hands of Baptists, some three years ago. The false doctrine of sinless perfection with its loud pretensions, has found its way into several of the other churches. From October the 10th, to the 26th, their great Conference is to convene here, their preachers are to be entertained by the Christian people generally. The morning sessions are to be among themselves, while the afternoon and evening sessions are to be devoted to general preaching, and revival services open to the public. This of course means a wider dissemination of their teachings.

There is however a good Baptist church here which stands and casts its rays of light for God through many of its members. The pastor has during the present year received about [illegible] members by baptism and letter, raised funds with which to re-roof the church edifice, and purchase some fine stoves.

Were it not for the Calvinistic tonics imbibed by the pastor through the pages of the WESTERN RECORDER he would be a fit subject of a Holiness [illegible]. But with the tribe of Sodom and Gomorrah Baptists increase, is the prayer of

PASTOR STEPHEN CROCKETT.

Does Your Cold Run Scratch?

If so, send to O. P. Barnes & Bro. Louisville, Ky. with fifty cents in money or stamps inclosed and they will put on new points, smooth it up and make it as you by registered mail. They have thirty-five years experience in making gold pens.

Respectfully,
O. P. BARNES & BRO.

[illegible]

[illegible] the 7th of [illegible] church called [illegible] salary of [illegible] home [illegible] you that I only [illegible] fifteen members, you will [illegible] with me that they are doing [illegible] well. Since I came here the church has received five members by letter and one by baptism. We [illegible] the church house on the [illegible] at a cost of $120, and no debt incurred.

This State is a great field for Baptist preachers. There are about seventy churches in Nebraska pastorless. Many have given up their pastors this season on account of the severe drouth which has extended more or less over the entire state. Two months ago it was estimated that ten thousand people had left the western part of Nebraska, and still they continue to leave.

Now let me tell you about a few things that occurred at our association, which convened September 19-21. One sister was run for moderator, one for clerk, and one was actually elected treasurer of the association.

After the election of officers, one brother, Rev. E. A. Russell, Sunday school missionary, arose and said: "I wonder what our Kentucky brother thinks of us" (having reference to myself): and went on to say: "I saw in the *Examiner*, a few days ago where Dr. Eaton and one Rev. Jones of Louisville, did what? why, refused! refused! yes, refused to speak in a Sunday-school Convention, because a woman was on the programme to speak."

People here believe in woman's suffrage in the broad sense of the word, and there are Baptist women going around preaching; and I know of one Baptist church that had a woman pastor, until recently she resigned on account of ill health.

I will only add, that since leaving Louisville my health has greatly improved; and I hope, by the time I write here and become thoroughly acclimated, I will have reasonably good health.

E. L. CRAIG.

Dorchester, Neb., Oct. 3d.

THE first of the Baptist papers to adopt the "magazine page" is the *Watchman*, Boston, a paper which has always held high rank in ability, enterprise, and all desirable qualities. The other Baptist papers will be compelled to follow. The radical mistake of them all has been in competitive cutting of prices, which has kept them poor, and unable to meet the requirements of the times. There is no use in trying to make a first-class paper for a fourth-class price—and it is the greatest of mistakes to suppose that the kind of Christian families subscribing for which they pay, shall be well [illegible] faithfully administered, so as to produce the best family paper possible. A religious journal ought, for the honor of religion, and for the credit of its denomination, to be as fine and as attractive every way as its publishers can make it.—Interior, of Chicago.

BRAINS are just as necessary as brawn on the farm. Ten hours of well-planned work is worth more than sixteen hours without plans. Sit in the shade and, plan so that you can make every step count.

ONE of our exchanges objects to the expression "raising money" for the Lord's work. The point is pretty well taken. Raise the people and they will give the money.—Christian Standard.

"All Things to all Men."

"I am become all things to all men, that I may by all means save some." (I Cor. 9:22) Is this the language of insincerity and double-dealing as some think and teach? I do not believe there was any inspired writer freer from deception than Paul, and, instead of exhibiting a spirit of duplicity in this particular passage and that which immediately precedes and succeeds it, he is urging in the strongest possible terms the necessity of a spirit of self-denial. From the eighth to the eleventh chapter, Paul is talking about meats offered to idols and heathen feasts. Idolatry ran through all the customs of these people, and it was the source of much trouble there and elsewhere. Should they (these Corinthians) eat meat offered to idols and go to heathen feasts? To eat flesh sacrificed to idols, he argues, is no sin in itself. So those who had enlightened consciences might eat without injury to themselves, but there were others whose consciences were weak and unenlightened, who regarded eating meat offered to idols sin, and so it was to them; now for the sake of these brethren whose consciences are unenlightened and weak, you who have enlightened consciences deny yourselves the right to eat meat sacrificed to idols, because love is a better guide than knowledge, and you will sacrifice no principle in thus being considerate toward those who have weak consciences. In other words, do not put a stumbling-block in your brother's way for whom Christ died.

When he was among Jews, Paul conformed to Jewish customs when they did not conflict with principle. And when he was among the Greeks and Romans, he was a Roman or Greek in rule, but not in principle. He never yielded when principle was at stake, as in the case of Titus. The Pharisees taught that you must be circumcised in order to be saved, but Paul taught that fleshly circumcision [illegible] spiritual.

But Timothy, he circumcised, because there were many Jews in those parts. The circumcision of Timothy was a matter of expediency, not principle.

Paul did not believe that circumcision would save Timothy, but it is an example of Paul becoming all things to all men in order to save some.

All households do not have the same customs and regulations, yet a man may visit his neighbor and conform to the customs of his neighbor's house without violating the principle of politeness or acting deceitfully. The same may be said of those who worship with a different congregation from their own.

Paul did no more than this. He had a perfect liberty, an absolute right to the companionship of a wife, to eat flesh offered to idols, and a support from the churches; but, for fear he would be accused of preaching for filthy lucre, or being burdensome to the churches, or in any way become a stumbling-stone to the weaker ones, he sacrificed his rights and made himself a servant of all, in order that he might gain the more. Is this deception, or hypocrisy? Nothing can be farther from the truth than to charge the apostle with speaking deceitfully when he uttered this language, for he was honest, sincere and following the spirit of the Master who said, let a man deny himself. Let men and women who are strong in grace, whose consciences are enlightened by divine truth, who assert their rights or liberty to do this, or that without personal injury; remember that Christ died for the weak as well as the strong, and remember too, the example of Paul becoming all things to all men, and sacrifice your rights that you may not hinder the gospel, but that you may win some to the faith that is in Christ.

J. S. SATCHWILL.

Campbellsburg, Ky.

Misrepresentation.

In your issue of August 23d, the statement is made that "within the last ten years the Universalists have not established a new church, and the congregations in their churches already established have dwindled greatly. If the carnal heart thinks it can escape hell without repentance toward God, it does not care for religion."

The statement is false in direct and positive misrepresentation; and I therefore request the publication by you of the following as a partial, but a full correction of said statement.

Within the last ten years I have organized two new churches, one of which has now hundred and thirty-three members, having lost since 12 members by death. The other was organized seven years ago with 17 members, and has had additions every year since its organization, numbering at present, I think, as many as fifty members.

Within the last three years the Young People's Christian Union of our denomination has built a ten-thousand-dollar church edifice at Harriman, Tenn.; has employed for three years past a pastor there for a church that was organized before the building was constructed, and is going ahead to more work of the same sort.

A church structure at Hico, Texas, has been built within the last six or seven years, at a cost of between two and three thousand dollars, if my memory is right as to cost. Several other churches have been organized in Texas within the last five or six years.

Within ten years quite a number of church buildings have been erected, and new churches organized in the Northern and Northwestern States and Territories.

I know nothing of those dwindling congregations. As a rule mine are on the increase where I have churches established—almost always some new converts.

Very Respectfully Yours

D. B. CLAYTON,

342 Assembly Street, Columbia, S. C.

We found the statement in regard to the Universalists in the papers and supposed it was true. We publish Mr. Clayton's facts, of course, though regretting exceedingly to learn that Universalism is gaining any greater foothold in the South.—EDITOR.

THE MARKETS.

LIVE STOCK MARKETS

Report for the Week ending Saturday, Oct. 6, 1894.

LOUISVILLE, KY., Oct. 6, 1894.

CATTLE—The receipts of cattle were light to-day, and as is usually the case on Saturday there was but little doing. Very few butchers or traders on the yards. The market closed up dull and fully 10@12½ lower than Monday. We quote only good heavy feeders, 950 to 1,200 lbs. that came about steady, but little change in the demand for good stock cattle. A fair clearance of all grades of cattle and with moderate receipts Monday we look for a steady trade.

HOGS—The receipts of hogs were light, the market dull and 5c lower, best selling at $5a5 10. Choice light hogs also dull. At about all sold; outlook not favorable.

SHEEP AND LAMBS—Market unchanged; but few here and very little doing.

QUOTATIONS.

Cattle.

Good to extra shipping, 1,400 to 1,600 lbs	$4 50a4 75
Light shipping	4 00@4 35
Best butchers	3 00@3 75
Fair to good	2 50@3 00
Common to medium butchers	1 50@2 25
Thin, rough steers, poor cows and scalawags	1 00@1 25
Good to extra cows	2 75@3 25
Common to medium cows	1 50@2 50
Feeders	3 00@3 60
Stockers	1 00@2 75
Bulls	1 25@3 25
Veal calves	3 00@5 50
Choice milch cows	30 00@35 00
Fair to good milch cows	10 00@30 00

Hogs.

Choice packing and butchers, 225 to 300 lbs	$5 00@5 10
Fair to good packing, 180 to 225 lbs	4 90@5 00
Good to extra light, 160@180 lbs	4 80@5 00
Fat shoats, 120 to 150	4 60@4 75
Fat shoats, 100 to 120 lbs	4 50@4 60
Roughs, 150 to 400 lbs	4 50@4 75

Sheep and Lambs.

Good to extra shipping sheep	$3 00@3 25
Fair to good shipping sheep	1 75@3 00
Common to medium sheep	1 25@1 50
Bucks	1 00@2 10
Extra lambs (spring lambs)	3 00@3 25
Fair to good	2 75@3 00
Common to medium lambs	2 50@2 75
Tail-ends or culls	1 75@2 25

LEAF [illegible]

[illegible] report for the week ending Saturday Oct. 6, 1894.

LOUISVILLE, KY., Oct. 6, 1894.

Largely reduced receipts and sales, a steady market for fill grades of leaf on offer, and desirable weather for bringing the outstanding crop to maturity, were the leading features of the market at this week.

Burley—Offerings at auction; 1893 crop; this week, 1,462; last week, 1,600; week in 1893, 2,032; week in 1892, 1,163 hogsheads.

Smokers—Under light offerings red and colory smokers were well sustained on the basis of last quotations. Bright packages were scarce and somewhat stronger, but quotations remain unchanged.

Red Fillers—Offerings were considerably lighter in volume than for some time past. Common and medium red fillers were in good demand and in fair supply at unchanged prices; while the offerings of the finer grades, though limited, averaged better than last week, and were fully sustained at outside quotations, 23c being paid for the best hogshead offered this week.

Colory Fillers—With smaller offerings colory fillers of all grades were strong at quotations. Fine grades, which were not in large supply, were somewhat stronger, but not quotably higher.

Cutting—Common and medium grades of strippers were in fair supply and without any marked change in prices. Though scarce the finer grades were unchanged.

RED BURLEY.

Trash, green or mixed	25 75a 3 00
Trash, sound	3 00@4 00
Common lugs	4 00@5 50
Medium lugs	5 00@6 50
Good lugs	7 00@9 00
Common leaf, short	8 00@10 00
Common leaf	8 50@10 00
Medium leaf	11 00@13 00
Good leaf	15 00@18 00
Fine and selections	18 00@21 00

COLORY BURLEY.

Trash, green or mixed	$3 00a 4 00
Trash, sound	5 00a 7 00
Common lugs	7 00a 8 50
Medium lugs	8 50@10 00
Good lugs	10 50@13 00
Common leaf, short	8 00@11 00
Common leaf	11 00@13 00
Medium leaf	13 00@16 00
Good leaf	16 00@18 00
Fine and selections	20 00@25 00

DARK.

Trash, green or mixed	$2 00a 2 50
Trash, sound	2 50a 3 00
Common lugs	3 00a 3 50
Medium lugs	3 50a 4 50
Good lugs	4 50a 5 50
Common leaf, short	5 00a 5 50
Common leaf	5 00a 6 00
Medium leaf	6 00a 7 00
Good leaf	7 00a 9 00
Fine and selections	9 00@11 00
Cutting	11 00@13 00

The following were the sales for the week and year to date, with comparisons:

	Week.	Year.
Year 1893	1,238	107,383
Year 1894	1,643	131,318
Year 1895	1,474	120,613

To any express office in Kentucky or Indiana.
On MAIL ORDERS to the amount of $5 or more for CLOTHING, SHOES, HATS or FURNISHINGS, we pay the express—thus DELIVERING the goods without charge to our friends in the country, just as we do in the city. AND, if the goods are not entirely satisfactory, we'll take them back and refund the money. AND, if you'd like to SEE the goods before you buy, just write and SAY SO and we'll inform you how to get them C. O. D. subject to examination. Try THE MAMMOTH on a mail order. Write for our Fall and Winter CATALOGUE—you'll find lots of good things in it.

MAMMOTH
SHOE and CLOTHING CO.
KLEINHANS & SIMONSON, 424 to 434 West Market, LOUISVILLE.

$50
A 850 NEW H[illegible] ARM SEWING M[illegible] Overall, and One [illegible] to the WESTERN RECORDER for $22.00.
WARRANTED [illegible]

This is the style machine we send.
Description:—A high-arm, first modern sewing machine, built of best of material and by skilled men, and in the best sewing factory in the world. All the marks of a first-class machine. The shuttle is cylinder, self-threading. Self-setting needle. Self-setting needle. No holes to thread through in threading the shuttle. The head sets level with the [illegible]. Runs light and quiet. A quality [illegible] Foot Hemmer and [illegible] Hemmer, Tucker, 4 Hemmers, [illegible] Sheerer, Thread Cutter, [illegible] Bobbin, Oil Can, 2 Screwdrivers, [illegible] per of Needles, Thumb screw and book of instructions. [illegible] Read how we can do [illegible] our machine costs as much as any high-priced machine in the market. We deal direct with the factory. No middlemen [illegible] profits. Saving of 30 per cent to you. No [illegible] store-rooms, collectors [illegible] factory. Machines go direct from the factory to the consumer. Several hundred of these machines we have put out, and not one complaint.
Our proposition:—Send us $22 and we will ship the machine and pay the freight charges to your nearest railroad station. Use it 10 days, if it is satisfactory in every way you can pay us the balance, and we will send you the money. No risk whatever. Order at once. We will ship the first sewing machine we can get at the above price. Address, as well as the full shipping direction, to be sent to the paper.
Address,
WESTERN RECORDER,
Louisville, Kentucky.

BOWLING GREEN, KY., June 18, 1894.
DEAR RECORDER:—Your machine came promptly and is fully satisfactory. It is just as represented in every respect. My wife is very much pleased with it. We have been using a Singer for some time, and after making a comparison, find this to be a good work as the 850 Singer. Wishing you much success, I am yours truly,
J. B. BURNS.