Faith, Hope and Love, these three.

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LOVE of men which is not the outcome of love to God, is but a mirage in the desert, falsely promising water to the thirsty and rest to the weary.

THE fact that a father is not a Christian himself does not relieve him from his duty to God and his children to see that they memorize the Scriptures.

MAN shall not live by bread alone, but by every word that proceedeth out of the mouth of God. No wonder so many are weak and sickly, they so seldom feed upon all the words of God.

WE see the statement often made that only the Gospel simply preached, will draw for any length of time. That sensationalism, that heresy, etc., are failures in reaching and holding congregations.

THIS is true beyond a question. But suppose the pure religion simply preached did not draw? Suppose the sensationalist or the heretic built up large congregations who paid well, and who listened well, and who were permanent? Churches which gave largely as did no doubt that church in the Revelation which was rich and increased in goods and had need of nothing?

A GOOD way to get children to memorize Scriptures is for the father and mother to memorize with them and then let children hear them "say their lessons" see if they have it right. We seen a perfect and a healthy stream roused in children by this plan.

There be good words of advice from Spurgeon in these days when not per-[illegible] are willing to suffer in a strange fashion: "Don't aspire to the distinction of martyrdom. Try to be a every-day house-keeping Christian men and women and see if you have not "hands full."

THE fruit which the branches are to bear and which they are condemned for not bearing, "the branch which beareth not fruit is taken away," is the work of the Spirit, and is thus specified by God: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

THAT there is great and shameful ignorance of the Bible is due to the shirking of parental responsibility upon the Sunday-school teachers. And the only remedy for it is to rouse the parents to a sense of their responsibility to God and the wrong of giving over the work He has laid on them to others.

Is it any wonder that the unconverted are irreverent when a leading religious paper allows this sentence to begin an article on the "Tidy": "No article of the house-furnishing is dearer to a woman's heart than the anti-macassar, and on the other hand nothing is so despised and rejected of men." Read the 53 chapter of Isaiah, and then excuse if you can that flippant use of the words "despised and rejected of men."

IT was because Dr. Clifford was chosen President that Spurgeon withdrew from the Baptist Union. How needed was Spurgeon's action is seen by the statement in the *London Baptist*, that Dr. Clifford had Mrs. Besant address his Bible class. She is a most blatant blasphemer, among her utterances being one that the Christian religion is to the Hindoo as common glass is to a pearl.

IT is terrifying to learn the evil results which have followed the abandonment of the study of the catechism, especially the memorizing of the proof-texts. If you wish to be convinced of this, begin to talk of the great doctrines to the first group of respectable and well-behaved church-members you find, who have had two thoroughly memorized in childhood stick. And no other way of teaching doctrine has been discovered with one-half the sticking power.

PROF. OSGOOD has translated into English the "Precepts of Plakhoten, Viceroy of Assa," supposed to be the oldest book in the world. It is thought to have been written before the pyramids were built, comprises sixteen pages, and consists of rules how to govern wisely and justly. The most interesting thing about it is that Plakhotep uses the name of God sixteen times, and always in the singular. His concluding words are: "I am now one hundred and ten years old, and have written this book myself from beginning to end."

For the Western Recorder.]

"The Union of all Christians."

BY J. H. SPENCER, D.D.

This is an age of unions. Laborers unite in industrial pursuits; capitalists combine in manufacturing enterprises; merchants confederate in commercial operations, and statesmen seek to nationalize the sovereign States. Each of these unions has its head, and, in the nature or things, the head becomes a tyrant over the body. But the greatest clamor is for the union of all Christians. This is no new thing. It is a revival of a very ancient demand.

Soon after the Apostolic Age men began to think that the divine plan of gathering the disciples into small, independent churches was unwise. Doubtless they used the same arguments that are employed now. The multiplicity of rival organizations gendered strife and jealousy, and interrupted the peace and good will of neighbors and brethren. Instead of massing their united forces against the enemy, they wasted their strength in petty strife and guerilla warfare. Human reason prevailed. The union of all Christians, save a few "narrow-minded" churches which adhered to the apostolic plan, was consummated. Instead of a multitude of small, independent organizations, there was now one great catholic church.

When the Christian forces were thus organized in one great army, reason dictated that it should be officered. Instead of captains, majors, colonels, generals and a generalissimo, the commanders were styled priests, bishops, archbishops, cardinals and a pope. Thus equipped, the universal church became the mightiest power this world has ever known; whether for good or evil, let ten centuries of history declare. It speedily enslaved, soul and body, every member of its vast organization below its pope, who blasphemously assumed to reign in the place of God; it ushered in the dark ages, which hung like a pall over the earth a thousand years; it baptized its converts at the point of the sword, and its millions of heretics in wrathful flames of fire; it practiced every species of cruelty that infernal ingenuity could devise; it burned the Bible, substituted its vain traditions for the Word of God, fostered degrading superstitions, and polluted, the earth with foul, sensual debaucheries, and it almost utterly destroyed vital Christianity throughout its communion. If it, with the peoples it so long oppressed, has made any progress since the dawn of the beginning of the sixteenth century, in decency, humanity, morality and the knowledge of true Christianity, it owes it all to the churches of Christ that it could not corrupt, and the schismatics from its communion, which form the Protestant denominations.

Such have been some of the results of "uniting all Christians" early in the past apostolic age. Human nature has not changed, and we have no reason to suppose that a similar cause would not produce similar effects. But if the advocates of the union of all Christians are serious, there is but one practical method of accomplishing their end, and that is for the schismatics to return to the original union from which they seceded. The old mother church is still in existence. She has a larger membership than all Protestant sects combined. She holds her arms open and invites her seceding children, and all their offspring, back to her bosom, on the single condition that they submit to her government.

But if the demand be for the union of all Protestants, Reforming and Baptist Christians, experience has abundantly proved the object to be unattainable. The Methodists, the largest Protestant denomination on the American continent, while preaching brotherly love and Christian union, have divided into about a score of rival sects. The principal two divisions split on the question of slavery, long since a dead issue. They hold the same doctrine and polity. If there is any difference at all between them, it is extremely trivial. They both advocate the union of all Christians. Yet while endeavoring, from year to year, to consummate a union with each other, they continue to drift wider apart. Exactly the same may be said of the Presbyterians, and, indeed of every other denomination that has been divided into two or more sects. There must be some reason for this in the nature of things. It may be that the finger of God interposes.

Deep down in the great public heart there is a subtle instinct that revolts against a union which would demand or demands untrammeled freedom to entertain and express honest religious conviction. A thousand tongues clamor for union; ten thousand hearts enter their silent protest. There can be no real union of discordant elements. A true union must be formed, not of conflicting sects, but of harmonious individuals, attracted together by similar views, feelings and aspirations. Even two cannot walk together except they be agreed. Men must see eye to eye before they can speak the same things. The oft-repeated assertion that Christ prayed for the (organic) union of all his disciples is not true. He prayed very earnestly "that they may be perfected into one"—one in spirit, faith, profession and practice, one in heart, soul and mind—but not united in one organization; for this would be contrary to his own ecclesiastical polity, set forth by his word and by apostolic example.

It is not remotely probable, nor desirable, even if it were possible, that all Christians should ever be united in one organization. It has pleased the Master to set his disciples, not in one great incongruous mass, but in small, harmonious, independent organizations. Divine polity requires perpetual multiplication rather than consolidation of churches. Ten, twenty, or a hundred churches in one large city or province, is far better than one of equal aggregate membership. Men are happier and more virtuous in small communities than in great aggregations. In the former each member retains his individuality and feels his personal responsibility; in the latter the many are so dominated by the strong and self-asserting few as to lose their identity in the unwieldy and too frequently enslaved mass. That is the most efficient religious body, in which each member feels his personal responsibility to God.

Christ seeks the unity, not the union, of all his disciples. He wills that they attain to oneness of faith, but not that they unite in one organization. It has pleased him to gather them into small, independent families, where each member can be known, loved and helped by every other member, where each can feel his personal responsibility, not only to the head, but also to every member of the household, and where the strength and resources of each individual can be developed and made effective. It is not our privilege to even attempt to change the divine arrangement. We have no more right to join together what God has put asunder, than we have to put asunder what he has joined together. It is our duty to use the means that God has furnished us "for the perfecting of the saints unto the work of ministering unto the building up of the body of Christ, until we all attain unto the unity of the faith and the knowledge of the Son of God" (Eph. 4:12, 13).

The union to be sought is not the union of discordant sects, nor even the consolidation of harmonious churches of the same faith and order, but unity of the faith of the Gospel, and the oneness of the knowledge of the Son of God. This must be attained, according to the divine economy, not by massing all the disciples of Christ into one great fraternity or general church, but by the diligent study of God's Word, under the guidance of the Holy Spirit, in the several divinely appointed churches. When each of all the independent churches of Christ shall have come to a correct knowledge of the Son of God and his holy Word, the unity of the faith will have been attained. All Christians can then live and labor in harmony without the restraint of organic union. Undoubtedly such a union would only increase the confusion and discord, or result in the enslaving of the multitudes to the privileged few, as experience has abundantly proved. It were better if we would possess our souls in patience and steadily pursue God's plan of subduing the world to Christ, instead of substituting our reasoning for his revelation.

Eminence, Ky., Sept., 1894.

For the Western Recorder.]

The Soles of our Feet—The Extent of Our Conquest

BY GEORGE A. LOFTON, D.D.

After the death of Moses, God put Joshua, the son of Nun, in the lead His mission was to take the hosts of Israel over the Jordan into the "Promised Land." Jehovah said to him: "Every place on which the sole of thy foot shall tread, to you have I given it, as I said unto Moses. From the wilderness and this Lebanon, and unto the great river, the river Euphrates, and unto the great sea where the sun goes down, shall be your border." All who have read the history of Joshua know that ample justice to this grant was executed. On whatever section he put the soles of his feet, he possessed the land promised of God; and where his feet did not tread never came fully and finally into the possession of God's people. God offered Joshua a very extended border, but there was much of the territory never even tributary to Israel until the time of David and Solomon. The sun stood still on Gibeon—the moon stayed on the valley of Ajalon—and the power of God everywhere accompanied God's people in the conquest of the heathen; but wherever they failed to put the soles of their feet, they failed to possess the "border" which God had promised them.

This is a striking lesson to Baptists in their missionary enterprise of taking the world for Christ. It has generally proven true that wherever they have put the soles of their feet they have taken possession of the land, and have so continued in possession wherever they have kept the soles of their feet. Everything depends upon the soles of our feet being planted in a heathen, or other country, or district, destitute of the Gospel. The great Commission of Christ, "Go ye into all the world and preach the Gospel to every creature," involves the soles of our feet, and we have seen it clearly demonstrated that churches spring up only in the tracks of our missionaries. We can never send the Gospel without making tracks in which to leave it; and we have never so made tracks without a successful planting. To the extent of our tracks we have extended our border; and our border does not extend an inch beyond the tracks of the soles of our feet. The truth is that the successful preaching of the Gospel depends largely upon the tracks the preacher makes even in the Gospel land. The printing press may make tracts, but tracts are not worth much without tracks.

In order to make tracks there is nothing of much greater importance than money. In proportion as we give the means we find the men and women ready to press the soles of their feet on missionary soil. There is no time when the money exceeds the missionaries ready to go; and the only thing in the way of Baptists taking the world for Christ is consecrated, prayer-sent-money. Sole leather is plentiful enough; there are thousands of ready feet waiting to press the soil of every destitute region of this benighted earth; but there can be but little going beyond the giving of any people. It takes money to feed the laborer worthy of his hire; and the proportion of success to any denomination depends upon its liberality. God has not blessed any people, in proportion to means employed, as he has Baptists, but our communications have seized upon the idea and are occupying the [illegible] of the world so providentially and [illegible] cally opened up to the B[illegible] country. Are Baptists [illegible] only to keep the [illegible] occupied? Are we [illegible] enterprise, and then lie at [illegible] the work well done? or are we [illegible] to do the work of evangelizing the world ourselves?

That Baptists have done considerably in the evangelization and education of the world, I think it can not be conceded; but the bulk has never been done that lay in our grasp. We hold on too close to our money to make tracks. The love of money is the stint of its outlay in the work of our Lord, is mightily in the way of every other aggression. Absolutely essential to missionary success which God has promised only to the soles of our feet. Just at this critical time there is much criticism and controversy about boards, and measures, and expenses—especially expenses; but the only missionary expense is the magnify contribution. I'll venture the assertion that they who wear out the most sole-leather for Christ are those who talk less of expenses and do most for missions both at home and abroad.

In conclusion, let me come back to our missionary footprints essential to the conquest of this world for Christ. Christ says, "Go;" and this means the soles of our feet upon every foot of soil in the world. The army that conquers a country has to march over every foot of it; and every pioneer effort which has subjugated the wilderness and the desert has been at the expense of weary and bleeding footsteps. We may sometimes ride in the land of churches and schools; but like Joshua, the missionary has to walk and weep over every foot of ground he ever occupies. These footprints of the missionary are lined with silver and gold, as well as watered with sweat and tears. They are very precious.

Questions Answered.

BY SENEX.

A brother asks a question which I do not see the bearing of. And that is, "Can a Campbellite backslide?" If a Campbellite is a regenerated man, he can backslide. If he is not regenerated I would not call his sinning backsliding. He is dead in trespasses and sin, and has never put his foot on the path of life. If he means to ask if the Campbellites believe in falling from grace, the answer is they do. Final perseverance of the saints is one of the tenets of Calvinism, Arminians deny it; and the Arminian bodies in this country are the Methodists, Campbellites, Unitarians and Universalists.

"What are the doctrines of grace"? I think I answered this question once before, but do not remember positively, and as it is an important thing about which the brother is asking, I am not specially concerned about repeating. As set forth in the Articles of Faith, of the Eutaw Place Baptist church these are: "the absolute sovereignty and foreknowledge of God; his eternal and unchangeable purposes or decrees; that salvation is the beginning, continuance and completion, is God's free gift; that, in Christ, we are elected or chosen personally or individually, from eternity, saved and called out from the world, not according to our works, but according to his own purpose and grace, through the sanctification of the Spirit and belief of the truth; that we are kept by his power from falling away, and will be presented faultless before the presence of His glory."

"There being a Ladies' Aid Society in our church, is it my duty as a Christian and a follower of Christ to join it? And what do you think of such societies anyway?" asks a sister. It is not your duty as a Christian to join any thing except the church. If the society does nothing which is contrary to Baptist usage and Scriptural precept and example, you can join it if you wish, but you fail in no duty if you refuse to join.

"Ladies' Aid Society" is a name given to societies which differ so widely that the name tells me nothing. There is a most admirable society in my church which confines itself strictly to legitimate work, encourages nothing else, and is indeed a great aid to the busy deacons. It is called the Pastor's Aid Society, but it is really the Deacon's Aid Society. The deacons are very busy men and have not the time to do all the work which belongs to their office in a city; in a town where the number of new comers is small and everybody knows everybody else it would be easier for them.

It is reported to the pastor or to the deacon that such a member of the church is sick or in need of help, that a family of Baptists have come to the city, or that some poor family has asked for help. The case is referred to the Ladies' Society. Often a score of such cases come up at their weekly meeting. They send two of their members to investigate. When several need to be seen in the same part of the city, two can go together and see all. Thus they prevent the church from being imposed upon, and they keep me informed in regard to the sick whom I ought to see as promptly as possible. In a church of five hundred members, a pastor cannot visit all every week. They care for the sick, they visit strangers, they look after the needy. And that is all they do or attempt to do. The deacons have charge of the poor fund, and in a doubtful case a deacon always investigates personally.

There is much talk in this society against which I have warned the noble sisters who compose it. It is the danger against which ministers have to fight and pray—the danger of professionalism. In the case of the sisters it takes the form of danger that they will do work which should be their personal, individual work as a committee, or put it off on the committee. This is a danger of all organizations, human nature being what it is, and this may be one reason why God established only three—first the family, after that the church and then the State. There is danger in the church that individual Christians will try to put off their personal duty upon the church.

I tell the sisters to guard against putting upon the Society, anything which they can do as individuals. For example, a sick family needs attention. Let the sister go to the sick neighbor and give her all the time she can spare from her own family duties, instead of going to the Society with the case and having the Society appoint a committee. There is very little comparatively of our duty which is to be done collectively. There is individual Christian work for the Master every moment of our lives.

These ladies, to my great delight, positively refuse to have anything to do with any money matters in church. There is no wiser person, man or woman, known to me than the one whose determined stand on this point is of the greatest influence. She says the Bible commands women to give if they can, never once is the duty laid on them to "raise money" in any way, out of other people's pockets. If they have an income, let them give from it. If they have not, then God does not expect nor desire them to give money. Their influence is all powerful with husbands. They make the atmosphere of the home where men live and move and sup. And they can teach those sons to feel their responsibility to God for all his gifts to them, money being one of the smallest of these gifts. Giving is their duty, "raising money" is one of the duties of the deacons. And they are to raise it simply by seeing to it, as far as in them lies that every member gives as the Lord has prospered him. Getting money out of outsiders by any pretext or for any purpose is the duty of no one.

Peripatetic lecturers, magic lantern men etc., who try to use ladies' societies to get up audiences and to enable them to avoid the risk of losses are disgusted with us. When a man writes that he will come to give an entertainment for the benefit of our Ladies' Society if they will furnish the hall, sell the tickets and give him half, he receives a polite reply to the effect that selling tickets to his lectures is not one of the duties enjoined upon them by the New Testament, that the Ladies' Society is in no need of a benefit, and that our church honestly pays its own way without efforts to get money from outsiders. It is needless to say the benevolent persons who so disinterestedly offer their services to "aid" decide that our sisters are not "progressive."

A Need of Christians To-day.

What is the chief need of Christians to-day? Is it not a meditative spirit—that spirit which loves frequent retirement for brief seasons from the world for solitary thought, self-examination and prayer? Is not this emphatically true of American Christians, who too often live in a whirl of excitement, from a mistaken notion that religion consists mainly of doing, not of being—in hurrying from one religious activity to another, from organization to organization, from committee, to committee or in hearing sermon after sermon, address after address, instead of alternating these activities with Bible study, meditation, and communion with the source of all religious inspiration? It has been justly said that religious experience is largely shaped by temperament, and the American temperament is an intensely active one. It is like a bow tightly strung, and quivers with the intensity of projectile force. We have too little repose, too little quietude, too little faith

"That we can feed this mind of ours
In a wise passiveness;"

too little inclination to be led by "the still waters" which were the Psalmist's delight.

We live in an age of steam and electricity, and it seems as if the whistle of the locomotive, the click of the electric telegraph, and the whir of machinery, were always in our ears. Our religious experience is largely shaped by this prevailing mood. How few of us ever go out, like Isaac, "to meditate at eventide!" How few read Fénelon, Taylor and Pascal! Our piety is energetic, busy, demonstrative; but the receptive mood, the mood that gave the world its philosophers and sages, its stalwart saints and its martyrs, in ages past, the mood which reflects God as the clear lake reflects the overhanging sky, is unknown to us. Is there not something wrong in this? Does not every Christian require periods of repose and recruiting? David said, "my soul would have I hid in my heart that I might not sin against thee." To hide God's word in the heart so that, like leaven hid in the meal, the truth will so pervade and saturate the whole moral being that sin cannot gain harbourage, there must be secret meditation and prayer

In the various secular callings of life this principle is fully acknowledged. Walter Scott felt its force so keenly that he once said, "If the question was, eternal company, without the privilege of returning within yourself, or solitary confinement for life, I should say, "Turnkey lock the cell!" To develop great thoughts and purposes, or to be dominated by them, a man must live much in retirement. Thought never becomes passion till it has been brooded over; and, till it becomes a passion, it rarely becomes a power. "The true reason," says a wise writer, "why the thoughts of men influence them so little, is that they just pass over the mind, like wind over the grass, and never really penetrate it." When Brunel, the great engineer, had an important piece of work to do he used to cast everything else aside, go to bed and lie there two or three days, until he had worked the whole thing out in his head. It was in prison, where he expected to lie till, to use his own picturesque phrase, "the moss grew upon his eyebrows," that the inspired thinker, Bunyan, wrote his immortal epic, the "Christian Odyssey." It was in the Tower of London, where the ghosts of murdered captains might have gathered nightly to scare him from his task, that Raleigh built up his colossal structure, the "History of the World." Mirabeau retired, obscure, into the dungeon of Vincennes, and came forth from it a writer, orator and statesman. Poets well know that thought and ceiling must have a brooding-time—time to take root, undisturbed and in silence, to make a home, gaining strength from more length of tenure—before they can flow forth in harmonious numbers. It was not when he saw most of the world, but in the forced retirement of a man who had lost his health and eyesight, that Milton composed his massive epic. Solitude, in short, rightly used, is a storing of power.

A life of religious activity is commendable, but it is only one-half of a true, rounded Christian life; and even that half is not what it would be were it the flowering of deep meditation and prayer. In large towns the temptations to incessant outward activity are very great; the opportunities for self-scrutiny, religious meditation and communion with our heavenly Father are rare. Besides this, every man is beset with a multiplicity of social enjoyments and excitements—the very waste-pipes of spiritual power. To be a true Christian—above all, to be a complete, symmetrical Christian—one's outward activity must be balanced by a proportional amount of time spent in the closet, in Bible-study, self-study and prayer, else the religious life will soon have as little volume and force as a mountain stream in midsummer, which is equally noisy and shallow.—Watchman.

The Old Theology.

While rejoicing in much that may truly be called progress in the spirit and the method of the churches, we love the old-time theology, because it makes more of the Bible than it does of human reason. Doubtless it is an "*a priori*" method of reasoning, but if God created a world and pronounced it "good," when he gave his Word, we shall not need to qualify too much our approbation of it. In the lines of Homer we read of shields and weapons which the gods gave their favorite heroes; and such equipment is the only one the bard deems it worth while to minutely describe. The gifts of heaven are not subject to such hasty criticism as the New Theology seems to assert. What if upon the outer rim of our grandmother's best china, presented to her by loving friends upon her wedding day, there be here a nick and there a crack in the enamel, we will do her friends the justice to assert that they were not there when first spread upon her board. Granted that we cannot produce the teapot and sugarbowl in their original state, we can produce some good reasons for believing what their original state must have been from the known character and intent of the givers.

We love that preaching which makes much of the Bible and little of human substitutes, which quotes Moses oftener than Herbert Spencer, which is more familiar with the Epistles of St. Paul than with the poems of Emerson, and which proves an assertion by a "Thus saith the Lord," rather than by an appeal to Shakespeare.

Not the least of does the Old Theology commend itself is that it makes more of faith than it does of doubt. Faith and doubt enter into the life of every man, but that which characterizes the man is the emphasis which he places upon either. The Psalmist had thoughts too painful for him, but he kept silence until some light shone upon the providence of God in the mystery of evil. Did not Job sit in ashes and be still, until the Almighty spoke for his consolation and enlightenment? Even Paul the aged felt that a part of his good right which he had been called to make was in keeping the faith in the midst of an ungodly world, but he preached what he "knew" rather than what he failed to discover.

If, as is true, the Old Theology exalts faith rather than reason, its faith is not a blind assent to senseless and contradictory dogmas. It is a faith founded upon a Word whose events are embedded in history and were "not done in a corner." Confessing that mystery attaches to all fundamental questions, it believes in the invisible God whom no eye hath seen, just as the science of to-day believes in the primordial atom which no eye hath seen.

It is essentially a spiritual faith founded upon a spiritual philosophy, just as the doubt of to-day is a material creed founded upon a material philosophy, but it knows that the demonstration of the reality of matter is as impossible as a demonstration of the reality of spirit. Edison confesses that he knows no more about the nature of electricity than the first boy who first rubbed a bit of amber with a bit of silk in the dim ages of the unrecorded past; but Edison has not waited for what he does not know to give to the world his lamp, his telephone and his phonograph. We shall never in this life attain to more than partial knowledge; but a theology which begins with what it "does not know" will never be so effective as one that begins with what it does believe.

It is true that the Old Theology makes more of human sin than it does of human virtue; but it may be perhaps because there is more of human sin with which to deal. It conceives of man as a being who has been formed to be that of a physician, not that of an artist; it was sent to heal the hurt of sin, not to flatter the broken form into a conceptional grace. Its message is to save and not to dream.

The man of refined literary taste, in whose library there are a thousand volumes of delightful travel and sweet song, may express his contempt for the selections of his physician, upon whose shelves he finds books upon phthisis, and pictures of scurvy and those sights that have not been confined to poetry and art. And when in the very midst of a Christian civilization two thousand years old, nobility preserves life and property but the policeman's club and the soldier's Gatling gun, it is hardly worth while to confine the pulpit to discourses upon the rose and the nightingale.—New York Observer.

THE SILENCE OF LIFE.

Neither a song nor a sigh,
Neither a smile nor a tear
Calmly the days go by,
And make, ere we know, the years.

How shall we count the time
That has nothing to mark its flight;
That is not and nor sublime,
That is scarcely dark or light?

What are the years that thus
Silently steal away?
What can they do for us,
That a word should bid them stay?

O, better than strife or noise,
Better than stir and rush,
Better than paths and joys,
Sometim es is the shade and hush.

For the weary amid the fight,
And the weak amid the strong,
It is good to come from the light,
And away from the gladdest song.

For the silence means the rest,
And the quiet means the prayer,
And the weary and oppressed
May cast away their care.

And lie at the feet of God
In the peace and repose, till at length,
As flowers spring up from the sod,
To the soul come joy and strength.

—MARIANNE FARNINGHAM.

Our Pulpit.

Willing and Not Doing.

BY ALEXANDER MACLAREN, D.D.

"Now, therefore, perform the doing of it, that, as there was a readiness to will, so there may be a performance also."—2 Cor. viii. 11.

The Revised Version reads: "But now complete the doing also; that as there was the readiness to will, so there may be the completion also out of your ability." A collection of money for the almost pauper church at Jerusalem bulked very largely in the apostle's mind at the date of the writing of the two letters to the Corinthian church. We learn that that church had been the first to agree to the project, and then had hung back very distinctly from implementing its promises and fulfilling its good intentions. So the Apostle, in the chapter from which my text is taken, with wonderful delicacy, dignity, and profundity, sets forth the true principle, not only of Christian giving, but of Christian asking. The text advises that the gushing sentiments of brotherly sympathy and liberality which had inspired the Corinthians a year ago should now bear some fruit in action. So Paul is going to send Titus, his right-hand man at the time, to hurry up and finish off the collection and have done with it. The text is in effect the message which Titus was to carry; but it has a far wider application than that. It is a needful advice for us all about a great many other things: "As there was a readiness to will, so let there be a performance also."

Resolutions, noble and good and Christlike, have a strange knack of cheating the people that make them. So we all need the exhortation not to be befooled by fancying that we have done, when we have only willed. Of course we shall not do unless we will. But there is a wide gap, as our experience witnesses, between the two things. We all know what place it is to which, according to the old proverb, the road is paved with good intentions; and the only way to pull up that paving is to take Paul's advice here and always, and immediately to put into action the resolves of our hearts. Now I desire to say two or three very plain and simple things about this matter.

I.—I would have you consider the necessity of this commandment.

This injunction is borne in upon us by the consideration of the strength of the opposition with which we have always to contend, in every honest attempt to bring to act our best resolutions. Did you ever try to cure some little habit, some mere trifle, a trick of manner or twist of the finger, or some attitude or tone that might be ugly and awkward, and that people told you that it would be better to get rid of? You know how hard it is. There is always a tremendous gulf between the idea and its realization in life. As long as we are moving in *vacuo* we move without any friction or difficulty; but as soon as we come out into a world, where there are an atmosphere and opposing forces, then friction comes in, and speed diminishes; and we never become what we aim to be. We begin with grand purposes, and we end with very poor results. We all start, in our early days, with the notion that our lives are going to be radiant and beautiful, and all unlike what the limitations of power and the antagonisms that we have to meet make of them at last. The tree of our life's doings has to grow, like those contorted pines on the slopes of the Alps, in many storms, with heavy weights of snow on its branches, and beaten about by tempests from every quarter of the heavens; and so it gets gnarled and knotted, very unlike the symmetrical beauty that we dreamed would adorn it. We begin with saying: "Come! Let us build a tower whose top shall touch the heaven"; and we are content, at last, if we have put up some little tumble-down shed where we can get shelter for our heads from the blast.

And the difficulty in bringing into action our best selves begins in the matter of translating our resolutions into practice. What are arrayed against us? A feeble will, enslaved too often by passions and flesh and habits. And all about us lie obstacles to our carrying into action our conscientious convictions, our deepest resolutions; obstacles to our being true to our true selves; to which obstacles, alas! far too many of us habitually, and all of us occasionally, succumb. That being the case, do not we all need to ponder in our deepest hearts, and to pray for grace to make the motto of our hearts, As there was a readiness to will, let there be "performance"?

II.—Consider the importance of this counsel.

That is borne in upon mind and conscience by looking at the disastrous effects of letting resolutions remain sterile. Consider how apt we are to deceive ourselves with unfulfilled purposes. The quick response which an easily-moved nature may make to some appeal of noble thought or lofty principle is mistaken for action, and we are tempted to think that willing is almost as good as if we had done what we have half resolved on. And there is a kind of glow of satisfaction that comes when such a man thinks, "I have done well in that I have determined." The Devil will let you resolve as much as you like—the more the better; only the more easily you resolve, the more certainly he will block the realization. Let us take care of that seducing temptation which is apt to lead us all to plume ourselves on good resolutions, and to fancy that they are almost equivalent to their own fulfilment. Cheques are all very well if there be bullion in the bank collars to pay them with, when they fall due, but if that be not so, then the issuing of them is nothing but fraud. Our resolutions, made and forgotten as so many of our good resolutions are, are very little better.

Note, too, how rapidly the habit of substituting lightly-made resolutions for seriously-endeavoured acts grows.

And mark, further, how miserable and debilitating it is to carry the dead weight of such unaccomplished intentions.

Nothing so certainly weakens a man as a multitude of resolves that he knows he has never fulfilled. They weaken his will, burden his conscience, stand in the way of his hopes, make him feel as if the ends of life were too firm and strong to be ever broken. "Oh, wretched man that I am," said one who had made experience of what it was to will what was good, not finding how to perform. "Who shall deliver me from the body of this death?" It is an awful thing to have to carry a corpse about on your back. And that was what Paul thought the man did who loaded his own shoulders with abortive resolutions, that perished in the birth, and never grew up to maturity. Weak and miserable is always the man who is swift to resolve and slow to carry out his resolutions.

III.—And now let me say a word before I close about how this universal and grave disease is to be coped with.

Well, I should say to begin with, let us take very soberly and continually into our consciousness the recognition of the fact that the disease is there. And then may I say, let us be rather slower to resolve than we often are. "Better is it that thou shouldest not vow than that thou shouldest vow and not pay." The man who has never had the determination to give up some criminal indulgence—say, drink—is possibly less criminal, and certainly less weak, than the man who, when his head aches, and the consequences of his self-indulgence are vividly realized by him, makes up his mind to be a teetotaller, and soon stumbles into the first dram shop that is open, and then reels out a drunkard. Do not vow until you have made up your minds to pay. Remember that it is a solemn act to determine anything, especially anything bearing on moral and religious life; and that you had far better keep your will in suspense than spring to the resolution with levity and leave it with as much.

Further, the habit of promptly carrying out our resolves is one that, like all other habits, can be cultivated. And we can cultivate it in little things, in the smallest trifles of daily life, which make up by their myriads life itself, in order that it may be a fixed custom of our minds when great resolves have to be made. The man who has trained himself day in and day out, in regard to the insignificant cares of daily life, to let act follow resolve as the thunder peal succeeds the lightning flash, is the man that, if he is moved to make a great resolve about his religion, or about his whole conduct, will be most likely to carry it out. Get the magical influence of habit on your side, and you will have done much to conquer the evil of abortive resolutions.

But then there is something a great deal more than that to be said. The Apostle did not content himself, in the passage already referred to, with bewailing the wretchedness of the condition in which the will was present, but how to perform he found not. He said, and he triumphantly answered, the question, "Who shall deliver me?" with the great words, "I thank God through Jesus Christ our Lord." There is the secret, keep near him, trust him, open your hearts to the influences of that Divine Spirit who makes us free from the law of sin and death. And if thus, with all our weakness, recognizing our danger, humbly trying to cultivate the habit of prompt realization of all discerned duty, we leave ourselves in Jesus Christ's hands, and wait, and ask, and believe that we possess his cleansing Spirit, then we shall not ask and wait in vain. "Work out your own salvation, ... for it is God that worketh in you," both the willing and the doing.—The Freeman.

THE Church often errs still in seeking a glory too external. It cannot compete with the world in what is distinctively the world's glory. Even Solomon's temple was far outdone by the golden house of Nero.—Rev. Marcus Dods, D.D.

Pulpit Study.

BY R. B. TRAGUE, D.D.

I have seen no sketch of Dr. Mc Cosh that did not seem lacking in very latitude. It will not there be deemed impertinent, as I have had peculiar opportunities of knowing him, to attempt to supply the desideratum.

I first saw Dr. McCosh, when recently elected President of the University of Alabama, 1857, on a visit of reconnoitre to Tuscaloosa, preliminary to assuming the duties of the presidency. He was invited to preach before the Legislature and community in the Capitol. Seated in the gallery of the Representatives' Hall, with the body of University students, all parts of the hall being packed with hearers, we eagerly looked out for the appearance of the preacher. Presently floating down the main aisle, leading to the Speaker's platform, in gown and bands, the noble form appeared: of medium stature size, a little inclined to corpulency, fair complexion, light hair, combed back all around, from a brow full, high, and retreating at the upper part. He was apparently forty years of age, in vigorous health. As soon as he reached the platform, he seated himself, quietly but scrutinizingly surveyed the audience; opened his hymn-book, and read his hymn in flute-like, rather feminine tones, with distinct enunciation penetrating every part of the room. The presence and address of the preacher were most impressive. The sermon, on faith, was simple, fervent and well-rounded, leaving the impression, however, of reserved power, closing with one of those delightful spontaneous bursts of eloquence, so remarkable, sudden and surprising, that distinguished his preaching through life. The style was easy, effortless, and marked by a preponderance of Anglo-Saxon words. Everybody felt that the Trustees of the University had chosen the very man for the high and responsible office.

In after years people became most familiar with the characteristics of the great preacher. He usually appeared in the pulpit with elaborate notes, distinguished for thorough and manifest analysis, from which he often read whole paragraphs, connecting the extemporaneous parts without any break or modification of style, so that the ear would not note any change. His sermons would not have been regarded as models of structure by homiletical Pharisees. They were largely after the manner of the old Puritan divines, with numerous divisions and subdivisions; the proportion of parts was not always kept up; but if a topic grew into magnitude, as often occurred, he lingered upon it, exhaustively, not finding time to so elaborate the whole. His discursions, right and left, were often daring; from which, however, he would return to the main theme with the utmost ease. He was wont to say, if a side thought came, opening a rich vein, he "chased it," wherever it might go, unconcerned about the *totus teres atque rotundus* so generally insisted upon. I have known him to get off on a side thought and make it the sermon, whilst waiting for anything else, and to seat himself without further attempt. He was sometimes compelled to break off and sit down in the midst of his notes, containing matter enough for a book. He was, however, all the way through the ground covered, fresh, original, rich, even eloquent; but those great bursts of eloquence for which he was so famous, occurred only occasionally, and were constant surprises, sometimes once, twice or thrice in a sermon; once in a while in constant succession, from beginning to end. You were often almost lifted off of your seat. A glow from the Throne seemed to come down on him. The power of his preaching, apart from the volume of instruction, was due to a solemn feeling of all he taught, reverence, something almost mystical, and a holy passion for the honor of his Master and an anxious afflicting concern that sinners make the instant resolve to come to Christ.

One rarely never came out of the church, after hearing McCosh, without having carried something important that he did not know before; often an amazingly instructive, placing old truths in new lights, and deducing new ones from the most familiar Scriptures. The aptitude of his words to convey the idea in its exact form and pressure was wonderful. Turns of expression, that put the thing just as it was, however minutely, were as remarkable as those of Tennyson. His style, as before intimated, was all his own, preferring Anglo-Saxon terms, abounding in diminutives and even monosyllables, with not much unlike old Elizabethan coin dropped in so happily as to create a smile. His vocabulary was the richest, most varied, and unique, I ever knew, so that one picking up by chance a few sentences in the road, of anything he wrote, would at once identify it. He was a great scholar in the current sense of the term, but a man of broad culture, extensive reading, and high mental training. With him, learning, scholarship, was but a means and not a means; a means of ascertaining truth. When called on to discourse or write upon a subject, he accumulated with great conscientiousness the whole of the facts bearing on it, knowing well where to find them, whether familiar with them before or not. When, at the time there was a disposition to give less prominence to the study of the classics in the University, he went before the Legislature in their vindication, and those who heard him wondered at the mastery of the subject, for we knew he was not a thorough classical scholar. He seemed to know intuitively what was in the hearer's mind; if he could do the same. He never stagnated under the greatest argument. All his arguments seemed effortless, insomuch that many regarded him facile rather than profound. The Doctor's imagination was luxuriant, and surpassed even his logical powers, diverting attention sometimes from the depth and accuracy of his reasoning. Illustrations in wondrous variety and aptness occurred to him on every side, adorning as well as illuminating his thought. If genius consists "in the power of perceiving analogies," he was a singular example.

An occasion of calling out all his powers, was the delivery of a course of sermon-lectures on the miracles, Sunday afternoons in the college chapel. Wonderful were the discussions, the purpose being the proof of the New Testament miracles. Said an old alumnus of the University, graduated before Dr. Manly's time, who walked out every day of lecture, "He reasons so conclusively."

As a teacher he was always satisfactory, though rarely going outside of the text, to refer to authorities. A talking lecture usually occupied his time after getting through with what the text-book said, in which he enlarged on some topic. This he sometimes paused to do as the topics arose. He relied very much on his own reflections to supplement the text. His pupils were encouraged to master the text, and did so largely, and did not forget the addenda.

In private he was most companionable, humorous, affectionate. In casual talk many of his greatest thoughts came out, apparently in unconsciousness, in winged words.

In the chapel exercises, I heard him pray night and morning for three years. He never began or ended two prayers in the same way; rarely repeated the same phrase in a whole term. He read a paragraph or two, which seemed to suggest the tone, note of the prayer, in which he drifted on the impulse of the moment. Nothing so thoroughly spontaneous have I ever known. In the college or city, his sermons were philosophical frequently, showing the consonance of Christianity and philosophy, after the manner of Butler and Wayland; in the country, he used familiar methods, and drew his illustrations from things familiar to his hearers.

His great wisdom in the supervision and management of the college, backed by weight of character, made his presidency the success it was. Dr. Bagby, who was not in his make-up fitted to appreciate the peculiar powers of Dr. Manly, said, he was "not a great man, but the wisest man, he ever saw."

The Chief Stained character and wide influence, under eighteen years' administration, the only complaint being that it was not more largely attended. This was due to two facts: the standard was too high for the schools to supply material; and many students broke down under the severe maintenance of that standard, in the requirements for graduation. If it be inquired whether the results of his preaching corresponded with the great abilities I have assigned him, the answer is, that his earlier ministry, in which he devoted himself more exclusively to this task, was successful in additions to his churches, and upbuilding his people; and that his later labors enlightened and moulded the minds that moulded the masses, in an eminent degree.

Correspondence.

Mission Schools.

The very earnest way in which the WESTERN RECORDER seeks to create the zeal of churches a sentiment against mission schools and missionary agency is highly to be commended. Preaching is the heaven-appointed way of carrying on evangelistic work, and Baptists will always be true to that.

But there is a need for mission schools entirely apart from evangelism. In every Christian community Christian education has its place. And every Christian parent, whether in America or China or Africa, sorely needs for his children the opportunity of such education. Of course in very many Christian communities primary education at least may be provided by the community itself. But here in China the conditions are different. Our Christian brethren are scattered over a territory of several hundred square miles, and are mostly poor and consequently without the ability to give their children any sort of education, let alone an ideal one. To make matters worse, the heathen schools are no places for the children of our Christian brethren. They teach heathen unadulterated. Idolatrous rites are expected, and in many cases required. It seems to me therefore a simple Christian duty to aid in gathering these children together and placing over them a Christian teacher. If this were not done we would be guilty of recreancy.

So far as I know this is the only kind of educational work carried on by Southern Baptists in China. The natives themselves are encouraged to undertake this work so far as they are able. But there is left some work which we ought to do.

We here in Hwanghien, for instance, have a school of 24 boys taught by a Chinese Christian teacher. I have aided some and so has my wife likewise. I taught a class in Old Testament History and a class in singing. I have with us a Christian woman who is a bearer element falls in if he could do the same. He never stagnated under the greatest argument. All his arguments seemed effortless, insomuch that many regarded him facile rather than profound. The Doctor's imagination was luxuriant, and surpassed even his logical powers, diverting attention sometimes from the depth and accuracy of his reasoning. Illustrations in wondrous variety and aptness occurred to him on every side, adorning as well as illuminating his thought. If genius consists "in the power of perceiving analogies," he was a singular example.

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In the country that God's kingdom will be executed the work. But I digress. When I think of the long ages that have intervened since our Lord ascended to heaven, and of the struggle and suffering that have crowded them full, I wonder at the waiting even more than I wonder at the work. I hear Luther, near the time of his death, saying: "God forbid that the world should last fifty years longer. Let him cut matters short with his last judgement." Melanchton put the end less than two hundred years from his time. Calvin's motto was: *Domine quocusque*—"Oh, Lord, how long?" Jonathan Edwards, before and during the great Awakening, indulged in high expectations as to the probable extension of the movement until it should bring the world, even during his lifetime, into the love and obedience of Christ. If believers have been thus disappointed, is it wonderful that unbelievers should say: "Where is the promise of his coming?" We do not deny that there is a trial of our faith. But we remind ourselves of the decree of God. With him "one day is as a thousand years, and a thousand years are as one day." He speaks and it is done; he commands and it stands fast. He delays, only that the harvest of good may be the greater, that his power may penetrate through all society and all life. On Christ's head shall be many crowns. The whole creation shall bow to him. His promise is an effective promise. It not only engages to give the victory to faith, but it engages to give the faith for victory.

"And for the rest, is weariness,
If disappointment and distress.
When around us decays and hope grows dim,
We ever may recur to him
Who has the golden oil divine
To replenish our failing urns,
Who watches every lamp that burns
Before his sacred shrine."

"For of him, as well as through him and unto him are all things."

Brethren of the Missionary Union: With these decrees of God to encourage us let us go forward with calm assurance that his purpose shall be fulfilled, and that our efforts shall be made one of the means of fulfilling it. Heaven and earth shall pass away. Even now the government is upon Christ's shoulder. He is conducting the march of civilization. He is turning and overturning the systems of philosophers and the thrones of kings. He is the Sun of Righteousness, and the light is risen upon the world; he is pressing back the darkness of heathenism and ancient wrong; soon his beams shall enlighten every land; soon the kingdoms of this world shall become the kingdoms of our God and of his Christ. Our work is sure of success because we are in the hollow of his hand, we are his instruments, his members, linked to him, paid in very body; and he is the omnipotent revealer of God, the one and only executor of God's eternal plan. We therefore join ourselves anew to thee, O Christ! We count ourselves happy that we may labor and suffer and walk with thee! We expect the day when thou will loose the last seal of the book of God's decrees and translate its uttermost secret in the fulfillments of history! We pray, as thou hast bidden us pray, that thou will give thy Spirit, in boldness and love and power to thy church; that thou will help thy people by their own decree of self-sacrifice and faithfulness, in every word and work, effectively to declare thy decree of salvation to the whole world for which thou didst die; and that thou wilt hasten the day when every creature that is in heaven and on the earth and under the earth, and such as are in the sea, and all that in them shall be heard saying: Blessing and honor and glory and power be unto him who sitteth upon the throne and unto the Lamb, forever and ever."—Dr. Strong.

He Got the Blessing.

Canon Wilberforce tells a pathetic story illustrating the force of the little word "now." It was of a miner who, hearing the Gospel preached, determined that if the promised blessing of immediate salvation was, indeed, true, he would not leave the presence of the minister who was declaring it until assured of its possession by himself. He waited, consequently, after the meeting to speak with the minister, and said to the minister, thus: "Didn't ye say I could have the blessing now?" "Yes, my friend." "Then pray with me, for I'm goin' away w'thout it." And they did pray, these two men, until the wrestling miner had received words of comfort and cheer. "I've got it now!" The next day a frightful accident occurred at the mine, and the same minister was called to the scene, and among the mass of dead and dying, was the quivering, almost lifeless body of the man who, only the night before, big and brawny, came to him to know if salvation could really be had now for the asking. There was but a fleeting moment of recognition between the minister and the miner's soul took flight; but in that moment he had time to say, in response to the minister's inquiry, "Yes, I don't mind, for I've got it—I've got it—it's mine!" Then the name of this poor man went into the ear of God, to be "filled." There was no note made of the royal inheritance of which he had but a few hours before taken possession, and all by his believing grip of the word "now."

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FOURTH QUARTER.

SUNDAY, OCTOBER 28.

A PARALYTIC HEALED.

Mark 2:1-12.

MOTTO TEXT:—"The Son of Man ...ath power on earth to forgive sins." —Mark 2:10.

After the busy day on the last lesson, our Lord went through Galilee preaching. He made Capernaum his home during his Galilean ministry. To that city he returned. "*It was noised abroad*"—It is not to be wondered at, that after his previous visit, the greatest interest was taken in his return. Whoever heard he was in the city told all his friends, and soon no one was ignorant of his presence. "*In the house,*" probably Peter's.

"*And straightway many were gathered together.*"—Capernaum being the commercial centre of the province, and being on the great highway to Damascus, there were many in the city who had not seen nor heard our Lord on his previous visit. "*Insomuch as there was no room to receive them, no not so much as about the door.*"—Even the porch or entrance to the house was crowded. "*And he preached the word unto them.*"—The word of God. How he preached we know from the sermons recorded by the evangelists.

Eastern houses were built round an open square, with one entrance. The roof was flat, and there were stairs on the outside running up to the roof. Around the inclosed court was usually a porch, and the roof of the porch was a matting or wooden tiles. Our Lord was in this porch, and the court was crowded with listeners, as were the stairs and the entrance.

"*And they come unto him.*"—Probably several of the relatives and friends of the sick man, accompanied the beaten-down, staggering man, who, with four bearers, "*came unto him.*"—Showing how helpless he was. Four carried a light litter, on which was a thin bed whereon the sick man lay. "*And when they could not come nigh unto him on account of the press.*"—It seems strange that the crowd did not give way to the bearers of the sufferer. Curiosity to hear made them hard-hearted. Kindness ought to have led them to make way.

But these were resolute men who were carrying the litter. Their sick should be healed. The Master was able to heal him, they believed, and He never refused. With much difficulty they lift the litter to the roof of the building. They went up the narrow stairs on the outside and then, with cords, drew up the litter.

"*They uncovered the roof where he was.*"—They could easily hear him and know in what part of the porch he was sitting. The damage to these simple roofs was but a trifle, and could be easily repaired. Down at the feet of the Saviour they laid the paralytic, and allowed his pitiable condition to plead for him.

"*When Jesus saw their faith.*"—They had given proof of their faith in his willingness and in his power, by their allowing nothing to interfere with their bringing the sick man. If only we showed the same energy and persistence in bringing our friends to the Saviour that their sins might be forgiven.

"*Son, thy sins be forgiven thee.*"—There is no reason to think that there was any special connection between any sin this man had committed and his disease. Our Lord saw his heart and knew that he desired peace with God. Shut out from the business of life by his disease, he had many quiet hours in which to think of God and death, and to pray for the forgiveness of his sins. It would seem that, much as he desired the healing of his body, his deepest desire was the forgiveness of his sin, and our Lord granted the greater request first. After his sins had been forgiven, it really mattered very little whether his body were healed. Life is short at best, and eternity is beyond.

"*But there were certain of the scribes sitting there.*"—These were the expounders of the law. Luke tells us they had come from far and wide to listen to this new teacher."—"*And reasoning in their hearts*"—As was natural and right. "*Why doth this man thus speak blasphemies?*"—They had learned from his words his reverence for God and for the Scriptures. It was indeed strange that a man who had spoken so truly and reverently before, should break out in such arrogant blasphemy as this.

"*Who can forgive sins but God only.*"—They were right—no one can, and it were the height of blasphemy for any creature thus to forgive sins on his own authority. By such forgiveness he claimed to be divine. The Pharisees defined on the foundation of the Dutt Missionary Lectureship, have boldly claim to be best work he has yet done. The wonderful facts of modern missions are given so as to show clearly the hand of God, and these facts are made the basis of ringing appeals for higher service, and of inspiration for higher achievement. The book is divided into six parts, viz.: New Links of Mission History, New Apostolic Succession, New Voices and Visions, New Converts and Martyrs, New Signs and Wonders, New Motives and Incentives. It is an interesting and stimulating book, a valuable addition to our missionary literature.

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THE EXPOSITOR'S BIBLE; Second Book of Kings. By Fredrick W. Farrar, Archdeacon of Westminster. New York: A. C. Armstrong & Sons. $1.50.

Dr. Farrar is always bright, suggestive, learned and interesting. He is particularly good in depicting character, and here he has a fine field. He has also a true historic imagination. Elisha, Naaman, Jehu, Athaliah, Ahaz, Isaiah, Hezekiah, and the rest live and breathe before us. Dr. Farrar yields more to the destructives than he ought to yield, but he yields so much less than many have yielded, that his work is comparatively safe. We do not believe he has ever done a better piece of work than this.

∴

THE RELIGION OF THE FUTURE. By David James Burrell, D. D. New York: American Tract Society. $1.25.

We have a volume of strong and fresh sermons, the first of which gives the title to the book. There are thirty-five other sermons, all good and timely. They have the ring of clear faith and unshaken confidence in God's Word. The *zeit geist* has not intoxicated and muddled Dr. Burrell. We wish for this book a wide reading.

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THE COLLEGE WOMAN. By Charles F. Thwing, LL.D. New York: Baker & Taylor Co. $1.00.

Prof. Thwing is president of a woman's college, and he has given much patient study to his theme. He has great hopes of large and blessed results to come to the world through the college training of women. He thinks that instead of becoming "mannish" by such training, our women will attain a nobler womanliness. Only one woman in America has become famous to twenty-five men, but the fame is not necessarily a result of the highest training. The home needs trained women, and half the famous women of the land were never married. The average woman prefers marriage and a home to fame, and she is right in such preference; but higher training will render her a greater power in the home.

∴

SUPERIOR TO CIRCUMSTANCES. By Emily Lucas Blackwell. Boston: D. Lothrop & Co. $1.25.

An interesting and helpful story. From a blighted home a young girl goes forth to battle with adverse circumstances, which serve as wholesome discipline for her and through which she makes her way to a noble and useful womanhood. The book is bright, full of incident and well written.

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

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

How many lay up riches which they never enjoy, to provide for exigencies that never happen, to prevent troubles that never come, sacrificing present comfort and enjoyment in guarding against the wants of a period they may never live to see.—Jay.

Too many pleasant things are said about doubt. It is not a virtue, but a vice, not a mark of strength, but of weakness. A spirit of investigation, honestly wanting to know the truth, must not be confounded with doubt. The one welcomes the truth, the other rejects it.—The Workman.

Literary.

Books.

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

OUR JOURNEY AROUND THE WORLD. By the Rev. Francis E. Clark and Mrs. Harriet E. Clark. Hartford: A. D. Worthington & Co. 641 pp., 8 vo. Illustrated. Sold only by subscription.

"Father Clark," as he has come to be called, though still a young man, took a trip around the world, visiting the Y. P. S. C. E societies already founded and founding others. His journey was of unusual interest, and here he tells the story elaborately and with abundant illustrations. Mrs. Clark also gives us "glimpses of life in far-off lands as seen through a woman's eyes." There is a freshness and a vivacity about this story of travel which makes it very pleasant reading, while it also contains much interesting and instructive information, which the reader is not likely to get elsewhere. Those who have visited the places described will enjoy seeing how they looked to Dr. and Mrs. Clark; while those who have not will be glad to see strange scenes through such wide-awake eyes.

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THOUGHTS FOR THE OCCASION. New York: E. B. Treat & Co. $1.75.

Busy men who have to make speeches on short notice, and who would like to have some thoughts and suggestions ready to hand will welcome this book. The special occasions provided for are Arbor Day, Discovery, Decoration, Emancipation, Flag Raising, Forefathers', Grant's Birthday, Labor, Independence, Lincoln's Birthday, St. Patrick's, Orangeman's, Washington's Birthday, and Temperance days. What is said, however, will suit many other occasions almost, if not quite, as well as these. The best things that have been said along the lines followed are given, and the result is a very helpful and suggestive book. We note two long quotations from the WESTERN RECORDER.

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THE NEW ACTS OF THE APOSTLES, OR The Marvels of Modern Missions. By A. T. Pierson, D.D. Introduction by Andrew Thomson, D.D., F. R. S. E. New York: Baker & Taylor Co. $1.50.

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LOUISVILLE:

SUNDAY.....OCTOBER 18, 1896.

IT is a favorite device with speakers and writers to claim to occupy "middle ground." A man points to those who hold what he calls "extreme views" on one side, and then to those whom he charges with holding "extreme views" on the other side, adding, "I am on the middle ground," take "middle ground." Immediately many people forget that he has advanced no argument in support of his position and imagine that he is a "safe" man, going to "neither extreme," and so they hope he must be about right. There is a curious fascination about this "middle ground" business, and speakers and writers are quick to take advantage of it. And the scarcer one is of arguments, the readier he is to pose as occupying "middle ground," going to "neither extreme."

This is a very cheap and a very common trick, which deserves to be exposed. No matter what a man's position may be, he can always claim, and nearly always does claim to occupy "middle ground." Many people somehow persuade themselves that the middle ground is about right, and the fact that a man claims to stand there predisposes them in favor of his views.

It is evident on a moment's reflection that a man who is careful to go to "neither extreme," but to keep ever in the middle must drift with the current and must make every turn and twist the stream makes. He is sure to go wrong. The time position in no way depends on now many men there are on either side of it nor on how far they stand to the right or to the left. An extreme position may be the true one, and very often it is so. Our Lord advocated what the Pharisees thought were very "extreme views" on many questions. "But I say unto you love your enemies." "If thine eye offend thee pluck it out." "Before Abraham was I am." "Go thou and do likewise," i. e., as the Good Samaritan did. "Destroy this temple and in three days I will raise it up." These and many other words of Christ were not at all on "middle ground," but were very extreme.

Gamaliel occupied middle ground as to whether the religion of Christ was of God or of men. One side claimed it was of man. If they were right it would come to naught as did the affairs of Theudas and of Judas of Galilee. The other side claimed that it was of God. If they were right it could not be overthrown, and the effort to destroy it would be fighting against God. But prudent Gamaliel would not take either extreme. There was something to be said, to be sure, on both sides, but it was best to occupy "middle ground" and let the whole matter alone.

Pilate did not, Christ, however, believed that this religion of Christ was of men, that Jesus was a blasphemer and His disciples idolaters, deserving to be put to death according to the law of Israel. He thus took an "extreme view," and threw his whole soul into carrying out that view. And while Gamaliel was calmly and complacently occupying his "middle ground," Saul was persecuting Christians "even unto strange cities." Yet it was Saul of Tarsus who was converted and who, under God, brought things to pass. True, Gamaliel never made a persecutor of Christians, but he never became an apostle.

The men who do the great work of the world are not those who seek to "occupy middle ground," but those who want to be right and to push the right with all their force. To keep middle ground one must be governed by the positions of others and must keep shifting as others move. To be right a man must ask what God says, and must be willing to be on either extreme or in the middle as the truth may determine.

But we doubt not men will go on claiming to "occupy middle ground," and people will go on thinking in the absence of argument or proof that such men are "safe" and "wise" and—ahem!

The *Occident* says, it hears "from many directions" that the young peoples societies in the churches "are passing resolutions, and entering into various lines of work without consulting pastors," and without consulting churches. The *Occident* proceeds to lecture the young people for behaving so. The simple fact is, no society should exist in a church, but by authority of the church, and it should do just such work as the church appoints, and none other.

There should be no organization of young people's societies within the limits of a district association, separate from that association. There should be no organization of young people's societies separate from the General Association or Convention of that state. There should be in the South, no general convention of young people's societies separate from the Southern Baptist Convention. There should be no general convention of young people's societies in the North separate from the anniversaries.

Our young church members must be trained to believe that the church to which they belong is *their* church, that the district association is *their* association, that the general association or state convention is *theirs*, that the Southern Baptist Convention is *their* denomination. Herein is our safety, and say departure from this will surely bring trouble.

Editor Western Recorder:

My Dear Brother:—I notice that in the issue of your paper for October 11, in a leading editorial, you do not consider as satisfactory the reply in the *Examiner*, to statements regarding practices of the missionaries of this Society on the Congo as to communion. The two propositions of Mr. Bostick's statements, as printed by you in italics, appear to be

1. "All the missionaries conjointly wrote to the Committee in America and requested the privilege of practicing upon communion."

2. "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."

As Recording Secretary of the Executive Committee, I desire to say that both these statements are untrue. No such communication from the missionaries on the Congo has ever come to the Executive Committee of the Missionary Union, and no such reply or statement from the Committee has ever been sent to the missionaries on the Congo. Trusting that this may be satisfactory and conclusive, I remain

Very sincerely yours,
EDMUND T. MERRIAM,
Editorial Secretary.

Boston Mass., Oct. 15, 1896.

We give the above note promptly. We have written to Mr. Bostick and sent him a copy of the above. It will be some time before his answer can be received. If he proves his statements, we shall expect apology to him and retraction from Dr. Merriam. If he fails to prove his statements, and has sent us wild and unverified rumors against other missionaries, we can only exceedingly regret our misplaced confidence in him, and refuse to publish in the future any communication from him.

Dr. Merriam will excuse us for saying that this note is not entirely satisfactory. Dr. Mabie—not Mr. Bostick—said in the *Examiner*: "There has come to his notice 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."

We asked earnestly for the publication of the "timely counsel" which the circumstances—not the Scriptures—seemed to require. The publication of those notes of counsel will be entirely satisfactory. Any refusal to publish, after what has been said, will be very unsatisfactory.

Dr. Parkhurst recently said: "I have got past calling my church a field. It is not my field, it is my force." There can be no doubt that calling a church a field for the pastor's labors, helps the notion that the pastor is to do all the work done in the church.

A farmer does the work in his field; he does not expect the field to plow, plant or work itself.

The true idea of a field of labor for a minister is that the community constitute the field. His church is his force for working this field. A preacher goes to a church in a large city; then the city is his field, and part of it as his labors can reach. Not for a moment should his church be considered his field. Let it be insisted upon that the church is the force to work in the field.

Bro. Hall's fever is running its course. He is quite sick, but not dangerously sick, and we hope he may soon be able to announce that he is getting well. The Recorder subscribers in this short time have learned to enjoy his words as much almost as his old *Pioneer* subscribers. No man in the land has more warm personal friends than Bro. Hall—it would be hard to name one who has as many.

Editor Western Recorder:

I see by the Louisville papers that the Episcopal Convention has just adopted a new canon, which makes it a crime for any one who does not in accordance with our views, believe, and worship with the Episcopalians. They took him up with a great flourish, and made him professor in their divinity school in Philadelphia. Recently some of the students of this school applied for ordination and were found to be so tainted with unitarianism and rationalism that they were refused ordination. The students claimed that what they believed had been taught them in the divinity school by Profs. Gould and Bassett. This has raised a storm about the ears of these professors, who are trying to show that their views are within the limits of the Episcopalian faith. The Rev. Dr. Mortimer is their chief assailant, and he wants to know why Prof. Gould was so early and readily received into the Episcopalian ministry, and given a position of trust. He says: "It seems to me incongruous that, whereas our church requires of her own children at least three years' theological study before they can be ordained priests, she allows those who have been brought up in heresy and schism to be ordained with only six months' candidacy; but absolutely inconceivable that such a person should be appointed to teach in a divinity school."

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Editor Western Recorder:

My Dear Brother:—I notice that in the issue of your paper for October 11, in a leading editorial, you do not consider as satisfactory the reply in the *Examiner*, to statements regarding practices of the missionaries of this Society on the Congo as to communion. The two propositions of Mr. Bostick's statements, as printed by you in italics, appear to be

1. "All the missionaries conjointly wrote to the Committee in America and requested the privilege of practicing upon communion."

2. "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."

As Recording Secretary of the Executive Committee, I desire to say that both these statements are untrue. No such communication from the missionaries on the Congo has ever come to the Executive Committee of the Missionary Union, and no such reply or statement from the Committee has ever been sent to the missionaries on the Congo. Trusting that this may be satisfactory and conclusive, I remain

Very sincerely yours,
EDMUND T. MERRIAM,
Editorial Secretary.

Boston Mass., Oct. 15, 1896.

We give the above note promptly. We have written to Mr. Bostick and sent him a copy of the above. It will be some time before his answer can be received. If he proves his statements, we shall expect apology to him and retraction from Dr. Merriam. If he fails to prove his statements, and has sent us wild and unverified rumors against other missionaries, we can only exceedingly regret our misplaced confidence in him, and refuse to publish in the future any communication from him.

Dr. Merriam will excuse us for saying that this note is not entirely satisfactory. Dr. Mabie—not Mr. Bostick—said in the *Examiner*: "There has come to his notice 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."

We asked earnestly for the publication of the "timely counsel" which the circumstances—not the Scriptures—seemed to require. The publication of those notes of counsel will be entirely satisfactory. Any refusal to publish, after what has been said, will be very unsatisfactory.

Dr. Parkhurst recently said: "I have got past calling my church a field. It is not my field, it is my force." There can be no doubt that calling a church a field for the pastor's labors, helps the notion that the pastor is to do all the work done in the church.

A farmer does the work in his field; he does not expect the field to plow, plant or work itself.

The true idea of a field of labor for a minister is that the community constitute the field. His church is his force for working this field. A preacher goes to a church in a large city; then the city is his field, and part of it as his labors can reach. Not for a moment should his church be considered his field. Let it be insisted upon that the church is the force to work in the field.

Bro. Hall's fever is running its course. He is quite sick, but not dangerously sick, and we hope he may soon be able to announce that he is getting well. The Recorder subscribers in this short time have learned to enjoy his words as much almost as his old *Pioneer* subscribers. No man in the land has more warm personal friends than Bro. Hall—it would be hard to name one who has as many.

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Unbelief and loose religious views do have a very damaging effect on female character. It is bad enough for a man to be skeptical, but one revolts from the thought of a woman's being an infidel. Think of the moral atmosphere of a family where the mother is an infidel!

Mr. Albert J. Edmunds gives the *Sunday school Times* a bit of his experience. He had joined a "Free church" as it called itself, composed of "liberals" who could not abide orthodox views. "One evening," he writes, "I took a highly intelligent and warm-natured Christian friend to a meeting of the members. When we came out he remarked to me that unbelief had a very damaging effect on womanly character. He had observed that evening a young girl who only a short time before had been gentle and modest, now joining in discussion with irreverent raillery and manish self-confidence. I had not noticed the my friend's remarks, but did not like to admit it. Twelve more years of life and observation have only too sadly confirmed all that he said. I have seen the finest of women almost unsexed by a fierce career of anti-Christian thought, degenerating into mere ignorant hatred of a religion whose claims, nature, and history, they have never seriously investigated."

Mr. Edmunds is now an earnest Christian, and he strongly favors the use of the Bible as a text-book in our schools and colleges. That is well, but it is more important to have the right sort of teachers. For generations the Bible has been a text-book in the public schools of Germany, and in the hands of skeptical and rationalistic teachers no good seems to result. Infidelity is more prevalent in Germany than in this country. By all means let the Bible be used in our colleges, especially, as a text-book, but by all means, over and over again, let it be taught by the right sort of teachers.

A brother asks, "What did Joseph mean when he said to his brethren: 'See that ye fall not out by the way?'" Joseph had made himself known to his brethren, and had sent them with provisions and presents to bring Jacob down into Egypt. Their father would now learn that they were responsible for Joseph's disappearance, that they had cruelly lied to him, showing him the bloody coat and making him believe that a wild beast had devoured Joseph. It was natural for them to talk all this over on their way home. The old man might reproach them, and they would be disposed to settle it as to who was most to blame. The question of this sort can be settled without quarreling. It was therefore a timely admonition Joseph gave them and one, it appears, they heeded, for they came to their father in peace.

The Ministers' Meeting passed resolutions of regret for the departure of Pastor Young, which were as heartfelt as they were eulogistic. All who know him will subscribe most heartily to the statement made by him "as a young preacher, a tactful pastor, a charming writer, a faithful counsellor and a valued friend." The only thing which reconciles us,—just a little, a very little—his going to Ann Arbor, is the thought of the thousands of young men who are gathered there in the State University. It will be a great thing for them to have such a sound, able, godly and manly man to preach among them.

A very prominent politician, in a speech in New York, said of a certain man of the opposite party: "It is the voice of Levi, but the hand of Thomas." What he was hitting at was, no doubt, the words of Isaac: "The voice is the voice of Jacob, but the hands are the hands of Esau." Politicians, as a rule, know precious little about Scripture.

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The *Daily Picayune*, of New Orleans, dated October 8, 1896, lies on our table. One column is devoted to a picture and general "write-up" of Rev. D. G. Whittinghill. They have given him a warm welcome, for which many Christian citizens are glad.

Our professors advise us to study our English Bible in the "original," that is, the translation. We find it easier, find it very helpful to study the "original" in the light of the English.

JORDAN.

The State.

A meeting in the Burgin church has been going on for two weeks. Bro. J. T. Richardson is preached for Pastor Taylor, who was too sick to take part in the meeting. There were 8 additions to the fellowship of the church. We hope Bro. Taylor will soon be his own strong self again.

Bro. E. Stubblefield of Clinton has been assisting in a meeting in Mount Sterling, Ky., a few weeks ago. His meeting was greatly blessed, and 33 were added to the fellowship of the church, 10 of whom had been Methodists.

Pastor J. S. Henry writes from Mayfield: "Just closed a good meeting at Shady Grove church, Crittenden county. The cause has languished here for several years, but God of His infinite goodness has revived them again, and as a result I baptized at the close of the meeting 8 souls. Others will join. We were assisted here by Bro. C. H. Gregston of Morganfield. Scarcely ever has this church been so charmed by the preaching of the Word."

Bro. A. W. Nottingham writes: "I aided Pastor C. M. Buchanan in a meeting at New Salem church, Harrison county. The meeting continued fifteen days, closing on the 9th inst. The writer did most of the preaching. The weather was rainy, and crops of unusual interest. The church and pastor worked with us in perfect harmony and with untiring energy. There were 18 additions, 15 by baptism, 2 by letter, and 2 restored."

Bro. Fred D. Hale writes: "I can not refrain from a word of praise for the armfuls of kind letters and telegrams from friends but desire to let God have the whole of the glory. Since my ordination I have been in this dark hour. I can see now that for months past God has been preparing me for this stroke, having brought me into the blessed experience of not only perfect submission to His will, but delight in the accomplishing of His will in the details of my life, painful as well as happy experiences. What seems to be adverse providence working for my good and God's glory is a blessed experience, not a theory."

Pastor J. W. Edwards writes from Parksville: "I closed a meeting of two weeks' duration with Piedmont church, Caney county, resulting in 15 additions, 14 by baptism, 1 by letter, 2 from the Methodists. I was assisted by Bro. J. W. Lee. I have a prosperous church here. The Baptists are fast gaining ground here. My meeting followed four weeks' meeting, two by the Campbellites. They had one addition; two weeks by the Methodists

...ing with Doctor's Fork church in Boyle county, aided by Elder B. F. Taylor, of Harrodsburg. There were 65 professions of faith, and 55 added to the church.

I went from Doctor's Fork meeting to assist Bro. J. W. Edwards with Piedmont church in Casey county, where the Lord blessed our 9 days' labor by 16 professions of faith and 15 additions to the fellowship of the church. After witnessing their burial with Christ in the waters of the Little South Fork, I left for Muldraugh's Hill church in Marion county, where I was aided in a 14 days' meeting by Elder J. I. Wills, now of Georgetown, Ky., which resulted in 19 additions to the church.

The total number of additions in the six meetings is 169. I go to-morrow night to aid Pastor Edwards at Rolling Fork church, near my home.

Fraternally yours,

J. T. HALL.

Riley, Ky., Oct. 13, 1894.

IT was my great pleasure to preach the dedicatory sermon of the Salior Springs (Ill.) Baptist church on last Sunday. The beloved and popular pastor, Rev. W. B. Lile, a native of Hart county, Ky. The building is a model of architectural taste. The congregation was large and the indebtedness on the building was $600. We raised $942.50. It was "a high day" for the Baptists of that section. Hereafter, the beautiful Baptist church will be an additional attraction to the famous Salior Springs.

W. P. H.

A Good Meeting.

I began a meeting with the church at Lafayette, Tenn., September 21st, and held two weeks, with the following results: Eight conversions, 16 received by experience and baptism, 3 by letter, 1 by relation, and 1 restored; total 21. When I began to preach for the Lafayette church three years ago, they had about twenty members, and an old house which was comparatively worthless. ☐ Now they have a new house and one hundred and twelve members. When I began to preach in Lafayette I learned that for twenty years the Campbellites had held the town with almost undisputed sway. And as a moral result, a generation of young people had grown up who knew not God. In September, 1893, I held a two weeks' meeting there which resulted in fifty conversions and sixty-two additions to the church. And now another two weeks' meeting gives us twenty-one more, three of whom were from the Campbellites. To God be the glory.

A. MALONE.

Franklin, Ky.

Lapel Buttons

are now worn by members of the different Lodges and Orders, such as Masons, Odd Fellows, Knights of Pythias, Knights of Honor, etc., sent to C. P. Barnes & Bro., Louisville, Ky., and get their illustrated priced catalogue of badges, free. Also manufacturers of badges for all fraternal Lodges and Secret Society. Respectfully,

C. P. BARNES & BRO.

Norwood, La.

The Judson Association, composed of Vallence-street Baptist church, New Orleans, Baton Rouge, Clinton, Jackson, Slaughter, Wilson, Norwood, Port Hudson and two other churches, has just closed an interesting and harmonious session with the church at this place.

It began its session on Friday morning, and ended on Sunday night. Deacon E. K. Seago, of New Orleans, was made moderator, and Bro. E. N. Perkins, clerk.

Bro. Eason, of Baton Rouge, preached the missionary sermon Sunday morning, after which a collection of $33.00 was taken, divided between Foreign Missions and Ministerial Education at Keachie College.

Bro. D. I. Purser, of New Orleans, preached at 3 and 7:30 P. M., and the association finished up its business by appointing delegates to the State Convention, and a delegate to the Southern Baptist Convention (should the Convention ever be able to find a place for it to assemble):

The association will meet in 1895 with the church at Slaughter, Friday before the first Sunday in October.

W. H. R.

Centreville, Miss.

Three Leading Scientists

Proclaim the Superior Value of

Dr. Price's Baking Powder.

Scientists are devoting closer attention to food products. Recent examinations of baking powders by Prof. Long, Dr. Haines, and Prof. Prescott, were made to determine which powder was the purest, highest in leavening strength, most efficient in service, and most economical in cost. They decide that Dr. Price's Cream Baking Powder excels in all the essentials of an ideal preparation for household use. They write:—

"Chicago, March 28th, 1894.

We have purchased in the open market cans of Dr. Price's Cream Baking Powder and also of the other leading brands of baking powders, and have submitted them to chemical analysis. We find that Dr. Price's Cream Baking Powder is a pure cream of tartar powder, that it has a considerably greater leavening strength than any of the other baking powders we have ever tested.

PROF. JOHN H. LONG, *Northwestern University*, Chicago.
DR. WALTER S. HAINES, *Rush Medical College*, Chicago.
PROF. ALBERT B. PRESCOTT, *Univ. of Michigan*, Ann Arbor."

Sunday School.

Are We Organizing the Young People?

This is a question which has been, and is, before us as a denomination. To a great extent the young people have been organized. I have carefully studied, and watched the results of these organizations, in order to ascertain if possible whether they are right or wrong. That God has blessed them to some extent can't be denied. But the simple fact that the Lord blesses them is no evidence that they are right; for if every thing that Lord blesses is right, then all Pedobaptists are right. This none of us believe. Then why does the Lord bless them? He blesses what little good there is in them. So while there has been some good results, yet to my mind there has been, and will be in the future, (if nothing in providence prevents) far more evil result from them than good. It seems to me that there has been a striking illustration of this truth, at Toronto, Canada. After carefully reading the report of the meeting, as published in the *Indiana Baptist*, I am firmly convinced that the Young People's Movement is wrong. And in saying so I realize that I will be classified with those who are called an Ezra Winkle, or lacking soundness in theology. I believe in the Salvation and the Apostles, in company with a number of sisters, sitting upon a platform in Canada. Each one in his or her turn making speeches before the assembly. Imagine the old Apostle who said women must keep silent in the churches, clapping his hands and waving his handkerchief at the close of a sister's address. Imagine Paul being introduced, and receiving the Chautauquan salute from the convention. Imagine them saluting flags, and drinking mate gum at a religious meeting. See them as they clear the aisle, and march in with the Saviour in the lead, and the apostles following; each one bearing the standard representing his state; and amid the waving of handkerchief and applause, tell what each one has done. ☐ Read the proceedings of the meeting, and see if levity was not about all there was in it. Let me give you a few samples. "Arkansas boasted that they were first, at least, in the alphabet. Maryland spoke, and sang and read a telegram, and sang again and again, whooped and read a telegram in order to get the convention for Baltimore in '95. North Dakota is small but heavy. She pleads guilty to droughts and grasshoppers, but denies the charge of being a breeding place for Bismarcks. Meantime Provinces has one man in her delegation who is 6 feet 2 inches tall in his stocking feet. Whoever claims a greater length must take off his boots." Now, imagine the Saviour, Peter, Paul, secretary, and John treasurer of this meeting.

As Dr. Spencer said in reference to Children's Day, so I say unhesitatingly, we are marching on to Rome. Where did these societies, Children's day, and all similar lines of service come from? Not from the Savior of the apostles. No; they came from Rome and her daughters and granddaughters. This fact cannot be successfully denied. If, then, something has crept into our churches that came from Rome and her descendants, are we not marching on to Rome? To my mind, it is time we call a halt and survey the field. Brethren, this craze for organization is dividing our churches into petty parts; destroying her unity; separating her membership; dividing the young from the old; is this an evil? One of the essential things for a church's prosperity is her unity. And anything that even tends to mar this unity and draw lines between her members is detrimental to her spirituality. That this is being done by these societies is an evident fact. The line drawn between the old and young is so plain that one, though blind spiritually, can see it.

Dr. Gambrell, in his speech before the convention at Toronto, said: "There will be no difficulty in getting the older members to move out on all lines indicated, but they will float after a while, if this Young People's Movement continues in its momentum." Yes, it seems to me, that it will be a good while before the older members float on all the lines indicated, especially those who have the New Testament in their hands. But, some one says, these societies reach a class that the church can't. I suppose, then, when the Savior was upon earth and instituted the Gospel church for the evangelization of the world, he didn't know what was needed in this century. He made a mistake when he said, "go ye into all the world, and preach the Gospel to every creature, making disciples of them and baptizing them." He surely didn't know what he was talking about when he said "ye are the light of the world, and the salt of the earth." But we know better than he did, we will do, what he failed to do. If he didn't make provision for the classes which the church can't reach, why we will amend what he has done, and do what he failed to do. Yes, through the pleadings of the Monks of Cressy in Brittany, Pope Stephen II in the year 753 took the authority to provide for some fond ladies and gentlemen, whom the Lord had failed to make special provision for, and instituted sprinkling and pouring for baptisms. Such provisions and amendments made by men are an insult to Christ and his church. Let such ideas go back to Rome where they belong, and let Baptists return to that old Baptistic truth, that Christ is the head, and law giver of the church. He made every necessary provision for the evangelization of the world.

The following resolution was adopted by the delegates and visitors from Indiana at the Toronto meeting of young people. Resolved, That we request our State officers to formulate a plan to be presented at our next State Convention, whereby we can obtain closer organization and put a *worker or workers in the field for this purpose.*

They divide the membership of the churches, and tend to destroy her unity. So my brethren, if our young people are so wonderfully zealous, and the love of Christ constrains them to such an extent, that they must work, then why can't they work in the organization, the Saviour instituted, as well as, in one of their own invention? The truth of the matter is, (while there are some noble consecrated persons identified with these societies), yet, take the desire for something new, and the desire for leadership and popularity, out of the movement and it will die a natural death.

Interesting to Ladies.

The latest invention of the Stainard & Armstrong Silk Co. is a Patent Skein Holder for Man Embroidery Silks. Each and every skein is to be enclosed in a Paper Holder and one needleful at a time can be drawn out as wanted. This saves ladies the trouble of undoing the Skein and re-winding upon Cardboard, as in the old-fashioned Skeins. Any lady interested in this improvement and wishing to see it, can get a sample Skein, Holder and Needle, with a copy of the new "Hints Book" on Embroidery, by sending 4 cents in stamps to No. 8 Union street, New London, Conn.

A Distinction.

"And the Lord had respect unto Abel and to his offering. But unto Cain and to his offering he had not respect."

It is clear that Jehovah made a distinction between the offering of Abel and that of Cain. It is equally clear that he distinguished between the respective offerers. One he regarded, the other he disregarded. As to the manner in which Jehovah manifested his regard for Abel and his offering, we are left in the dark. The narrative is silent upon this point. However, it is presumable that God signified his pleasure by sending fire from heaven and consuming it; at least, this was the method under the law. Cain's sacrifice consisted of the fruit of the ground, but Abel's was of the firstlings of the flock and the fat thereof, hence a more excellent (literally, "greater") sacrifice than Cain's because a more complete type of the one great coming sacrifice.

It also signified more perfectly the sinfulness of man and his need of pardon. As to why Abel offered an animal instead of something else may be argued from the fact that he was more obedient than Cain, for it is beyond any reasonable doubt that Abel followed a previously given command, otherwise it would have been mere guess work with him as to whether God would accept or reject his offering. But God is not the uncertainty concerning our sinful state, our needs and our duties; consequently Abel's offering must have been in accordance with divine appointment.

That Abel acted in obedience to the command of God is implied in God's having made coats of skin for Adam and Eve.

"And Jehovah God made for the man, and for his wife, garments of skin and clothed them" (R. V. Gen. 3:21). Now, it is not reasonable to suppose that these garments were made from animals that had died of disease or old age, and since animal food was not permitted the Jews till after the flood, they could not have been slain for the purpose of food, and if these animals were slain simply for clothing purposes, it was a useless, prodigal and cruel practice, for in that case the fleece might have been gathered without taking the life of an innocent animal. Therefore they were slain, not simply for clothing purposes, neither for food, but for a sacrificial purpose.

Once again, in Hebrews 11:6, we are told that "In faith Abel offered a more excellent sacrifice than Cain." Faith presupposes a revelation of God upon which it may rest; so then the manner of Abel's approach to God must have been previously commanded by Jehovah, else his offering was in presumption and not in faith. Faith was the distinguishing feature between the two worshippers. Abel was prompted, controlled and strengthened by faith, hence he was enabled to offer a proper sacrifice; but Cain was faithless and "apart from faith it is impossible to please God." Heb. 11:6. Solomon says, "The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?" Proverbs 21:27. No doubt, if Cain had possessed the faith of Abel, he would have offered an acceptable sacrifice. Faith makes all the difference in the world. It is the difference between a man who pleases God and one who does not please him, between the accepted and the rejected. Small offerings to the Lord, based upon faith, are better than a world of presumptuous worship. Let us not be faithless, but faithful, lest we be rejected, and our countenance fall.

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HONESTY is the essence of a noble character.

No lamp is good without its own chimney.

The "Index to Chimneys" tells what chimney is made for every lamp or burner in use.

Write Geo A Macbeth Co, Pittsburgh, Pa, for it.

Pearl glass, pearl top, tough glass.

Liberal Ideas.

Extracts from a Sermon on Liberal Ideas, by Lucius Robertson, Pastor of Baptist church, St. Elmo, Tenn.

Truly this is an age of progress. Forward seems to be the watchword. Progress is the chain wrapped around and rolling us onward. On, on must we go in this mad rush and the laggard will soon find himself alone.

The most exalted conception of heaven says: "Thou hast been faithful over a few things, and I will make thee ruler over many things." Progress, and work seem to have an important place in eternity. Indeed if "Life is progress, death is decay," then God is being glorified by the everlasting advancement in his kingdom.

Perhaps mankind has grasped something of this immortal truth, hence this mighty onward movement. Politics, law, mechanics, all trades and professions have felt the stir of life crowding to the front and urging them to higher and grander achievements.

Once the world was ruled by patriarchal forms of Government and the authority of the venerable patriarch was unquestioned and absolute, but in this progressive and liberal age even a republican form of government is too oppressive and we are calling insistly for more perfect liberty.

Were men at one time valued for legal learning? It is not so now. The lawyer who attains fame must not be legal but even though contrary to all equity, he must win his cases, and we expect him to have that kind of a success.

In mechanics we are searching for, not simply good and perfect machinery, but that which does its work quickly though imperfectly often times. The old and worn machinery, used by our fore-parents, which has valiantly withstood all the assaults of time is neglected and cast aside by its owners by doing its work faithfully and well, is too far behind the age and has been stored away in the old out houses as useless.

Even the heart of Christianity has begun to throb faster. Once upon a time, so long back that it passeth the memory of man, all Christianity was centered in Christ and His church was recognized as the messenger through whom he worked. The good old-fash loned Gospel "unto you is born a Saviour, which is Christ the Lord" was sung and shouted and the proclaimed that Savior to the lost world: But having come up a step higher the "called out congregation" now assumes many forms, and there is an organization to suit the whim of every man, but we are still dissatisfied.

Too much preaching Christ and not enough work and organization is the cry. Give us organization and let us be busied in carrying to them the information that some society has elected them to associate membership then if we can gradually persuade them to take hold and work with us, may be, they too will want to come under the blood for salvation and our works accomplish their salvation. Oh what a glorious culmination for God's plan of salvation. The church is too weak but these workers are her back-bone and these organizations her strong right arm, and how strength is being infused into her and soon we may reach the goal of man's ambition, and hear the proclamation "Hip works are je saved through faith in self) and not of Christ; it is our just due; not of Grace lest any man would fail to boast."

Let the waves come rolling in upon the sands. In their mad haste that each may be first the waves tumbleone over another and all break upon our shores together with such any violence as to send the white foam constantly to the surface. The mighty tide come sweeping forward so tough they would swallow up all dry and, and we tremble as we hear their sullen, threatening roar, but fear of, this same thing has been going on since the world began, the wavehave always been in the same fashion and they have never yet manifested the same spirit, yet with all this they have made little progress, always progressing, yet always held in check, the earth is unmoved and will never be engulfed.

Arrest our liberal ideas like the oceanwaves? The world's wisest and shiestpreacher of Old Testament times Solomon, has aptly said, "I have en all the works that are done under the sun and behold all is vanity and vation of spirit;" and again, "Theing that hath been, it is that whichhall be, and that which is done that which shall be done: and there lo new thing under the sun." No I am not afraid that this great movement age will engulf old things and oldays.

Brethn, let's away with all this liberal aggressive boasting and unite in preaching the glorious reality of the work of God, the unsearchable riches ofhrist. Putting man-made societies and organizations in the backgrod may God help us to hold to the faith His church as the only divine institution through which to work.

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THE TRAVELLING CALF.

Bo was a fond yo little calf
That left his home behind,
And went a-travelling to improve
His somewhat bovine mind.

He walked into the market's home,
And saw many sheep slain;
But not a thing did he see there
That he could quite make out.

And when he felt his appetite
Begin for to grow,
He tried to eat the buds that on
The papered wall did blow.

But finding that this diet was
A disappointment sore,
He tried to taste the carpet greens
Upon the parlor floor.

But these he found were quite as vain;
And so it came to pass
He saw 'twere better far for him
To go again to grass.

And leave to other creatures, quite
Distinct from his own kind,
The task of travelling to improve
A somewhat bovine mind.

—Harpers Young People.

(For the Western Recorder.)

The Stars of Quedlinburg.

BY EMILY ELIZABETH FRANKLIN.

CHAPTER XII.

(Continuation of last week.)

"This is not Romeo, he's some other where."

In the meanwhile, Dan Star was shut up fast at White View Asylum, tortured with thoughts of his mother's anxiety. Dr. Wissacre, satisfied that all was as it should be, had returned to his father's bedside. Dan was evidently considered a dangerous patient, for he was closely watched, and permitted to see no one but Mr. Bashford.

However, he got on reasonably well. He was quite comfortable, bodily at least, and rather safer than he found convenient. His keepers seemed to harbor no deeper designs against him than to keep him fast under lock and key.

He had thought at first that it would be an easy thing to prove his identity, but he speedily discovered otherwise. Mr. Bashford was one of those men who has a colossal faith in his inability to make mistakes. He was not stupid, but he was obstinate, and difficult to convince when once his mind was fully made up.

Having fully convinced himself that Dan was Clarence Randolph, and having his opinion confirmed by the red head and long nose, he gave himself no further thought about the matter. It did not disturb his beautiful self consciousness one whit that Dan insisted that his name was not Clarence Randolph, but Daniel Star. Had not Clarence Randolph shifted his identity once? Why should he not have a again? Why should he not have a new one for a change? Why, he was only in the year if he chose!

If he fancied himself Judge Cloyfield's son, why should not he fancy himself some one else's grandson? These cracked brains entertained a great many vagaries, and Mr. Bashford did not see he was called upon to go chasing about after them. Accordingly, when Dan at every opportunity insisted that he was Daniel Star, grandson of Col. Brompton, Mr. Bashford listened to him as he would have listened to a baby's prattle, or a dog's barking. He would nod and smile and say, "to-morrow, to-morrow," and go off without having heard half the boy had said.

Baffled in this direction, Dan began to put his wits to work in another. He had read a great many books of adventure wherein ingenious young heroes had extricated themselves from thrilling situations. He had often amused himself by fancying what he would do under like circumstances. Imagination is much more elastic than reality, and it had been easy enough to supply himself with secret panels, or to have a clothes line or a file in readiness. But having with lamentable lack of foresight, failed to have these things within reach now, what was to be done? Here he was shut up between a heavily bolted door and a massively barred window, and thirty or forty feet of wall, reaching sheer down to the ground, without a break or projection sufficient to afford a foothold for even the most venturesome climber.

Fact and fiction have an inconvenient habit of clashing sometimes. He decided that he would have to provide himself with pocket tool-chests to pick locks, and file-bars, and pocket rope-ladders to climb out of high windows another time, or else bribe some accommodating friend to be on the outside with these necessaries. Then, having puzzled his red head a good deal to discover how Clarence Randolph had solved the problem that baffled him, he gave the matter up, and decided to wait until he should be liberated.

In the meanwhile the days dragged themselves heavily along. Cold, sodden days they were, for out of doors nothing was to be heard but a steady patter and drip and trickle and rush of rain drops. Down at Brier Rose, Mr. Hawkins had looked out of his station door one day and remarked to his wife that he reckoned they were in for a spell of wet weather. And so they were, for it was rain, rain, rain from morning to night. It did stop occasionally, simply to show that it could, and then it went on again, simply to show that it wouldn't.

Umbrellas and gossamers blossomed and bedded on the streets like a new sort of mushroom growth, induced by the dampness. No one went abroad unless compelled to do so by business or stress of circumstances. Nevertheless, Mrs. Star and Loyal had chosen one of the least wet of the days to pay Mynheer Van Glatterzop a visit, for the melancholy pleasure of speaking to the last person who had, to their knowledge, seen Dan. Poor little Mynheer, with a heart as big as the world is wide, had no consolation to give them, and could only turn them over to Thekla, who expressed her sympathy in the shape of cups of strong, hot coffee and slabs of buttered bread.

Scrap's instincts were duck like; he ached to paddle about in puddles and pools and gutter streams, and rather enjoyed the minature Holland into which Quedlinburg was trying to convert herself. The concentrated vigilance of his family could not keep him in the house. He watched doors like a hawk, and was out and away the moment one was left ajar.

One day he was discovered perched on the rim of a rain-barrel, shoeless and stockingless, taking the elements as they came, while he splashed gally in the water. Drenched they found him from red head to dimpled toes.

"Scrap, what *are* you doing out in the rain?" called Mrs Star, opening 'Nampa's window and looking out in a consteallation of red heads.

'Dattin' wet," crowed the young man gleefully.

The cold water had sent the color into his face, and there he was, like a jacqueminot bud in a vase, lovely, fresh and brilliant.

A merry peal of laughter followed his answer, while Nickie ran out and bore him squealing into the house.

Mrs. Star, fully appreciating the spirit of desperation and lawlessness to which the weather had reduced him, decided to give him the more orthodox pleasure of a walk up and down before the house every day. For this purpose she contrived a delightful little 'ober coat wiv two poteets' out of an old garment of Dan's, and the Doctor, in appreciation of past valuable services in finding him, presented him with an umbrella. It was scarcely larger than a well grown soup plate, and at first Leo was disposed to resent the gift as a reflection on his inches. However, its general convenience recommending itself to him, he finally grew reconciled to it, and took his stroll very proudly under it every day. He even offered to lend it to 'Nampa and Mr. Madison, two of the tallest and most dignified men in the house.

Some one always stood at the window to see that no harm befell him, and it was funny to watch that little umbrella bobbing along up and down the square. Scrap was a condensed Lord Chesterfield as to politeness, and his courtesy was peculiarly beautiful and sweet to ladies and little men, and stood respectfully with his hat off until they had passed him. He never failed to inquire how their mammas were to-day, having observed that Muddy always put the question to the little friends who came to see Twinkie.

It rather convulsed the family one day when he gravely put it to a very decrepit old gentleman, with very white hair and very bowed form. And so it was this little ray of brightness that now and then dispersed the gloom that had gathered over No. 57 St. Maur Avenue.

But perhaps it was the steady golden shining of Mrs. Star's faith that did most toward helping the Stars through those sad, sad days. It was always bright and beautiful; not for a moment would she allow it to dim. For one day she permitted the children to bear their trouble in their own way, but the second she quietly assumed control of affairs.

"I had hoped I could trust you to do what was right and best," she had said to them, "but I find you have failed me; so I am going to show you how much easier it is to bear trouble in my way than in yours."

Twinkie and Nickie were sent to school, and Loyal went to her duties. The usual routine of the house was not shaken. A steady hand and a clear head directed the servants; the meals appeared on "schedule time," as Nickie remarked, while comfort and order prevailed everywhere.

One day Loyal came to her mother with daming face. "Mother, Mrs. Wessel thinks you are hard and unfeeling, because—because—"

"Cannot you let me any deeper into the matter than that?" asked Mrs. Star with a smile, as Loyal paused.

"I suppose it is because you don't buttonhole every gentleman in the house, and make him listen to your sorrow, and because you don't throw yourself into all the lady boarders arms in a flood of tears."

"How do you know this?" asked Mrs. Star, the smile growing almost merry.

"She told Mrs. Cantonby so. She said 'it quite shocked her to see the children go to school, when—when oh, mother! she suggested such a terrible thing. She said when Dan may be—drowned in the Blue Rose!'"

Mrs. Star turned pale, but she replied steadily, "This is not a new thought to me, but I do not believe it at all probable. Dan's search for work did not lead him in the direction of the river; besides, he is not venturesome, so I do not apprehend any danger from that quarter. Discourage all such fears, little daughter. It is one of the saddest and most unprofitable businesses in the world, this borrowing of trouble. Hope for the best until the worst comes. If it does not come we shall have lost none of our happiness, and if it does we shall be all the stronger to bear it, if we have not weakened our faith by anticipating evil."

"But, mother, Mrs. Wessel thinks Dan may have run away because he did not receive his proper sympathy at home."

Loyal Star had never seen her mother's eyes flash as they flashed at that moment. "She says she is so intense that it would run her distinct if—"

"It is as well, Loyal, to bear as little as possible of what is said and repeat even less what you hear, but this must be stopped. Dan must not be misrepresented. But remember, Loyal, this must not come to 'Nampa's ears," and then she went up stairs, and Loyal heard her tap at Mrs. Wessel's door.

White View was certainly a magnificent place. It was a part of Judge Cloyfield's estate, and about the only part, rumor said, that he had come into possession of lawfully. He had had it remodeled and richly furnished with the intention of residing there with his family, when suddenly, without explanation of any sort—to the world at least—he turned it over to Dr. Wissacre, and went abroad with his wife.

The site for this house had been well chosen, and Dan never tired of the view that stretched away before his barred window. The Blue Rose, in its erratic bendings, drew at one point very near the house, and three handsome marble steps led down to the water's edge. A row of narrow slips for boats, and a picturesque little boat-house near, told how the clear, beautiful stream had been expected to contribute to the enjoyment of the household. The eye lost sight of it here and there, though its course was marked by graceful groups of willows and other water-living trees. Yet in bright weather one caught a glimpse of it away off on the horizon like a flashing rim to an emerald basin.

Late one evening Dan was standing by the window, getting the last rays of daylight on the drenched landscape, when his eyes were caught by a small boat pulling rapidly up the stream close to the bank. He watched it with the pleasure one will feel in anything that breaks a long and weary monotony, and began to suspect from its movements that its occupant was using every precaution to avoid attracting attention. The boat stole noiselessly from shadow to shadow until the marble steps were reached, when the occupant sprang out, secured his craft to an iron ring, and suddenly disappeared from sight.

At the same moment Dan's supper was brought in, together with a letter which, being directed to Mr. Clarence Randolph, was supposed to be for him. When the attendant was gone he examined the envelope attentively. He had no money to pay postage, and if he could not help wondering if it would not have thrown some light on his present situation. Directly he discovered a very faint D. S. down in one corner, so faint as to have escaped detection until subjected to the closest scrutiny. D. S. Those were his initials. Were they there by accident? Somehow he connected it with the man down-stairs, and so sure did he become that it was intended for himself, that he presently tore it open. It was exactly the kind of letter a father might have written to a son, and was signed, "Your 'aff father, Gormelly Randolph." It purported to be written during the author's journey to Canada, and had probably been mailed at some station on the route, but the post-mark was dim and only the date had been placed at the top of the page. At first reading Dan saw nothing unusual about it, but on closer inspection he observed that one of the sentences was incomplete. "If you have any communications to make—" He now discovered also that a number of words had been carefully crossed out and others substituted. He began mechanically to put them together. "Drop them out of your window at eight o'clock."

Dan started to find how readily the sentence shaped itself under his aiding. Evidently the letter had been written to him, and this method of conveying the message had been contrived in order to escape Mr. Bashford's eyes, if he had chanced to examine the epistle. The writer said, of course been compelled to set Dan's own quick wits to decipherin contents. Dan felt proud of the same wits as he put the sentence together. "If you have any communications to make, drop them out of your window at eight o'clock. It was not yet five, but the man low there had come out to receive them. Who was he and why had he cut to his rescue in this odd, mysterious way?

He eyed the letter for some time, and then, tearing off the half-sheet which had probably been left his use, he wrote a brief message on it in pencil, and, taking a lighted tallow tait cellar from the mantel, he wrapped the note around it, raising the window, which workeasily in weights, dropped it down twen the bars. It was too early, haps, but he was very impatient if necessary would write again.

It was too dark for him Judge whether the note was dis or not, and he could only waiting minute.

The ought to be here in hour, and he left, it shall known the letter was not found, and will that fellow have another at eight if he doesn't get this one very s it will be pretty well soaked."

(Continued next Week.)

TRUTH always travels in middle of the road, no matter who meets.

Although useless minded, even when as a boy he was making his ineffectual attempts to learn to play the fiddle, Stonewall Jackson did not join the church, but was a writer in the *St. Louis Republic* until after his return from the Mexican war.

He joined the Presbyterian Church November 22, 1851, at Lexington, Va., where he was then living as a professor in the Virginia Military Institute.

At this time he seriously thought of giving up his professorship and becoming a missionary, but he concluded that he had not then been providentially called to leave Lexington.

"The subject of becoming a herald of the cross has seriously engaged my attention," he writes to his aunt, Mrs. Neale. "I regard it as the most noble of all professions. It was the profession of our Divine Redeemer, and I should not be surprised if I were to die upon a foreign soil, clad in mine armor, fighting under the banner of Jesus. What could be more glorious? But my conviction is, that I am doing good here, and that for the present I am where God would have me."

Thorough going in everything, he threw his whole strength into his religious work, making such sacrifices as were harder for a man of his temperament than to risk death in leading his men in battle. Always silent and self-contained, he had the greatest difficulty in making himself understood by others. He was bashful to the last degree, and it cost him a painful struggle to address an audience of any kind; but when his pastor once rebuked the congregation for their coldness and unwillingness to lead at prayer-meetings, Jackson went home privately, and asked to be called on to lead in prayer, if the pastor thought it his duty to do so. When called on he rose, and, after a struggle which pained and embarrassed the audience as much as it did him, he made a complete failure and sat down in a condition of confusion and collapse. As he was not called on again for some time, he urged the pastor not to allow pity for his weakness to deter him where the question was of his duty. He continued his attempts until he had mastered himself, and was able to pray publicly without disturbing the congregation.

He was a deacon in the church at Lexington, not an elder, as his men liked to call him, but it is probable that he did more work than any other member of the congregation. He not only went to the morning and evening services and prayer-meeting, but he taught morning and evening in the Sunday-school. Of the Sunday-school for negroes he was himself superintendent. It was the fall of 1855 when he began teaching in it, when the war broke out. During the whole of the time he was teaching, Messrs. McClellan and chasing Poole, he never forgot his negro scholars, but made particular inquiries after them whenever he met a member of the church from Lexington.

After the first battle of Manassas, where he was first called "Stonewall," his friends at Lexington waited with the greatest anxiety for authentic news of him and of the battle. It came in this letter to Dr. White, pastor of the Presbyterian church:

MY DEAR PASTOR—In my tent last night, after a fatiguing day's service, I remembered that I had failed to send you my contribution for our colored Sunday-school. Incessant you will find my check for that object, which please acknowledge at your earliest convenience, and oblige,

Yours faithfully,
T. J. JACKSON.

In a bulletin of his later battles he entered into an earnest conversation with one of his staff officers on the power of Christian example. Interrupted by an officer, who rode hurriedly up to report the enemy advancing, he paused long enough to give the order: "Open on them!" resuming his homily and continuing it with frequent interruptions in giving orders as the fight grew hotter.

In interpreting the Bible, he was a literalist in everything. In order to pray "without ceasing" he repeated a short prayer with every action. "I have so fixed the habit in my own mind," he said, "that I never raise a glass of water to my lips without lifting my heart to God in prayer for water of life. In every act of the day I have made the practice habitual."

He was so strict in his ideas of Sabbath observance that when the war in Virginia was at its most critical period, and he was the hope of the Confederacy, he found time to do very active work in trying to induce the Confederate congress to pass an act prohibiting the transmission of mails on Sunday.

In his own practice he not only refused to write or read letters on Sunday, but he always attempted to mail his own letters so early in the week that they would reach their destination without Sunday carriage. Even when he was writing love letters, he observed this rule with the utmost strictness. His eyes were so weak at the time that he would not read at all at night. His friends, who knew this fact and were aware of his rule of Sabbath observance, watched to see what he would do with letters received late Saturday from the young lady to whom he was engaged. He steadfastly put them aside and did not read them until Monday morning.

During the whole of his military service he was sustained by belief that he was doing God's work. "If God be with us, who can be against us?" he wrote to his wife, after the battle of Cedar Run. "The thought that there are many of God's people praying for his blessing on the army greatly strengthens and encourages me. That he will be with us and give us victory until our independence is established, and that he will make our people worthy of whom God is the Lord, is my earnest and oft-repeated prayer. While we attach so much importance to being free from temporal bondage, we must attach far more to being free from the bondage of sin."

Jackson was incapable of concealments. "I have no genius for seeming," he once said of himself. His religious convictions were so much a part of his nature that his men soon learned of his principles, and there is no doubt at all that this knowledge gave him his remarkable power over them. He prayed with them and for them. After a battle, he would call them together for Sunday services, bringing ministers of all denominations to labor with them and convince them of their need for repentance. Many of them came, in this way, to share his own zeal and faith, and, through these, he acquired over the most unbelieving the power which is so strikingly suggested in the lines of the celebrated ballad, "Stonewall Jackson's Way."

"Silence! Ground arms! Kneel all! Caps off!
Old Blue Light's going to pray;
Strangle the fool that dares to scoff—
Attention! He his way!
Appealing from his saints sod
In formal prayers to God;
Lay bare thine arm! Stretch forth thy rod.
Amen! That's Stonewall's way!"

It was thus that Cromwell acquired over his thousands a power which made them greater and stronger than a host. When faith becomes so habitual that it is a mastering conviction, it moves men irresistibly. The great majority of men hesitate and vacillate until they find a leader who has the faith in himself, in his cause, or in his religion, which drives him forward in the direction that they would have gone without him had they dared. Then they follow him, and never fail him as long as he does not fail himself. This is the epitome of the history of greatness, whether shown in war or politics. Stonewall Jackson never failed himself, because his faith never failed him. It was so much greater than his reason, that it made him abler even than men like General Lee, who were greatly his superiors in intellect.

In making up his Ironsides, Cromwell sought to band together a few men, "who had the fear of God before them," and "would make some conscience of what they did!" He knew the value of superior education, and of caste pride. "Old decayed serving men and tapsters," he said, "with your trade match gentlemen and men of honour! To encounter a dash and gallant," or the cavalier, he sought for men with faith enough to pray for God's blessing on the work while driving a pike at a cavalier's throat.

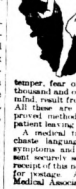
"Jackson had that faith, and it made him the Cromwell of the Civil war, as the inspiration it gave his men made them Ironsides, fit for the bloody work to which, in all generations, such men have found it only too easy to nerve itself.

When General Ewell, was asked what he thought of Jackson's generalship, he replied: "Well, sir, when he began the campaign I thought him crazy, but when he ended it, I thought him inspired."

"At a counsel of war, one night," says one of Jackson's biographers, "Jackson had listened very attentively to the views of his subordinates, and asked time until next morning to present his own. As they came away, A. P. Hill laughingly said to Ewell: "Well, I suppose Jackson wants time to pray over it." Having returned soon afterwards to get his sword, which he had forgotten, Ewell found Jackson on his knees and heard his ejaculatory prayers for God's guidance in the perplexing moments then before him. He then he was so deeply impressed he said: 'If this is religion, I must have it;' and making a profession of religion not long afterwards, he attributed it to the influence of General Jackson's example."

Religion made Jackson strong because it had become a part of his character, or rather had taken entire possession of him and wholly changed his character.—Christian Observer.

YOUNG SPIRITS,



a vigorous body and robust strength, are the vital powers of childhood and youth. But all fail when the vital powers are weakened. Keep clear of debility and loss of manly power resulting from bad habits, ignorance, or the fires of youth, through ignorance of their ruinous consequences. Lost manhood, impotency, nervousness, morose, or irritable temper, fear of impending calamity and a thousand and one derangements of feeling and mind, result from such pernicious practices. Many have been permanently cured by improved methods of treatment without the patient leaving home.

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For a pretty book, "The Care and Feeding of Infants," sent free to any address,

Mellin's Food Co., Boston, Mass.

The Farm.

Kentucky Farm and News Items.

The wild grape crop is a heavy one.

Corn and tobacco crops of Woodford county are far above the average, in quality and yield.

Corn in the heap sold publicly in Washington county last week at 62 15 to 35; in Mercer at 62 25 and in Bard at 62 to 65.10.

Harris and Whitley, of Boyle county, bought of S. D. Brown, of Lincoln, 40 head of 940 pound feeders, at 3 cents, and ten of 700 pounds at 2¾ cts.

The Barrackman, of Jefferson county, sold 50 shipping cattle last week at 5 cents, and J. T. Davis, of Oldham county, was offered 5¼ cents for his lot.

Nathaniel Cotton, of Madison county, gathered some yellow corn from his field near Kirksville, from which he selected 47 ears which weighed a bushel, or 70 pounds.

Ben. F. Offutt, of Louisville, bought of Joe Mason, of Hardin county, 50 choice feeding cattle out of a bunch of 1,000 head. They are to be delivered Oct. 20th. They are expected to weigh about 1 [illegible]

Mr. Sam Dejarnette recently sold 300 barrels of corn at Parrish and Douglass. The corn was husked and delivered in the crib at two miles distant from the place it grew. He also sold to other parties about 1,000 bushels of corn.

R. G. Rice and Godlett sold to W. H. and C. Goodlett 50 fat steers, averaging 1,250 pounds, at 3¼ cents. Mr. Rice bought in the county for J. Graves, of Lexington, a lot of feeding cattle averaging 725 pounds at 2¾ to 3¼ cents.—Georgetown News.

[illegible] two, the four

[illegible] a bunch of heifers to Joe Downing at 2¾ cents.—Winchester Democrat.

T. B. Kidd shipped 125 cattle, being the finest that have left the Ingrass this year. Fifty of them were from Col. Tom Johnson, of Montgomery county. They weighed 1,542 pounds and cost 4¼ cents; 50, weighing 1,268 pounds, and costing the same price, were from B. T. Wright, of Bath county, and the remaining 25, weighing 1,562 pounds, were from A. Safety, of Montgomery.—Winchester Democrat.

About 1,200 head of cattle of various kinds were offered at Richmond on Court day. About two-thirds of which found purchasers at prices ranging from 2 to 3¼ cents. Mule colts sold at [illegible] prices, some few bringing $55, and others ranging as low as $30. About 30 work mules were sold at prices ranging from $60 to $110. A few extras brought $125. But few horses were sold. No toppy horses on the market. Prices ranged from $75 to $125. Good horses would have sold readily at good prices.

HERE is a hint regarding the protection of clothes from moth, furnished by a New England housekeeper. She writes as follows: "Do you know the secret of not having winter clothing moth-eaten? Get a cedar barrel and have the top taken off and give a large peg in the top for a handle to the cover, so that you can easily take it off. Then put in the bottom of the barrel a small open vial of camphorum. Put in your woolen clothing and shut it up. If there are eggs enough in the vial ready to hatch, the insect will die and do no harm. If you want a garment for an evening drive or a chilly day, take it out and use it, fold it and lay it back again, and nothing in the moth line will disturb it. A druggist friend told me about it, and it is perfect luxury."—Exchange.

The production of corn last year was 1,616,456,131 bushels, grown on 72,063,465 acres, yielded an average of 22.625, as against 1,629,464,000 bushels, production 70,626,036 acres, valued at $642,146,000 in 1892. The yield per acre was 28.5 bushels, the lowest for ten years excepting the years 1886, 1887, and 1888. The average value per bushel was 36.5 cents, which is 2.9 cents less than that of 1892.

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

One fare for the round-trip to Richmond, Va., and return, and also to Old Point Comfort and return via Chesapeake & Ohio R. R., the only line from the West to Virginia cities. Visit the Virginia State Fair, inspect the cheap farm lands of the Old Dominion where the climate is very nearly perfect, where there are no cyclones, drought or blizzards, and where there are unequalled markets for all kinds of farm and garden products. For list of farms address E. P. Pope, Western Passenger Agent, St. Louis, Mo. A. S. Miller, Travelling Passenger Agent, Indianapolis, Ind., D. L. Truitt, General Travelling Passenger Agent, Cincinnati, O.

CRIMSON CLOVER CROP—TIME OF HOWING—IMPLEMENTS FOR SPRING FARTILIZER—YIELD OF SEED—LUXURIANT GROWTH.

Our experience in growing crimson clover has been so very satisfactory, even for a first attempt, that I should like to give it for the benefit of the *Country Gentleman* readers. The plant was entirely new and untried in this section, and requiring a different manner of handling from anything we had ever before raised, we made some mistakes in its management. But hoping to profit by our mistakes we are now sowing a much larger crop for the coming season, with every prospect of better results.

The seed was sown the last week in September, 1 bushel upon 5 acres of tobacco land. The ground was flushed with a double shovel, plowed and logged to a powder, seed sown broadcast, lightly brushed in, and then rolled. A warm rain brought up the clover in a few days. It made a good fall growth, and did more growing during winter and spring than did anything on the farm. It was in bloom the first week in May, 2 feet high, ready for pasturage, to be mown as hay, or plowed under in time to give up the ground to a crop of corn, tobacco, or any other summer crop.

At this time the common field clover had made but a small start to grow. We mowed it for seed the last week in May, following the mower with a two horse rake, leaving the clover in the swath for two weeks, then hulled it with an ordinary wheat thresher having a clover huller attached. The seed, however, proved to be so much larger than the common clover that a considerable quantity was lost, as it could not pass through the sieve intended for the red clover. Saved 15 bushels of clean seed, though one-half the ground yielded two-thirds of the seed. This loss was from mowing one-half the ground before the seed was sufficiently matured.

Very nice judgement indeed is required to tell exactly when to mow crimson clover. Some loss of seed is unavoidable, as the seed stalk even after it begins to bloom still continues to grow. The same bloom while maturing seed at its base continues to grow at its top, something after the manner of buckwheat. If one waits for the seed at the top of a bloom to mature, then the seed at its base will have become so dry as to shatter out and waste. Some plumes measure three inches in length, and 34 stalks were counted tillering from one crown, all from one tiny clover seed. This shows the wonderful powers of reproduction of the plant.

Handling crimson clover for seed is a new business, and it was taken up, and a gentle rain had fallen, the seed came up so thick that the line of each swath was marked by a bright green belt stretched across the field. Even between the swath all over the field the young clover came up, thick enough for a good stand, the seed having shattered from the base of the blooms which first matured. In this way crimson clover reseeds itself, for being an annual, the plant dies as soon as it makes seed.

The life of the plant thus reached over a period of about seven months, including the three winter months, and having to do most of its growing in cold weather, crimson clover thrives best on a warm, dry soil which has a fair amount of fertility. As it keeps green all winter and puts forth luxuriant growth during all mild weather, it would make excellent pasturage for dairy cattle or for sheep, or if kept off during winter, a much earlier spring pasture would be provided. All farm live-stock and poultry crave something green and succulent after coming through a long winter on a dry winter diet, and crimson clover will supply this much needed want in greater quantity and from two to three weeks earlier than anything that can be grown in our part of the country.

Under favorable circumstances, cut at the proper time, crimson clover might make as much hay, and hay of good quality, too, as does the common red clover. But good hay and a full yield of seed cannot of course be made at the same time, as they require different times of mowing. If properly harvested, this clover would have yielded six bushels of seed to the acre, though others claim to have made more than twice as much. In this locality it should be sown much earlier than we sowed ours last year. The middle of August would be more too soon, yielding the ground bad in it soon, provided there is enough moisture to insure a stand.

The nature of the plant renders it unsuitable for sowing with wheat or other small grain as a catch crop. But its value cannot be estimated to the farmer when used as an early hay, or crop for pasturing, soiling, for hay, or to be plowed under as a green manure in preparation for any summer crop that the farmer may wish to raise.

Some of our farmers are sowing it in corn at the time of last cultivation, stirring the ground before it with a harrow of some kind; others sow it on tobacco land, even with the tobacco still standing, and expect in this way to get a good catch.

Sown in this way, taking possession of the ground just after another crop is harvested, and being plowed under as green manure in time for planting a spring crop, it is said that crimson clover thus makes an excellent fertilizer, enabling the farmer to make the most of ground under a spring crop, year after year. This theory in our section has yet to be proved true, but we have seen enough of it to know that it is a profitable crop to be raised for seed, or for hay, or for pasturage in late winter and early spring; and this, too, without preventing the same land from bringing the usual summer crop.—HORTENSE DUDLEY, in Country Gentleman.

THE lowest price paid for hogs in Chicago since a record has been kept was in December, 1878, when they went down to $2 25 per 100 pounds, and that the highest was in December, 1864, when the price reached $13.

SEE that your young trees do not make too much growth of wood.

Deaths.

For actual subscribers we insert an obituary notice of 100 words free. Each 10 words or less, a word for all over 100 words. In variably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

REES.

One of the RECORDER'S "Old Guard" has fallen in the death of A. B. Rees, Sept. 19, 1894, at his home near Bethlehem, Henry county, Ky. He was born July 30, 1807, and so had passed his 87th birthday. On Oct. 8, 1830, he was united in marriage to Miss Presby Jones. Three sons and six daughters blessed this union, five of whom are still living. For thirty years Rev. Rees had been a widower, his beloved wife having departed this life Sept. 2, 1864. Nov. 28, 1828, he was baptized into the fellowship of the Rock Lick Baptist church, which afterwards consolidated with the church at Pleasureville. When the division occurred between the Missionary and Anti-missionary elements he removed his membership to the Drennon's Ridge church at Franklinton, where it remained until his death. The funeral services were conducted by the writer at his home in the presence of a very large number of friends and relatives. Text, Rev. 14:13. For several months prior to his decease Bro. Rees suffered much from the infirmities incident to old age. He bore his affliction with Christian patience, and the constant and affectionate attention of his children, especially the son and daughter and grandchildren who resided with him, was a source of comfort to his heart which he frequently expressed. He was a devoted disciple of the Lord, a loyal Baptist and deeply interested in all denominational affairs. He loved his church most dearly. Her interest were his. Every portion of God's Word was precious to his soul. When asked if there were any given passage which he would like to have read he replied, "No, it is all sweet to me." To talk of the old doctrines of grace would invariably bring tears to his eyes. How greatly we shall miss him in the counsels of the brethren! We pray the blessed Lord to prepare young men to take the places made vacant by the removal of these old veterans of the Cross. What a blessing to have had such a father, and how much more blessed to follow him as he followed Christ. At the conclusion of the services held at the home his remains were conveyed to the cemetery at Eminence, where they were deposited in the family grave to await the glorious resurrection through our Lord Jesus Christ. The sympathy of many friends goes out to the bereaved family.

[illegible]

Miss Blain of the Longview vicinity of said county, was born Aug. 16, 1861; professed faith in Christ in October, 1880; was united in marriage to R. W. Morgan Aug. 21, 1884. The union which so auspiciously began was a happy one. She leaves a husband and two children with a host of relatives and friends to mourn her loss. "The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

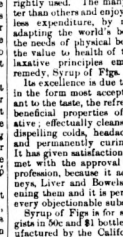
RESOLUTIONS OF RESPECT.

The Board of the Baptist Ministers Aid Society adopted these resolutions of respect:

Whereas, our Bro. John A. Miller died Sept. 9, 1894, aged about 46 years. He became a member of the Baptist church at Mordecai at the age of 21 years and was ordained a deacon in that church, and at his death was a deacon in the First church of Owensboro.

Resolved, That in the death of Bro. Miller the society has lost a faithful member of the Board, a warm friend and supporter, and that the church has lost a worthy and consistent member, and his family a devoted husband and father, and that we extend our sympathy as a Board to the bereaved family.

JAMES KENADY
JAMES H. PARRISH,
WM. J. HOUTCHLAW,
Committee.



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Brings comfort and improvement and tends to personal enjoyment when rightly used. The many, who live better than others and enjoy life more, at less expenditure, by more promptly adapting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the remedy, Syrup of Figs.

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 curing 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 objionable substance.

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(*Mention this paper.*)

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A certain and effective cure for the tobacco habit: chewing, dipping, smoking, etc. Price $1. Guaranteed.

"Please send me another dollar's worth of Tobaccoline. The first stopped me from chewing. I think one more will stop me from smoking. S. S. Bell.

Fredonia, TEXAS, Jan 1, 1891.

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Best Gun from $5 to $50. Winchester Rifles, $9.75 to $15. Pistols, Revolvers, Rifles, Guns, $2 to $15. Self-Cocking Revolvers, Ticket Scales, Bicycles, Sporting Goods at cut prices. Send 6c. for Illustrated Catalogue. $6
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Louisville, St. Louis and Texas Railway.
Time tables taking effect January 4, 1893. Union Depot, Louisville and River.

WEST BOUND.

STATIONS.	No. 52.	No. 54.
Lv. Union Depot, Louis'e	7.45 am	3.20 pm
Ar. Brandenburg	9.17 am	4.46 pm
" Hardinsburg	9.45 am	5.14 pm
" Stephensport	10.28 am	6.00 pm
" Cloverport	10.45 am	6.17 pm
" Hawesville	11.16 am	6.48 pm
" Owensboro	12.20 pm	8.00 pm
" Henderson	1.30 pm	12.10 pm

EAST BOUND.

STATIONS.	No. 53.	No. 55.
Lv. Henderson	7.35 am	3.05 pm
Ar. Owensboro	8.50 am	4.20 pm
" Hawesville	9.37 am	4.59 pm
" Cloverport	10.05 am	5.27 pm
" Stephensport	10.26 am	5.49 pm
" Irvington	11.00 am	6.22 pm
" Brandenburg	11.31 am	6.52 pm
" Louisville	1.00 pm	8.20 pm

Trains 51 and 53 make connection at Irvington (Sunday excepted) with trains to and from Hardinsburg & Fordsville Branch.

L & N
SHORT LINE
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No. 1, daily, at 2:45 a. m., sleeper to Okeechobee, connecting for all points North and East. Returning, arrives 11:14 p. m.

No. 4, daily, at 12:50 p. m., sleeper to New York via Cincinnati and Pittsburg. Returning, arrives at 3:05 p. m.

No. 6, daily, at 3:00 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 6:35 p. m.

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

No. 3, daily except Sunday, 8 a. m., C. and O. Express, with parlor car to Ashland, via Lexington. Returning, arrives at 5:20 p. m. at First-street Depot.

No. 25, daily, at 3:30 p. m., C. and O. limited, sleeper to Washington, via Lexington. Returning, arrives at 10:25 a. m.

FOR THE SOUTH.

No. 1, daily, at 2:22 p. m., sleeper to Memphis, New Orleans, Jacksonville and Tampa, connects at Nashville for Chattanooga and the Southeast. Returning, arrives at 12:20 noon.

No. 3, daily, at 12:30 night, sleeper to Memphis and New Orleans, connects at Montgomery for Florida. Returning, arrives at 5:25 a. m.

NOTE.—Nos. 1 and 3 connects at Memphis for all points in Arkansas and Texas, and at New Orleans for Texas. Service unsurpassed.

No. 5, daily, at 8:00 a. m., parlor car to Nashville. Returning arrives at 7:30 p. m.

No. 7, daily except Sunday, 5:05 a. m., Bowling Green Accommodation. Returning, arrives at 10:50 a. m.

No. 29, daily, at 8:45 a. m., Cumberland Gap mail. Returning, arrives at 5:30 p. m.

No. 35, daily, 3 p. m., Knoxville Division express, sleeper to Knoxville and Bristol. Returning, arrives at 12:45 a. m.

No. 37, daily except Sunday, 4:05 p. m., accident and Springfield accommodation. Returning, arrives at 9:35 a. m.

No. 41, daily except Sunday, 8:15 a. m., Bardstown and Springfield accommodation. Returning, arrives at 5:10 p. m.

FROM FRANKFORT STATION.

No. 15, daily except Sunday, 2 p. m., Lexington accommodation. Returning, arrives at 7:30 a. m.

No. 17, daily except Sunday, 5 p. m., Lexington accommodation. Returning, arrives at 10:50 a. m.

No. 19, daily except Sunday, 7:30 a. m., Lexington and Owensboro Sunday points. Returning, arrives at 12:10 noon.

No. 21, daily except Sunday, 4:10 p. m., Frankfort accommodation. Returning, arrives at 8:40 a. m.

No. 33, daily, 4:30 p. m., Shelbyville and Shelbyville accommodation. Returning, arrives at 9:30 a. m.; Sunday, except Sunday, arrives at 9:30 a. m.; Sunday 5:00 p. m.

No. 34, daily except Sunday, 7:30 a. m., Shelbyville and Shelbyville accommodation. Returning, arrives 5:50 p. m.

Prospect train, daily except Sunday, leaves 6:30 a. m., 8:15 a. m., 2:10 p. m., 5:00 p. m.; Sunday leaves 8:15 a. m. and 5:00 p. m. Returning, except Sunday, arrive 7:45 a. m., 10:15 a. m., 3:40 p. m., 6:25 p. m.; Sunday only 10:10 a. m. and 6:25 p. m.

PATENTS.
Caveats, and Trade Marks obtained, and all patent business conducted for MODERATE FEES.
OUR OFFICE IS OPPOSITE U. S. PATENT OFFICE. We have no subagencies, all business direct, hence can transact patent business in less time and at LESS COST than those remote from Washington.
Send model, drawing or photo, with description. We advise if patentable or not, free of charge. Our fee not due till patent is secured.
A book, "How to Obtain Patents," with reference to actual clients in your State, county or town, sent free. Address
C. A. SNOW & CO.,
Opposite Patent Office, Washington, D. C.

A Marvelous Showing.

The U. S. Government, through the Agricultural Department, has been investigating the baking powders for the purpose of informing the public which was the purest, most economical and wholesome.

The published report shows the Royal Baking Powder to be a pure, healthful preparation, absolutely free from alum or any adulterant, and that it is greatly stronger in leavening power than any other baking powder.

Consumers should not let this valuable information, official and unprejudiced, go unheeded.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

ITEMS OF INTEREST

A fresh outbreak of the dynamite war against civilization has taken place in Italy. An anarchist leader—whose desire for notoriety we will not gratify by giving his name—organized a plot which extended all over the country, but was fortunately discovered by the police. A bomb with lighted fuse was discovered and extinguished on the window-sill of the police station at Milan.

Owing to his indicrete opposition to war, the life of no one man is of so much interest to the world as that of the Czar of Russia. Prof. Leyden, who was called in consultation in his case, has been allowed to make a frank statement. He says the Czar's principal trouble is a granulated contraction of the kidneys, in which the kidneys become hard and change tissue. He also has hypertrophy of the heart. If the Czar will cease from mental toil and worry, exercise much in the open air, live in a good climate and keep his digestion good, years of life may be before him, and possibly a cure, though the latter is extremely doubtful. If he persists in working, his life will be limited to months at the longest.

Earl Grey, whose name was once very prominent in English politics, died at the age of 92. It is many years since his voice was heard in Parliament, but his mind retained its vigour, as was shown by his articles in the *Times*.

Modern progress has reason again to be proud of its skill in building. A building in the process of construction fell down in Monroe Street, New York, crushed an adjoining house, killed ten people and wounded fourteen. The wind was blowing, but not sufficiently to have injured a substantial house. There will be the usual hunting, bluster about the responsibility, and no one punished at the last.

The Baptist, of Baltimore, asks: "If an inhabitant of Mars could visit Baltimore, and witness the wholesale slaughter of children by our electric cars, and if he could hear the verdict of 'no blame on anybody' passed by our coroner's juries, what would he say? May probably that the electric companies "spread the idea" and "hold up" such evidence, and that such evidence may seem to be one of the blessings of universal suffrage.

Several peasants in the Saratsk district, in Russia met in a cottage where they read the New Testament, sang and prayed. They were arrested on Sunday. They decided, too, declared they were faithful to the Greek church, but said as the priests never read the Scriptures to them, they claimed the right of reading them for themselves. They were dead heavily in spite of this. They have appealed to a higher court which does not yet given its decision.

Bismark, in a recent speech, warned Germany against a movement for Polish nationality. He has seemed to differ from the Emperor who recently agreed to the appointment of a Pole as Bishop of Posen, and permitted Polish to be used again in his schools. This revival of the language of the nation is especially significant.

A Greek priest recently died in Thessaly, Greece, who was one hundred and twenty years old beyond a question. His hearing and sight had never failed him, and he never used glasses. He was a priest for 99 years. When he was 111 years old he applied for treatment for some disorder to the chief physician of the Greek army, and told the doctor he had never had medical attendance before.

It is said that the Czarevitch is not at all pleased with the marriage that has been arranged for him with the Princess Alix of Hesse, Queen Victoria's grandsister. The marriage has been postponed on one pretense and another, and it is now announced that it is again postponed on account of the illness of the Czar. Time time is it put off until next June, at which time there is little likelihood the Czar will be alive, and the young man can decline altogether.

Prof. A. T. Headley says in the *Independent*: "It is doubtful whether President Cleveland, three months ago, was any more popular than President Debs; but President Cleveland represented intellect, while President Debs represented an idea, and we have seen what came of the contest. A nation can not intellect rule over emotion, whether it like intellect or not. The alternative is political and industrial suicide."

Antonio Cocvas, a scientist, has been on an exploring tour in the wilder parts of Mexico, in the valley of Tabasco. He has visited the City of Mexico, and reports among his discoveries, that he found in a wild and wooded district in the valley of Tabasco, Pedro River, 18 large pyramids constructed of brick and stone. There was a deserted village near by.

The meddling, self-appointed "committee" of Englishmen, who have come with a view of reanimating the Southern States, have established in their impertinence by the English people. The *Pall Mall Gazette* scores them for impertinence, and calls them "irresponsible English busy bodies." The *Times* brands them as fanatical interferers and declares it has no sympathy with them. It says it regretted that our Governors condescended to notice their trade.

Some doctors say that the best tonic for nerves, especially for nervous children is to dip the feet in cold water up to the knees, day by day, thoroughly. It will be found very efficacious when children are wakeful at night. We should think it would be of great advantage to older folk when their nerves keep them restless at night.

Word comes from London that a British officer has invented a bullet-proof shield. It is a piece of quality bi-sulphate chrome steel, and is only half the weight of the cuirass used by the life guardsmen. Bullets which would go through twenty inches of oak could only make a slight indentation on the plate, which is only three-sixteenths of an inch thick. Further experiments will be worked with interest.

The Civic Federation made a strong effort to close the gambling houses of Chicago. This effort showed plainly that not only the mayor and the police, but even the courts were in league with the gamblers. This is one of the delights of an elected judiciary.

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While hunting for gold near Lakpending, Michigan, a party of men struck a rock containing bismuth, and the indications are that a large quantity of the mineral exists there. Bismuth is mined nowhere in the U. S., but is imported from England. It is worth $2 per pound. This find contains enough of the metal to be worked with profit, and the separating it from the rock can be easily and cheaply done.

Royal Leads All.

The Royal Baking Powder is the purest and strongest baking powder made, and has received the highest award at all the great international and state fairs, wherever exhibited in competition with others. The

GROWING RAPIDLY.

Officers' Report Show The National Building and Loan Association In Fine Condition.

Over $100,000 Increase In Assets and 10 per Cent Dividend Declared

TOTAL ASSETS $764,038 86

The regular annual meeting of the stockholders of the National Building and Loan Association was held at the hall in the Board of Trade building on the evening of the 23 inst. The reports of the officers were received with applause and evident satisfaction by those present. Upon motion it was unanimously voted to have all the reports published in full and a copy furnished to each member of the association.

The directors have declared a semi-annual dividend of 5 per cent, out of the earnings of the past six months.

The reports here published certainly make a fine showing for the association this year.

Tenth Semi-Annual Statement Assets and Liabilities, Oct. 3, '94.

ASSETS.

Real estate notes and mortgages	$624,416 45
Real estate and improvements	92,871 18
Loans on stock	1,000 00
Office fixtures	800 25
Accrue. interest and premium	13,350 65
Cash	$2,369 10—$761 938 83

LIABILITIES.

Capital stock, "A" installment	$ 86,014 57
Capital stock, "B" and "C" paid in	365,360 50
Advance payments, installment stock	6,289 67
Dividends, Nos. 1, 2, 3, 4, 5	$1,270 567 82
Dividend No. 10	52,984 21
Total	$173,452 14
Cash dividends paid	54,433,12—119,019 02
Advance interest and premium	2,106 17
Due to stockholders	1,047 00
Fund to pay taxes	4,200 00 $764 038 86
Expense Account—Six Months Ending	
Total receipts for expenses from all sources	$6,324 80

DISBURSEMENTS

Commission to agents	$2,284 83
Salaries to officers and employes	3,3.5 34
Printing	672 00
Prin ing and stationery	141 45
Office rent	101 46
Expense account	100 00
Directors' and Executive Committee fees	150 00
Advertising, supplies and recording fees	200 00
Express charges, railroad fares, telegrams, etc.	500 41—$7,970 61
Balance to profit and loss	$ 54 19

State of Kentucky, County of Jefferson, ss.:

This day personally appeared before me a Notary Public, duly commissioned, Mr. A. G. Langham, Secretary and Treasurer of The National Building and Loan Association, who states that the above statement is true and in conformity with the books of said association. (Signed) A. G. LANGHAM, Secretary and Treasurer.

Subscribed and sworn to before me this, the second day of October, 1894.

(Signed) P. S. CAMPBELL, Notary Public, Jefferson County, Ky.

I have examined in detail every item in the above statement, and do hereby certify that the same is correct and in exact accordance with the books of the association at the close of business, October 1, 1894.

(Signed) C. W. CRUZIER, Expert Accountant. Louisville, Ky., October 2, 1894.

PRESIDENT'S REPORT

Ladies and Gentlemen Stockholders of The National Building and Loan Association. It is customary for the officers of institutions of this kind to make annual or extended reports to the stockholders at the end of each year's business, and as I feel honored by reason of having been given the chief position in an association of the dignity and standing of The National Building and Loan Association, I might be thought lacking in appreciation if I did not make first my sincere acknowledgments for the very high honor conferred upon me by my selection as President by a Board of Directors selected from among the ablest and best business men of this city.

At the time our association was organized, it was reasonable to suppose that gentlemen composing our Board of Directory, myself included, gave the association some assistance through our personal acquaintance with business men of this section of the country. But now I am free to say that The National Building and Loan Association is more widely known and its business more extensively distributed throughout the country than now, when we began business, that the plan of our association is fully understood by our different reports, but at this point in our history, the end of our fifth year, the association, in my opinion, is as well known and appreciated, as shown by its phenomenal growth and popularity, that but little remains to be said by me in this connection. There are few counties in the State with wider patronage, and certainly none enjoying or deserving greater confidence than our association. We have built up a reputation for conservative, equitable methods, and for prompt and successful business, of which each and every member may well feel proud. The past year's business has been a great success, considering the condition of finance throughout the country. Though not quite up to former years, still no one should expect more than ten per cent. profit while so many concerns, heretofore prosperous, have found their balances all on the wrong side of the ledger. We are fully $100,000 stronger than we were a year ago, and although we have not been able to keep our money as closely invested as we would prefer, I think we have made 8 loans to a year, averaging a little over a thousand dollars each. With such a record for the year of 1893 and 1894, permit me to say to the stockholders, I feel well satisfied and congratulate ourselves and modesty claim for The National that it is the leading and most prosperous of the strongest and best institutions of the kind in this part of the country. Respectfully submitted, JOHN H. LEATHERS.

GENERAL MANAGER'S REPORT

Mr. Chairman, Ladies and gentlemen: We have again assembled for the purpose of reviewing and considering the work of another year. I presume every business man in this city, and perhaps in all the state, if he could, would join me in saying that the past year has been a satisfactory one to a business house. Like the true soldiers we (you) were ordered to stay in our different reports, but at this point in our history, the end of our fifth year, the association, in my opinion, is as well known and appreciated, as shown by its phenomenal growth and popularity, that but little remains to be said by me in this connection. There are few counties in the State with wider patronage, and certainly none enjoying or deserving greater confidence than our association. We have built up a reputation for conservative, equitable methods, and for prompt and successful business, of which each and every member may well feel proud. The past year's business has been a great success, considering the condition of finance throughout the country. Though not quite up to former years, still no one should expect more than ten per cent. profit while so many concerns, heretofore prosperous, have found their balances all on the wrong side of the ledger. We are fully $100,000 stronger than we were a year ago, and although we have not been able to keep our money as closely invested as we would prefer, I think we have made 8 loans to a year, averaging a little over a thousand dollars each. With such a record for the year of 1893 and 1894, permit me to say to the stockholders, I feel well satisfied and congratulate ourselves and modesty claim for The National that it is the leading and most prosperous of the strongest and best institutions of the kind in this part of the country. Respectfully submitted, JOHN H. LEATHERS.

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In conclusion I may truly say that the people of this city have shown by fancy savings and guarantees that have nothing but wind back of them, that in the long run they will appreciate and support an institution that can be relied on in every sense of the word.

SURPLUS FUND.—A few years ago, when we first commenced operations, our intention to the building department, we laid aside a little surplus fund and provided in our by-laws that at the end of each five years' period, such surplus at may have accumulated during that time, if not needed for other purposes mentioned in the by-laws, should be distributed as extra dividends. This being the end of our first five years, we should distribute any such surplus on hand at this time, and I have been asked by several members if there would be any such extra dividend declared. There would be if there remained a surplus to distribute, but our board has thought it better to use the surplus for the payment of taxes rather than to deduct the tax from the earnings, or to charge them up against the stock of the members, which is done by many associations. For the past five years the surplus has been drawn on for the payment of taxes, and the board has set aside the remainder of the surplus to pay taxes falling due in the next few months, instead of making a small extra dividend and thus deprive about the same amount from the profits to pay taxes.

Since the recent change in the law, requiring stockholders to pay taxes on their stock, which will be in effect next year, the association will have comparatively little surplus to pay after this year. The change in the law has come at a very opportune time, as the building and loan law of the State now prohibits the carrying of a surplus by requiring all the profits to be declared in dividends each year.

We now have had a $75,000 surplus fund to distribute and this has caused some to suppose plan many associations are following to-day to make big dividends, to wit: by deducting ten cents per month from every share of stock in force. This would have looked very much like a big profit to our stockholders, but, as a matter of fact, would have cost them not one dollar to the cash value of any share of the stock. It is equally so with some of the big dividends of other associations following that plan.

We have thought it best to keep our capital intact, knowing that this is the only way to make of stock, for it is the only way to settled principle of financiering that when money is once diverted into an expense fund, it is very rare that it will gets back where it belongs.

Our first paid-up stock has matured by limitation, so we have to run only five years, and we will begin to realize a fine profit on our first investment. The results indeed very satisfactory, for every $1 00 paid-up capital stock in force during the five years has earned $55 81, and each and every share of stock, either paid up or installment, has earned twenty cents per month upon the amount paid on the stock. There are no preferred stockholders in this association. This has been made a feature of this, the oldest association in this part of the United States, in preference to the other plan of making a business, and in not profits to our stockholders.

It is a fact pretty well known that building and loan associations, as a rule, declare larger dividends than any other kind of financial institutions. This arises from various causes, the principal one being that all of such year's earnings are not dividends instead of laying up a large part in a surplus, as is customary with other institutions. This requirement, on account of their membership changing constantly and the laws directing that each member shall be given his proportion of the profits for the time his stock runs. In the second place because building associations are not required to hold a large part of their cash subject to draft, and are, therefore, able to make all their capital earn interest. From these two causes it is natural to expect building associations to declare larger dividends than other institutions. Believe which would go through twenty inches of oak could only make a slight indentation on the plate, which is only three-sixteenths of an inch thick. Further experiments will be worked with interest.

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SHOES, HATS, FURS, COATS.

$5c Ladies' Indigo Blue Calico Wrappers, with yoke and Watteau backs and ruffs over shoulder and around front, worth $1 50.

$1.10 Ladies' Flanpelette Wrappers, with yoke and Watteau backs, ruffs over shoulder, new shapes, worth $2 25.

$1 75 Ladies' All-wool Colored Tricot and Flannel Waists, full fronts, yoke backs, large, full sleeves, turn-back cuffs, worth $2.50

$7.50 Ladies' Wool Cheviot Tailor-made Coats, 38 inches long, double breasted, tight-fitting front, new back, very large sleeves, worth $10.

$12 Real Chinchilla Coats, double-breasted, 38 inches long, very full skirts, new collar, really worth $15.

$9 Ladies' New Golf Capes, fancy Scotch mixtures, double-faced, plaid linings, extra values; others at $11, $12, $14 and $15.

$9.98 Ladies' All-wool Storm Serge Suits, three pieces—coat, vest and skirt—navies and blacks, Tailor-made, worth $13.

$4.50 Children's new Winter Gretchens, Scotch mixtures, very pretty styles, with new capes, plaited skirts, commence at 4 years.

LADIES FEATHER NECK BOAS, $1

Others at $1.50 and Upward.

Astrakhan Fur Capes, Baltic Seal Capes, Electric Seal Capes,

E. B. NUGENT,

504 Fourth Avenue, LOUISVILLE, - - - - KY.

THE MARKETS.

Oct. 12, 1894.

LOUISVILLE, KY., Oct. 12, 1894.

CATTLE.—Receipts for Saturday, the receipts of cattle were light to-day, but few butchers or traders on the hill and very little doing. The market closed up steady, and the prospects for Monday look fair.

HOGS.—The receipts of hogs were liberal for Saturday, the demand light, all other markets dull and considerably lower; our market dull, and 10c lower; best, 80@85. About all sold; outlook only fair.

SHEEP AND LAMBS.—The sheep and lamb market continues dull, with but little doing. Prices remain about the same.

QUOTATIONS

Cattle.

Good to extra shipping, 1,400 to 1,500 lbs	$4 50@4 70
Light shipping	4 00@4 25
Best butchers	3 50@3 75
Fair to good	3 25@3 35
Common to medium butchers	2 00@3 50
Thin, rough steers, poor cows and scalawags	1 00@1 75
Bulls to extra oxen	3 00@3 25
Common to medium oxen	1 50@2 50
Feeders	3 00@3 50
Stockers	2 50@3 00
Bulls	1 50@2 50
Veal calves	5 00@6 00
Milking stockers cows	20 00@35 00
Fair to good milch cows	10 00@30 00

Hogs.

Choice packing and butchers, 200 to 300 lbs	$5 20@5 25
Fair to good packing, 180 to 200 lbs	5 15@5 20
Good to extra light, 160@180 lbs	5 10@5 20
Pat shoats, 120 to 150	4 90@5 00
Pat shoats, 100 to 120 lbs	4 60@4 90
Roughs, 160 to 400 lbs	4 30@4 75

Sheep and Lambs.

Good to extra shipping sheep	$3 00@3 25
Fair to good shipping sheep	1 75@2 00
Common to medium sheep	1 25@1 50
Bucks	1 00@1 50
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 TOBACCO MARKET.

Report for the Week ending Saturday Oct. 13, 1894.

LOUISVILLE, KY., Oct. 13, 1894.

The weekly report of the Louisville Leaf Tobacco Exchange shows the total number of sales for last week to be 3,300, a large increase over those of the preceding two weeks, the preceding years, which in 1893 amounted to 2,446, in 1892 to 1,978 and in 1891 to 2,258. Of the sales last week 1,500 hogsheads were Burley and 1,800 dark. Only one hogshead of the new crop was sold.

1893 Crop—This week, 1,470; last week, 1,462; week in '93, 2,169; week in '92, 1,190.

Remarks.—The offerings of red and colory smokers were in fair supply, with a somewhat easier tendency, especially in the lower grades, which were 1c lower. The higher grades remained unchanged.

Red Fillers.—Common and medium grades of red fillers were irregular and towards the close of the week declined 1 2c. The finer grades were in small supply, with nothing specially fine offering. The better grades closed without any change in prices.

Colory Fillers.—The supply of good colory fillers continues very light, with very few of the finer grades offering. For all above the common and medium styles prices were unchanged. The common grades were irregular throughout the week and closed 1 2c lower. Quotations I now revise.

Cutting.—The lower and medium grades were in good supply, and were also irregular 1@1 1-2c lower. The finer grades were in limited supply, and were firm at outside quotations.

Only one hogshead of the 1894 Burley found its way to the breaks this week.

Old Burley.—The offerings of old Burley were on the same limited scale as heretofore, and were without special interest.

Eight hogsheads were sold privately this week.

Green River Fillers.—Offerings at auction were again small.

There were 1 309 hogsheads sold privately this week.

Darks.—The offerings of dark leaf and lugs were on the same scale as last week. Trade across quality was fair, inferior

were abundant, and prices showed a slight easier tendency. Long African leaf is scarce and firm.

140 hdks 1893 dark were sold privately this week.

Rejections were 337 hhds Burley and 140 hhds dark, against 297 hhds Burley and 172 hhds dark last week.

The growing Crop.—The oft-expressed fear that the approach of an early frost would lead to the premature cutting of the late planting in the dark leaf section of the State has been partially realized. A considerable acreage of the late planting has fallen before the knife in an unripe condition. The Burley crop is already safe, and appears to be a very desirable one to quality; the color depending entirely on the weather.

RED BURLEY.

Trash, green or mixed	$2 50@ 3 00
Trash, sound	3 00@ 3 50
Common lugs	3 50@ 4 00
Medium lugs	4 50@ 5 00
Good lugs	5 00@ 5 50
Common leaf, short	7 00@ 8 00
Common leaf	8 00@ 9 00
Medium leaf	9 00@10 00
Good leaf	7 00@ 8 50
Fine and selections	8 00@11 50

COLORY BURLEY.

Trash, green or mixed	$4 00@ 4 00
Trash, sound	5 00@ 5 50
Common lugs	5 50@ 7 50
Medium lugs	7 50@ 9 00
Good lugs	9 00@11 00
Common leaf, short	8 00@ 9 00
Common leaf	9 00@11 00
Medium leaf	11 00@14 00
Good leaf	14 00@17 00
Fine and selections	17 00@20 00

DARK.

Trash, green or mixed	$2 00@ 2 50
Trash, sound	2 50@ 3 00
Common lugs	3 00@ 3 50
Medium lugs	3 50@ 4 50
Good lugs	4 50@ 5 50
Common leaf, short	4 00@ 5 00
Common leaf	5 00@ 6 00
Medium leaf	6 00@ 7 00
Good leaf	7 00@ 8 00
Fine and selections	8 00@11 50

GREEN RIVER.

Trash, green or mixed	$2 00@ 2 00
Trash, sound	2 00@ 2 50
Common lugs	2 50@ 4 00
Medium lugs	4 00@ 5 00
Good lugs	5 00@ 6 00
Common leaf, short	5 00@ 6 00
Common leaf	6 00@ 7 00
Medium leaf	7 00@ 8 00
Good leaf	8 00@ 9 00
Fine and selections	9 00@11 50

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

	Week.	Yr.
Year 1894	3,746	11,141
Year 1893	1,818	12,196
Year 1892	2,563	15,141
Total new crop sold to date		136,1
Crop of 1893 sold to date		111,000
Crop of 1892 sold to date		119,115
New crop sold to date, orig. inspec'n		111,7-9
Sold to date in '93, orig. inspec'n		92,440
Sold to date in 1892, orig. inspec'n		96,128
Rejections this week		477
Rejections same date in 1893		1,850
Rejections same date in 1892		266
Rejections since Jan. 1 to date		26,200
Rejections same date in 1893		19,307
Rejections same date in 1892		16,130
Percentage of rejections to sales, '94		3 8
Percentage of rejections to sales, '93		04
Percentage of rejections to sales, '92		1.2
Receipts this week, hhds		621
Receipts same time in 1893		1,174
Receipts same time in 1892		88,183
Receipts to date in 1894, hhds		118,174
Receipts to date in 1893, hhds		98,183
Receipts same time in 1892		88,183

SENT FREE

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 our 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.

Grand NATIONAL AWARD of 16,000 francs.

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AN INVIGORATING TONIC. CONTAINING PERUVIAN BARK, IRON, AND PURE CATALAN WINE.

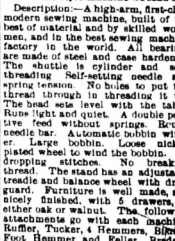
For the PREVENTION and CURE of Malaria, Indigestion, Loss of Appetite, etc.

22 rue Drouot, PARIS. E. FOUGERA & CO., 30 N. WILLIAM ST., NEW YORK.

$50 FOR $22

A SEWING MACHINE, Freight Prepaid, and One Year's Subscription to the WESTERN RECORDER for $22.00.

WARRANTED TEN YEARS.



This is the style machine we send out.

Description—A high-arm, first-class modern sewing machine, built of the best of material and by skilled workmen, and in the best sewing machine factory in the world. All bearings are made of steel and case hardened. The shuttle is cylinder and self-threading. Self-setting needle and spring tension. No holes to put the thread through in threading it up. The head sole level with the table. Ruffler, Tucker, 4 Hemmers, Binder, Foot Hemmer and Feller, Braider, Sheerer, Thread Cutter, Quilter, 6 Bobbin, Oil Can, 2 Screw Driver, Paper of Needles, Thumb Screw, fuage and book of instructions.

Read how we can do it. Remember our machine costs as much to make it as any high-priced machine in the market. We deal direct with the factory. No middle-man's commission of 30 per cent to pay or cent. No bad debts, etc. Machines go direct from factory to the consumer. Several hundred of our machines we have sent out, and not one returned.

Our proposition:—Send us $22 and we will ship the machine and pay all freight charges to your nearest railroad station. Take it home and try it 15 days, and if it is not satisfactory in every way you can return it to us and we will refund the money. No risk whatever. Order at once. Give full shipping directions, as well as the post office the paper is to be sent to.

Address,

WESTERN RECORDER,

Louisville, Kentucky.

BOWLING GREEN, KY., June 18, 1894.

DEAR RECORDER:—Your machine arrived and is entirely satisfactory, just as represented in advertisement. My wife is very much pleased with it. We have using a Singer for some time, but after several days' use that the Singer was sold. Wishing you success, I am, yours truly,