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### DR. STRONG'S THEOLOGY.

BY F. H. KERFOOT, D.D., LL.D.

Louisville, Ky., Dec. 13th, 1894.

REV. F. H. KERFOOT, D.D., Theological Seminary, Louisville.

#### DEAR BROTHER—

In the address that Dr. Strong delivered before the Missionary Union upon "The Love of Christ The Motive in Missions," which address has been printed as a tract and widely circulated, there are some views which seem quite at variance with what has been commonly received among us.

You are a Professor of Theology, therefore you are the proper one to keep us straight on these theological questions. Will you kindly examine this tract and give the readers of the RECORDER your opinion of its teaching?

Fraternally,  
T. T. EATON

Norton Hall, Louisville, Ky., December, 1894.

REV. T. T. EATON, D.D.,

#### DEAR BROTHER—

Your letter of the 13th of December has been read that because I am a Professor of Theology, therefore I am the one to keep you straight on theological questions." It seems from what you say in your letter above that it is the Theological Professors who need to be looked after and kept straight. This, however, by the way. Although I fear it is somewhat late to be reviewing this address, yet I will endeavor to comply with your request as well as I can, and give you my opinion concerning its teachings.

Sincerely, etc.,  
F. H. KERFOOT.

#### DR. STRONG'S ADDRESS (OR TRACT).

I would say, first of all, that I feel very great hesitation in undertaking to criticize any theological statements made by Doctor Strong. Besides rejoicing in his personal friendship, I have profound respect for him as a theologian. His book on Theology is a masterpiece, and is, I think, worthy to stand alongside of Hodge and Shedd and Turretin and Calvin. I am sorry to have to say, however, that the tract to which you refer did not impress me favorably. It contains views far in advance of anything in his able book on Theology—views which, as you say, "seem quite at variance with what has commonly been received among us." I cannot undertake to review this address as a whole. I can only call attention to what seem to me its most objectionable features.

1. Dr. Strong says: "I lay down as a truth of Scripture the statement that Christ and humanity are bound together as one organism. All men everywhere, saints and sinners, Jews and Gentiles, since the Incarnation, are bound to Christ, and Christ is bound to them, by the ties of a common life."

It is perhaps possible to interpret this as only referring to the ordinary idea of union with Christ, which is an idea that the Scriptures and Christian people have loved to dwell upon. But the way in which Doctor Strong brings it out made me feel at the time I read it, that he had gone far beyond the common notion, and meant to teach an organic relation of creation to Christ very different from that which has been the belief and comfort of Christians. He seemed in that address to be verging very closely upon the doctrine of "Monism"—the doctrine of one substance only in all the universe. He seemed at least to hold that, so far as Christ and humanity are concerned, humanity is not something different from Christ—something on which, and in which, and through which, Christ acts—but that humanity acting is only Christ himself act-

ing—that humanity is hardly more apart and different from Christ than a man's hand, or arm, is different from his head. His teaching in the tract seemed the teaching of the "solidarity of the human race" with a *vim*, and not the solidarity of the human race within itself only, but the solidarity of the human race, and of all other things with Christ—in a word, the identity of all things with Christ. And yet one knowing Doctor Strong's general and special agreement with so-called "orthodox" ideas, hesitated to ascribe such a meaning to his address, and hoped along with hope that all, this was only a figurative and very strong expression for the kind of union between Christ and his people which Christians commonly believe in.

Doctor Strong has, however, of late relieved all embarrassment as to what he really meant in his tract. In a series of articles published very recently in the *Essexian* he has clearly and emphatically espoused the doctrine of *Monism*. He takes boldly the position that "there is but one substance in the universe, and that substance is God," and that man and all creation are only different manifestations of God, or as he puts it, "circumscriptions of God." And so he can naturally hold, as he does in his tract, that our loving, and our laboring, for the salvation of men is not really *our* loving and laboring, but *Christ's* loving and laboring in us. What we do is only Christ's outward manifestation of himself, and of what he is himself doing.

This is not the place, and for me certainly not the time to examine as a whole this new departure of Doctor Strong's. I can only say that it strikes me very strangely, and I cannot believe that the passages of Scripture which speak so strongly of the union between Christ and his people mean to set forth any such union as that which Doctor Strong finds in them. The Bible does teach a union between Christ and his people, but the whole impression that it conveys is of Christ dwelling in his people, and united to them, as to something essentially different from himself. Doctor Strong teaches not only Christ's union with his people, but that Christ and his people are essentially identical. Henceforth we may hardly speak properly of Christ and his people, but only of Christ. His people and all things else are only manifestations—*phases* of him.

2. This doctrine it seems to me soon cuts deep into some of the old theological belief. In the same address, or little tract, Doctor Strong goes on to say: "Christ is the head and life of universal humanity—the great whole of which each individual man is normally a part. As such he recognizes the obligation of the organism which he has constituted. The natural tie which bound him to all men, and all men to him, made not only possible but necessary, his bearing of our burdens and sins in his atonement." "The holiness that condemned sin must involve in condemnation him who constituted the natural centre and life of humanity. The heart must suffer with the suffering members." "Redemption, in terms of modern thought, is the movement of the whole to save the part." This all sounds very strange alongside of the positive teachings of the Bible that salvation is all of God's free grace, and not a matter of obligation, or necessity. If, as Doctor Strong says: "The natural tie which bound Christ to all men, and all men to him, made not only possible, but actually necessary, his bearing of our burdens and sins in his atonement," then wherein was the grace? If it be of necessity, it is not of grace! If the work of salvation "is only the natural effort of the organism to retrieve the error and expiate the sin of its members," then Christ deserves only the same kind of thanks and praise from redeemed souls that the body deserves when it brings its vis medicatrix powers to bear on a diseased finger to re-

store it to health. And the question is, is it all done out of love for the diseased finger, or out of the disposition of the organism to mend itself, and escape suffering in and through a diseased member? It seems to me that this idea of Christ being obliged to try to save men—*having to do it of necessity*, lays the axe at the root of the old doctrines of grace.

3. Again, it sounds very strange to be told that "the holiness that condemned sin must involve in condemnation Him who constituted the natural centre and life of humanity." And so that in suffering for sin Christ was bearing *his own condemnation*. We have always understood that Christ was himself holy, harmless, and absolutely separate from sin and sinners, and that the Lord laid on him the iniquities of others and not that he was "himself involved in condemnations," because of his relation to others. The holiness that condemned sin involved the innocent Saviour only because he *willingly* offered himself, and not because "he was the natural centre and life of humanity," and was *himself* under condemnation. The relation that he held to the Father, and the relation that he could hold to the race made him the available and sufficient sufferer. But startling and almost revolting seems the idea that Jesus was under condemnation himself, and had to suffer because the members of his body—human beings—sinned, and he himself could not escape suffering with them and for them, any more than the head and heart can escape suffering when the limbs are diseased. Surely this is not the way in which the suffering Saviour is represented to us in the New Testament. There we are told that "He who was in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men, and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name" (Philippians 2:6-9). Surely there is nothing here that looks as if Jesus was himself "involved in condemnation" in any other sense than of voluntary involvement. "He who knew no sin," that is, had no sin in him, and no necessary connection of any kind with sin, "was made sin," (treated as a sinner) for us, "that we might become the righteousness of God in him."

4. What seems to me another sad fault, or defect, in this address is its apparently complete ignoring of the Holy Spirit in all the work of redemption. Of course we know that Doctor Strong believes in the Holy Spirit as the third person of the Trinity, and also in his work in the salvation and sanctification of men. But in this address, he seems so taken up with establishing the actual identity of Christ in *very essence* with his people, that he completely ignores the office work of the Holy Spirit. "Christ," he says, is the great whole of which each individual is normally a part. "Christ is our life naturally and spiritually." "The world has yet to learn the great truth that the God who is so near it, who constitutes its very life, and who is carrying forward its historical development, is none other than Christ." "I would induce you," he says, "to see in Christ the centre and source of all love, because you see in him the centre and source of all life." "As all physical energy is but the stored up product of the sun in the heavens, so all the moral energy of man is but the stored up product of the Sun of Righteousness." But Jesus distinctly says: "It is expedient for you that I go away. For if I go not away, the Comforter will not come. But if I depart, I will send him unto you." He the Holy Spirit is to come as "another Comforter," one who will take Christ's place with his people, and be to them all and more

than Christ himself had been. Henceforth Christ's people are to work in the power and demonstration of the *Holy Spirit*. It was to be the Holy Spirit in them that would enable them to speak with tongues; the Holy Spirit in them that would convict the world of sin, of righteousness and judgment; the Holy Spirit that would regenerate diseased, sinful, human beings, and re-unite them to Christ, and sanctify them, and make them to be "meet to be partakers of the inheritance of the saints in light." But according to Doctor Strong's address this seems not to be *Holy Ghost work*, making efficient the work of Christ. It is all Christ's *own direct activity* in human souls, and these souls all are only organic portions or "circumscriptions" of Christ, receiving Christ's vitality directly into themselves just as the limbs receive blood from the heart. Truly this seems strange doctrine in the light of Christ's own teachings concerning his *departure*, and the coming, in his place, of the Holy Spirit, and the living and working of his people in the power of the Holy Spirit.

Louisville, Ky.

#### MOTIVES NOT INCENTIVES.

BY REV. LEMUEL C. BARNES.

Christian offerings should be made with gladness and singleness of heart, instead of reluctance and duplicity. Many churches have fallen into the habit of dragging their contributions out of themselves with block and tackle. All sorts of pulleys are used. Imagine the Apostle Paul getting up a ten-days' fair in Corinth for the sake of the poor in Jerusalem! Such a supposition would be more than ridiculous, almost sacrilegious. Yet the object was what is commonly distinguished as charitable, rather than strictly religious. Think of the women in Philippi getting up a "donkey party" to raise the money which they sent twice in a month to support missionaries in Thessalonica. But the young ladies' foreign mission band in a church which I know (not Baptist) did that not long ago, having, in addition to pinning the tail on the donkey and other equally noble numbers on the programme, "a pair of dressed geese," personated by two young men done to a turn in "pillows and sheets," the daily paper adding: "The affair reflected great credit upon the ladies of the mission band." It was another paper in which appeared the following advertisement: "Wanted—a thousand persons to eat oysters for the benefit of the Church." Recently a Senator "took a crazy-quit around the Senate Chamber of the United States, asking for Senatorial autographs on the white patches, so that the First Presbyterian Church, of St. Louis, Mich., could pay off its mortgage by putting the quilt up at a raffie." "Shades of Daniel Webster and Henry Clay!" exclaims the secular paper. "Weeping spirit of apostles and martyrs! cries the thoughtful Christian. Let us say that these are extreme cases. But extremes of what? Of a common method of raising money for religious uses. I have the record of cases more extreme, which I should blush to read you, some of them in Massachusetts some of them concerning Baptist churches. But take the most conservative and harmless schemes ever used, what are they but devices with which to cajole out of ourselves that which we are too close-pocketed to freely give? It bleeds our hearts to pay our dues unto the Lord, and so we save the wound with artistic entertainments. We must have esthetics as an anesthetic during the painful process of parting with our money. It cuts us to the quick, unless we first numb the sore spot with ice-cream. In that way, too, we get a little money from outsiders—little, indeed, just enough to ease their consciences and close our mouths.—Watchman.

ALL THAT THOU SENDEST ME.

BY REV. ROBERT M. OFFORD.

"All that thou sendest me, In mercy given."
"All that thou sendest me, In mercy given."
On thy love rested, Lord, Cheered by thy gracious word, Such my glad song shall be, Pressing toward heaven.
When from the foe I flee, With whom I've strife, Even when most sorely pressed, Still shall my heart find rest.
"Al! that thou sendest me, In mercy given."
When on life's storm-tossed sea My bark is driven, Still shall my faith not fall, Thou rulerst wave and gale.
"Al! that thou sendest me, In mercy given."
Sorrow may come from thee To the heart given, Grieved in the gloom of night: 'Tis but thine angel bright: "Al! that thou sendest me, In mercy given."
"Al! that thou sendest me, In mercy given."
Helps to the home above, Promises of endless love, Sees for eternity, Harvest in heaven."
New York Observer.

OUR PULPIT.

HIGH DOCTRINE AND BROAD DOCTRINE.

BY C. H. SPURGEON.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John vi. 37.

These two sentences have been looked upon as representing two sides of Christian doctrine. They enable us to see it from two stand-points—the Godward and the manward. The first sentence contains what some call high doctrine. If by "high" they mean "glorious towards God," I fully agree with them; for it is a grand, God-honouring truth which our Lord Jesus declares in these words,—"All that the Father giveth to me shall come to me." Some have styled this side of truth Calvinistic; but while it is true that Calvin taught it, so also did Augustine, and Paul, and our Lord himself, whose words these are. However, I will not quarrel with those who see in this sentence a statement of the great truth of predestinating grace. The second sentence sets forth blessed, encouraging, evangelical doctrine, and is in effect a promise and an invitation,—"Him that cometh to me I will in no wise cast out." This is a statement without limitation of any kind; it has been thought to leave the free grace of God open to the free will of man, so that whosoever pleases may come and may be sure that he will not be refused. We have no permission to pare down either sentence, nor is there the slightest need to do so. The first sentence appears to me to say that God has chosen a people, and has given these people to Christ, and these people must and shall come to Christ, and so shall be saved. The second truth declares that every man who comes to Christ shall be saved, since he shall not be cast out, and that implies that he shall be received and accepted. These are two great truths; let us carry them both with us, and they will balance each other.

The grand declaration of the purpose of God that he will save his own is quite consistent with the wildest declaration that whosoever will come to Christ shall be saved. The pity is that it ever should be thought difficult to hold both truths; or that, supposing there is a difficulty, we should have thought it our duty to remove it. Believe me, my dear hearers, the business of removing religious difficulties is the least remunerative labour under heaven. The truest way is to accept the difficulty wherever you find it in God's word, and to exercise your faith upon it. It is unreasonable to suppose that faith is to be exempted from trials; all the other graces are exercised, and why should faith not be put to the test? I often feel a joy within my spirit in having to believe what I cannot understand; and sometimes when I have to say to myself, "How can it be?" I find a joy in replying that it is so written, and therefore it must be so. Instead of all reasoning stands the utterance of God. Our Father speaks, and doubts are silenced: his

pluck up heart, my dear friend—thou that art bowing thy head like a bulrush—the best saint in heaven found his way thither by a simple trust in Jesus Christ. Why canst not thou get there in the same way? Many sinners of the deepest dye have been saved through Jesus Christ, and why not you be saved in the same way? Ask Peter, and James, and John, and Paul, and all the rest of them, whether they entered into heaven by a private bridge thrown across for them alone; and they will tell you that they were saved by the one Redeemer. As no Scripture is of private interpretation, so be sure that there is no private and secret Saviour for a few favoured persons. "Other foundation can no man lay than that which is laid, which is Jesus Christ." God's elect can only be saved by coming to Christ. Jesus says, "All that the Father giveth me shall come to me;" for they cannot be saved else. Coming to Christ is the one essential thing. "Oh," says one, "I sometimes wish that I knew whether I was one of God's elect." Why should you wish to know anything out of its turn, when you can learn every truth that you need by studying other truths which lead up to it? You come to Christ, and you shall know that you were given to Christ; for none come to him but those who are his, and by their coming to him they give the best evidence of their election. You know what the brother in Cornwall said to Malachi, who was father a stout Calvinist. He said, "Now, Malachi, I owe you £2. Before I discharge the debt I want you to tell me whether I am predestinated to pay you." Malachi opened wide his hand, and said, "Put the £2 there, and I will tell you directly." Like most sensible folk, he preferred to prophesy after the event; and there are many advantages in keeping to that method. It is evidently the natural order of things for uninspired folk. Whether the Father gave me to Christ or not, I cannot discover till I know whether I have come to Christ with all my heart, then I am certain that I was given to Christ, and I find no difficulty in so believing; yea, my heart is glad to think that I am saved in the same way as others are saved.

Consider, then, with reverential joy the eternal purpose. Our Lord Jesus Christ, when he found that the mass of the people rejected him, turned round upon them, and said, "Ye believe not, because ye are not of my sheep." He knew in his own heart, however, that if they refused him all would not do so: a number would assuredly believe on him. Therefore he boldly said, "All that the Father giveth me shall come to me." He threw this grand fact in the teeth of his fierce revilers. It was his own comfort, and their rebuke. Now, I do not want to throw it at any body to-night; on the contrary, I desire to use it as a beckoning finger to any troubled heart that longs to come to Jesus and be saved.

First notice, carefully, that if all that the Father giveth to Christ shall come to him, then some people must surely come to Christ; and why not you be among them? This seems to me to be a sweet suggestion for the help of despondency when she is at her worst: some must come to Christ, why should not I come? When the devil says to you, "You cannot come to Christ," and you yourself feel as if you could not come; when sin hampers you, when doubt drags you down, when you cannot do what you want to do—still it is decreed and determined that some people must come, their why not you? By divine decree they shall come; why should not you be among them? Does not that help you? If God blesses it, you will not longer sit on the borders of despair. Suppose there is a plague in the city, but there are some people predestinated to that head. I should be glad to know of that fact. I should be almost glad if it was sure that I was not one of the favoured ones, for I rejoice in the good of others; but I should be still more glad to press to the physician with this assurance upon my mind—some must be healed; why should not I? There is a famine in the land. I hear that it is revealed by a sure prophet that a certain number never shall die of famine. Then why should not I outlive the dreadful days and be among them? Why not? I hear one say, "Suppose I am not one of God's elect?" To him I answer, "Suppose you are." Better still, suppose that you leave off supposing altogether, and just go to Jesus Christ and see. To go to him is your wisdom; your immediate business, as laid down in his Word, therefore, delay not. Instead of shutting myself out, as some do, because it is written, "All that the Father giveth me shall come to me;" I shut myself in, and say, "Then I will be among them." Why should I not? Oh, Lord, if thou hast ordained that some shall come, then I see that to them no difficulties can be insuperable, and I will therefore come to thee myself, and in thy name enter in where every coming one is welcome.

Notice, that these people are all of them saved because they come to Christ. Observe the words—"All that the Father giveth me shall come to me." They are not saved otherwise than by coming to Christ. Here are certain people that are different from others, for the Father has given them to Christ. Yes, but it does not matter how different they are from others; they have to be saved in the same way as other people. There is no way of salvation specially prepared for these peculiar people; they must follow the King's highway. The one common way of salvation is by coming to Christ, and all that the Father has given to Christ must come in by this gate. This is the one door that God has opened: there is no other; there never shall be any other. Come;

pluck up heart, my dear friend—thou that art bowing thy head like a bulrush—the best saint in heaven found his way thither by a simple trust in Jesus Christ. Why canst not thou get there in the same way? Many sinners of the deepest dye have been saved through Jesus Christ, and why not you be saved in the same way? Ask Peter, and James, and John, and Paul, and all the rest of them, whether they entered into heaven by a private bridge thrown across for them alone; and they will tell you that they were saved by the one Redeemer. As no Scripture is of private interpretation, so be sure that there is no private and secret Saviour for a few favoured persons. "Other foundation can no man lay than that which is laid, which is Jesus Christ." God's elect can only be saved by coming to Christ. Jesus says, "All that the Father giveth me shall come to me;" for they cannot be saved else. Coming to Christ is the one essential thing. "Oh," says one, "I sometimes wish that I knew whether I was one of God's elect." Why should you wish to know anything out of its turn, when you can learn every truth that you need by studying other truths which lead up to it? You come to Christ, and you shall know that you were given to Christ; for none come to him but those who are his, and by their coming to him they give the best evidence of their election. You know what the brother in Cornwall said to Malachi, who was father a stout Calvinist. He said, "Now, Malachi, I owe you £2. Before I discharge the debt I want you to tell me whether I am predestinated to pay you." Malachi opened wide his hand, and said, "Put the £2 there, and I will tell you directly." Like most sensible folk, he preferred to prophesy after the event; and there are many advantages in keeping to that method. It is evidently the natural order of things for uninspired folk. Whether the Father gave me to Christ or not, I cannot discover till I know whether I have come to Christ with all my heart, then I am certain that I was given to Christ, and I find no difficulty in so believing; yea, my heart is glad to think that I am saved in the same way as others are saved.

Yet once again, from this text it is most clear that, if I come to Christ, the Father giveth me to Christ. If I, whoever I may be, do but simply trust Jesus—for that is the coming here meant—then I am one whom the Father gave to his Son. If, just as I am, I cast myself upon his blood and righteousness, and become his disciple, sworn to follow him, hoping by his help to tread in his footsteps; then I may know that, long before the day-star knew its place, or planets ran their round, the Eternal Father had looked upon me with eyes of everlasting love, and that he still accepts me, and will never cast me away. Is it not so? "All that the Father giveth me shall come to me;" and if I have come, then the Father hath given me to Christ: the great question is answered, the eternal mystery is unveiled, and my spirit may rejoice in God my Saviour, and in all the precious things of that everlasting covenant which is ordered in all things and sure.

So much about that huge, overhanging mass of rock. Of that I am going to say no more; only under its lee I have anchored long ago, and at that anchorage I mean still to remain. Since I have come to Jesus I know that I belong to him by the Great Father's gift, and I am right well assured that the purpose of God shall be fulfilled in me, and that he will assuredly bring me, with all the rest of his elect, to his kingdom and glory, where we shall see his face for ever. This may be called old-fashioned doctrine: I care not what it is called, it is my life, and I dare rest my soul's weight upon it for time and for eternity.

"Him that cometh to me I will in no wise cast out."

This is one of the most generous gospel texts that I do remember to have met with between the covers of this book. Generous, first, as to the character to whom the promise is made. "Him that cometh to me;" that is the character. The man may have been guilty of an atrocious sin, too black for mention; but if he comes to Christ he shall not be cast out. To that atrocious sin he may have added many others, till the condemning list is full and long; but if he comes to Christ he shall not be cast out. He may have hardened his neck against the remonstrances of prudence, and the entreaties of mercy; he may have sinned deeply and willfully; but if he comes to Christ he shall

not be cast out. He may have made himself as black as night—as black as hell; yet, if he shall come to Christ, the Lord will not cast him out.

There is no limit here as to time. "Him that cometh to me I will in no wise cast out" is a glorious, free utterance, compassing every age. There may be some little children here; indeed, I am glad to see boys and girls mingling with the congregation. Listen to me, my children! I am always glad to see you, and we preachers make a great mistake if we do not preach to you. Oh, dear John and Jane, Mary and Thomas, I wish you would come to Christ while you are yet young, and put your trust in him, and become young Christians. There is no reason why you should not. You are old enough to die, and you are old enough to sin, and you are old enough to believe in the Lord Jesus Christ. Why should you not do so at once? When I was just about fifteen years of age I was helped by God's Spirit to cast myself upon Christ; and did I ever repent that I came to Jesus so soon? No; I wish that I could have come fifteen years before, and that I had known Christ as soon as ever I learned to know my mother.

If any here are in the opposite extremity of life, I would not remind them that "Him that cometh to me I will in no wise cast out" applies to the aged as well as to the young. I heard it said by a minister—a very earnest man—that if persons were not converted before they were five-and-forty, he hardly believed that they would ever be converted afterwards; and he gave it as note of his observation that he had not seen any persons converted after five-and-forty. I wish that I had been in his pulpit. I should not have questioned his statements, but I would have overlaid them with others of another character. Surely this brother had been living in some minute hamlet or other; or else he had not preached the gospel in its fulness to every creature. Perhaps he did not believe in the conversion of the aged, and consequently no aged persons were converted by his means. We have baptized, upon profession of faith, men and women over eighty years of age, about whose conversion we had as firm a conviction as we had about the conversion of the little ones; neither more nor less. Who shall dare to say that there is an age after which God's grace does not work? I challenge any one to bring a text which looks that way; furthermore, I challenge the truth of any observations which arrive at such a result. My own preaching has been such that young and old in equal proportions have attended it, and in equal proportions they have been saved. However old you may be, my Master bids me say to you, "Him that cometh to me I will in no wise cast out." Come along, come along, dear old friend, though you cannot come without your stick. Come along, though your eyes are failing; come in your spectacles. Though you cannot do much for my Master, he can do everything for you. Though you have only a little time to live on earth, you will have all eternity in heaven through which you can praise him. I am sure you will be one of the most eager at that work. I think you will be like an old woman of my acquaintance. When I spoke to her about her conversion at an advanced age, she said, "Sir, if the Lord Jesus Christ ever does save such a poor old sinner as I am, he shall never hear the last of it." That is just why I want him to save you; for he will never hear the last of it. You will praise him for ever and for ever for what he has done for you. Will you not?

Oh, my dear hearers, come to Jesus! Come in the morning when the dew is on your branch, for he will not cast you out. Come in the heat of noon, when the drought of care parches you, and he will not cast you out. Come when the shadows have grown long, and the darkness of the night is gathering about you, for he will not cast you out. The door is not shut; for the gate of mercy closes not so long as the gate of life is open. Oh, fly to Christ, and find mercy near!

Once again, dear friends, I want you to notice in my text the blessed certainty of this salvation. "Him that cometh to me I will in no wise cast out." Two or three negatives in the Greek language make a negation stronger, though they would have no such effect in the English tongue. It is a very strong negative here. "Him that cometh to me I will not cast out;" or, "I will never, never cast out." As much as

to say—On no account, or for no reason, or on no pretence, or from no motive whatever, will I ever in time or in eternity cast out the soul that comes to me. That is how it stands—a declaration of absolute certainty from which there can be no escaping. What a blessed thing it is to get your foot on certainties! Certain preachers, who are much cried up nowadays, are very uncertain preachers, for they do not themselves know what they will be propounding to-morrow. They make their creed as they go along, and a very poor one it is when they make it. I believe in something sure and certain; namely, in infallible Scripture, and that which the Lord has written therein, never to be altered while the world stands. When he says, "Him that cometh to me I will never, never cast out," the declaration must be true. He never, never, can cast you out, whoever you may be, however long you may live, or whatever else may happen, if you do but come to him. There are plenty of reasons, apparently why he should cast you out, but he has knocked them all on the head by saying, "I will in no wise cast out:" that is, "In no way, and under no pretext, will I ever cast out a soul that comes to me." Now, if Christ does not cast us out, then he receives us; and if he receives us, we are received into the heart of God; we are received into eternal life; and by-and-by we shall be received into everlasting blessedness. Oh, the joy of my text, in that it is so certain!

**SUNDAY-SCHOOL LESSON.**

INTERNATIONAL  
**BIBLE LESSONS, 1895.**  
FIRST QUARTER.

SUNDAY, JANUARY 13.

**FEEDING THE FIVE THOUSAND.**

6:30-44.

**MOTTO TEXT:**—He hath filled the hungry with good things."—Luke 1:53.

"And the disciples gathered themselves together unto Jesus."—Our Lord had sent them forth to preach and to work miracles. Freely they had received, freely they had given. It seems evident that a time for return had been appointed for them as they all gather at once. They told the Lord all they had done on their tours, the miracles being the chief thing. But they also told him all they had taught. He would know of their doctrines as well of their deeds.

All they had done and said they reported faithfully. Suppose we had to do this? Suppose we had this day to tell the Lord all we have done and said during the last month? Could we tell it gladly, looking into those holy eyes? Do we forget that He sees and hears just as truly as if he stood visibly present before our eyes? And that when death comes we shall have to give an account for every deed done in the body, and for every idle word spoken?

"Come ye yourselves apart in a desert place."—A place of few inhabitants, not what we call a desert. They needed rest after their trip with its strong excitement. The Master cares for the rest of his disciples. Their bodies must not be forgotten. At Capernaum so many were coming and going they had no opportunity whatever for rest. If those strong young fishermen of Galilee need rest, how much more do preachers need rest in these nerve-destraining, feverish days. They needed time for meditation and prayer, also.

"And they departed into a desert place"—Luke and John tell us that they went to an unfrequented place belonging to the town of Bethsaida, on the eastern side of the Sea of Galilee. "By ship, privately."—They were seen to sail away, but they let no one know where they were going.

"And the people saw them departing, and many knew him, and ran afoot thither."—They ran round by the head of the lake, to the other side. They could see the boat for the greater part of the way, if not all of it, and standing on the eastern shore could see where the boat was going, and be at the landing-place before it.

"And Jesus when he came out."—From the boat, probably. "Saw much people"—They had left the other side of the lake to rest from the crowds; here the crowds are. Instead of being frotted at their persistence, the Lord had compassion on them. For what he pitied them is shown by what he did for them. He immediately taught

them the doctrines of God. They had no guides but the Pharisees—blind leaders of the blind, who had made void the Word of God by their traditions.

Early in the day, seeing the multitudes, John tells us the Lord asked Philip, "Whence shall we buy bread that these may eat," and left the question with him to prove him. The disciples had no doubt talked over the matter with themselves, and seeing nothing to be done, they return to the Lord. "When the day was far spent,"—Matthew tells us that it was the first evening which began at three o'clock.

"This is a desert place, and now the time is far passed."—Already much of the time is gone is the meaning—the Greek is peculiar and difficult of literal translation. "Send them away that they may go into the country round about and into the villages and buy themselves bread."—Many of them were Passover pilgrims, and all were far from home. They were so absorbed in their listening, they had not thought of their own need of bread. And if our Lord did not send them they would stay on till dark.

"Give ye them to eat."—An astonishing command. God gives such, but he always gives the power to obey, if only we are willing to obey, and to obey in his way. He said this to prove them—to prove their faith in his power. The sorest need of the world to-day is faith in God's power. "Shall we go and buy two hundred penny-worth of bread and give them to eat?"—A Roman penny was worth some sixteen cents, but the purchasing power of money was ten times what it is to-day. This was a round number representing a large amount. The disciples' question was intended to show the great difficulty of obeying his command. They had not the money, it would have taken them a long time to gather that much bread from the villages, and they were not able to carry so much.

"How many loaves have ye? Go and see."—This seeing would enable both them and the multitude to know how inadequate the supply. They found one boy with enough for himself—five thin cakes of bread and two little fish. That was all. But man's smallest all, provided it is his all, and nothing is held back, as with Ananias and Sapphira, God can always make enough.

"And he commanded them to make all sit down in companies upon the green grass."—On the hill-side. To recline, the posture which was taken in eating. "And they sat down in ranks, by hundreds and by fifties."—By ranks means "garden beds," literally, but it was used to mean any regular form such as squares and parallelograms, and the reference is probably only to this without any allusion to flowers. Our Lord was never in a hurry. The day was far spent, but he took the time to have the men arranged in regular counted groups. There were some women and children present, not many in all probability, and they were by themselves.

"And when he had taken the five loaves and two fishes"—standing where he was seen of all as they reclined on the hillside. "He looked up to heaven and blessed."—"Blessed," a verb originally meaning to speak well of, but in usage applied to God's conferring favours upon men, to men's invoking such favours upon others, and to men's praising God particularly for such favours. In this case before us these three senses may be said to meet; for as a man our Saviour gave thanks and implored a blessing, while as God he granted it."—Alexander.

While the Lord stood and broke the bread and the fishes, piling up the pieces, the apostles carried the fragments to the waiting multitude, very hungry, this late in the day. "And they did all eat and were filled."—The orderly arrangement, the liberateness, everything, made the miracle clear and indisputable. This miracle impressed the people with a sense of the Lord's divine power more than did the miracles of healing. It is given by all four evangelists.

"And they took up twelve baskets full of the fragments."—These are much smaller baskets than those used when the seven thousand were fed. The fragments do not refer to what was left by the people where they had eaten, but to the portions broken off by the Lord which were not used. God gives abundantly like a God. "And those that did eat of the loaves were about five

thousand men."—The other evangelists tell us there were five thousand. The women and children were few. Having fed the multitudes with bread for their souls in teaching, and for their bodies by this miracle, the Lord sends them away. This is a miracle of creative power, and must have greatly strengthened the faith of the apostles.

**LITERARY.**

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

**AT DAWN OF DAY.** By Jeanie A. Bates Greenough. New York: A. D. F. Randolph & Co., 182 Fifth avenue. \$1.75.

Two sisters, Fanny Bates and Mrs. Greenough, kept scrap-books together. Miss Bates published extracts from hers under the title "Between the Lights," and that was so well received that Mrs. Greenough follows it with a volume of extracts from her own.

The book is good of its kind, though we are no great admirers of "chopped food." Still it is evident from the great number of such books that are published, and from the beautiful dress given them by the leading publishing houses that there are a great many who do greatly admire them.

There are selections for each day in the year, prose and poetry. The mechanical execution of the book is of the highest order. The cover with its silver and green water-lilies is exquisite. And the book will be sure to please the large number who enjoy these books of selections for every day in the year.

**WOMEN IN MISSIONS.** New York: American Tract Society, 10 East Twenty-third street. \$1.00.

Among the Congresses, of which there was no end, held in Chicago in 1893 was the "Woman's Congress of Missions." The addresses made by the women and the papers presented for those who were not present, have been compiled by Dr. E. M. Wherry, and are published in this volume.

We believe in Paul's inspiration with all our hearts, and believe also that the foreknowledge of God included this wonderful nineteenth century with its more wonderful advanced women. Hence we take no interest in any such addresses. One lady took occasion to express great indignation because a Negro was sent to a boarding house of people of his own colour. Had that Negro had one atom of proper race pride he would prefer to associate with his own race just as the whites prefer their own.

Man is evidently a played-out "entity," of use only because the race of women cannot be perpetuated without him. In this glorification of what women have done, it would seem men have done nothing, so entirely is all that has been done claimed as the work of women. Poor men!

**THE WEDDED LIFE.** By Rev. J. R. Miller, D.D. Philadelphia: Presbyterian Board, 1334 Chestnut street. \$1.00.

A beautiful book, materially considered, in its white and gold, its heavy smooth paper, its clear type. A beautiful book, intellectually considered, for Dr. Miller's style is clear and elegant, and his words well chosen. A beautiful book spiritually considered, for it is full of wise, true, Scriptural thoughts and advice.

The first page, after the introduction, is a marriage certificate. Then follow blank pages for "Congratulations" on which the friends and wedding guests write their names. Next are two forms of marriage ceremonies, one Dr. Miller's usual form, and the other the Episcopal one. Three chapters follow—Marriage, The Husband's Part, The Wife's Part. There is no more beautiful or appropriate present to give a friend on his or her marriage.

**THE CHILD AMY.** By Julia Magruder. Boston: Lithrop Publishing Co. 4to, cloth, \$1.50.

Julia Magruder's charming presentation of the redeeming influence of childhood as made in *The Child Amy* will appeal to all hearts. It is a sweet, natural, delightful and consistent story. It shows how a tiny waif, picked up at sea, finds entrance into a stern and divided home, and becomes the central spirit of that home, purifying and uniting it. The theme is one that always attracts, but it has seldom been used more

gracefully or to better advantage than in this story. The character of the dainty little heroine is unique. For, while natural and childlike, she is so compelling a force that every barrier gives way before her—"this child Amy," as the narrator tells us, "the very meaning of whose name is Love."

**BUNYAN CHARACTERS.** By Alex. Whyte, D.D. Philadelphia: Presbyterian Board, 1334 Chestnut street. \$1.00.

This is the second series of Bunyan Characters by Dr. Whyte. He is an admirable interpreter of Bunyan. He delivered lectures in Edinburgh upon the Characters of Bunyan which were so admirable there was a general demand for them in permanent form. And the gratitude of all Bunyan lovers is due to the Presbyterian Board for publishing an edition of the Characters.

The Characters given in this volume are Ignorance, Little Faith, Flatterer, Atheist, Hopeful, Temporary Secret, Mrs. Timorous, Mercy, Mr. Brisk, Mr. Skill, The Shepherd Boy, Old Honest, Mr. Fearing, Feeble Mind, Great Heart, Mr. Ready to Halt, Valiant for Truth, Standfast, Madam Bubble, Gaius, Christian, Christiana.

**A LITTLE AMATEUR MEDICAL WORK.**

This kind of work would hardly be possible in America where none but thoroughly qualified physicians are allowed to administer medicine. But in China it is different. Native doctors probably kill as many as they cure. Their knowledge of medicine is scarcely entitled to be called empirical, most of it being based on philosophy that is as crude as its is imaginative.

In my missionary work I have neither the time, means nor ability to relieve the suffering which I should so often like to do. But two weeks ago I had a peculiar appeal for help. It came from the imperial camp stationed here to protect this place against Japan. Three men had unfortunately been severely burned by an explosion, and the highest official of the camp had come to me in person to beg help for them. I told him I was not a doctor, but would do the best I could. I took along my personal teacher who has some experience in Western science. When we reached the camp a fearful sight met us in the faces, hands and limbs of the burned. We dressed them the best we could, fearing that one of them might die.

The second day upon reaching the camp I was fearfully shaken in my resolution. The face of my worst patient was swollen beyond all expectation, and his strength was low. After dressing the wounds and returning home almost in agony, I unbosomed myself to my wife and my teacher. The responsibility was fearful. Those people ought to have a doctor who knew what he was about. My teacher heard me patiently and then proceeded to calm my fears by telling me that I knew vastly better how to treat such a patient than any doctor in all the city; that if I left him in the Chinese it meant almost surely his death. He even feared that if I gave up the case all three men would be paid off and sent away from the camp as useless to the army in which case they would in all probability perish. When I got that view of the matter I went forward with some assurance and an honest desire to save life.

I have visited my patients nearly every day since. The weather has been favorable. The two may be considered dismissed; while the one from whom I feared so much seems to be getting on finely. His burns are deep and will be a long time in healing, but his constitution is strong and his health good. There has not been, therefore, any complications. Such a result furnishes a genuine joy. The people of the camp constantly speak of our having saved the life of a comrade.

When it was seen by the camp how marvellously the men improved under the western medicine, those afflicted with a multitude of diseases besieged me and I was lost in the mazes. I could not undertake all, but in a good many cases I did give simple remedies with fine effect.

The whole camp is profoundly grateful. I believe they would turn out any day to protect our lives were they in danger, though we are happy in feeling that they are not. The devotion which my teacher and I have shown to a few outcast soldiers has made a good and useful impression on the community. C. W. PRUETT.

NOTES AND NEWS FROM TEXAS.

We are having the most delightful fall and winter I have ever seen. The delightful climate, the broad, rich, productive and low-priced acres of land are causing multitudes to leave the overcrowded old States to make their homes in Texas.

As there are frequent pastoral changes, many preachers coming from the old States, and other preachers desiring to come answering letters let me say, as preachers come here without invitation, there is little use for you to ask any one to help you get a church here.

I see that venerable Gospel preacher and defender of the faith, W. W. Gardner, has been called home. His influence will live for God and His cause when the ink which records his birth has long been faded out.

New Year will soon be here. With the dying of the year let us see that prejudices and hard feelings against all men, especially of the household of faith, die.

With no little satisfaction I notice that while many professors in theological seminaries get to be top-heavy, proud, estranged from God and apes of German skeptical professors, the Bible professors in our great Southern Baptist Theological Seminary remain sound to the core.

I am proud of Prof. Robertson's entering the field vs. all such infidelity as Prof. Harper is peddling out second-hand from the state house of foolish Wells-Hausen and Company. May his health and life be long continued.

Bro. Hall adds much to the power of the Recorder for good. To all who will send me their addresses, I will mail, free, a pamphlet which should be of much interest to all Baptist ministers and members of Baptist churches.

Dallas, Texas.

W. A. JARRELL

REVIVAL REPORTS.

On Thursday night after the first Sunday in September, 1894, I went to Zion, Hopkins county, near Slaughter'sville, Ky., to assist their pastor, A. C. Slayton, a noble young preacher.

On the 20th of October, 1894, I assisted Pastor Charley Gooch in a meeting at one of his churches near Nebo, Ky.—name of church, Island. Bro. Gooch is another one of our noble young preachers.

On the 25th of November, 1894, I was called to Green River church, Ohio county, Ky. Meeting continued 17 days. I preached 28 sermons. The hand of the Lord was with us there.

Walloola, Trigg county.

As I stated not long since in the RECORDER our meeting at Cammer, though it closed with more than 40 conversions, closed because having had such hard work in lifting the community from the low spiritual state into which it had been sunk by the modern "sanctification" craze.

FROM NEW ORLEANS.

Since my last communication, Coliseum Place Baptist church has had a glorious revival of religion. It began December 2d and continued for sixteen days with gratifying results.

The membership of Coliseum Place Baptist church has increased

nearly 75 since I came here less than three months ago. The Lord is certainly blessing the Baptist cause in New Orleans. The other Baptist churches, of which the Purser brothers are pastors, report good work and an encouraging outlook for the future.

We (the Purser brothers and myself) expect to hold a "Pastors' Theological Institute" in New Orleans, beginning January 15th and continuing for four weeks. There will be three lectures daily in the lecture rooms of the First Baptist church.

I remain, yours fraternally, D. G. WHITTINGHILL.

THE TRAVELING CHURCH.

Please call attention again in your paper to "The Traveling Church." Perhaps some one who has hitherto neglected to buy it and read it will be led to do so.

THOUGHTS FOR THE RICH.

I have been reading the RECORDER, not forty years, yet long enough to appreciate it and to count it a necessity in every family. And because of this, I was glad when I saw the offer made by that generous, yet modest woman, because I hope it will cause other rich women to go to thinking.

Thousands are reading trash because it is cheap, yet it affects their minds for evil. No one can doubt it. Then why not sound literature, at half price, effect people for good. It will. And there is but one way that I can imagine to get the thousands, whose tastes are already perverted, to read sound literature, and that is to present it to them as cheap, or cheaper, than the vilest trash.

good work under the sun would become more prosperous. Many that are now following the traditions of men would turn and follow the teachings of Christ.

If some rich Baptist will just start this fund I believe that every one now taking the RECORDER will be willing to continue his subscription at \$2.00, and also donate something extra, that others, not so strong in the Lord, may have the privilege of reading, appropriating, and growing thereby.

I was glad to see that the RECORDER had bought the Gleaner, and that we were to have a Gleaner department. Let us all patronize the RECORDER, not as a special favor to the editor, but for the good of the cause of Christ; for every one knows that the better part he can do for his readers.

I could say a great deal on this subject, but lest I should make my article too long, I close.

J. R. HUNT.

YOUNG PEOPLE'S MEETINGS.

The above name for meetings in the interest of the youth, is misleading. The champions of these gatherings do not seem aware of the blunders they are making. The young people are scarcely heard or known save in their nominations for committee work.

The topics are similar to those discussed at our annual gatherings. Notably there is an absence of topics that instruct in methods of church work, as plans for calling out and utilizing the talents of our youth. Many topics discussed the past summer would be suited to a learned Chataqua rather than an assemblage of young people.

A Temple of Art.



Not for a Day but for all Time.

Memories of the White City are fading—all but one. Majestic in its beauty the Palace of Art survives to remind mankind of wonders departed. Triumphant over fire and tempest the stately structure stands beside the lake dedicated forever to the service of the people.

A World's Fair in miniature is the museum to-day. While it lasts the public will have before them a vivid reminder of the greater exposition of 1893. It will bring back the vast panorama of splendid exhibits including the fine showing made by

Dr. Price's Cream Baking Powder

The analysis of Dr. Price's by government experts demonstrated its immeasurable superiority in leavening strength, purity and general excellence and gained for it the Highest Award at the Fair.

deliberations are the work of the veterans, while the glory of the gathering is claimed by the young people.

Let things be called by their right names. The late convention in Louisville, in the interest of the young people, had a model programme.

MAN by nature is totally and hereditarily depraved. What is meant by the above statement? We do not mean that man by nature is as bad as he can be, but we do mean that he is destitute of holiness, righteousness and purity of heart.

I never knew a person, says Andrew Fuller, verge toward the Arminian, the Arian, the Socinian, or the Antinomian schemes without first entertaining diminutive notions of human depravity or blame worthiness.

When Adam and Eve, the representative head of the human family sinned, they died to every principle of holiness, so that they were powerless to do a single act of obedience required by the law of holiness, which they had violated.

But, alas! Adam and all his posterity came under the awful sentence of condemnation and death because of sin.

Again, "Therefore, as by the offense of one judgment came upon all men to condemnation;" v. 18. To deny that sinners are totally depraved is to deny that sinners are justly and completely condemned: for if their moral nature is only partly corrupt-depraved, their condemnation can only be partial or in part, so that they only need to be saved in part, so it seems to me that the denying that man's moral nature is totally depraved, throws the whole system of redemption into confusion, and makes shipwreck of a Christian's hope of a full and complete salvation by free and unmerited grace through faith in Christ, in whom we have redemption through his blood, the forgiveness of sins according to the riches of grace."

L. H. VOYLES.

IN OLDEN TIMES People overlooked the importance of permanently beneficial effects and were satisfied with transient action; but now that it is generally known that Syrup of Figs will permanently cure habitual constipation, well-informed people will not buy other laxatives, which act for a time, but finally injure the system.

DEDICATION.

The new Baptist church at Grant's Lick, Campbell county, was dedicated Sunday, Dec. 16th. The sermon was preached by the writer and then came the collection of \$325, which paid off the entire debt. The new edifice is possibly the best house of worship in the country, save in the city, and it is an honor to that community.

G. W. PERRYMAN.

He that hath slight thoughts of sin never had great thoughts of God.

PROGRAMME.

The following is the programme of the Sunday-school Convention of Salem Association to be held with Hill Grove church, Meade county, Dec. 28th-30th.

FRIDAY MORNING.

Devotional exercise, conducted by D. F. Shacklett. What may we hope to accomplish through the Sunday school? W. H. Williams and J. S. Hill.

EVENING.

The importance of the Sunday-school's being under the supervision of the church, by A. N. Whittinghill and T. S. Pickerill. The great needs of the Sunday-school work in our association, by J. P. Jenkins.

SATURDAY.

Devotional exercise, by B. F. Hagan. Does the life and development of our churches in any measure depend on the Sunday school? by T. J. Duvall and J. M. Street.

SUNDAY MORNING.

Devotional exercise, by C. M. Buchanan.

Can a country school be kept up during the winter? How? W. B. Gwynn.

Who shall the Superintendent be? by T. J. Snyder.

Some of the Superintendent's difficulties, by R. C. Kimble.

Qualifications of the teacher, by J. R. Powden.

Sermon, by B. F. Hagan.

EVENING.

The relation of the church and the Sunday-school, by T. A. Robertson.

Three-minute speeches on "Signs of Progress, Plans, Hopes, Rewards." Five-minute speeches each day.

Will each church, and Sunday-school also, please send delegates to the convention? If possible, let every superintendent and teacher be there. Come and bring your song books and be ready to work. Let us make this first meeting a glorious success.

R. C. KIMBLE, Pres. J. P. JENKINS, Secy.

Which would YOU like better, the Gold Dollar or the Silver Large Bottle? Big Dose? Small Bottle--Small Dose?

Feligh's Tonic, A Phosphorized Cerebro-Spinal, For the Brain & Nerves

is the Gold Dollar; small bottle, small dose,--only 5 to 10 drops--But Concentrated, Prompt, Powerful.

Formula on every bottle. Always good for 100 doses to the bottle. Price, one dollar. Sample, enough to last ten days, sent by mail on receipt of 25 cents. Send your address for descriptive pamphlet.

"How to Get a Free Sample," to the Sole Agents, I. O. Woodruff & Co., Manufacturing Chemists, 106-108 E. Third St., St. Louis, Mo.

GO-OLGY, OR THE THEOLOGICAL AND PHYSIOLOGICAL MISSIONS. Are the HEATHEN LOST? If so, WHY? This book answers the question. Endorsed by many eminent Missionaries, Bibles and Bibles, 50 cents. 25 cents. Stamp. Order of the author, J. A. S. Barber, Atlanta, Ga.

Send TEN CENTS and we will send you enough Ink Powders to make a half pint of as good ink as is sold anywhere. Take your

choice of Black, Blue, Green, Violet, or Scarlet. C. F. BARNES & BROS., 504 W. Market St., Louisville, Ky. This Ink is available--Publishers Western Recorder,

THE FIRE which occurred in our store Dec. 10th did not long interfere with our business. We were OPEN AGAIN on Dec. 15th, and are now doing business as usual. LEVY BROS, Third and Market, Louisville, Ky.

OUR OFFER To Every Old Subscriber Who Pays Up, Including Current Year, and to Every New Subscriber Who Pays in Advance--Old and New Subscribers Treated Alike--as follows,



THIS is Holman's Self-Pronouncing Sunday school Teacher's Bible 5 1/2 x 8 inches. Binding, French Seal, Divinity Circuit, Round Corners, Gold Edges. Theological Library of itself, suitable Christmas Present. Contains Concordance with 40,000 References Index to Persons, Places and Subjects, 16,000 References. Scriptural Atlas, with Index, 12 Full Page Maps in Colors. Glossary of Bible Words Bible Calendar, Self-Pronouncing Dictionary of Proper Names and Foreign Words, Scholarly Articles on Bible History, Geography, Topography, Natural History, Ethnology, Botany, Chronology, Complete Harmony of the Gospels, Summary and Analysis of the Old and New Testaments, Tables of Parables, Miracles and Prophecies, etc., etc. Price, by mail, \$4.00, now reduced to \$3.50.

We give this as a premium to all new subscribers of WESTERN RECORDER for one year, on receipt of \$3.50.

All old subscribers now taking the RECORDER, who have paid in advance, and whose time is not out, can have their time marked up one year and the premium by sending \$3.70. Those who are behind three months, one year, or more, can settle at the rate of \$2.00 a year, and add to the amount \$3.50. This will mark your subscription forward one year and entitle you to the Bible. We propose enlarging the RECORDER and changing its form to 16 pages by January 1st. This will greatly increase our expenses. We hope this Premium will induce old subscribers to pay up promptly, as it is the most liberal we have ever offered. It should add at least 5,000 names to our list.

\$5.50 in Value For Only \$3.50.

This Bible is elegant and suitable for a Christmas Present. We guarantee all we say concerning it. Send check or money order. This offer is good until further notice.

WESTERN RECORDER, LOUISVILLE, KY.

**A PLEASURE, to be worthy the name, must be one which shall be pleasant to remember, and not a root of bitterness or shame as the years go by.**

The Missionary Committee of the Northern Methodist church report that the debt is now \$175,000. When will Mission Boards learn the duty of spending no more money than the churches give them? If the churches say "retrench" with such unmistakable plainness, let them begin by stopping the schools, the medical work, etc., leaving the preachers of the Gospel and their families the last to be ordered home.

The idea of Christian unity—with himself as head of course—is the absorbing thought of the old Pope. He is greatly encouraged by the adoption of Catholic ideas and practices in Protestant bodies. The fight is narrowing down to the old combatants—ritualism, rationalism, Calvinism. It will be greatly to the advantage of Calvinism to be entirely free from its old foes in its own ranks.

In these days you are attacking and persecuting a man if you oppose something which he is pushing upon the churches. So long as he merely does it himself you may give him the charity of your silence. But urge the churches not to let him thrust innovations upon them, and behold a wail of martyrdom from him and his admirers.

WHERE the Bible says if he have not charity it profiteth him nothing, it is referring to love for God. Nothing is pleasing which is not based on that. But the verse is true in other senses. The *New York Post*, speaking of Pullman says: "A man may bestow all his goods to feed the poor, yet if he does not appear to take a personal interest in them they will be very likely to hate him and will construe all doubtful points to his disadvantage."

THERE is no greater cross to bear than to have to live with one who sees the dark side of every thing, and is always anticipating evil. But a cheerful heart aglow with love to God is able to endure even that.

A SENSE of justice, and faith in vicarious atonement always go hand in hand. A generation which, through sentimentality ceases to love justice, and ceases even to inquire of any suggestion in church or in politics, or in daily life, is this just? will soon cease in his heart to believe in the vicarious atonement, though its lips may go on for awhile mechanically speaking of it.

WHERE the love of justice is mainly and strong there will be felt a need for an atonement. The man who loves justities, reverence a just God, cannot abide the thought of a weak God swayed by emotion rather than justice. Socrates said, "Perhaps God may forgive sin, but I do not see how he can, for I do not see how he ought."

The wonder is that so restless a generation as this, never satisfied with things as they are, always looking forward to something which shall be better, does not dread hell more deeply than did the more contented generations. For the great horror of hell is that it is hopeless. It can never become better, it grows steadily worse through eternity.

EVERY one of his professed disciples is ever crowning the Lord. Brother, are you adding thorns? Are you even crucifying him afresh?

**For the Western Recorder**  
**HOW FAR CAN REASON BE TRUSTED.**

BY REV. L. O. DAWSON.

In my first article on this subject, while emphasizing the immense value of the reason, we found that the soul could not depend upon it for authority, because of the utter lack of positive knowledge upon which to ground its premises.

The case grows even more decided when we proceed from this source of uncertainty and find in our course the second requisite of pure reason wanting, viz.: the absolute freedom from such things as would interfere with its flow to the point of unquestioned truth.

Chief among the obstacles over which we cannot help but stumble is prejudice. No man or set of men is far from it. It is the most potent factor in life, and those who claim the most perfect freedom from it are generally its chosen slaves. It arises from several causes, to be mentioned hereafter, and colors the whole reasoning process from the acceptance or rejection of facts, all the way through to the very conclusion.

Let me say here, it is not always a curse. Happy is he who is prejudiced in favor of the truth. It will be in all time a mighty bulwark against error. But the point is, that whether the thinker leans to one side of a proposition or the other, his deliberative faculties are interfered with just in proportion as he is disposed to believe this or that. All facts are arranged—or rather arrange themselves—in accordance with his theory and way of thinking, or, if too stubborn to be thus arranged, are rejected as untrue. Truth, in too many cases, is a fact stated by some one in my party. Falseness are the facts brought forward by the rascals on the other side. This way of thinking by political partisans is too common in all other departments of human thought.

Once gave a copy of Dr. Whittitt's "Origin of the Disciples" (Campbellites) to a friend of mine who believed in the doctrines of that company of excellent brethren. The author, with that characteristic breadth, charity and desire to state only facts, had made his book a little clumsy with repeated references to volume, chapter and page where the proof of his statements could be found. To admit the facts would necessitate a change of faith, so with troubled face my friend took it to her pastor.

"What do you think of it?" she asked, when he had read it. "Ha! ha! ha!" was the merry answer, which, though slightly illogical, was thoroughly convincing. She was a lady of a high degree of education and culture, yet, with this as an offset to facts whose truth or falseness could be easily discovered, she went home to instruct her children more earnestly in the "ancient order of things." We rarely ever say, "This is a fact, therefore my notion is wrong."

The ordinary process of reasoning is, "This is my belief, therefore those facts which are against it can't be true."

This prejudice arises from a number of very natural causes, chiefly, however, from heredity, environment and education.

The color of the disposition is as much a matter of heredity as the color of the eye, and many men who would be brave enough to accept a truth if they could only see it, cannot feel the force of the strongest argument that might establish it. The very mental process of perceiving, digesting and assimilating the facts presented to the reason either changes their nature or else makes them incompre-

hensible. Or if so plain that they cannot be otherwise than felt, the man with whose settled notions they interfere will, in the majority of cases, conclude that something is wrong somewhere, and that after all he is right. Alas! that it is possible to show so many examples of just such cases.

And further, we know that the man is made before he is in his "teens." He is taught by his parents, teachers and surroundings to look at certain things in a certain light, and these ideas become, without his knowledge, the basal principles of his life. They make grooves in his mind, and though he be flooded with facts, they flow, and naturally, in these pre-determined directions which have unconsciously become a part of his being. Arbitrary assumption is the rock upon which reasoners of this sort go to pieces. A friend of mine gave me a little book to read on "Reasons for being a Churchman." To him its premises were truth, its argument faultless, its conclusions absolutely unassailable. But the author on one page would assume as a fact the most violently controverted point, and would draw all manner of conclusions from it with an innocence of heart and singleness of mind that was actually engaging. Yet one hundred thousand copies of the work have been sold to men who, taught to think as he, have swallowed the whole without a change of countenance, except to regard you with an aggrieved expression if your look of astonishment betrays the fact that you think they have performed a feat in any way remarkable. This proneness to accept what is said by men on "my side," who think as we have been taught to think, becomes more than a trifle when we remember the power of environment. From a deep and fundamental law of our nature, we are inclined to think like others around us. And it is very well that such is a fact, for there could be no society or government without this consensus of opinion. But the very thing that makes social law and order possible renders the reason weak and fallible. It is more than a question of courage to accept truth; it is the question of ability to see it when it would cut us off from the friends of our youth, ostracize us from home and society, brand us as fanatical oddities, the objects of persecution, or, worse still, of disdainful indifference.

I do not mention these things. A volume could be written on this part of the subject, and another could be filled with examples of men who, having determined to be free from it all, are more inclined to accept what is contrary to these forces as others are to receive what is in accordance with them. So whether one way or the other, poor Reason goes limping over a stony road.

I cannot close this paper without mentioning the power which an adopted theory has over the mind, especially if that mind be strong enough to invent the theory and share the feeling of that sweet prejudice which fills the mother's heart when she regards her offspring. Once let a man adopt as his own a theory of any kind, and instead of facts modifying his theory, he uses it to explain his facts. He sees all truth in its light, and everything is tinged by its color. No more notable example of this could be desired than in the men who profess to bow only at the shrine of Reason. Professing to be liberal and broad they are often intolerably blind and narrow. They are as sincerely devoted to their theory as the Hindoo devotee is to his idol. The way they twist facts, honestly I am willing to admit, but the way they twist them



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nevertheless, to suit their hypothesis cannot be surpassed by the thousands whose ignorance they ridicule, whose conservatism they pity and whose constancy they brand as bigotry.

I would distrust my own judgment on this point if I were a "heresy hunter." But the destructive critics have worried me but little. True, they have destroyed the faith of some and rendered weak and puerile the preaching of others, but they have rendered the world a genuine service. When their theories have gone the way of all the world to oblivion and forgetfulness, it will be found that they have helped us to a better understanding of the Blessed Book. But binned or not—just as the reader chooses to take it—my observation is that these so-called apostles of liberality run on narrow-gauged tracks, and that the clamor of many of them for freedom is in reality the cry of tyranny that seeks to compel men to think as they.

I have already intimated the very natural cause of it all. It is the "mother" idea. These theories, tendencies and feelings, are children of the brain and heart of those who cherish them, and unconsciously they become incapable of discovering their faults. A list of all those who have fallen victims to this enemy of pure Reason would include the names of many of Europe's and America's foremost scholars.

If this article had not already been drawn out to a tedious length I would show the other side of this whole question. Remedies exist for these universal evils. They may be applied so as to bring us approximately to the truth, but they can only alleviate without removing the troubles which disease our judgements and make it impossible for us to rest on the dictum of Reason.

Aside from the crucifixion the world presents no scene more pathetic than that in the last few verses of John's sixth chapter. "Will ye also go away?" The divine man in bitter disappointment turns to fallible human nature for sympathy and love. "Lord, to whom shall we go save thee?" Fallible human nature hoping at last to have found a resting place for the weary soul turns to the Divine for authority. And so we, when urged to leave the everlasting rock of His authoritative word may lift our eyes from his shining pages only to repeat their words, for He alone hath the words of eternal life." There we may rest.

The more the diamond is cut the brighter it sparkles, and in what seems hard dealing God has no end in view, but to protect His people's graces.

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OUR BOARDS AND SYSTEM-ATIC CONTRIBUTIONS.

BY O. L. HAILEY.

I think we are all agreed, so far as the theory is concerned, we really believe that the best results would be attained through systematic contributions—best results, so far as the resources are concerned, and best so far as the development of the rank and file of our membership is concerned.

Suppose we agree on the above. We must also recognize the dire straits into which our Boards sometimes come for lack of the funds that have been expected and that have not arrived.

We fully sympathize with our honored secretaries who are entirely satisfactory to their brethren. We believe in them, and do what little we can to co-operate with them. But one's sympathy must not stop there.

In arranging our work, our Boards naturally calculate to receive so much money from the churches. They plan their work on that basis, allowing what they judge from past experience would be a reasonable margin for failures.

At this time, when these contributions should have arrived, they are not in. One reason, I think, is that the pastors were not taken into consultation when the calculations were made.

Urged on by a full comprehension of these things, the secretaries do what any wise brethren would do—they go to the places where there is most hope of securing the much-needed funds; to the stronger, or, rather, to the more liberal churches, and make most heart-stirring appeals through the press for immediate help.

A LOOK BEHIND.

Let us see how this is likely to affect systematic work, and, as a matter of fact, does affect it. And this result comes from the disturb-

ance of conditions in the churches that would have brought the contributions in time. In order to make my meaning clear, I must ask attention to

OUR PASTORS.

I believe our pastors, as a rule, are in sympathy, more or less hearty, with our denominational enterprises. Some of them carry these enterprises on their hearts as great burdens. As pastors, they are expected to take a comprehensive view of the whole work.

Now let us see how this will turn out. The pastor has just got his church into line by dint of most earnest teaching and explaining the denominational work. They are hopeful of good results. But for what seemed good reasons, they arrange to take say State Missions this quarter.

He and his church are in profound sympathy with this untimely appeal, and greatly love and respect the representative. The need is so great. He wants his church to have the very latest information and to hear this man, so State Missions is side-tracked to await its belated chance, and the church is appealed to for help.

THE CONVENTION.

Let us see how it works at the Convention or association. The pastor has secured the attendance of all of his members he can. Usually the most liberal and the readiest contributors go; those who are leaders at home.

plane. But here comes the eloquent brother and the needy cause. Appeal is made, every quickened impulse is turned to account. A collection. The leading members contribute. They had given at home, or would do so. But they give a little more than due proportion to the object represented by the pathetic brother.

Poor fellow! the cause comes before his church. But he is now shorn of his power. He has done all he can do. The brethren who usually led have gone a little above their standard and remember that they may have a similar experience at any time, so they do not lead.

1. To be worth most, the giving should be done at the home church, and done systematically. This would reach the largest number and consequently produce largest results, both in spiritual growth and in the sum contributed.

2. We rob ourselves of the best leadership. The leading contributors are at the Convention. The church is deprived of their influence; the pastor of his support.

3. We defeat the very end aimed at—prevent such organization of the local church as would bring the desired results.

I have some views about the remedy, but this paper is already too long, though it has not mentioned all the difficulties. It is often objected that preachers are poor financiers.

Over the triple doorways of the cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath is the legend, "All that which pleases is but for a moment."

ONE may live as a conqueror, a king, or a magistrate; but he must die as a man.—Daniel Webster.

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WESTERN RECORDER.

T. T. EATON, D.D., Editor.

LOUISVILLE.

THURSDAY, JANUARY 3, 1895.

The Bible Premium and WESTERN RECORDER, worth \$5.50, can still be had by old or new subscribers on receipt of \$3.50.

1. Because not anticipating the great demand, our supply that we thought would last until Christmas was exhausted in less than a week. The orders poured in so fast that the publisher has been unable to supply us, and hundreds of orders are now waiting to be filled.

2. The offer is the greatest ever made by a religious paper, and we want to give all a chance to secure it.

3. The orders are still coming at the rate of from 30 to 50 per day, and letters are daily received asking us to extend time.

4. This is the same Bible that we see advertised alone in other papers for \$3.75.

5. Scores of letters from those who have received it, thanking us and sending us many new subscribers. During the holidays we have freely sold the Bible to those not Baptists for the regular price, \$3.50, and even members of other denominations are subscribing for the RECORDER in order to get the Bible.

Dr. T. T. Eaton said in the RECORDER of December 13, "Not a great while ago we paid ten dollars for a Teachers' Bible not so desirable as this."

Dr. John S. Bronsdun said in the RECORDER of December 20, "The Teachers' Bible which the WESTERN RECORDER offers is a marvel among premiums."

W. P. HARVEY.

In our new dress, which we hope will be regarded as becoming, we offer our compliments to our readers, and wish them "a happy New Year." We are sorry that part of our new type did not come in time for use in this number, obliging us to use more of the large type than we wish. We are grateful for the cordial support we have received, and no paper ever had a more devoted constituency, and we will honestly endeavor to merit that support in the future. For nearly three score and ten years this paper has been doing its work for the denomination, and never was it in better condition for serving the cause than now. It has stood for the faith and for the work of the denomination through two generations, and it will continue to do this. People who do not want a sure enough Baptist paper will not be pleased with the RECORDER.

While the paper is published for the benefit of its readers, who pay for it, rather than for the benefit of its writers, yet within the limits of good Baptist journalism, we will ever be glad to have various views presented on questions of current interest. We fully recognize the fact that the paper is to represent the denomination, and not to be the mere personal organ of the editor; and while we will endeavor to faithfully do our duty as editor we will never reject any article because it disagrees with us. We shall, in the future, as in the past, not hesitate to give our views clearly, emphatically, and kindly on current matters, and we will ever most cheerfully allow others the same privilege. We appreciate our responsibility, and ask the co-operation and the prayers of our readers. Noble men have occupied the position of editor of the WESTERN RECORDER, and in connection with it have done much of the best work of their lives.

Among its editors, not to mention the living, are the honored names of Wm. C. Buck, John L. Waller, R. M. Dudley, R. L. Thurman, A. W. LaRue, and J. W. Rust—names never to be forgotten.

We will endeavor, as heretofore, only more abundantly, to furnish all the news of interest to the denomination, and we earnestly ask brethren and friends everywhere to report to us items. We ask, however that they be real news and not guesses, nor things that are to be taken for granted. For example, it is not news that a given church is getting along very well, unless that church has not been in the habit of getting along very well; nor is it news that a certain minister preached a fine sermon, unless he generally preaches poor ones.

We will furnish articles on living topics from the very best writers, though we will not publish syndicate matter. We find no fault with those papers which combine to secure the same articles, but the RECORDER has so general a circulation that were we to take this syndicate matter many of our readers would see it in other papers, published nearer them, before our paper reached them. Hence they would pay twice for the same matter.

We will endeavor more diligently and faithfully to push missions, benevolence, education and all the objects to which Baptists are committed, seeking to enlist the sympathy and co-operation of our readers in all good works. We will fill all our departments with the best matter within our reach, seeking to render the paper as helpful as possible to all our readers, alike in their family, church, and social relations. How much good we can do will depend upon the number of people we can reach, and this must largely depend on the efforts of our readers. It is chiefly for them to extend the circulation and power of the paper, that it may do the good it ought to do, and which the noble hearts who founded it hoped it would do.

THE Florida Baptist Convention meets in Leesburg January 8th. On the day before in Ocala will be the opening of the new building of the Florida Baptist Witness. The third story of this building, Bro. J. C. Porter writes, has been fitted up as a lecture hall, with seating capacity for 600 people. It is "seated with chairs, lighted with electricity, and supplied with the finest musical instruments." Bro. Porter continues, "On the afternoon of January 8th there will be a leading address by Dr. C. C. Bitting on 'Distinctive Baptist Literature,' and then will follow addresses from Revs. Malcolm McGregor, W. N. Chaloin, N. A. Bailey, John F. Forbes, C. L. Farris, C. H. Nash and Judge W. S. Bullock. In the evening at 8 o'clock there will be an address by Dr. J. B. Hawthorne on the 'Power of the Press.' The railroads will sell excursion tickets at 1/4 fares for round trips, and we will furnish free entertainment for all who come. There will be a special train to carry all delegates to Leesburg Wednesday morning." We thank Bro. Porter for his warm invitation for the WESTERN RECORDER men to be there on the "great occasion," as he well calls it.

Bro. P. goes on to say: Our Baptist Witness can now feel that it has a local habitation. Our new building is the pride of every Florida Baptist and the admiration of Ocala. We cordially congratulate Bro. Porter and the Witness on their prosperity, which they have so thoroughly deserved. Bro. Porter has not forgotten Kentucky nor has Kentucky forgotten him, and his brethren up this way rejoice in his success.

By the way, they do strange things in Florida. Some of the Baptists down there, including such men as Messrs. Stetson and Agnew, actually gave money to have the Witness sent to people who have not been getting it. They actually believe down there that this is a good way to do missionary work, and to reach and develop the denomination. The late Geo. W. Norton had a similar idea, and ever and anon he would send money to this office to have the WESTERN RECORDER sent to persons not getting it. Dr. Basil Manly did the same thing, and there are a few living friends who occasionally act in the same way.

We would greatly enjoy being in Ocala and Leesburg, but it is quite out of the question. We expect to be represented, however, Dr. Broadus will go to represent the Seminary.

THE Kentucky Baptist, whose assignment we noticed last week, was sold at auction last Saturday. The sale was subject to a mortgage of two thousand dollars. There was but one bid, which was for \$10, and made by Mr. J. S. Long. Type, list, good will, office furniture and all were sold. The mortgagees will get what they can out of the assets of the paper, while the other creditors and the stockholders will get nothing. The experiment of running additional and cheaper Baptist papers in Kentucky seems to have been abundantly tried. There were the Kentucky Baptist at Owensboro, the Green River Baptist at Glasgow, the Bethel Baptist at Russellville, the Baptist Gleamer at Fulton and the Kentucky Baptist at Louisville. There have been others, but these are all that now occur to us. Still, there may be brethren who are not yet satisfied and who will insist on running a paper. This is a free country and they can sink as much money in such an enterprise as they desire. It is our aim to make the WESTERN RECORDER, which is now nearly three score and ten years old, such a paper as to let every one feel no other Baptist paper is needed in the state. And we will be glad to receive suggestions from the brethren which may be helpful in bringing this to pass.

EVERYBODY among some one says: "I am a Baptist, but I am not a Baptist and a half." Now we submit that a Baptist and a half must necessarily be exactly fifty per cent better than a Baptist. This is simple mathematics and there is no escaping it. If a Baptist be a good thing, and this the man who makes the above remark must believe, for he starts out with "I am a Baptist;" then two Baptists must be twice as good as one, and a Baptist and a half must be exactly fifty per cent advance on a Baptist.

But often the remark is made to express the thought that the remarker holds the Baptist faith but is not pugnacious or "bumptious" about it. In this case the remark is most unfortunate, since it involves the admission that a pugnacious, "bumptious" Baptist is more of a Baptist than one who is gentle in spirit. The fact is, that the man holding Baptist views, who has an unscriptural spirit, is not more but less a Baptist on that account. A true Baptist is faithful to Scripture teaching in all things, and, if he cherishes an unkind spirit, he lacks just that much of being a Baptist. He is to be discounted and reckoned as only 50, 60, 75, or 85 per cent Baptist, as the case may be. Let the brethren quit saying, "I am a Baptist, but I'm not a Baptist and a half."

GREAT men make slips sometimes, and this keeps good the proverb "to err is human." Dr. Henry M. Field, for example,

speaking of the North Cape at the summer solstice, says: "For a few days the sun does not set, it only stoops toward the horizon and straightway turns again and mounts to the zenith." That would be strange behavior, indeed, on the part of the sun. The fact is, the reason the sun does not set in the polar regions in summer is that it hangs so low in the sky all the time and never approaches the zenith. Only as one approaches the equator does the sun approach the zenith at noon. On the tropic of Cancer the sun is exactly in the zenith at noon, June 22nd. On the equator the sun is North or South of the zenith at noon, according to the season. But, outside of the torrid zone, the sun never touches the zenith at all. At the North Pole the sun is above the horizon, hanging low all the time, for six months; and then for six months the sun does not get above the horizon at all. On the Arctic circle the sun does not set on June 22nd nor rise on Dec. 22nd. The North Cape is some distance within the Arctic Circle, and so for several days at the time of the summer solstice the sun does not set, but it does not mount to the zenith.

It is often said that little causes produce great effects, but this is never true. There can never be any more in the effect than there was in the cause. Even in miracles there is never more in the effect than in the cause. God is cause enough for the greatest conceivable result.

In those cases where great results seem to follow small causes, there is always part of the cause overlooked. A spark will explode a powder magazine and blow up entire blocks of buildings. Can we therefore say, see what a small thing a spark is, and what a tremendous explosion it caused? And we infer that small causes produce great effects? Not at all. There were powerful forces held in unstable equilibrium in the powder, and the spark was simply the little key that unlocked these forces. The spark did not cause the explosion, it was simply the occasion of the explosion caused by the forces locked up in the powder. It is simply and forever impossible that a small cause should produce a great effect. The cause must always equal the effect. It is impossible for the human mind to believe otherwise. If there could be more in the effect than there was in the cause, where would the excess come from?

Mr. Edison tells how he came to invent the phonograph. He was singing in the mouthpiece of a telephone and noticed that a sharp point pricked his finger. He repeated the experiment and the pricking repeated itself. A thought struck him. If only he could record those prickings he might make the thing talk. He tried it with a piece of telegraph paper and found that the prickings were in a definite order. Passing the paper back over the instrument he improvised he got back faintly the word "Halloo!" he had spoken when the prickings were made. That completed his discovery, and he at once went to work and made a phonograph. Can we say that the sharp point pricking a man's finger caused the invention of the phonograph? We must remember that it was Edison's finger that was pricked. Pricking an ordinary man's finger would have led to no result. In considering the relations of what seem to be causes with what seem to be effects we should ever seek to discover the whole cause, else we will reach wild and erroneous conclusions.

Editorial Varieties.

In Sweden a man who has been struck four times is deprived of his right to vote.

In wintry weather, it is very important to keep your feet dry. An eminent physician has said "the best chest-protector is worn on the sole of the foot."

We have received a goodly number of replies to our question about the "coming man." We will announce the result and award the prize as soon as the judges reach a decision.

"The Baptists have special reason to be proud of their newspapers." Home Mission Monthly. The trouble is that so many Baptists do not know anything about their denominational papers.

All the states in the union require more or less temperance instruction to be given in the public schools, except Indiana, Tennessee, Arkansas, Georgia and South Carolina. No doubt these, too, will ere long come into line.

We knew it was coming, but we did not know when, where, nor how. In Clinton, Iowa, they have had an old folk's meeting. To be sure, the meeting was not a "movement" cannot be confined within denominational lines and others will follow.

The organization known as the "Central church" in Chicago, left without a leader by the death of Dr. Sving had called Dr. Hillis, of Evanston, Ill. to be their pastor. He is a "liberal" Presbyterian and he says he will not try to lead the people toward Presbyterianism.

The Standard tells of an unsympathetic man who said: "There is one good thing about the people who come to church late and crowd the back pews. They catch all the drafts from the swinging doors." When we see a man take the rear seat in church, we think: Well, sir, you barely did come to church. A little more and you would not have come.

Wm. B. Wilson, Esq., has written a strong article in the Christian Leader in opposition to ruling elders. He holds that the two Disciple churches have accepted his views and "have thrown their elders overboard." There is no Scripture authority for having ruling elders as distinguished from preaching elders and they ought to disappear.

Another one of the mysteries of history has been cleared up. Who was the man in the iron mask so long confined in the Bastille has long been a question that perplexed historians. At last, however, Messrs. Gabriel Monod and Charles Bemont have proved that he was the Italian Count Mathiol. The next thing is to determine who wrote the letters of Junius.

Having had occasion to object to Dr. Harper's teaching in the Christian Leader in opposition to ruling elders. He held that the two Disciple churches have accepted his views and "have thrown their elders overboard." There is no Scripture authority for having ruling elders as distinguished from preaching elders and they ought to disappear.

A fine array of cakes was provided for the Christmas dinner of the brethren in the Seminary, but "on the night before Christmas, when, all through the house, not a creature was stirring, not even a mouse," a Santa Claus, but a thief broke in and "took the cake," as well as the butter and tea. Still the brethren had a good dinner, as we know by personal experience. They presented Miss Jennie Taylor, the Matron, with a beautiful lamp.

The Rev. H. C. Vedder was duly ordained to the ministry at Calvary Baptist church, New York City. There was objection made by prominent ministers to his ordination, on the ground that he was not a professor of the faith rather than a pastor or an evangelist. The objection was overruled, however, and the candidate was duly ordained. Many brethren think it improper to ordain a man who does not propose to devote himself to preaching. It is a question on which wise men differ.

A religious paper gains nothing by unfairness in its criticisms. An opponent is allowed to state his position in his own words. It would have done the Baptist Courier no harm to have shown us this fairness in taking issue with us in what we said of a remark of Miss Willard, which we published in full. We hope the Courier will not cherish a grudge against us because we called it down from its topographical speculations in philosophy, and asked it to explain itself in plain English.

The Baptist Union says: "The ghost of possible organic union with Northern Baptists seems to trouble some of our Southern exchanges." We had not heard of any one's being troubled on this account. It seems now, more than ever, that the generally recognized, North and South, that denominational efficiency is promoted by the separate existence of the Anniversaries and the Southern Baptist Convention. We use the term Anniversaries as including the three great societies of Northern Baptists. The day is past when any Southern man could be charged with "sectional prejudice" for standing by the Convention. The Union goes on to assure its readers that there is no danger of organic union.

"L. B. T." in the Home Mission Monthly, says: "Henry Keen, High Holborn, London, told me that Dr. Jeter strongly affirmed to him that Negroes do not belong to the human race, that they have no claim to that human nature to which Christ came." Mr. Keen understood Dr. Jeter or "L. B. T." misunderstood Mr. Keen. Dr. Jeter had no such view. He often preached to Negroes and did much for their salvation. There was a Mr. Payne in Nashville, not a preacher nor a Baptist, who wrote a pamphlet to prove that Negroes were not human beings, but it is ridiculous to charge Dr. Jeter with having any such notions. What will they not tell next?

Among the Churches.

LOUISVILLE.

Walnut-street.—Pastor Eaton preached. One received by letter. Sunday-school celebration Thursday night.

Broadway.—Pastor Pickard preached. Two received by letter. Chestnut-street.—Pastor Weaver preached at both hours.

East.—Pastor Christian preached. One joined by letter. He preached also at the Masonic Home.

McFerran Memorial.—Pastor Jones preached. Annual meeting next Sunday. Year closed without debt.

Twenty-second and Walnut.—Pastor Hunt preached. The Sunday-school hour was devoted to a farewell meeting to Deacon John H. Weller. For twenty years he had been superintendent of the Sunday-school, while it was a mission and after the church was organized. Bro. Weller has made a noble record, and now he felt the time had come for him to return to the mother church. Deacon McCulloch delivered a tender address, telling of the impression Bro. Weller has made on the community. Bro. Eaton spoke enthusiastically of Bro. Weller's work and worth. Pastor Hunt expressed great regret at losing Bro. Weller, but spoke very sanguinely of the work of the church. When one man goes, God raises another to take his place. The one hundred new members recently added are to be trained for God and there was all the talent in the church needed for the work. Only let it be fully consecrated. Bro. Weller made an appropriate closing speaking, followed by a tearful hand-shaking. Everybody loves John H. Weller.

Franklin-street.—Pastor Roberts preached. Three received for baptism and one by letter. Three hundred and seventy-one in Sunday-school.

German.—Pastor Boelter preached as usual. Highlands.—Pastor Simmons preached, closing his pastorate. He will engage in evangelistic work. He has a four months' leave of absence from the Book Concern.

Parkland.—Pastor Bagby preached. One baptized. Southgate-street.—Pastor Wolford preached. Since the last report, twenty have been received by letter and seventeen received for baptism and baptized.

Third-avenue.—Pastor Taylor preached. The church will be organized at 3 P. M., next Sunday.

Twenty-Sixth and Market.—Pastor Inlow preached. Two received by baptism, one by letter, one by relation.

City Mission.—Pastor Ragowsky preached. One profession. The dinner for the poor in Bowles Hall was well attended and very successful.

Glenview and Eight Mile.—Pastor Martin preached. One baptized.

SEMINARY NOTES.

Bro. W. E. Mitchell spent a few days with us. He is located at Harrodsburg, preaching to two churches near there.

Bro. W. O. Carver has returned to continue his course. He has been teaching at Boscobel College, Nashville.

Bro. E. L. Grace went to Nashville last week to visit relatives, real and prospective.

Several of the married brethren are rejoicing over their Christmas boxes from their churches. Bro. J. H. Julian re-

ceived one from Burk's Branch; Bro. R. N. Barrett from Hodgenville, and Bro. J. S. McLemore from Milton.

Bro. R. N. Barrett made a missionary talk before the Mission Band last week in regard to the missionary interest in the Seminary. He showed that of the 402 books taken out during the present session, 85 were on missionary subjects. A good showing.

Prof. McGlothlin spent his Christmas at home. The first examination occurs Wednesday in Hebrew.

It has come to our knowledge, lately, that a certain student refused a salary of \$2,000 a year in another calling before he came here. Will people still say that preachers work for money?

The students seem to be unfortunate with their Christmas dinners; last year all the turkeys were stolen and this year all the cakes.

Bro. I. G. Murray married on the 26th inst., William Sanders and Miss Susie Phelps.

Bro. T. J. Rateliff supplied at Brushy Fork, Davies county, and Bro. M. O. Sturgeon at New Liberty.

Bro. E. B. Farrar came off successful in his prohibition on the Point. He reports his Sunday-school there in a flourishing condition.

Bro. N. B. Wood, an old student, is spending a few days with us in the interest of his new book on the Negro question.

MOBERLEY.

Pastor Woolford, of Southgate Baptist church, closed his meeting resulting in 37 additions and the church is greatly revived. The preaching was by Rev. J. M. McFarland, of Pewee Valley, who for some time has been successfully engaged in evangelistic work.

Pastor J. W. Edwards writes: "I just closed a meeting with Salem church in which God greatly blessed our labors there. There were 29 additions by experience and baptism. The people of the community say it is the best meeting held here since the church was organized. I baptized 20, which makes 64 I have baptized since the last day of August."

Pastor L. H. Voyles writes: "I closed a meeting of great success with Jackson Grove church on the 20th of this month. There were 25 conversions. I was ably assisted by Elder A. N. Whittinghill. He did the most of the preaching, and did it to the great delight of my people. He is a strong Gospel preacher, has no sensational plans nor propositions, but relies solely upon the plain Gospel of Christ. I baptized 11 happy converts, whose ages ranged from twenty-two to sixty. To God be all the praise."

Bro. Calvin M. Thompson has resigned at Clarksburg, W. Va., and has accepted the call to Portland-avenue church, Louisville. Bro. Thompson is a Louisville man, and we cordially welcome him home. He will begin work here Feb. 1st.

On Sunday, Dec. 30th, the church at Shelbyville set apart Bro. Geo. S. Scarce to the full work of the Gospel ministry. Bro. F. H. Kerfoot preached the sermon and Pastor D. D. Fordwood made the prayer. Bro. Scarce has charge of the church at Waddy.

Bro. Fowler reports an interesting time at the Minister's Meeting of the Concord Association. The brethren came well prepared to discuss the questions presented.

An Institute for Young People will be held in Georgetown Jan. 26th to 28th.

Bro. McGarrity reports that a general preachers' meeting is contemplated at Harrodsburg in the near future. The meeting will last three or four days, and practical topics will be discussed.

An interesting Fifth Sunday Sunday-school meeting was held in Simpsonville last Sunday.

Bro. S. V. Colgrove, moderator, writes: "The Baptist church at Pleasureville extended a unanimous call to Rev. J. H. Julian at their regular meeting for business on the fourth Saturday in December, 1894."

Pastor Isaac M. Washburn writes: "I closed a ten days' meeting with New Hope church in Grayson county, a short time since with grand results, several conversions with ten additions to the church. We expect others to join in the near future. The Lord blessed us from the beginning. I did all the preaching. I have served the church for near two years, and a more devoted people is hard to find anywhere. To God be all the praise for his goodness."

OTHER STATES.

The First church, Jackson, Tennessee, has set apart Brethren W. L. House and L. E. McDonald to the full work of the Gospel ministry.

Thirteen were added to the fellowship of the Round Lick church, Tennessee, on a recent Sabbath, by baptism and two by letter. Three of those baptized were from the Campbellites.

As the result of a recent meeting in Shelbyville, Tenn., there were 12 additions to its fellowship and the church was greatly revived.

A meeting in the Mill Spring church, Tennessee, continued for ten days and closed with 14 professions of religion and 14 additions to the fellowship of the church.

Bro. E. B. Pace has accepted the call to the McMinnville church, Oregon, and has entered upon his work. This is an important field, for the Baptist College of Oregon is located there.

Bro. James W. Givan has accepted the call to the pastorate of the Custer City church, S. Dak., and enters upon his work about the 9th or 10th of the month.

Elder J. C. Barkholder has accepted the call to Monett, Mo. He conducted a series of meetings there which resulted in a revival and in his being called. Monett is a good town of 4,000 inhabitants and offers a fine field for Bro. Barkholder. We expect to hear good reports of his labors there.

Fifty-five have been added to the fellowship of the Friendship church, Crenshaw county, Ala. Fifty-one by experience and baptism.

A ten days' meeting in the Kempville church, Alabama, greatly revived the church, and added 22 to its fellowship.

Elder J. A. Butt held a meeting in the New Hope church, near Childersburg, Ala., which closed with 18 additions to the fellowship of the church.

Forty-three have been added to the fellowship of the Little Oak Grove church, Ala., increasing its membership to 96.

A meeting in the Perote church, Alabama, closed with 10 additions to its fellowship. Seven of these were young men.

Liberty church, three miles from Morris, Ala., held a meeting which brought about a better fel-

lowship among the members and added 14 to the fellowship of the church.

Thirty-one have been added to the fellowship of the Milltown church, Alabama. Among those baptized were a grandmother, four daughters and a grand-daughter.

The Antioch church, Fayette county, Ga., held a meeting which was, for the most part, a prayer meeting. The result was 25 additions to the fellowship of the church.

A meeting in the Union church, Washington county, Ga., closed with 21 additions to the fellowship of the church.

Nineteen have been added to the fellowship of the Zion church, Newton county, Ga.; 18 by experience and baptism.

A meeting in the Buena Vista church, Georgia, closed with 15 additions to its fellowship.

Pastor Dodd, of Georgia, reports his meetings which resulted: 8 baptisms at Sardis, 8 baptisms at Friendship, 21 baptisms and one received by letter at Providence.

Pastor J. M. DeFour held a meeting in the Forest Grove church, Georgia, which closed with 19 baptisms.

A meeting in the Swainsboro church, Georgia, closed with 10 additions to the fellowship of the church.

Twenty-eight have been added to the Chilton church, Texas, in a meeting in which Elder M. K. Thornton assisted the pastor.

A meeting in Old Bethel church, Texas, closed with seventeen additions to the fellowship of the church.

A meeting in the Clemonsville church, N. C., closed with 13 additions to its fellowship; 11 were baptized and 2 restored.

Twelve were added to the fellowship of the Eaton's church, N. C.; 11 by experience and baptism.

The Fork church, N. C., has set apart Bro. B. K. Mason to the full work of the Gospel ministry.

A new church has been constituted at Wfnington, N. C., which takes the name Southside.

Two churches have been constituted in North Carolina some ten miles apart. One is at Parks, the other at Mulberry. They have chosen Elder J. W. Burchett as pastor for both, and will apply for admission to the Elkin Association.

A meeting in the Silver Run church, N. C., closed with 34 additions to the fellowship of the church.

Pastor J. C. Sowells has held a meeting in the Bethlehem church, McDowell county, N. C., which resulted in 71 professions of faith and 40 additions to the fellowship of the church.

A church has been constituted in Raleigh, N. C., which takes the name West Raleigh church.

A meeting in the Santa Anna church, Texas, closed with 17 additions, all by experience and baptism.

Pastor I. D. Hull held a meeting in the Rising Star church, Texas, which resulted in 13 additions to the fellowship of the church.

A meeting in the Friendship church, Tarrant county, Texas, closed with 33 professions of faith, 25 baptisms, three others approved for baptism, 37 additions in all.

Elder J. E. McClerkin closed a meeting in the Barclay church, Texas, with 37 professions of religion and 20 additions to the fellowship of the church.

An eleven days' meeting in the Lone Elm church, Texas, closed with 24 additions to the fellowship of the church.

Elder H. Y. Lively held a meeting in the Rose Hill church, Dallas Co., Texas, which closed with 17 additions to the fellowship of the church.

Elder G. W. Jefferson held a meeting at Lone Cedar, Texas, which resulted in the organization of a church of 30 members, 12 of them were baptized as a result of the meeting.

Kosse church, Texas, was much revived in a meeting which added 14 to its fellowship, all by experience and baptism. At the close of the meeting, the church bought a nice parsonage.

A meeting in the Boutah church, Texas, closed with 22 additions to the fellowship of the church.

A fifteen days' meeting in West church, Texas, closed with 36 additions to the fellowship of the church.

Marriages.

At noon, Dec. 25th, 1894, Mr. A. L. Hamilton and Miss Rosa Young, at Mr. M. G. Young's, in Caldwell county, Ky., by their pastor, Elder R. W. Morehead.

Prof. E. K. Shults to Miss Mattie E. Willett, daughter of Jesse Willett, Esq., of Meade county, Ky., by Elder W. H. Williams.

At Lawrenceburg, Ind., Nov. 7, 1894, in the Baptist church, Rev. Charles M. Stout, pastor of the Baptist church at Clinton, Mich., and Miss Luella, only daughter of Mr. Henry Bulthaup, sheriff of Dearborn county, Ind. Rev. P. J. Callop officiated.

On Monday, at 5:30 p. m., at Broadway church, Pastor W. B. McGarrity, of Harrodsburg, to Miss Ray Osborne, daughter of Mr. and Mrs. T. D. Osborne of this city. The ceremony was performed by Dr. J. M. Weaver, assisted by the Rev. Z. T. Cody. We extend congratulations.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is not a permanent condition of the mucous surfaces. We will give One Hundred Dollars for any case of deafness caused by catarrh that cannot be cured by Hall's Catarrh Cure. Send for circulars free. J. C. HENNEY & CO., Toledo, O. Sold by all druggists 75.

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FAMILY CIRCLE.

HIS FIRST SUSPENDERS.

BY A. M. M.

My boy has gone and in his place a youth has come with graver face, Who wears with pride and would be grace His first suspenders.

He throws his coat declares it's hot, Whether the day is warm or not, For fear his friends have not forgot His first suspenders.

He thumps them over with loving pride, And stands with feet extended wide, That he may view from side to side His first suspenders.

Talk not to him of pictures fair, Hold him no "cavies" in the air, What earthly blessings can compare With his suspenders.

When he has grown to man's estate, He ne'er will feel so truly great, As when he wore with royal state His first suspenders.

Of all the joys his life may know, Such pleasure none can ever show, As when he wore, long years ago, His first suspenders.

THE STARS OF QUEDLINBURG.

BY EMILY ELIZABETH FRANKLIN.

(Continuation of last week.)

CHAPTER XXV.

[Eugene's search after happiness only partially successful, and a conversation before dinner.]

The blazes were turned low in their crystal globes. The fire burned with a lazy sputtering of the great blocks of coal Harve had put on. The tables were set for dinner; a long one extending down the room; a square one tucked into each recess of the chimney. Very attractive tables they were, fresh and snowy as to napery, and charming as to china, for Mrs. Star had not only brought all her dainty wares with her from the country, but she had hopelessly indoctrinated Loyal with them.

It was just before dinner and the room was unoccupied, save for two figures. The eldest Miss Star, in a big crisp white apron worn over her blue house dress, was preparing tempting little side dishes for the table with Sparkle, the faithful, poised lightly on a chair at her elbow, filling salt cellars. A brisk conversation was going on between them, for Sparkle was always garrulous and happy with Loyal.

A pretty mimicry of the pair went on in the crystal depths of the sideboard mirror, with a glimpse of the room, the pulsing fire and the bulbs of radiance in the background.

A week had passed since the complication of events that had led to the identification of Eugene Dillix with Clarence Cloyfeld. Loyal, in spite of mistakes and blunders and trouble that arose from her own forgetfulness and lack of experience, was doing nobly. Mrs. Cantonby and Mrs. Madison had promised Mrs. Star to keep an oversight of the household, and proved very wise and helpful friends. Uncle Robert was getting slowly better, and a bright and sparkling current of life was that which flowed through the tall old house on St. Maur Avenue.

Never had the flowers bloomed more richly or perfumed the air so sweetly; never had the sun shone more brightly, nor the impertinent little English sparrows hopped about the tree branches and window ledges so blithely.

And yet not all the clouds had been swept out of Eugene's sky. Fits of depression now and then seized him and he would grow gloomy and melancholy. It discouraged him; with such a focus of pleasant things, he thought he ought to get well immediately, and Nampa had to remind him very often that "Rome was not built in

a day and that he must make haste slowly."

He took Mrs. Star's advice, and, whenever he grew miserable, began a search for some one a little more miserable than himself. Or, at least, some one into whose life he might carry a little pleasure. It is wonderful how much you may find to do in the world, if you will only look for it.

Dr. Bruns had been assigned hospital duty some time before and his particular hospital afforded a fine field for labor. The doctor had not yet returned, but Eugene had occasionally accompanied him through the building before the journey to St. Louis had been taken. He knew the house surgeon and several of the patients.

He often took his daily walks in that direction, and never failed at such times to stop and gladden the weary eyes of some suffering inmate with a bunch of the flowers that had done so much for him. Once there had been a death, a wee tiny human blossom from whose spotless petals a not less spotless soul had gone. All Eugene's flowers were cut that day; very fragrant, very sweet they were and the mother, poor in this world's goods, had come afterward and left a blessing on the golden head of the grasping Judge's son.

Ah, how one's world may widen and broaden and let in a little of the glory and the glow that is held in reserve yonder! And Eugene's was widening and broadening and growing every day more beautiful; every day a new harmony and sweetness was being added to it, and yet, in spite of it all, there was a great want in it.

Mrs. Star had told him of a happiness he might have if he would seek it, and he was seeking it feverishly, almost passionately. He had a transient glimpse of it in his flowers, in the faces he ought to brighten, in his own heart; but they were only transient, they did not stay; they flashed away as a butterfly hovering gracefully over a flower a moment ago will flash at the approach of a pursuer.

Scrap had been committed to his care, and, remembering this, Eugene attempted to keep an oversight of the little fellow; he rarely went on his daily walks without the companionship of this very original little individual. It was well, for Scrap was an antidote to every form of mental gloom. He was like the ray of sunshine that sends the rainbow upon the distant cloud. To see life through his eyes was to see with all its sunshine upon it; to see it with all its birds singing and flowers blooming in it; with a rainbow in every dew drop and a blue, cloudless June sky always overhead; was to see it as Adam and Eve saw it in Paradise, fresh, pure, untarnished.

Eugene's friendship for Dan, with such a strong bond to hold it fast, was daily becoming a greater source of pleasure to both boys, while Nickle, under promise also to do what he could to brighten and benefit the new boarder, managed to redeem his word in a way that would have pleased his mother. He planned excursions into the country, interested his friend in the merry games that boys must enjoy so long as they are boys, and managed to create so many innocent amusements and absorb Eugene in so many merry sports and ingenious pranks that he could not long remain moody or melancholy.

But for all that the want was there; he often felt it in the midst of his merriest mood. He did not know what it was, and yet it crept into every letter he wrote to Mrs. Star—he kept his promise and wrote daily. Her replies were, after all, the best help he had, because she understood him best.

Her encouragement was] encouragement indeed, and yet that strange dissatisfaction was stronger than ever after the receipt of one of her loving letters. Did she not know it, and did she not mean it to be so? Had not she found out what he was yet to discover, that Eugene would not be happy until he had reconciled himself to his mother?

He felt that in her pride she had wronged him grievously, and he could not yet forgive, and Mrs. Star knew that only a power beyond and out of himself could bring about the desired reconciliation. So she waited prayerfully and patiently for its unfolding and, led him by quiet influences he scarcely dreamed of toward the object she would have him attain.

Meantime, while we have digressed, Loyal and Sparkle were busy with their work, so busy that the former, at least, did not observe the dining-room door open and some one enter. Sparkle "heard," however. Her senses, almost wholly independent of outside organs of communication, were very acute, and she had caught the slight jar that announced the approach of someone. It was said that Sparkle knew the footsteps of every member of the family much better than did anyone else. Probably, therefore, she knew whom she should see. A flush of pleasure dyed her pretty white skin.

She glanced up, nodded, smiled and sent one of her swift little telegrams to the in-comer. She received a nod, a smile and a message in return, and then he advanced with even greater caution than before.

Whatever mischief the pair were brewing—and mischief of some sort it clearly was—Loyal unconsciously cut it short by lifting her eyes.

"Why, Dr. Dartle, I did not know you had returned!"

"O yes, fully half an hour ago. What a vigilant young person you are! Sparkle and I meant to surprise you, and, probably, when I had gotten a little nearer, I would have said 'ho!' in your ear and so have frightened you nicely. But one never catches you napping." He shook hands as he spoke and, lifting Sparkle's dainty lips, kissed them laughingly, a liberty she denied to almost every one else in the house.

She nestled close to him for a moment; she thoroughly approved of and endorsed Dr. Dartle. He looked down into her eyes and she nodded twice in a way half-sprightly, half grave. Evidently something was still a-brewing between the two, but Loyal's eyes were not that way this time. She was deftly arranging her little custard cups for dessert.

"So the boarding-house is still standing," he said, turning to her an instant later. "What do you suppose Mrs. Star's last directions to me were?"

"Tell Loyal to be sure to see that Dr. Dartle has his dish of citron preserves at his plate every night for dinner," retorted Loyal.

"That reminds me of a sentence I marked in my 'Vanity Fair' today. 'All people have their ways of expressing kindness, and it seemed to Mrs. Sidley that a muffin and a quantity of orange marmalade, spread out in a little cut-glass saucer, would be peculiarly agreeable refreshments to Amelia.'"

"It starts out well, but it is disappointing."

"You want something more than the marmalade and muffins? Thank-eray is not very sumptuous in his bill of fare."

"It is not that. He creates an expectation in the first clause that he does not realize. How did you leave Mamma and Uncle Robert?"

"Your uncle is improving slowly, and, with good nursing, the attending physician sees no reason why he should not recover. You know he will get the good nursing. I never saw any one so perfectly adapted to the office of nurse as your Mother. The North Star is shining as steadily and as tranquilly as ever, and I am afraid her magnetism is so great that one compass at least is already turning toward her."

Loyal tried to smile as she took some parsley leaves from a dish of cold water and began to arrange them around the freshly-cooked ham that was to go on the dinner table. "I ought to be willing to spare her, I know, but sometimes I am afraid I am not. I have needed her so much since she went away. So many things have happened."

"Yes, I have heard."

"Not already?"

"And you are wondering who has been gossiping. Eugene met me at the train—he knew I was expecting to return to-night—and has told me everything. He said he was afraid his presence in the house distressed you, and wished me to tell him whether he ought to remain."

"Dr. Dartle, do you think there is any danger? It has troubled me very much on account of the boarders. Nampa does not look at the matter as I do. But if anything should happen! You know the inmates of the house do not suspect who he is and will not, of course, be prepared if his trouble should return and he should leave his room some night and attempt to injure any one. It would distress him very much afterward if he should do so, and I feel as if I were responsible to the boarders. If they knew and were on their guard, it would be different. I cannot but worry over it a little."

"I do not think there is a particle of danger, and if there were every day will lessen it. I can see an improvement in his health and spirits already. He has been getting steadily better ever since his story was surprised from him by Dan's arrest. He is as honest and as honorable as the day, Miss Loyal, and it disturbed him that he was deceiving your Mother and living under a fictitious name. And as Judge Cloyfeld's son, too, he felt that he had no right to receive kindness at the hands of the Stars unless they knew to whom it was extended. All this would have retarded his recovery. There being now no concealments, he will get well rapidly. You have no idea what a powerful influence the conditions under which we live will have upon our health and minds."

"Do you think he attempted to take his father's life?"

"Gormelly thinks not. But, if so, his health and mind would have been much more seriously affected than they are now. In his present state such a thing would be absolutely impossible. Remember he was then kept in close confinement and the horror of the asylum hung over him."

"I suppose I have been troubled overmuch," said Loyal in a tone of relief, as she started toward the table with the ham.

"It is a habit of you Stars, this bearing of other people's burdens. Let me put that on the table for you. Is that straight, Sparkle? I believe Miss Loyal sets her table by rules and squares. You have a true eye, just right for me here. Does Wisacre know where his patient is?"

Castle Thimble. (To be Continued.)

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CURES OTHERS

Mrs. MAMMA JANE PRIMOIA of Cass, Michigan, writes: "Having been a great sufferer for many years with nearly every disease my sex is heir to, I can now say I am well and hearty. Have done more hard work in the past year, and with more ease than I have done for twelve years. Before consulting you I was the most wretched of women, unable to walk or sit up in bed, and now I owe my good health all to Dr. Pierce's Favorite Prescription, 'Golden Medical Discovery' and 'Pellea.' I gained twelve pounds while using the first bottle of 'Prescription.' I send you my picture together with my most heartfelt thanks. To any one suffering as I did who wants to know the particulars of my case and who will send a stamped envelope, my name and address on, I will write particulars."

Why Not You? Rev. Z. C. Taylor. A Wall of Protection Against Disease in Far-off Brazil.

Rev. Z. C. Taylor, Missionary of the South Sea Baptist Convention to Brazil, writes of Germertine: "I consider it a wall of protection against disease, and a sure guarantee of health and happiness. Since I first took Germertine three years ago my health has been almost perfect. I was, however, nearly exposed myself as much as a native. Rev. Mr. Taylor's location is at Bahia, almost under the equator, on the Atlantic coast. It is the home of Malaria and all those malignant forms of disease that are born of it. Here, as in all other places of like character, Germertine has signally triumphed. It is the great conqueror of malaria in all its forms and in all places. Will break any fever in less time than Quinine or Antipyrene and leave none of their unpleasant effects, such as nervousness, nausea and prostration. And when it is so good to take that even little children soon learn to cry for it. \$1.00, 6 for \$5.00. Sold by Druggists. King's Royal Germertine Co., Atlanta, Ga."

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SOMETHING GOT AWAKE.

Little Ted was marching down the garden walk with a lusty tramp, tramp, tramp, which looked very much as though he was in earnest about something and didn't care for a few specks of dust upon his shoes.

But the stick didn't cry out, nor tell any stories, either, out of school, as to where Master Ted was going, or what his purpose was.

Before and all around him stretched long borders and neatly-kept squares and circular and star-shaped beds of flowers; but Ted was facing toward one particular bed, which was the especial property of his sister Annie.

"Ted will smash em all down," he muttered to himself, as he went along, his little eyes almost snapping sparks of fire, and his small fingers clenching the stick still tighter.

And with this muttered threat his feet turned aside from the beaten path, and tramped, tramped, tramped, down a side course toward the poor, beleaguered little flower-bed.

He halted just where he was, but he was not yet ready to give up. Again the little fingers might have been seen renewing their tight grip upon the stick, and again the flush of anger came back upon the little face, and the threatening movement of the instrument of destruction, which was held over the heads of the flowers, was renewed.

"No, no!" it seemed to say to him. "Don't; it will be very wrong. Mamma will look sad. You'll feel mean when you say your prayers tonight, and Annie will break her heart crying."

The next moment the stick dropped to the ground, and, with a quick, retreating movement, two little feet sped back over the garden walk, and never paused until they stood by mamma's side in the kitchen.

"Why, Ted," she exclaimed, in surprise, "where have you been, and what's the matter with my little boy?"

"Been in the garden," said Ted, promptly, "to smash Annie's flowers."

"Oh, Ted!" said her reproving voice, "you didn't?" "No, mamma; I was going to, but I didn't. Something got awake in me, and wouldn't let me, so I ran back to you, and now I can say my prayers tonight, and not feel mean about it."

Then mamma began to understand that her little boy, for the first time consciously, perhaps, had encountered and overcome the great enemy of every human soul—temptation.

Do you know what got awake within him? Can you, remember, as you read this, the first time it

got awake in you! And did you treat it as Ted did? I hope so.—Rev. J. F. Cowan, in Zion's Herald.

TRUE AND OBEDIENT.

"Charlie, Charlie!" clear and sweet as a note struck from a silver bell the voice rippled over the common.

"That's mother," cried one of the boys, and he instantly threw down his hat and picked up his jacket and cap.

"Don't go yet! Have it out!" "Finish this game! Try it again!" cried the players, in a noisy chorus.

"I must go—right off—this minute. I told her I'd come whenever she called."

"Make believe you didn't hear," they all exclaimed.

"But I did hear."

"She won't know you did."

"But I know it, and—"

"Let him go," said a by-stander; "you can't do anything with him; he's tied to his mother's apron strings."

"That's so," said Charlie, "and it's to what every boy should be tied, and in a hard knot, too."

"But I wouldn't be such a baby as to run the minute she called," said one.

"I don't call it babyish to keep one's word to his mother," answered the obedient boy, a beautiful light glowing in his blue eyes.

Thirty years have passed away since those boys played on the lawns. Charles Gray is now a prosperous business man in a great city, and his mercantile friends say of him that "his word is a bond."

We asked him how he acquired such a reputation. "I never broke my word when a boy, no matter how great the temptation, and the habits formed then have clung to me through life."

A MONKEY'S POLITENESS.

I was amused at an act of politeness I once witnessed on the part of a monkey, that had a very peculiar effect on my dog. One day an Italian organ grinder, accompanied by a trained monkey, wandered into our town, and the man stopped before my house to play.

The monkey was an intelligent little fellow, and was attired in a jacket and cap. While his master was grinding out the music, the monkey hopped down from the organ where he had been sitting, and, jumping the fence, came up into my yard.

He was at once spied by a fox terrier of mine, and the dog made a rush at him. The monkey awaited the onset with such undisturbed tranquillity that the dog halted within a few feet of him to reconnoitre.

Both animals took a long, steady stare at each other, when suddenly the monkey raised his paw and gracefully saluted his enemy by raising his hat. The dog's head and tail dropped, and he sneaked off into the house, and would not leave until satisfied that his polite but mysterious guest had departed.—St. Louis Globe-Democrat.

It is no great matter to live lovingly with good-natured, humble and meek persons; but he who can do so with the forward, wilful, ignorant, peevish, and perverse, hath true charity.—Kempis.

The wish falls often warm upon my heart that I may learn nothing here that I cannot continue in the other world; that I may do nothing here but deeds that will bear fruit in Heaven.—Richter.

That Tired Feeling

So common at this season, is a serious condition, liable to lead to disastrous results. It is a sure sign of declining health tone, and that the blood is impoverished and impure. The best and most successful remedy is found in

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## Gleaner Department.

J. N. HALL, FIELD EDITOR.  
FULTON, KY.

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

The new mission church at Moscow is preparing to build.

BRO. G. E. BURLINGAME is succeeding admirably as missionary pastor at Oakton, Ky.

ELD. HENRY S. LINDSAY, of Ashley, Ills., has accepted the care of Columbus church.

BROS. BEN. HALL and John Adams were ordained to the ministry at Clinton, last Wednesday night. They are students in Clinton College.

BRO. SPURLIN writes me from Sturgis, that he baptized 23 on Sunday after I left and two joined by letter. It was a good meeting, and pastor and church are encouraged.

EVERYBODY in this section is pleased that the RECORDER is not to be left in the march of progress, but that we also shall have the sixteen page form after Christmas. It is the best in the land now and in the new form will be *par excellence*.

BRO. SHARP is actively at work in the Lord's service, though many of us thought his health too precarious to allow of it. He is doing splendid and regular service in protracted meetings, with good results. Churches wanting a good and safe assistant in meeting should write to F. M. Sharp, Fulton, Ky.

It is a pity for the cartoonist to waste so much real genius in the defacement and ridicule of truth. His pictures are caricatures that would do credit to the highest art if they were only within the bounds of truth. His perverted associations have biased his mind against the light, and he walks in the darkness. He excites my pity, and feeds my disgust. There is room for patience with a fool that knows no better, but the fate of the wise and wicked must be hopeless.

MR. INGERSOL is out before the public with a "new lecture" on the Bible. His friends speak of his eloquent delivery of it as being something wonderful. But unless it is something entirely different from anything he has ever had before it is not new, for his former lectures were but the old ideas of Paine and other infidels set in "new dress." I judge from what I see quoted from this new lecture that it is of a sort with the others, and of a very stale nature at that. When Mr. Ingersol makes his threatened southern tour to traduce the Bible and feed the vanity of the vicious who love to feast on such pabulum, it is hardly probable that many Christian people will derive much that is either good or new if they favor him with their presence. Modern infidelity is a very tame affair anyhow.

WHEN I meet a man who tells me that he is "sanctified both soul and body," that he has received "the second blessing wherein he has been made entirely holy," I always begin to look on him with suspicions from that moment, because I know that he is either deceived in his own heart or is purposely trying to deceive others. A sinless state of perfection is not possible to men and women in this life. John very plainly says that "If we say we have no sin we deceive ourselves and the truth is not in us." 1. John 1:8. That is the plain English of the matter. To have an inspired man tell us that

the truth is not in us when we profess sinlessness is to run squarely against an awful hard knot. Well, as I honestly believe that John knew what he was talking about, I have no hesitation in saying to the man who professes modern sanctification or sinless holiness, that he is not telling the truth, for the Bible says so. If he don't like it I don't care. He can raise his racket with John. I stand by John, and believe he is right, and that the sanctified folks are all deceivers.

BRO. HALL is again in trouble. The union of Baptists and Christians in Tazewell County, Va., knocks him clean off his pins. He says that when they united they agreed to take the Bible as their rule of faith, and he can't see how it was that those Baptists did not have the Bible already. If Brother Hall would cool his head, and take a square look, he would discover that those Virginia Baptists, like all other Baptists, had articles of faith or a human creed (in addition to the Bible) before their union with the Christians, but now they will take the Bible alone. — Gospel Advocate.

"BRO. HALL" is not perturbed in the least over the union of the Hard-shell Baptists and the Campbellites in Tazewell county, Va. I am of the opinion that it is rather a severe mixture, but if they make another kilkenny cat fight of it, like their Campbellite brethren of other sections are doing, it will not disturb me in the least. Both the Campbellites and the Hard-shells are an abnormal growth, a paring off from the Baptists, and if they should unite it will not be much matter for comment after all. If the *Advocate* means to say that Baptists have articles of faith that are authoritative in themselves, and apart from the scriptures, he mistakes. Our articles of faith are intended as an expression of our views of what the Bible teaches, so that men may examine our doctrines succinctly, but they do not supersede the word of the Lord, or become a criterion of faith to any one. In this respect the *Advocate* people are much in advance of us, for they had a creed of one article when A. Campbell first organized them, and they enlarged that one article to five when they tried to join the Presbyterians the first time, and again enlarged it to seven articles when they tried to join the Presbyterians the second time, and made eleven out of it when they went to the Baptists, and after they separated into a company to themselves they made it fourteen, under Isaac Errett, at Detroit, and about the last one was J. F. Kowe, who gives us sixteen. — It is probable that the next edition of the Campbellite creed may have twenty or more articles in it. It is the sheerest nonsense for a Campbellite to chide a Baptist for having articles of faith, a creed, when they have had more creeds, more articles of faith, than any people in the land in the same length of time.

A BROTHER Estes writes me from Melbourne, Ark., asking a visit and a few sermons on special subjects, because the modern holiness people have made a raid on that country and are doing a big business in sanctifying the folks. About one hundred have professed sinless perfection, near Melbourne, and the probability is that the same folks will go on to Melbourne and sanctify all in that town that can be induced to accept the gullible doctrine. Well, there is a passage or two in the Bible that would be powerfully in my way if I were to hear such stuff preached. One of them is what John said, 1. John 1:8. 10. "If we say we have no sin we deceive ourselves and the truth is not in us. If we say we have not sinned we make him a liar and his word is not in us." When the Bible tells me beforehand that if I make a

certain profession, I will be a liar myself, and make God also a liar in my pretensions, I think I would have to be a knave or a fool to go right on and make that profession any how. Well, that is just what John does for all those who profess sinlessness in this life. I suppose they are honest in their professions, and they probably think they are living without sin, but their neighborhoods and their families know it is not so. The Bible says it just right when it says "He deceiveth himself," for he don't deceive any one else. The rest of us know he is not perfect. And yet there are lots of people who are ready to fall into this nonsense, or any other that the specious advocates of error may preach.

It may be said that the hardest-fought battles have been between the Lord's own army and his navy—a fight for over the never vital question of the mode of baptism have deluged both land and water with good blood which ought to have been poured out on heathen soil. Christian Endeavor will not undertake to harmonize these differences of opinion, but it is pledged to allow other honest Christians to think as they will about the non-essentials of doctrine, while Endeavorers of whatever denomination will march side by side against sin and Satan. Interdenominational fellowship, to the Christian Endeavorer, means that while I am to be loyal to my own church, I shall spend none of my precious time fighting other Christians' denominational peculiarities and doctrines. The world is too full of sinners for the saints to train to fight against each other. Thirty or more denominations of Christendom are represented on the rolls of Christian Endeavor Society, and all these Endeavorers are so much leaven in the lump of these thirty denominations to make them rise above meat and godless sectarianism.—*Cumberland Presbyterian*.

It is strange to me how Pedobaptists can talk about the "war over water" as a frittering away of time, when the very question at stake involves a scriptural obedience to our Lord. If they really think such to be the case why do they not accept the immersion of a believer as the uniform baptism, for every one of them, without exception, accepts it as being valid. To prolong the war in discussing what they themselves admit to be a gospel baptism is to assume the responsibility for the divisions between what they call the different parts of the army. Let them practice what they admit is right, and the war will end. It is not a war between the army and the navy, but it is a war between the Lord's truth and the devil's substitutions, and it is as much our business as soldiers for the cross to fight the devil on one line as on another. The early Christians spent their first years in contentions with the Jews while the heathen were perishing. So we can also put in some work on the kinks of erring Christians. Then we will do more work on the heathen when we get to them. The above extract also reveals the true inwardness of the Endeavor Society. It is to disarm all denominationalism. It aims to make a man love his church, but at the same time learn him not to say anything about the church that opposes him. Won't that be sweet? If Baptists lay their heads down in the lap of that Delilah, with their eyes open, they need not be surprised when they find their strength gone. That is the effectual way to lose it. The Master said "Be good soldiers," and that kind of people know nothing about Him or interdenominationalism. That is Satan's scheme. Beware of it.

THE LORD has blessed me wonderfully during 1894. I have in and out of Fulton, where I have been pastor, preached 233 sermons and delivered ten religious addresses. There have been about 100 conversions and additions to the churches

under my preaching. I have attended seven denominational meetings and have made 600 pastoral visits. Besides this I have assisted seven churches in protracted meetings and the Lord has added his blessing. My work at Fulton closed last Sunday and I will give myself wholly to protracted meeting work as I feel a strong inclination in that direction. I will work where I am called upon by pastors. Very truly,  
BEN M. BOGARD.

Fulton, Ky.

THE pope of Rome knows how to settle the question of Christian union. He has just asked the powers to compel all religious people to join the Catholic church. That is the plain English of it. That beats the conferences and resolutions in our general meetings mighty bad. If the sheriff takes us around to the cathedral and has our names registered on the Catholic ledger, that settles it. The priest can then give us Christian burial, and occasional absolution, and we'll go merrily on. The little pope is a mighty genius, but it is probable the sheriff and the pope would have a fine of it in making some of us submit to the plan. Too many of us with a head of our own.

THE *Cumberland Presbyterian* thinks I am guilty of great heresy because I do not believe in the "baptism of the Holy Ghost in this age of the world." It says that it is a heresy "hardly less deadly than to deny the inspiration of the scriptures." In all good conscience I am sure I hold my faith, and I will be thankful to the *Cumberland Presbyterian* if it will point out a modern instance of such a baptism, or a promise from the scripture that such a baptism should be enjoyed in any other than the apostolic age. I believe in the work of the Holy Spirit in the conversion of sinners, and in the comfort of saints, but that is not baptism. There are but two recorded instances of Spirit baptism in the Bible, and in both of them those baptized were able to talk with strange tongues, and perform miracles. The same baptism will have the same effect to-day. Will our esteemed contemporary please show us an instance of it?

Brother J. N. Hall, of the *Baptist Gleaner*, has been down with a spell of typhoid fever. It is not stated whether he caught this from the "Campbellites," but we suppose so, as they are the source of nearly all his miseries.—*Gospel Advocate*.

No, I didn't get the typhoid fever from the Campbellites, though it is possible that there is enough poison in their system to make the whole country sick. But it is not this sort of sickness that is most dangerous as a result of Campbellism. It is that sort that is described as "The whole head is sick, the whole heart is faint, from the crown of the head even to the feet it is full of bruises and wounds and putrifying sores." The sickness is infection in Campbellism, though I did not have a touch of it from that source. Since the Lord cured me of that disease I have avoided such connection with Campbellism as would be likely to inoculate me with its poison. But I am sorry for the hundreds that dilly with it until they are sick unto death.

Our enemy is the political church. The choice is not ours; the issue is forced upon us. Freethinkers individually should work for such reforms in social and industrial fields as they can and at the same time not relax their vigilance against the theocratic schemers who are determined to make this republic a vessel of the church. The deadliest foe of liberty and justice is religion enthroned in the state.—*Truth Seeker*.

There is no political church in this country and no church is asking to be political except the

Roman Catholics, and they are really in line with the Freethinkers in encouraging all forms of liberalism and disregard for all laws, so that the wall of this infidel sheet is a mere whistle in a graveyard. The religious sentiment of this nation is entirely averse to the idea of a mixture of church and state. It is to the interest of both church and state that they stand apart. And there is not even a probability that the vicious Catholics, or the lecherous Freethinkers will ever become powerful enough to place the law aside and openly ply their socialist depravity.

We must be a thoroughly organized church watchful of all the departments of church life or another better organized may take our crown.—*Arkansas Methodist*.

Methodists generally boast of the perfection of their organization as a human church, and as a human contrivance it is well organized, but now and then you find a warning note to the brethren that shows that there are others in the land whose organization they dread, and whose aggressive force they feel to be superior to their own. This force they so much fear is the Baptist army. Because the Lord devised Baptist policy it is most effective. There is no system that has so much freedom in it, so much of the do as you please spirit about it and yet results in such a vital moral force. A vast army of people, every one of whom seems to go as he likes, and yet all going together. They have a general free fight among themselves, but when the enemy comes in sight every man is in ranks ready for a solid front to resist him. The Lord gives them the victory. No people can compare with the Baptists in their work, their style of work, and the glorious results.

ONE of the striking proofs of the divine character of our religion is in the fact that the carnal mind does not love it. If the readers have a chance to read a few of the articles or books of modern infidels, I ask them specially to note their hatred of religion. It is not so much a doubt of their tenets, nor so much a challenge of their ethics, as it is a hatred of the very name and appearance of religion. They do not want even the laws they favor to be executed by Christians. They do not like for Christian people to hold the offices, even when they make good ones. The reason is found in the fact that they are mad at religion. They hate God, and they hate the Bible. Their hearts are corrupt. The Bible and our holy religion are opposed to the corrupt human heart, and men's hearts when unrenewed have always been opposed to God and the Bible. But all this serves the more surely to prove that the Bible and religion are divine. If they were of the world the world would love its own, but because they are not of the world, the world hates them.

## YOUNG PEOPLE'S INSTITUTE AT OWENSBORO.

The Young People's Institute which was held in the Walnut street Baptist Church Owensboro, Dec. 19-21, was of a very interesting character and a very decided success every way. The programme arranged by Dr. Warder consisted of a list of topics of vast importance and remarkable fitness. It showed sound judgment and far-reaching perception of the work of training and developing the young material in the church. The addresses were of a high character and showed that we not only have

very able ministry of an advanced age and great experience but that we have also a strong and rising young ministry. We were highly favored with excellent addresses from Drs. Warder and Solomon and Prof. Aaron Williams who though advanced in years seem to be remarkably young mentally and physically, and the ears in which they have been permitted to precede those of us who are younger have only served to make them stronger in the Spirit. I thank God that we who are younger are permitted to sit at the feet of such grand men. Brethren Fitcher and Bruner also gave us some very excellent speeches which were highly appreciated by all who heard them. Among the young ministry who favored the Institute with well prepared addresses were Dr. Prengle, Jackson, Taylor, Rutledge, Hale, Cox, Walker, Wells, and Carter Helm Jones, the latter made one of the best efforts of his life and it was listened to with profound interest and delight. We regretted very much that Drs. Harvey, Pickard and Coleman were not able to fill their places on the programme, other brethren however, took up the subjects assigned these absent brethren and gave us most excellent talks. The institute will do great good here, seeds have been sown that will produce an abundant harvest. Our young people have been encouraged and strengthened in their work and the older members have become more interested in the work of training and developing young Christians. I earnestly trust that wherever these institutes are held that the brethren heartily cooperate with the work. Let the old and the young be urged to attend and take part in the discussions which are calculated to do great and lasting good. May the Lord richly bless Dr. Warder in this great department of his work for which he is so well fitted.

Wm. J. Holtzclaw.

IMPORUNATE PRAYER.

Luke 18:1-8. This connection of Scripture is replete with interest to every child of God, and gives great encouragement to every praying Christian, both as perseverance and results, teaching us that if we expect anything from God we must go after it in the right way, Jacob got the blessing. He refused to let the angel go until he secured what he wanted. He had the hang on characteristic and obtained what he so much desired. The verse under contemplation furnishes us with an additional example of what the gift of "stay by what you want" accomplishes. In the city where resided the unjust judge, "who neither feared God nor regarded man," was also a "widow," who probably did fear God, and who, if her feelings could be known, paid little attention to the infidelity of the "judge," having in her mind the accomplishment of one thing—the avenging of her "adversary." "Avenge me of mine adversary." The judge was very stubborn, and perhaps mean, with it, and "would not for a while." It might have been a pleasure to him to keep the widow in suspense. No telling how long he did this. But, after while, and in connection with the road boast that he neither feared God, nor regarded man," will gratify her wish, inasmuch as I do not want to be troubled with her any longer. I will gratify her and get rid of the bother and vexation, but it must be distinctly understood that I neither "fear God, nor regard man." "I will avenge her," and thus this widow gained her point, and showed what may be accomplished

by not being "weary in well doing."

We are taught from this connection of holy writ that there is no duty in Christianity, the practice of which our Saviour presseth upon us oftener than that of prayer; and for the purpose of encouraging his followers to importunity, fervency, and perseverance in the duty of prayer, he sets before them the above parable.

Now we argue that if importunity will succeed with a sinful and godless man, how much more prevalent will such importunity be with a kind and merciful God. This comprehends the entire force of the argument.

Now we will draw some inferences, and first, that prayer—or the liberty of making our requests known to God—is an invaluable favor and privilege. Who can question this, when both the nature of God and man is considered? "God is a being of infinite fullness and perfection, a self-sufficient and an all-sufficient good;" and man is just the opposite.

2. That prayer is not only an inestimable privilege, but an indispensable duty. God has made it our duty to pray unto him, so solicitous is he of our welfare and happiness, and we are both ungrateful to God and unjust to ourselves to a most alarming degree if we perform not this duty.

3. That prayer is not an occasional but a constant duty. Says divine authority: "Men ought always to pray;" and the same authority enjoins this important duty in this language, "pray without ceasing." It is possible to do a thing continually, when it is done seasonably as opportunity affords, and occasion demands. Mourning and sacrifice was constant among the Jews, and altar fires were kept constantly burning. So he that prays morning and evening, is doing a great deal better, to say the least, than the man who doesn't pray at all; yea, he may be said to be constantly in prayer. But I apprehend that the man who prays morning, noon and evening, and then arises at midnight to give thanks unto God, comes nearer doing what God in his word requires. Always in prayer is an endeavor always to keep the heart in a praying frame; and this can be done in the shop, behind the counter, at the desk, in the counting room, in the field, in the prosecution of business, in the journey when alone; and in so doing no time will be lost, and there will be less danger of hypocrisy which too often mingles itself with our efforts to pray.

J. N. BARBEE.

Love to God must show itself by love to our neighbor. If we try to live on one table of the Decalogue, or on one part of the Lord's Prayer, we become like a boat with one oar or a bird with one wing. If the hand be outstretched in supplication toward God, it must also be opened in beneficence toward men. There is great danger of partiality in our choice of God's commandments. Many a man practically says: "This commandment harmonizes with my taste; therefore, I shall perform it. That one does not; therefore, I shall neglect it. This one is in line with my social relations; that one is not. I shall obey the one and neglect the other. This one is essential to salvation; I shall perform it. That one is not; therefore I shall neglect it." Such an attitude as this is unworthy of a true Christian man. He never asks, How little can I do and be saved? He simply inquires, "Lord, what wilt thou have me to do?"—R. S. McArthur, D.D.

I suppose the newspaper notices of the burning of the residence of Rev. W. S. Webb, D.D., of Clinton, on the night of the 20th ult., have come under your eye, but knowing that your readers would be interested in the welfare of one so widely known and loved, I write you. The house caught fire, as it seems, from Dr. Webb's study in the second story of the house. Back of the study was a small room opening into the hall. This room was occupied by Joe Hughes, who was burned beyond recognition, his body not being found till after the building had burned down. He was the son of Eld. J. R. Hughes, of Greenwood, Miss., one of the best men in the Baptist ministry. The boy was about 15 years of age, mentally bright and one of the most exemplary Christians in Mississippi College. All of Dr. Webb's household effects except those of dining-room and kitchen were burned, also his valuable library, papers and records of Mississippi College. There was some insurance on the house and furniture, but many valuables can never be replaced. The brotherhood will sympathize greatly with our Brother Webb and his family, but most of all will we sympathize with them and Brother and Sister Hughes in the death of the dear boy. Let every one whose eyes rest upon these words pray for the stricken parents.

JULIAN.

GENUINE SYMPATHY.

It is of the greatest moment that we exhibit tenderness in dealing with those who are in distress. Let it be admitted that the grief is in consequence of errors that might have been avoided. Who made us the authorized agents of swift punishment? How unreasonable to think that burdens can be lifted from the sorrowing in this way. It is often the case that self-reproach is sufficiently natural to a soul plunged in grief, without adding anything in word or look.

When Job was obliged to listen to such suggestions that fell from the lips of his false friends like poisoned arrows, his reply was a manly revolt out of his deepest nature—a revolt against that cold, censorious method with which sufferers are even now sometimes met in their helplessness; "I have heard many such things; miserable comforters are ye all. Shall vain words have an end? \* \* \* I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you."

Like our great "Burden-bearer," we must, in a true sense, take upon our own hearts the sorrow that we would relieve. Here is no room for the conventional or the mere professional. Jesus entered the deepest depths of every sorrow; our experience, unlike His, must of necessity be partial. But, then, if our sympathies are truly genuine, and if our hearts are open toward all forms of suffering, we will be able to bear for others—if not in the divinely perfect way, yet in our own human measure.—Selected.

The "Index to Chimneys"

tells what shape and size and make to get for every burner and lamp.

Geo A Macbeth Co, Pittsburgh, Pa, will send it—write. Pearl glass, pearl top, tough glass.

It is stated that North Carolina has more Baptist missionaries in foreign fields than any other Southern state.

In a starry night, if you cast your eyes upon many spaces of the heavens, at the first glance perhaps you shall discover no stars there; yet if you continue to look earnestly and fixedly, some will emerge to your view that were before hidden and concealed. So is it with the Holy Scriptures: if we only glance cursorily upon them, no wonder we discover no more stars, no more glorious truths beaming out their light to our understanding.—Hopkins.

Last July I was taken with vertigo congestion of the smaller blood vessels of the brain to a permanent. I could not study and everything I ate disagreed with me, until I found out that no solid food, even soups and liquid food did not agree with me. I was introduced to try the "Electropoise," in one night's time it relieved the brain and vertigo. I began the next day to study, and began to eat what I pleased, and since then, about three months ago, I have been comparatively well man. An old lady living near me seventy years of age had been afflicted as I was for a year; I loaned her my Electropoise; in a few days she was relieved, and has not had a return of her trouble.

My wife was relieved of a severe attack of neuralgia of five days' standing, in half an hour. My little boy has been troubled periodically with a pain in his side, which it has entirely cured. You ask me what I think of the "Electropoise." You may infer from this what my opinion is concerning it.

Yours Truly,

GEORGE H. MEANS,  
Pastor Scott's Street M. E. Church,  
South Covington, Ky.



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The Farm

Joda Bond, of Stamping Ground bought of Jep Curtis, of Owen county, his crop of tobacco at 7 cents all round.

H. R. Watts, auctioneer, reports the sale of Fielding Watts on the 28th as attended by a small crowd. Stock in poor order and sold low. Pair two-year-old horse mules brought \$101.00; aged brood mares, from \$15 to \$25; one dry cow, \$17; weanling heifer calves, \$6 to \$8 each; hogs, weight 120 lbs., \$4.25 each; Southdown ewes, \$2.75 per hd. Farming implements brought low prices.—Winchester Democrat.

A lot of 47 Wayne county feeders were sold a few days ago by J. C. Fox to A. R. and James Denny, of this county, at \$3.70 per 100 lbs., losing about 100 lbs., in the trip from Wayne to destination. The recent refusal of Ed. Walker, of this county, to part with a fox hound at \$1,000, would seem to indicate that the dog business is on the up grade. Thoroughbred and trotting horses can retire and give place to fox hounds. J. C. Fox sold 40 head of large feeding cattle a few days ago to Messers. James and Alex Denny, for \$3.70 per hundred.—Central Record.

Moses Kahn bought of Jasper Bryant 32 head of cattle, weight 1,475, at \$4.32; of Geo. Redmond 16 head of New York cattle, weight 1,550, at \$4.40; of J. W. Young 29 head, weight 1,500, at \$4.20.

In Boyle, Baughman Bros. sold 75 pound shoats at from 3 1/4 to 3 1/2, and their crop of hogs at \$5 per 112 pounds.

A. S. Tribble, of Christian county, shipped to Louisville last week a steer that weighed 2,205 pounds. He paid 5 cents a pound for it.

Thos. D. Chennault, of Richmond, has sold 279 cattle this fall for \$21,928.65. They all weighed over 1,600 pounds and brought 4 1/2 to 5 cents.

McClintock & McIntyre, of Bourbon county, sold to J. B. Smith, of Baltimore, forty-five head of cattle for export, last week. They averaged 1521 lbs., at 4 1/2 cts.

W. H. Traylor bought at Danville a lot of slop cattle at 2 1/2 cts.—Thos. Scott, of Garrard, sold to Strauss, of Cincinnati, seventeen 1,100 pound cattle at 3 1/2 cts.—Stanford Journal.

W. C. Franks shipped to Cincinnati one of the largest fat steers ever shipped from Grant county. It weighed 2,560 pounds, and was of good form and color. It was a four-year-old Shorthorn, raised and fattened by James Elliston, Jr., of Elliston.—Williamstown Courier.

Joe A. Cohen shipped three carloads of 250-pound hogs to Cincinnati that he bought as follows: From Virgil Gaines 15, Thos. Steele 35, Life Crutcher 25, J. C. Nichols 12, O. T. Smith 22, J. W. Ingram 25, all at \$4 per cwt.; thirteen 175-pound hogs from Mrs. F. E. C. Stewart at \$3.75.—Woodford Sun.

J. T. Veach bought one 900-pound steer at 2 1/2 cents, and three heifers, weight 2,540 pounds, at \$2.75 per cwt.—D. S. Offord, of Lexington, bought six 700-pound heifers, three at 2 1/2 cents and three at 2 1/4 cents; also twenty-five 80-pound shoats at \$3.75, and sixteen common sheep at \$1.25 per head.—Jessamine Journal.

J. T. Veach & Co., of Wilmore, sold to Simon Wehl, of Lexington, forty 1,000-pound steers at 2 1/2 cents.

Thos. Stevens, of Lexington, sold the race horse Buckra, by Buckra, dam Wewa, to Charles H. Smith, of Chicago, for \$6,000.

At Mt. Sterling, on Court day, over 800 cattle were on the market. Arch Bedford of Bourbon county, bought 30 head at \$3.40. Mules slow.

Carpenter Bros. bought in Western Kentucky 150 steers, averaging about 1,100 pounds, at \$3.15 per cwt. These cattle will be fed at Saffell's distillery.—Ex.

E. W. Lee bought of W. P. Fitzgens 33 shoats, to follow cattle, at 3 1/2 cents. They averaged about 90 pounds.—D. C. Terhune, of Harrodsburg, bought from various parties in Boyle county 6 yearling mule colts and ten two-year-olds at an average price \$27.90 per head. Danville Advocate.

Josiah Bishop sold to J. T. Johnson, of Boyle, 50 hogs at 4 cents. They averaged 225 pounds.—J. Owsley Evans, of Boyle, bought a lot of cattle of Jesse Fox at 2 1/2 to 3 cents, and a lot of late yearlings of John Woods at \$3.15.

TRY WINTER DAIRYING.

Dairying is hard work. In this it does not differ from a great many other branches of farm industry, only that it demands rather closer attention. A field of wheat may be sown, and then require little further attention until ready to be harvested. But both in the care of the cows, so as to bring about a full and good production of milk and butter, and in the care and handling of these products after they are turned over to us by the cow, the faculty of "sticking to one's business" is demanded to the utmost. There are no holidays, no days when you can go away and let the farm look after itself. It is true that the dairy, cared for in this way, is usually remunerative—but it is none the less hard and close work.

As long as this is so, it is the part of wisdom to follow such methods as will repay one liberally. If you cannot do that, you might as well take up some less confining work. The part that good food, good care, good housing, and most of all good cows will play in helping out the profit, most of us know all about. But there are some who are not yet awake to the fact that it pays best to produce dairy goods at that season when they will bring the best prices. Winter dairying is more profitable than summer dairying, although it requires a rather different sort of ability to make it so. Almost any one can keep the cows up to a good flow of milk on flush summer pasture. To do the same in cold weather and with stored winter foods is rather more difficult. But it can be done easily enough if a man understands the requirements of the case, and will go about it right. And it is vastly more satisfactory to make butter when you know a good price and a ready market await you, than to do it with the uncertainties of a hot weather market staring you in the face.

But it is not only in regard to the private dairy that this matter is worth considering. All over the land we see creameries that have proven unprofitable, and have consequently been shut down. One great reason for this is that they could not get a supply of milk to work with throughout the year, and the factory could not be run at a profit unless it could be run continually. And when once it has been shut down for want of supplies, it is a very difficult thing to get it reopened. Wherever creameries have been started this season, we would like to caution farmers against letting them shut down on the approach of winter because of the lack of milk.—James K. Reeve in New York Observer.



KNOWLEDGE

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Items of Interest.

The St. Petersburg Academy of Sciences... an expedition to Siberia to learn the... a mammoth had been discovered near the Arctic... Baron Toll, who commanded, found... a mammoth which had been washed... explored a large part of the coast along... the Siberian Islands, and made many discoveries... of great interest to geologists. White... ice are the only winter inhabitants of the... sands. In summer the thermometer goes up... 83 degrees, and gnats and mosquitos make... a burden.

The stone building of the State House in Al... boy, N. Y., a calling of the house was finished... plans, cracker before the house was finished... had to be taken down. Papier-mache was... substituted for it, but even that was a cheat... is already crumbling away, and is full of... holes. It cost \$250,000. The Nineteenth Cen... tury has great cause for pride in its architect... ural Society.

A whale was taken in Bering Sea in 1860... which was carrying in its body a harpoon head... of the old whaler Montezuma. This vessel... was sunk in Charleston harbor during the war... had not been in Bering Sea for ten years... review. Senator Perkins has presented this... interesting relic to the Washington Geograph... ical Society.

Newfoundland is suffering from a total finan... cial and commercial collapse. The secret bal... ance enabled the fishermen to turn against the... merchants and to elect demagogues who prom... ised great things in the way of wages and im... proved methods. These demagogues were corrup... t and wild schemes for making everybody rich... did not work. The result is the collapse of the... 10 banks and of nearly every firm on the... land, general distress and danger of starva... tion. The only way out seems to be to give up... their charter and their "home rule" to Eng... land, and to be ruled as in old times by an... English commission.

We are always glad to see the newspapers... chronicle heroic deeds instead of crimes. The... New York Evening Post says that Thomas... Lloyd, engineer of the Stevens colliery at... West Pittston, Pa., saved the lives of forty-six... men by his bravery. The engine house took... fire, and after unavailing efforts to extinguish... the blaze, he stood at his post until he had... doted all the men up, though he was badly... burned and almost suffocated with smoke.

The Boston Transcript says that during... eleven weeks there were three football players... killed, one was made insane, one was paralyzed... and six others injured, some seriously. Prize... fighting even shows no such brutal record in... the same length of time.

An English newspaper gives an account of the... number of counties which happened in France... call in that country. It was killed in three... years, 210 have had limbs or collarbones broken... and other injuries are countless. These figures... were only those which came under the editor's... notice as no statistics are kept.

Lord Salisbury is a scholar as well as a... statesman, and a man of no mean reputation... as a scientist. At the recent meeting of the... British Association, he disproved the fad of... "natural selection" and various other Darwin... istic ideas. He concluded by adopting the words... of the greatest living master of science, Lord... Kelvin: "Overpoweringly strong proofs of im... intelligence and benevolent design He around us... and if ever perplexities, whether metaphysical... or scientific, turn us away from them for a... time, they come upon us with irresistible force... showing us through nature the influence of... a free will."

The United States Supreme Court has handed... down a decision in the oleomargarine contest... It affirms the right of every state to regulate the... sale of oleomargarine and to prevent its importation... This settles the matter.

no atmosphere. Astronomers are now called... on to prove he is wrong, to explain the presence... of snow around the Martian pole. If there is no... atmosphere, or to substitute another guess... as to what causes the appearance they have... taken for snow.

Inspector Byrnes of New York City has had... many years in which to observe the state of... things in Wall St. He says he never knew a... man who came out ahead in that field of specu... lation. That man came to the city made \$300... 000 in his first effort, went home and never in... dented in speculation again.

The report comes to us from Europe that the... German military authorities have decided upon... a new smokescreen powder, which is now being... manufactured at Spanden. The cartridges of... the last smokescreen powder adopted will be used... in manœuvres. As this cost heavily, it is so... much money thrown away, now while the peo... ple are staggering under the tax loads. How... ever as it will take two years to get a supply... of the new powder ready, Germany will try to... keep peace that long at least.

Dr. Paul Garnier of Paris has made a special... study of the children of habitual drunkards... He says: "There is a flaw in the very nature... of these children that the physiologist sees clearly... and notes with apprehension—the absence of... the sense of responsibility. When they do not... become lunatics they show insensibility and... pitifulness."

The oldest person in Illinois, and it is thought... in the United States, whose age is trustworthy... is Mrs. Rebecca Lichner of New May, Ill. She... was born Dec. 18, 1776, and was married in 1808... She lived in the same house with her son... who is 81 but who works daily in the fields.

DEATHS.

For actual subscribers we insert an obituary... notice of 100 words free. We charge one cent... per word over 100, but in arrears in... advance. Count the words and you know at... once what the charge will be. Notice, it will be... brought down to 100 words.

BRIEFER.

Our church and town have recently sustained... a heavy loss in the death of Deacon H. C. Bris... ter. The excellency of his Christian character... was so apparent that all spoke of him as a... good man. Profoundly convinced of this his... pastor had no hesitation in selecting as the... text of his funeral discourse what the Holy... Spirit said of the beloved Barnabas: "For he... was a good man." etc. In many respects, he... was indeed a Barnabas, a man of consolation... "a good man, full of the Holy Ghost and of... power." Modest and of a striking disposition... he desired that others should act in the public... meetings of the church; but he was always... there as an inspiring auditor, and daily re... vealed in his life the pure and benevolent... spirit of Him who dwells in his heart. So... full of love, was, of course, faithful in the... discharge of every duty imposed upon him. He... did promptly and thoroughly whatever was... referred to him, though greatly hindered at times... by physical causes. His attachment for his... church and the Sunday-school, in which he... was an efficient worker, was really beautiful... When absent during the week in search of... health and rest, he would be in his place in... his own church on Sunday, returning to the... springs on Monday. Ah! what a joy he was to the... pastor, whom he was always cheering and... strengthening and to whom he showed many... kindnesses not to be forgotten. He was also... one of the RECORDER'S truest friends, and for... years looked after the paper's interests here... without even thinking of any remuneration. In... truth, as he has so simply felt, he simply felt... he was doing the Lord's work. May the God of... all comfort now abide in the sorrowful home... and press to his loving heart all those who... were so dear to our brother. We cannot but... weep, though mingled with our tears is the... solemn joy that one possessing such a spirit... dwelt among us so long.

Wm. J. WILLIAMS, Russellville, Ky.

PARSONS.

We are called upon to chronicle the death of... little Maudie Parsons, who died of typhoid... fever on the 30th day of September, 1895. She... was the only daughter of S. W. and Annie E... Parsons. Had she lived to see the 8th day of... January, 1896, she would have been five years... old; but she only lived to draw out the most... ardent affections of her parents and all who... loved her. She seemed to be a natural-born... comforter. She was by no means childish in... her ways. When only three years old, she... took great pains in carrying refreshments to... her Aunt Ruth as she lay sick upon her bed. It... must confess that I have learned many prac... tical lessons from little Maudie, who was a... child. We tender to the bereaved parents and... relatives our heart-felt sympathy and pray that... God's benedictions may rest upon them.

ORDINATION.

In response to the call of Mt. Pleasant Baptist church a council... composed of Elders John Thompson, Wm. Thompson, John Hur... tle and Deacons S. A. Joiner and D. C. McCampbell on the first... Sunday in November met for the purpose of ordaining Bro. H. M. Crain to the full work of the Gospel... ministry. The candidate related his conversion and call to the ministry. Then after a thor...

ough and altogether satisfactory examination conducted by Bro. John Thompson, the ordination of the candidate was heartily recommended and presbytery was instructed to proceed with ordination. Ordination sermon, Brother Wm. Thompson; charge to candidate, Bro. John Thompson; charge to church, Bro. Wm. Thompson; ordaining prayer, Bro. John Hur... tle, and the laying on of hands by the presbytery; benediction, Bro. Wm. Thompson. Bro Crain is a young man of much earnestness, intelligence and application, and promises real service to the cause of Christ. By his work he has filled a long-felt want in organizing the church which called for his ordination, which church he has been serving as pastor since its organization while teaching in the Mt. Pleasant High School. Bro. Crain has resigned his position in the school to accept the call to the charge of the church at Hernando, Miss., to which place he will move the first of January.

MEMBER. Mt. Pleasant, Miss.

JUST A WORD.

So we go to Washington. Eh? Well I guess this will be the opportunity for some of us to go to the White House. For one I am glad we are going to the capital. There are none too many Baptists there any way.

True we have to go on the pay plan, and that comes hard on its poorer preachers; but after all, is not better than nothing? Are we all going? Of course we are. If every man will do his best and pray his best and look his best and vote his best and speak his best, after he gets home, what a glorious meeting we will have! So mote it be.

LUCIUS ROBERTSON.

FAITH shines most brightly in believing things that seem impossible—hope shines in expecting things that seem improbable—patience in bearing crosses that seem improbable.—Exchange.



FREE!

This remarkable statement, to which we direct special attention, is from a Tennessee farmer; My age is 63. I suffered intensely from Catarrh 10 years. Had I not been cured, I would have long since been laid to rest. I began to feel better, and for three years I was almost entirely dead, and I continually grew worse. Everything I had tried failed, and in despair I commenced to use the Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of Catarrh.

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**Items of Interest.**

Mr. Gladstone celebrated his 86th birthday on Saturday. He is in almost perfect health, and is able to read ten or twelve hours a day. He received congratulations and good wishes from all over the world.

The dynamite war against law and order still goes on in Italy. At eleven o'clock on the night of December 26th, a bomb was exploded in Rome close to the Palazzo Pontifino. Fortunately little damage was done.

A dispatch from Berlin indicates that the breaking up of China has begun. The Mohammedans of Turfan have taken advantage of the opportunity, and have risen in open rebellion. They wish to form an independent government under Russian protection.

Nothing has been heard from Francis II, ex-king of Naples, in so long that his death surprised a world which had thought him dead long ago. Garibaldi drove him from his throne, and for more than thirty years he has lived in Munich and in Paris. He died in Arco on December 27th.

They are having a turmoil in Italy as usual. Members of Parliament charged the Signor Crispi, the Prime Minister, was implicated in the bank stealings, and brought out documents to prove it. Parliament was prorogued, and everything looked dark for the old statesman. But now S. Tanlongo, whose testimony was against Crispi, acknowledges that he signed the papers implicating him at the request of the previous minister, Giolitti, whose guilt had been thoroughly proven, and that Crispi had nothing to do with the Banca Romana scandals.

The Lexow committee, which has been investigating the police in New York City, have finished their work. Superintendent Hyman and Police Judge Cochrane were implicated in that they are about the only ones who did. The bi-party Board of Police Commissioners were shown to be among the worst. The Democrats and Republicans on it it was composed of an equal number of each instead of watching and restraining each other formed a partnership in guilt.

There have been some small battles in China with the regular sequence. The Chinese throw down their guns and run away. China has sent ambassadors to Japan to ask for peace, and has requested ex-Secretary of State John W. Foster to go with them as adviser. He has agreed to go, and will sail the 7th. He goes in his private capacity, and not as a representative of the U. S.

The Protestants of Canada are very indignant and justly so. The funeral of the late premier, Sir John Thompson, at St. Patrick's church in Quebec, was attended by Protestants in large numbers. Father Rossbach, who preached, declared, "If Sir John could now speak, he would say that the only true religion was found in the bosom of the Holy Mother church, and that all others were sham and frauds." The better classes among the Catholics are roundly abusing the speaker for his discourtesy on such an occasion.

No wonder the hen crop is said to be the most valuable crop raised when in this country alone three hundred millions of eggs are used every year to make the albumized paper used in photography.

The ways in which the ancient Egyptians cut out the great monoliths which have been the admiration of succeeding generations is shown by an unfinished obelisk, in a quarry near Syene. A groove was made along the line to

be cut, holes were bored, and wooden wedges driven into the holes. The groove was then filled with water, and the swelled wedges split the granite along the entire line.

New Zealand has set apart two islands for remarkable wild birds and animals which are in danger of extinction. All hunting will be severely punished. It is a pity something of the kind could not have been done before the gigantic birds were extinct.

Arizona has made robbing trains a capital offense punishable by death. It is said that there has been no train robbery in the territory since the law was passed. Murder is a capital offense, but the trouble is the law is not enforced and the murders go on.

The presidents of the Indiana Colleges had a meeting to discuss the subject of foot-ball. In view of the brutal way in which inter-collegiate games have been played, they decided to prohibit such contests in the future. The students may have football clubs, they may play as many games as they please on their own grounds, but there are to be no inter-collegiate contests "for glory and gate money."

Mr. T. C. Platt, commonly known as "Me-too Platt," has been a member of Dr. Parkhurst's church. Recently Dr. Parkhurst said that "Platt was worse than five Crokers." Whereupon Platt withdrew from his church and joined Dr. Burrell's.

The Coleman and Field families had a happy reunion at the home of Dr. J. S. Coleman at Hartford. It was a most remarkable reunion, and it was a brilliant occasion. These family reunions are to be encouraged. This reunion lasted from Saturday till Wednesday, including Christmas day, which was the anniversary of the marriage of Dr. and Mrs. Coleman. She was Mrs. Field. There were present eight Coleman children, six sons and two daughters, and six Field children, five sons and one daughter. There are fifteen Coleman and fourteen Field grandchildren. We extend congratulations.

A brother from Lewisburg writes: "At the request of the members of Mt. Pleasant church, Logan county, Elder J. E. Gardner preached on Sunday night, December 9th, at the Baptist Sunday-school Mission room in Lewisburg, and so much interest was manifested that the meeting was protracted. The small room was from the first inadequate for the congregation, and the Methodist church was kindly offered. The meeting continued over two weeks, during which time Elder Gardner was assisted by Eld. J. Thompson and Elder J. B. Eaton, of Bethel College, the pastor of Mt. Pleasant church,

Members of other denominations rendered valuable assistance, and, though strictly a Baptist meeting, good feeling prevailed. It followed right at the close of a Methodist and a Presbyterian meeting, at which were no professions. Meeting closed with about twenty professions, six of whom have already joined Mt. Pleasant.

**ORDINATIONS.**

On Monday, Dec. 24, 1891, at the Hillsboro Baptist church, Woodford county, Rev. H. M. Shouse was ordained to the full work of the Gospel ministry by the laying on of hands and prayer. The ordaining council consisted of Dr. A. C. Davidson, President of Georgetown College, Rev. S. C. Mitchell, pastor of the Hillsboro church, Rev. Z. T. Cody, pastor of the Georgetown church, Dr. W. H. Felix, pastor of the First church, Lexington, Rev. P. V. Bomar, pastor of the Versailles church, and Rev. J. V. Riley. Addresses were made by Dr. A. C. Davidson on "The Preacher as a Pastor," Dr. W. H. Felix on "The Preacher and his Bible," and Rev. Z. T. Cody on "The Preacher in his Relation to Modern Tendencies." Bro. Shouse is a graduate of Georgetown College, and has charge of the Baptist church at Middleburg, Ky. He enters the ministry with the brightest of prospects. May the blessing of the Lord ever rest upon him. P. V. BOMAR, Sec'y.

The church at Rocky Ridge, Trigg county, Ky., met Dec. 30, 1894, according to previous appointment. After singing and prayer the church was called to order by the pastor. A presbytery consisting of R. W. Morehead, D. D.; Rev. John O'Bryan, T. T. Peirce, and C. E. Perryman was organized. Dr. Morehead was chosen moderator, C. E. Perryman, secretary. Bro. Milton Hall, the candidate, proceeded to relate his Christian experience and call to the ministry, after which the presbytery proceeded to examine Bro. Hall upon the teachings of the Scriptures. He giving the presbytery full satisfaction of soundness in the

faith, he was recommended to the church by the presbytery. By motion of church the presbytery was ordered to proceed with ordination. The charge was delivered by Rev. John O'Bryan, presentation of Bible by T. T. Peirce, ordination prayer by the pastor, C. E. Perryman, laying on of hands by the presbytery, hand of fellowship by presbytery and church. The sermon from the text, 2 Tim. 2:1-3, which was preached by Dr. Morehead, was the best we remember to have ever heard. Bro. Hall goes as pastor for one fourth of his time to Buffalo Lick church, having been called to this charge. We expect good work from Bro. Hall. C. E. PERRYMAN. Kuttawa, Ky., Dec. 31.

DEAR BRO. HARVEY:— Happy New Year to you, the WESTERN RECORDER, and your great Baptist constituency! But, my brother, what is the matter with you—hath much zeal "made thee mad?" How can you afford to give the WESTERN RECORDER and this magnificent copy of the Teachers' Bible for \$3.50? The paper is richly worth its price (\$2.00), and the Bible cost me six dollars the last time I bought one like it. Well I shall not meddle with your affairs, but I hope while his benevolent mania continues, every Baptist family will get the paper and the Bible. It is fit that the RECORDER and the Bible should go out together, because the paper keeps close to the Book.

Cordially yours,  
CARTER HELM JONES.  
Louisville, Ky., Jan. 1, 1905.

Any church or church committee thinking of purchasing an organ or piano should refer to the illustrated catalogue of the Mason & Hamlin Manufacturing Co., Boston, Mass., which contains many styles of instruments, especially for church and chapel use, and the celebrated List Organ is without question the finest instrument of its class. Address: Mason & Hamlin, Boston, Mass., and Catalogues sent free.

In a recent article of coffee and Cocoa, the eminent German chemist, Professor Stutzer, speaking of the Dutch process of preparing coffee by the use of potash, and of the process commonly in Germany in which ammonia is added, says: "The only result of these processes is to give the coffee a bitter taste, to injure it to the consumer, without effecting a real solution of the Cocoa substance. This artificial manipulation for the purpose of so-called solubility is therefore more or less inspired by deception, and always takes place at the cost of purity, pleasant taste, useful action, and aromatic flavor. The treatment of Cocoa by such chemical means is entirely objectionable." Cocoa treated with potash or ammonia would be entirely unsuitable both for the supplementary addition of artificial flavors by which a poor substitute for the aroma drawn out into the milk is offered to the consumer." The delicious, refined Cocoa made by WATKINS BAKER & CO. of Dorchester, Mass., is absolutely pure and contains no chemicals, or dyes, or artificial flavors are used in it.

**THE MARKETS.**

Report for the Week Ending Saturday, Dec 29 1894.

Cattle—The receipts were very light to-day and but little doing. Prices remain unchanged.  
Hogs—The receipts of hogs were about 500 head. Market firm and all sold.  
Sheep and Lambs—None here.

**CATTLE.**

|   |       |             |
|---|-------|-------------|
| Light shipping                              | ..... | \$1 75@4 00 |
| Best butchers                               | ..... | 3 50@2 75   |
| Fair to good butchers                       | ..... | 2 25@2 00   |
| Common to medium butchers                   | ..... | 1 50@2 15   |
| Thin, rough steers, poor cows and scalawags | ..... | 2 50@1 25   |
| Good to extra oxen                          | ..... | 2 75@1 15   |
| Common to medium oxen                       | ..... | 1 50@2 25   |
| Feeders, 950 to 1,300 lbs. steers           | ..... | 3 00@2 40   |
| Stockers                                    | ..... | 1 25@2 75   |
| Hulls                                       | ..... | 1 25@2 50   |
| Well calves, 100 to 120 lbs.                | ..... | 2 00@2 40   |
| Choice milk cows                            | ..... | 30 00@40 00 |
| Fair to good milk cows                      | ..... | 10 00@20 00 |

**HOGS.**

|  |       |             |
|--|-------|-------------|
| Choice packing and butchers, 25 to 30 lbs. | ..... | \$4 45@4 30 |
| Fair to good packing, 150 to 225 lbs.      | ..... | 4 10@4 40   |
| Good to extra light, 100 to 180 lbs.       | ..... | 4 15@4 30   |
| Fat hogs, 120 to 150 lbs.                  | ..... | 3 90@4 00   |
| Fat hogs, 100 to 120 lbs.                  | ..... | 3 80@3 90   |
| Light, 120 to 180 lbs.                     | ..... | 3 90@4 00   |

**SHEEP AND LAMBS.**

|                              |       |             |
|------------------------------|-------|-------------|
| Good to extra shipping sheep | ..... | \$2 50@2 20 |
| Fair to good sheep           | ..... | 2 00@2 20   |
| Common to medium sheep       | ..... | 1 00@1 50   |
| Hucks                        | ..... | 1 50@2 00   |
| Extra lambs                  | ..... | 2 75@3 00   |
| Fair to good lambs           | ..... | 2 00@2 50   |
| Common to medium lambs       | ..... | 2 20@2 40   |
| Fall ends or culls           | ..... | 1 00@2 00   |

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