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SILENT ORTHODOXY.

BY J. H. SPENCER, D.D.

I heartily agree with a venerable brother who said to me a few days ago: "I think the Southern Baptists never had a sounder ministry than they have to-day." It is a matter for especial congratulation that our young preachers generally are well established in the doctrine of the Gospel. We may have a few "shooting stars," who curve and gyrate, and ride on moonbeams in search of popularity. But these are rare exceptions. They appear more numerous than they are, because they fire off more sky-rockets and Roman candles, and blow their own horns louder and more persistently than common mortals. They are like the wolves the old hunters used to tell us about, which were so noisy that each one of them made his startled auditors believe that he was at least a dozen. Then they attract attention by keeping themselves conspicuously before the public. They profit by the aphorism, "Out of sight, out of mind." If they are not brilliant, witty or comical enough (or vulgar and profane enough) to succeed as "popular evangelists," they attempt to establish bureaus, organize or lead societies, conduct institutions or get up entertainments, or, possibly start an undenominational newspaper. But count them and they are few; weigh them and they are light. They appear numerous only because, like fishermen's corks, they keep bobbing about on the surface. The great mass of our preachers are sound, solid men, who are earnestly endeavoring to declare the whole truth. But the best and wisest men cannot avoid being more or less influenced by their surroundings, though it be unconsciously.

The preaching of Southern Baptists is, in the main, eminently scriptural. If there is heterodoxy about it, it is negative rather than positive. It lacks fullness rather than soundness. Like the moon at its quarter, it is clear and brilliant on one side, but leaves half of the great body of revealed truth in darkness, or, at least, in great obscurity. We preach the love of God with great fullness and fervency, but are silent about his wrath. We extoll his goodness, but ignore his severity. The fullness of Christ's atonement is magnified, but its necessity is not made apparent. We speak eloquently of God's loving kindness and fatherly indulgence; but we make an ineffective representation of the riches of his grace, because our preaching does not make the people feel the need of much grace. We exhort sinners whom our preaching does not convict of sin, to come to a Savior of whom they feel no need, or to trust in Jesus, on whom they recognize no dependence; and this, too, in such a manner as to give them the impression that their compliance would confer a great favor on the church, or the preacher, if not on the Redeemer himself. We describe with rapture the beauties and glories and joys of heaven, but avoid any reference to the horrors and woes and anguish of hell.

We appear to have a kind of antinomian repugnance to God's law, as if the attribute of justice had been eliminated from the

Godhead. This is the weak point in the preaching of the period. A knowledge of the divine law is as necessary to salvation as a knowledge of the Gospel. For by the law is the knowledge of sin, without such knowledge there can be no repentance, and without repentance there can be no salvation. A deep, thorough conviction of sin is the first step towards the cross of Christ, and such conviction can be produced only by a knowledge of the law, in the transgression of which the sin consists. "I had not known sin," says Paul, "except through the law." Our Lord preached his own Gospel. But it was a full, symmetrical Gospel. This first recorded sermon—the Sermon on the Mount—is a thorough exposition of the divine law, as if he would teach us that it is needless to preach grace to depraved men, until we first convince them that they have need of grace. A complete Gospel includes the holy law of God as its basis. An offer of pardon is good news only to such as recognize themselves as sinners, condemned to be punished under the law they have violated; and the tender of salvation is glad tidings only to those who feel that they are lost. If we would induce men to seek Christ as a refuge, we must first convince them that they have the impending wrath of God to flee from; and this cannot be done by preaching an emasculated Gospel. The sublime dignity of the divine law, and the justice and holiness of God, as well as the malignity of sin, must be unfolded.

We do not believe Universalism. It is too palpable a contradiction of the Holy Scriptures to make many assumed converts. But it found a lodgment in the vague hopes of depraved human nature, and bred such a litter of whelps as Unitarianism, second probation, the larger hope and the universal Fatherhood of God. We do not endorse any of these fond pets of human corruption. But the air is full of their pungent odor, which acts as an anesthetic on the most vigorous nerves of orthodoxy. We hesitate to denounce sin and proclaim its fearful penalty, or to expose the deep corruption of the human heart, until "the exceeding sinfulness of sin" is no longer recognized. Our penitents no longer feel any deep, pungent conviction of sin and condemnation before an offended God. Their repentance, if they pretend to exercise any, is shallow, or merely nominal, because they have no appreciation of the depth and malignity of sin, or of the natural corruption of their depraved hearts. There is no piercing in their consciences, and no trembling and crying out, "Men and brethren, what must we do?" In their conversion there is no manifestation of deep feeling, or radical change of heart or life. They love little, because they feel that little has been forgiven them; and if they unite with a church, they seem to feel that they are conferring as great a favor as they are receiving. It is no marvel, if they make loose, frivolous church members.

It has come to be regarded coarse and rude to warn men, in Scripture language, against the torments of hell, or the woe and despair of eternal damnation; and to guard our reputation for culture and refinement, we either ignore the subject altogether, or choose soft, meaningless words that make little or no impression on our auditors. We know that "the wicked shall be turned into hell, with all the nations that forget God," that the finally impenitent "shall go away into everlasting punishment," and that, at the final judgment, Christ will say to the condemned, "Depart from me ye accursed into everlasting punishment prepared for the devil and his angels." But we hesitate to preach it, lest we should be regarded as charging "the universal Father" with a cruelty that no earthly parent would exercise towards his children.

It is this concession to the popular sentiment of our Lord's enemies—this hesitation to preach boldly what we know the Bible

teaches, and what we believe with all of our hearts—that robs the Gospel of its power to stir the depths of men's souls, and bring them to a genuine repentance. Then a weak, hesitating Gospel, especially if it's weak in presenting the justice of God, and the dignity and integrity of the divine government, inevitably makes a feeble, vasculating church membership.

If our ministers would all resume the courage of their convictions, and faithfully preach what they profess to believe, in the rugged and forceful language of the sacred Scriptures, we should again see sinners pungently convicted, and hear them cry out, "What must I do to be saved?" We should hear no more such puerile expressions as "I have made up my mind to accept Jesus," or "I have gotten my consent to confess Christ." Our converts would know in whom they had believed, and be ready to testify to what the Lord had done for their souls. Our churches would again become temples of the Holy Spirit, and their membership would become markedly distinguished from the world by a reverential fear of God and a holy life and conversation. If we would have men truly converted to Christ, we must preach to them an unmitigated Gospel. We can no more build up vigorous, consecrated, spiritual churches on a mere love story, than we can develop our children into robust, intellectual, scholarly men by nourishing them on milk and cheap novels.

Emineence, Ky., December, 1894.

THE NEW NAME.

BY THE REV. I. W. BRUNER.

Much, since the origin of Campbellism, has been said about the name the followers of Christ, as individuals, should wear, and by what name the churches should be designated.

Every careful Bible student will observe that the name in the Scriptures is quite variable as applied to the disciples. They are called disciples, saints, brethren, elect, Christians, etc. No one of these many names is insisted upon to the exclusion of the rest when reference is made to individuals. This is true when churches or congregations are addressed. No especial importance is insisted upon as attaching to any name. To attribute virtue or great importance to a name is exceedingly dangerous. To claim that we are better than others because of the name we would pronounce upon ourselves, is fallacious and pharisaical. The way some names are sometimes used in an intended religious sense, hardly savors of Christian modesty. The Holy Apostolic Catholic church is more sonorous than suggestive of humble piety. Christian is often flatteringly pronounced by those that would say, I am holier than thou. I wear a Divine name; yours is a human name. Pronouncing the Divine name upon us does not impart grace or any Divine gifts. In striking humility John the Baptist said, "I am the voice of one crying in the wilderness." Some who feel the name they wear to be of vital, and even saving, importance, have at last discovered the name in prophecy. With much assurance Isa. 62:2 is referred to: "And thou shalt be called by a new name which the mouth of the Lord shall name." Having found this prediction, they hasten to Acts 11:26 for its fulfillment: "The disciples were called Christians first in Antioch." Now the case is made out. Christian was not spoken in derision by the enemies of the disciples, as Mr. Campbell and nearly all learned critics have claimed. This name is given by the mouth of the Lord; Isaiah says so.

The Bereans possessed a virtue it is often well to avail ourselves of. If the preacher will not read the connection of his text, the hearer would do well to do so. Let us look

at the fourth verse and hear the faithful prophet further, as he talks of this new name. He don't pass over several hundred years and into the Christian dispensation to reveal the new name spoken of in the second verse: "But thou shalt be called Hephzibah, and thy land Benhah," he proclaims immediately as the explanation of the second verse. If Isaiah is to guide us in the second verse, then his explanation in the fourth verse should be received. Then if we are looking for the church name in Isaiah, let us be called the Hephzibah church, and let our members be called Hephzibahs. This would be consistent.

More than once, and by different preachers of the disciples has Isaiah 62:2 been appealed to recently to establish the name Christian by this prophet, without referring at all to the fourth verse, which explains the second, as all will see that may take the pains to read for themselves.

This name question has spent its force by its advocates. They are hard pressed to spread the thinnest gauze over the bald sophism.

CHRISTIAN UNION NOT BY COMPROMISE.

BY GEORGE DANA BOARDMAN, D.D., LL.D.

The Church cannot unify herself by compromise. This is the mistake of those unfortunate who are afflicted with cardiac hypertrophy, or diseased enlargement of heart. Compromise is often right in matters of policy or method. Compromise is always wrong in matters of principle or duty. Truth abhors compromise, as light abhors darkness. Truth advances her kingdom by affirmation, not by evasion; by victory, not by surrender. If there is in all this world a sacred right, it is the right of every human being to have his own personal moral convictions. If there is in all this world a sacred responsibility, it is the responsibility which every human being has before his God and before his fellows for those convictions. If there is in all this world a sacred obligation, it is the obligation which rests on every human being to be true, at whatever cost, to those convictions. The man who is willing to surrender his own convictions for the sake of unity is a man whose convictions for the sake of unity or of anything else are to be distrusted. For he who begins with being false to himself will end with being false to everybody else. Moreover, the unity that is brought about by compromise is not unity at all; it is only a weak, sentimental, flabby uniformity. The boneless, pulpy compromiser, like a composite photograph in which every sign of individuality is merged, looks very kind and also very weak. No unity cannot be secured by compromise.—Rams Horn.

They tell a story of a little Confederate soldier—let us call him a Georgian—who, after a long stay in the hospital, was dismissed to his regiment. On his way to the camp he passed a settler's wagon that was loaded with "goobers." Alas for him, there was no money in his purse. His self-respect got into a struggle with his appetite. Finally, he effected a compromise by saying aloud, "There never was a time when I wanted goobers so much; but I'd die rather than ax for them." This reminds us that there are more ways than one of asking for things.—Ex.

JESUS, as the name of the Incarnate God, calls for our love; as the name of the suffering Savior, for our penitence; as the name of our Redeemer, for our hope.—Bishop Hall.

Do NOT attempt to make the echoes of past experiences, or the hope of future attainments form the staple of present enjoyments. Live with Christ in the "now."

LIFE AND DEATH.

BY MRS. L. SHOREY.

"What is Life?"
Why ask me what is life? It is all in name,
But not in joy or sorrow, weal, or woe, the same.
For life is death to some. If that means naught but pain,
While death is life to others, and eternal gain.

"What is Life?"
A little while of patient waiting at the door.
"And Death?"
The opening of the portal to the Evermore.

"What is Life?"
A look all blot and stains wherein we learn to write.
"And Death?"
Death closes it, and brings another clean and white.

"What is Life?"
A picture being pointed for the palace walls.
"And Death?"
The King's own messenger to hear it to His halls.

"What is Life?"
A play; and for the players there are no recalls.
"And Death?"
They play their parts, pass off, and Death's dark curtain falls.

"What is Life?"
The chiselling of a statue that is yet to be
By Death
Unveiled in all the light of an Eternity.

"What is Life?"
A working day too short for all we fain would do.
"And Death?"
The night when we shall sleep, ere breaks the morn anew.

"What is Life?"
To some, methinks, that life is night before the dawn.
"And Death?"
The first faint golden streak that ushers in the morn.

"What is Life?"
A hidden germ in acorn's shell as yet unbroke.
"And Death?"
The bursting forth of what will be the giant oak.

"What is Life?"
A bud that daily grows more fair in sun and shower.
"And Death?"
The bud grown perfect, opening into fragrant flower.

"What is Life?"
A psalm of praise to some, a glad and happy song.
"And Death?"
A pause before the burst of chorus sweet and strong.

"What is Life?"
A warfare carried on for kingdom and for crown.
"And Death?"
The conflict o'er, the victory won, the sword laid down.

"What is Life?"
A journey long, a weary road, and blistered feet.
"And Death?"
The journey ended, Home at last, and welcome greet.

OUR PULPIT.

GUIDANCE IN THE WAY.

BY ALEXANDER MACLAREN, D. D.

"I, being in the way, the Lord led me."—Gen. 24:27.

So said Abraham's anonymous servant when telling how he had found Rebecca at the well, and known her to be the destined bride of his master's servant. There is no more beautiful page even amongst the many lovely ones in these ancient stories than this domestic idyll of the mission of the faithful servant from far Canaan, across the desert. The homely test by which he would determine that the maiden should be pointed out to him, the glimpse of old-world ways at the well, the gracious courtesy of the fair damsel, and the simple devoutness of the speaker, who recognizes in what to others were trivial commonplaces, God's guidance to the end which he had appointed, his recognition of the divine hand moving beneath all the nothings and littlenesses of daily life—may teach us much.

I. The first thing that these words seem to me to suggest is the conditions under which we may be sure that God leads, "I, being in the way."

So that suggests, first, how the people that have any right to expect any kind of guidance from God are those who have their feet upon a path which conscience approves. Many men run into all manner of perplexities by their own folly and self-will, and never ask whether their acts are right or wrong, wise or foolish, until they begin to taste the bitter consequences. Then they cry to God to help them, and think themselves very religious because they do! That is not the way to get God's help. Such folk are like Italian brigands who have an image of the Virgin in their hats, and sometimes had the Pope's commission in their pockets, and therefore go out to murder and ravish, in sure and certain hope of God's favour and protection.

But when we are "in the way," and know that we are doing what we ought to do, and conscience says, "Go on; never mind what stands against you," it is then, and only then, that we have a right to be sure that

the Lord will lead us. Otherwise, the best thing that can happen to us is that the Lord should thwart us when we are on the wrong road. Resistance, indeed, may be guidance; and it is often God's manner of setting our feet in the way of his steps. We have no claim on him for guidance, indeed, unless we have submitted ourselves to his commandments; yet his mercies go beyond our claims. Just as the obedient child gets guidance, so the petulant and disobedient child gets resistance which is guidance too. The angel of the Lord stands in front of Balaam, amongst the vines, though the seer sometimes does not see, and blocks the path for him, and hedges up the way with his flaming sword. Only if we would have the sweet, gracious, companionable guidance of our Lord, let us be sure, to begin with, that we are "in the way," and not in any of the by-paths into which arrogance and self-will and fleshly desires, and the like, are only too apt to divert our feet.

Another consideration suggested by these words, "I, being in the way," is that if we expect guidance we must diligently do present duty. We are led, thank God, by one step at a time. He does with his child, whom he is teaching to read his will, as we sometimes do with our children, when we are occupied in teaching them their first book-learning, we cover the page up, all but the line that we want them to concentrate their eyes upon; and then, when they have got to the end of that, slip the hand down, low enough to allow the next line to come into view. So often God does with us. One thing at a time is enough for the little brains. And this is the condition of mortal life, for the most part—though there do come rare exceptions. Not that we have to look a long way ahead, and forecast what we shall do this time ten years off, or to make decisions that involve a distant future—except once or twice in a lifetime—but that we have to settle what is to be done in this flying minute, and in the one adjacent to it. "Do the duty that lies nearest thee," and the remotest duty will become clearer. There is nothing that has more power to make a man's path plain before his feet than that he should concentrate his better self on the manful and complete discharge of the present moment's service. And on the other hand, there is nothing that will so fill our sky with mists, and blur the marks of the faint track through the moor, as present negligence, and still more present sin. Iron in a ship's hull makes the magnet tremble, and point away from its true source. He that has complied with evil to-day is the less capable of discerning duty to-morrow; and he that does all the duty that he knows will thereby increase the probability that he will know all that he needs. "If any man wills to do His will he shall know of his teaching"—enough, at any rate, to direct his steps.

But there is another lesson still in the words; and that is that, if we are to be guided, we must see to it that we expect and obey the guidance.

This servant of Abraham's, with a very imperfect knowledge of the Divine will, had, when he set out on his road, prayed very earnestly that God would lead him. He had ventured to prescribe a certain token, naive in its simplicity: "If the girl drops her pitcher, and gives us drink gladly, and does not grudge to fill the troughs for the cattle, that will show that she is of a good sort, and will make the right wife for Isaac." He had prayed thus, and he was ready to accept whomever God so designated. He had not made up his mind, "Bethuel's daughter is a relation of my master's, and so she will be a suitable wife for his son." He left it all with God, and then he went straight on his road, and was perfectly sure that he would get the guidance that he had sought. And when it came the good man bowed and obeyed.

Now there is a picture for us all. There are many people that say, "O Lord! Guide me," when all the while they "lead me guide thee." They are perfectly willing to accept the faintest and most questionable indications that may seem to point down the road where their inclination drives them, and, like Lord Nelson at Copenhagen, will put the telescope to the blind eye, when the flag is flying at the admiral's peak signalling "Come out of action," because they are determined to stay where they are.

Do not let us forget that the first condition of securing real guidance in our daily life is to ask it, and the next is to look for

it, and that a third is to be quite willing to accept it, whether the finger points down the broad road that we would like to go upon, or some tangled path amongst the brushwood that we would fain avoid. And if you and I, dear brethren, in the little-nesses of our daily life, do fulfil these conditions, the heavens will crumble, and earth will melt, before God will leave his child untaught in the way he should go.

Only, let us be patient. Do you remember what Joshua said to the Israelites? "Let there be a good space of vacant ground between you and the guiding Ark, that you may know by which way you ought to go." When men precipitately press on the heels of half-disclosed providences, they are uncommonly apt to mistake the road. We must wait till we are sure of God's will before we try to do it. If we are not sure of what he would have us do, then, for the present, he would have us do nothing until he speaks. "I, being in the way, the Lord led me."

II. Now a word about the manner of the guidance.

There was no miracle, no supernatural voice, no pillar of cloud or fire, no hovering glory round the head of the village maiden. All the indications were perfectly natural and trivial. A thousand girls had gone to the wells that day all about Haran, and done the very same things that Rebecca did. But the devout man who had prayed for guidance, and was sure that he was getting it, was guided by her most simple, common-place act; and that is how we are usually to be guided. God leaves a great deal to our common sense. His way of speaking to our common sense is by very common things. If any of us fancy that some glow at the heart, some sudden flash of inspiration, is the test of a Divine commandment, we have yet got to learn the full meaning of the Incarnation of Jesus Christ. For that Incarnation, amongst all its other mighty influences, hallowed the commonest things of life and turned them into ministers of God's purposes. So remember, God's guidance may come to you through as commonplace an incident as tipping the water of a spring out of an earthen pot into a stone trough. None the less is it God's guidance; and what we want is the eye to see it. He will guide us by very common indications of his providence.

III. And now the last thing I would say a word about is the realization in daily life of this guidance as a plain actual fact.

This anonymous trusted servant of Abraham's whose name we should like to have known, had a mere segment of the full orb of the knowledge of God that shines upon our path. With true Oriental freedom to speak about the deepest matters, he was not afraid nor ashamed to stand before Bethuel and Laban, and all these other strangers that crowded round the doorway, and say, "The Lord led me." There is a pattern for some of us tongue-tied shame-faced Christians. Whatever may be the truth about the degradations of which heathendom is full, there is a great deal in heathendom that ought to teach, and does teach, Christendom a lesson, as to willingness to recognize and confess God's working in daily life. It may be very superficial; it may be very little connected with high morality; but so far as it goes, it is a thousand-fold better than the reticence that characterizes such hosts of Christian people about religion.

A realization of the Divine guidance is the talisman that makes crooked things straight and rough places plain; that brings peace and calmness into our hearts, amid all changes, losses, and sorrows. If we hold fast by that faith it will interpret for us the mysterious in the providences concerning our own lives, and will help us to feel that, as I said, resistance to our progress may be true guidance, and thwarting our wills may be our highest good. For the road which we travel should, in all its turnings, lead us to God; and whatsoever guides us to him is only and always blessed.

May I, for one moment, turn these words in another direction, and remind, you dear friends, of how the sublimest application of them is still to be realized? As a climber on a mountain peak may look down the vale up which he had painfully toiled for many days and see the dusty path lying, like a sinuous snake, down all along it, so, when we get up yonder, "Thou shalt remember all the way by which the Lord thy God hath led thee these many years in the wilderness," and shalt see the green

pastures and the still waters, valleys of the shadow of death, and burning roads with sharp flints, which have all brought thee hither at last. We shall know then what we believe now, that the Lord does indeed go before them who desire to follow him, and that the God of Israel is their reward. Then we shall say with deepened thankfulness, deepened by complete understanding of life here, seen in the light of its attained end, "I, being in the way, the Lord led me," and "I shall dwell in the house of the Lord forever."

WASHINGTON LETTER.

WASHINGTON, D. C., Dec. 31, 1904.
The most ardent admirer of the administration cannot say that it begins the New Year under pleasant auspices. Although it has some other things to think about which are not over-pleasant, it is the financial situation that is responsible for the really serious worry. It may be that the syndicate of bankers which bought the last issue of bonds did not intend to add to the embarrassment of the administration by its published criticism of the Carlisle currency bill; and then again that very thing may have been intended. At any rate it has done so. It has given a black eye to the intention to issue more bonds which the constantly decreasing gold reserve had already created. Successful issues of bonds have been criticized awfully, but an unsuccessful issue of bonds would not only be criticized, it would cause a panic among the foreign holders of American securities which would soon extend to this country.

It is this situation that has caused it to be given out that President Cleveland, instead of issuing more bonds, will, if this Congress fails to pass financial legislation which will relieve the Treasury, call an extra session of the Fifty-fourth Congress and see if it can do any better.

It remained for Senator Cameron to speak what the Senate has acted for four years. He bluntly said that the Mahone ground must be bought, or he would see that no site for a new Government Printing Office was bought at this session of Congress. That was very bad taste, not to call it by a worse name, on the part of Senator Cameron, as it is an open secret in Washington that he has a money interest in the Mahone ground.

The urgency deficiency appropriation bill is the one that carries the appropriation for collecting the income tax. It was passed by the House before the recess, and Senator Cockrell, who is in charge of it now, says he will call it up in the Senate at the earliest opportunity. There is little doubt of the passage of the bill, notwithstanding the sensational reports of a combination having been made to defeat it by Senators Hill and Quay. The extent of the opposition to the appropriation in the Senate will probably be half a dozen speeches against, one of which—Mr. Quay's—may consume considerable time. It is regarded as doubtful whether there will even be a division when the bill is put upon its final passage. This is not because the income tax has made any new friends in the Senate, but because the Republicans who expect it to prove unpopular are anxious to have it enforced.

It is not probable that Attorney-General Olney ever had a more unpleasant task imposed on him than that of preparing to defend the income tax in the suits which have been brought to test its constitutionality, as he is credited with being, like President Cleveland, opposed to the income tax. Of course that will not necessarily prevent Mr. Olney bringing all his legal ability to bear on the preparation of that defense. Arguments will be heard on January 8th. Assistant Attorney-General Whitney is in immediate charge of the Government interests. He doesn't think the other fellows have any case at all—at least that's what he says.

If I do what I may in earnest I need not mourn if I work no great work on the earth. To help the growth of a thought that struggles toward the light; to brush with gentle hand the earth stain from the white of one snowdrop—such to be my ambition.—George Macdonald.

DAILY ought we to renew our purposes; and to stir up ourselves to greater fervor, and to say, "Help me, my God, in this my good purpose, in Thy holy service, and grant that I may now this day begin perfectly."—Thomas a Kempis.

SUNDAY-SCHOOL LESSON.

INTERNATIONAL BIBLE LESSONS, 1895. FIRST QUARTER.

SUNDAY, JANUARY 20.

CHRIST THE BREAD OF LIFE.

John 6:25-35.

MOTTO TEXT:—"He gave them bread from heaven to eat."—John 6:31.

At the close of the last lesson, our Lord, after feeding the multitudes, sent them away. He commanded his disciples to get into the boat and go to Bethsaida, and he himself went up into the mountain to pray. Between three and six o'clock in the morning he walked out over the sea to the boat in which his disciples were toiling in rowing, the wind having been contrary to them. In the morning some of the people who knew he had not gone in the boat with his disciples, sought for him where he had been the day before, and not finding him, went round to the other side of the sea. Seeing him there they asked in surprise, "Rabbi, when earnest thou hither?"

The Lord does not answer their question. When he came was no concern of theirs, and he would not gratify idle curiosity. He saw through their motives in seeking him and shows that he sees in his answer. "Ye seek me, not because ye saw the miracles." The miracles were signs to show that he came from God, had divine power, and therefore his teachings were true. They cared for none of these things. They were following him simply for the loaves and fishes of which they had eaten. "Because ye did eat of the loaves and were filled." The verb means were satisfied as a beast is with fodder.—Whiteleaw.

"Labour not for the meat that perisheth."—The end and object of our labour must not be our food. That is necessary only that the strength it gives may be spent in securing higher things. "But for that meat which endureth to everlasting life."—For it keeps the soul from eternal death as food keeps the body from dying. "Which the Son of man shall give unto you."—They are to labour for this bread, yet it is the gift of God. What the work they are to do our Lord explains below. The gift is the salvation of their souls, purchased by his blood.

"For him hath God the Father sealed."—Seals were used where we use signatures. The miracles which he wrought were signs that God endorsed the Lord as a Saviour. God thus made Himself responsible for the truth of the Lord's teachings.

"Then said they unto him, What shall we do that we might work the works of God?"—They ask, "what shall we do?" in a very different spirit from that of Paul when he cried out, "Lord, what wilt thou have me to do?" They were willing to earn the bread of life. Fallen man has always been ready to buy his salvation by works. Hence any system of theology which teaches salvation by works has always been welcomed by the carnal heart.

"This is the work of God."—The work required by God is the meaning. Not "works" as they had said, but work. "That ye believe on him whom he hath sent."—Faith is the work they are to do, and even that is the gift of God that no man should boast. The whole of our salvation is free grace. No man has any claim on God for anything but justice, and justice would send us to hell had no substitute been found for us. To believe on Christ is to believe that the atonement he made is acceptable to God, and that if we trust our souls to the merits of Christ's blood, God will pardon our sins and receive us into glory. A guilty sinner, already condemned to death, we stand before a holy God. Christ offers a ransom for those who are willing to trust him to offer a sufficient ransom. And the Holy Spirit gives us the faith which makes us trust to the sufficiency of the ransom.

"They said therefore unto him, What sign shonest thou?"—Insatiate for marvels and wonders. They were right in thinking that one who made such claims for himself ought to be able to work great miracles, thus proving that God was with him. They were wrong in thinking that he would work miracles at their demand.

"Our fathers did eat manna in the desert."—They are replying to what might have been his answer to their demand. He

had wrought a sign for them only the day before. But they think that was not enough. It wasn't so much of a miracle after all. He had fed five thousand one meal of barley bread and fish. But Moses had fed hundreds of thousands for many years, not with poor barley bread, but with manna from heaven.

"Verily, verily."—Our Lord uses those words when he is about to speak some great truth to which he wishes their closest attention. "Moses gave you not that bread from heaven."—It was not Moses who gave that bread; he made no such pretension. It was God who sent it from the skies. But Jesus of Nazareth had himself created the bread that they had eaten, and this difference proved that Christ was greater than Moses. "But my Father giveth you the true bread from heaven."—He was giving it to them then. He gives it to his own till the last one of the elect has been gathered home to glory and the end comes. This true bread which the Father gives is indeed from heaven and not from the heavens, and it sustains spiritual life as the manna and the barley leaves sustained bodily life. And as the soul is the true man, and the body but his clay tenement, so the bread that feeds the soul is the true bread.

"For the bread of God is he which cometh down from heaven and giveth life unto the world."—The manna was but a type of him. It is a proof that the bread is from God when it gives life. The manna was for the Jews alone, but this true bread is for those among all nations who shall believe upon him. Nothing angered the haughty Jews more than such putting the Gentiles on a level with themselves. Hence it is not surprising that we learn further on in the chapter that many left him in a rage.

"Lord, evermore give us this bread."—Their thoughts still fixed on material bread, having no comprehension of spiritual life. Men's eyes are blinded that they cannot see nor know. Across their material conceptions comes his declaration which must have startled them. "I am the bread of life."—It is very evident he is not speaking of material food. What does he mean by bread from heaven if he is that bread? "He that cometh to me shall never hunger; he that believeth on me shall never thirst."—Coming refers to drawing near in penitence, feeling the need of a Saviour from sin. Whoever believeth on Christ can have spiritual strength and grace when he wishes it. The supply is inexhaustible. Thirsting is used to carry out the same figure.

LITERARY.

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

New Books.

THE CENTURY—May, 1894, to October, 1894. The Century Co., New York.

There is much to be said in favor of buying bound volumes like this. Current magazines are seldom preserved, and still more seldom bound. Even when preserved they are seldom consulted because of the inconvenience involved. While in a volume like this the articles are easily accessible and they are worthy of frequent consultation. For example, in this volume is the admirable and exhaustive discussion of female suffrage between Senator Hoar and Dr. Bulkley, which no one interested in the subject can afford to overlook or forget. And this is but one item of many. Another item in this volume is the A. P. A. discussion. And we have accounts of travels, illustrated descriptions of countries, of artists, and their works, of authors and their books, discussions of problems, of government, of ethics, etc., etc. Indeed it is a very valuable as well as a very entertaining volume.

THE SOUTHERN STATES OF THE AMERICAN UNION.—By Hon. J. L. M. Curry, LL.D. New York: G. P. Putnam's Sons. \$1.25.

We thank Dr. Curry most heartily for writing this book. He corrects so many misapprehensions concerning the South and sets forth the history of the Southern States in the light of facts. He clearly proves everything he says. The aim of the book is "to reconstruct ideas and opinions adverse to the South, in so far as they are founded on ignorance and prejudice." He vindicates himself from the charge of sectionalism by showing that "the establishment of truth is never wrong," and he asks: "Is there any sanctity or infallibility

in acts and opinions, relating to the South, that they should escape historical criticism, or be exempt from all the tests of truth and justice?" We are curious to learn what many good Northern people we wot of, will have to say about this book. We prophesy that they will ignore it—to answer it is impossible—while to admit its truth is to lay aside deep and long-standing prejudices and to give up cherished opinions. Though telling some most unpalatable facts, Dr. Curry ever shows a kind and patriotic spirit. Indeed the dominating spirit of the book is devotion to the fundamental principles of our government. He claims, and we think truly, that the South is to-day the most loyal part of the Union. It is a book of great power, presenting facts and arguments that ought to be read in all parts of our land, and wherever English is spoken. For sale by J. P. Morton & Co.

EVOLUTION AND ETHICS, and Other Essays. By Thomas H. Huxley. New York: D. Appleton & Co. \$1.25.

Here is the latest volume of Prof. Huxley's essays, being Vol. IX. We have a Prolegomena of 45 pages, followed by the lecture at Oxford, on the Romanes foundation, on Evolution and Ethics. Bright and vigorous as Prof. Huxley always is, he makes it quite apparent that he belongs to no school of thought, wears "no label" as he puts it. He repudiates materialism, idealism and spiritualism alike, and sticks to being an "agnostic," although he does not agree with others who wear that label. Essays follow on Science and Morals, a reply to Mr. Lilly; Capital the Mother of Labor; Social Diseases and Worse Remedies; a sharp attack upon the Salvation Army and upon the scheme of Gen. Booth set forth in "Darkest England." Prof. Huxley wields a keen blade and is a formidable antagonist. Although he denies free agency and holds that consciousness is a function of the brain, he yet denies that he is a materialist and he strikes materialism some of the strongest blows it has ever received. Speaking of Bishop Berkeley's argument for pure idealism, he says: "All the materialistic writers I know of who have tried to bite that file have simply broken their teeth?"

Prof. Huxley is an ardent evolutionist, but does not expect much from evolution. He says: "The theory of evolution encourages no millennial anticipations." He says truly that ethics is opposed to what is called "the cosmic struggle for existence." "Its influence," he continues, "is directed not so much to the survival of the fittest as to the fitting of as many as possible to survive." Sometimes Prof. Huxley talks like a Christian, but soon he blurts out the rankest infidelity. He is not consistent, and when pressed he hides under cover of agnosticism, which is not with him a system, but simply a confession of ignorance.

CHRISTIAN CREEDS AND CONFESSIONS. By G. A. Gumlich, Ph.D. Translated from the German by L. A. Wheatley. New York: Funk & Wagnalls. \$1.00.

A very convenient and interesting compendium of the historic creeds. The author also discourses views held as to various doctrines in detail. With all his learning he sometimes misses it, as e. g., on page 71 he says: "Baptism is considered necessary for salvation by all churches, even for the children of Christians."

CHRISTIANITY IN THE HOME. Theo. L. Cuyler, D.D. New York: The Baker & Taylor Co. \$1.00.

Here are thirty-six bright and helpful talks on practical religious topics. They are in Dr. Cuyler's best vein and will do good to all who read them. There is such need of a revival of home religion, and this book will help to bring that revival to pass.

THE ROYAL ROAD; OR, TAKING GOD AT HIS WORD. By Marion Harland. New York: A. D. F. Randolph & Co. \$1.50.

This is a companion volume to "Stepping Heavenward," though by a different author. The aim is to prove from Scripture and from experience that the one road to happiness is taking God at his word day by day. The ideal of life set forth is doing daily tasks faithfully without taking thought for the morrow and trusting God. The

book is alike stimulating and wholesome; the only drawback being that it implies all the way through that it is proper to seek for happiness. The fact is happiness is not to be sought, nor is it to be had as the result of seeking. It is found only by faithfully seeking duty in faith and hope and love. Whatever Marion Harland writes is sure to be worth reading and to be widely read, and we believe this book will do good to many hearts.

Magazines.

The Treasury of Religious Thought for January begins a new year with no abatement of its usual strength. The initial sermon on the Impossibility of Neutrality in Religion introduces the Rev. J. Whitcomb Brougher, of the First Baptist church, Patterson, N. J. This is followed by an able sermon on Spiritual Capital, by Dr. F. A. Noble, of Chicago, while Dr. David Gregg, of Brooklyn, continues the illustrated series of sermons on Temple Beauty. Professor George H. Schodde continues to write on Biblical Antiquities, and Dr. Burdett Hart gives the fifth and closing sketch of the Presidents of Yale. Four Essential Parts in Sunday-school Education is the title of an able and original paper contributed by Rev. Hugh B. MacCauley. The editorial and minor departments of the magazine are maintained with the usual fulness. E. B. Treat, publisher, 5 Cooper Union, New York.

The Preacher's Magazine for January sparkles with inviting matter eminently suited to preachers, teachers, and Bible students. Mark Guy Pearse still continues his estimable articles on "Esther, the Queen." Dr. A. S. Hobart's sermon upon "Old-Fashioned Christians," is full of true and timely thoughts. Dr. J. Balcom Shaw's sermon upon "Domestic Evils" will command marked attention. "How to Preach," by Joseph Parker, D.D., is forceful; a short sermon to busy men by the same, presents sturdily thought. An intensely pleasing sermon by Rev. Thomas Spurgeon (whose popularity steadily increases) found in this number. The Homiletical Department is freighted with outlines and suggestions, eminently opportune. Among the themes are, "Looking into the New Year," "Departing Years," and many other fascinating subjects. The late Dr. Deems' "Prayer Meeting Talks," and the choice "Children's Sermons," still hold their strong worth.

One of the most interesting things in the January number of the New England Magazine is "Lowell Mason," by Rev. S. F. Smith. It is interesting both from the subject and the writer, a father in Israel, and a writer of hymns and poems. The article is illustrated by the pictures of Mr. Mason and his wife, and is a worthy tribute to Lowell Mason.

A CALENDAR WORTH HAVING.—Almost every one has use for a calendar, and by the same token they ought to have one that is of some use. A calendar that you have to study or "set" has little excuse for existence.

The one we like best of all is that published by N. W. Ayer & Son, the Newspaper Advertising Agents of Philadelphia. The handsome copy for 1895 carries on its seal their famous motto, "Keeping Everlastingly At It Brings Success," which will alone each day be worth to all who use it far more than the price of the calendar. The size is generous, and the work a beautiful specimen of the printer's art. Each day, as is becoming to such an important slice of time, is printed large enough to be read across a room. Then, too, the matter on the flaps deal with a subject in which there is a growing general interest.

That the demand for this calendar increases each year, we can easily understand, for we do not believe that any one who has spent one year in company with it, will be willing to spend another without it.

The price is 25 cents, delivered everywhere post paid, and in perfect condition.

ON YBODY can un'erstan' his ain richt, but it takes tribble and thoct to un'erstan' what anither coonts his richt. Twa richts canna weel clash. It's a wrang and a richt, or a pairt wrang and pairt richt that clashes.—Donal Grant.

IT WAS NOT TRUE.

Some months since a paragraph appeared in some paper stating that Rev. B. B. Tyler, D.D., pastor of the Disciples church, New York city, had said that he was in communication with a regular Baptist church in or near that city, with respect to accepting a call to their pastorate. The statement grew into a positive assertion that said Baptist church had called Dr. Tyler, and was freely and sharply commented on by the press, especially by our denominational journals in the South as a new and striking evidence of the drift of Northern Baptists from orthodox and good church order. Now, for myself, I am heartily thankful for the watchful care which our brethren in the South exercise over their somewhat wayward Northern brethren. There is need of it. But let our Southern brethren, so true to Baptist traditions, not overlook the South itself. There is a drift all along the lines, and though it may effect the North first, for reasons readily understood, its march is nevertheless Southward, and Baptists in the South will not wholly escape the contagion.

But as to Dr. Tyler's call to a Baptist church, what is the substance of it? Why this, and nothing more. There is a Baptist church just outside of New York city, one of whose deacons, a most worthy man, was formerly a member in Dr. Tyler's church, and a very warm personal friend of his former pastor. Dr. Tyler is quite popular as a platform speaker, and much interested in young people's societies. On several occasions he has been invited to address public gatherings in this church, and had preached with acceptance in its pulpit on the pastor's invitation. It so happened that the pastor resigned his charge and removed to another field. While the church was looking for a successor, the above mentioned deacon asked Dr. Tyler if he would accept the pastorate should it be offered him. That was all of it. Out of that personal question from an old friend grew the report that the church had called or were about to call him. The church itself was ignorant of the whole matter, till they saw it in the papers. Dr. Tyler is an honorable man and never could have given currency to the report. It would be utterly out of the question for that particular church, or any other Baptist church in New York or vicinity, or as to that matter, any where else in the North or East, to call, or even to consider the matter of calling any man, not a pronounced Baptist, to be their pastor. When Dr. Tyler actually becomes a Baptist, severs his connection with the Disciples and is admitted to membership in a Baptist church, then he will be a proper and an attractive candidate for a Baptist pastorate, and not before. E. T. H.

AND I KNOW—I know that there are times when the voice that never is heard speaks, and the arms that never touch enfold, and the eyes that are never seen look into my soul. I know—oh! if I know anything, I know this. I know not who He is or what He is—He always comes to me as a veiled figure; but if I know anything, I know that there is a Power greater than preacher or father or mother or wife or child, who has stood beside me and does stand beside me in life's great battle.—Lyman Abbott.

Awarded Highest Honors—World's Fair.

DR. PRICE'S CREAM BAKING POWDER MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. First in Ammition, Alum or any other adulterant. 40 YEARS THE STANDARD.

BRIEF REPORT.

I thought at the close of the year I would give the readers of the WESTERN RECORDER, a brief report of some of my meetings. I held my meeting at Mt. Zion church, McCracken county, Ky., ten miles from Paducah, commencing the fifth Sunday in August, assisted by Bro. W. H. Williams, of Clinton, Ky., Bro. Williams, doing the preaching. The church was greatly revived, 12 additions, 6 by baptism, 6 by letter and restoration. The Baptist doctrine was ably discussed by the brethren. It had a great tendency to cool off some of the Pedro friends, though we had a fine meeting. Bro. Williams did some of his best preaching.

Also held my meeting at Kirbyton, Ky., in October, assisted by Bro. B. F. Hyde, where I had been preaching to a mixed multitude for eight months. Kirbyton is in Carlisle county, Ky., in a fine country, completely surrounded by Catholics; one church in four miles, and another in one-half a mile, though they are very quiet and behave very nicely at my appointments, and attend Sunday-school and prayer-meeting very well. The preaching was done by Bro. Hyde. He did some fine work, and his labors were greatly blessed of the Lord. Twenty professions, baptized 18, organized a church with 50 members and ordained deacons, called a pastor, and have gone to work where the most of my people thought it would be impossible to do any good. We intend building a house of worship in the near future. Brethren, pray for us.

Also held my meeting at Love-lacville, Ballard county, Ky., in October, assisted by Bro. A. Malone. The church was greatly revived; there were 21 professions, 16 happy converts baptized and an evergreen Sunday-school. Bro. Malone did some fine preaching. The church is greatly endeared to him, he is a power in the ministry. My churches are doing well enough to only have monthly preaching. Will be glad when the church will adopt the gospel plan and have preaching every Sunday. T. H. PEASE.

HOW KENTUCKY STANDS. FOREIGN MISSION BOARD S. B. RICHMOND, VA., JAN. 1, '95.

DEAR BRETHREN OF KENTUCKY:—According to an apportionment of the amount needed to pay off all obligations and support our missionaries in the field this year, we should look to your State from May 1st, 1894, to Jan. 1st, 1895, for \$12,000. That time we have received only \$1,000. You lay by him in store, and your cause prospered him, that there be no gatherings when I come."—1 Cor. 16:2. The work is the Lord's and we are His. Fraternally, R. J. WILLINGHAM, Cor. Secy.

THREE REVIVAL MEETINGS.

Rev. J. D. Woodson and I held three protracted meetings in the last part of the summer and the first part of the fall which resulted in much good we trust. The first was a ten days' meeting held on Tradewater river, five miles above Dawson, Hopkins county, Ky., which resulted in 35 professions and a grand revival among the Christian people. About twenty, or probably more, of the converts were heads of families, and five were past the age sixty.

The second was also held on Tradewater, ten miles below Dawson, which resulted in 44 professions. We dismissed this meeting and fixed to start home when some who had been mourners professed and sent for us before we left the neighborhood; so we went back and began again with wonderful results, as stated above.

Our last meeting was conducted at my home church, Little Zion, near Dixon, Ky., resulting in 10 professions, making a total of 89 professions. E. G. SISK.

The late Dr. Dulles, in speaking of his sufferings, said to a friend a few days before his death: "I have learned a new way of spelling disappointments—beginning with an 'h' instead of a 'd': His appointments." What a blessed way to look at the dark things of life! How it checks rebellious thoughts, and sends a ray of heavenly sunlight through all our trials!—Ex.

PLEASE allow me space to acknowledge through the WESTERN RECORDER the reception of a well-filled box containing a large and pleasing variety of edibles, sent as a Christmas present by the ladies of Stephensport Baptist church, of which I have the pleasure of being pastor. The ladies of this church are among the best to be found, and this token of kindly feeling toward their pastor and his family has awakened the deepest feeling of gratitude. May He who remembers every deed of kindness, reward these ladies for their thoughtful generosity. Respectfully, J. B. HUNT.

It is a Christian grace to have pleasant and affectionate thoughts about men, to rejoice in their excellencies, and charitably to forget, as far as may be, their shortcomings. It is the attribute of a pure and beautiful nature to have an eye quick to discern, and a warm heart to honor, all that is fair and bright and generous in human nature. The words which discourage the charity that "thinketh no evil," and give keenness, if not malignity, to the discovery of imperfection, are corrupt and unwholesome; they are not to be spoken by ourselves, and are not to be listened to when spoken by others.—R. W. Dale, D.D.

THOUGH I am no enemy to the acquisition of useful knowledge, I have seen many instances of young men who have been much hurt by what they expected to reap advantage from. They have gone to the academy humble, peaceable, spiritual and lively; but have come out self-wise, dogmatical, censorious, and full of a prudence founded upon the false maxims of the world. I have been ready to address them with that line of Milton: "If thou art he. But oh! how fall'n!" —Selected.

TO LIVE well in the quiet routine of life, to fill a little space because God wills it, to go on cheerfully with a petty round of little duties, to smile for the joys of others when the heart is aching—who does this, his works will follow him. He may not be a hero to the world, but he is one of God's heroes.—Farrar.

OPEN your heart every morning to Christ. Let him enter and repair the strings that sin has broken, and sweep them with his skillful fingers, and you will go out to sing through all the day. Only when the song of God's love is singing in our heart are we ready for the day.—Miller.

WHenever souls are being tried and ripened, in whatever commonplace and homely ways, there God is heaving out the pillars for his temple.—Phillips Brooks.

THE TARIFF'S OFF

\$10 **\$15**

The New Tariff went into effect Jan. 1st, and wool clothing took a big drop. And now our regular January Reduction Sales come on, and the cuts must be made from prices ALREADY reduced by the Tariff. This gives our customers GREATER VALUES than have ever before been known. We started this week with the BEST GOODS. This FIRST will be also the LAST cut on them. So 'twon't do to wait. NOW'S the time to buy.

'GLAY' WORSTED SUITS—Excellent all-wool, thoroughly-shrunk goods, fast-color blacks that won't "turn red and wear slick on you!" silk-sewed; lined with fine Italian cloth; first-class "Sunday suits" for workingmen; cut from \$15 to \$10.

SILK-MIXED CASSIMERE SUITS—One line of Frock Suits; dark Oxford-mixed smooth-surface goods that wears like buckskin; lined with all-wool serge; heavy enough to wear in ordinary winter weather without an overcoat; cut from \$15 to \$10.

HEAVY KERSEY OVERCOATS—Cut 46 to 50 inches long; blue and black; velvet collars; single and double-breasted; serge and Italian cloth linings; silk sleeve lining; cut from \$15 to \$10.

FINE CAMEL'S-HAIR OVERCOATS—Extra length; single-breasted fly fronts, blue and black; silk velvet collars; serge linings and silk sleeve linings; heavy, rough effect, closely-woven goods; cut from \$15 to \$10.

GERMAN THIBET SUITS—Plain blue and black; single and double-breasted sack and frock coats; lined with fine Italian cloth; smooth, elegant looking goods, suitable for professional men and quiet dressers; cut from \$20 to \$15.

FINEST 'GLAY' WORSTED SUITS—The genuine English article; in black only; single and double-breasted sacks and cutaway and dove-tail frocks; finest serge linings; best tailor workmanship throughout; most popular semi-dress suits in the world; sold always for \$20; cut now under the new tariff schedule to \$15.

GERMAN BEAVER OVERCOATS—Extra long sack coats, with single-breasted fly fronts; in blacks only; double-stitched edges; lined with silk serge; tailor-made throughout; regular always heretofore at \$20; cut now, under the new tariff rate on the cloth, to \$15.

PADDOCK OVERCOATS—Two patterns of dark brown and dark Oxford mixed imported Kersey; serge linings and silk sleeve linings; wide silk velvet collars, sold all season for \$18 and \$20; cut now, to close 'em out, at \$15.

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FROM OWENSBORO.

Our meeting closed with an addition of 65 to our membership, making 248 that have joined during the year 1894. Our Sunday-school, at the First church, last Sunday numbered 462, and at the mission chapel, 170, making a total of 632. The liveliest institution in Owensboro is Bro. Jim Parrish's infant class. Of the nearly 200 children, whose names are on the roll, 145 were present last Sunday, all under ten years of age. The school has more than doubled under the administration of superintendents, W. H. Brannon and A. J. Williams, during the past two years; and now a vigorous move forward will be made by the superintendents elect, Will May, and S. W. Anderson.

We are urging our absent church members, everywhere, to take their letters and identify themselves with the churches nearest to them. About 50 have done so during the past year, leaving our membership now 1,162. There are still 400 connected with our congregation, one way or another who are not members and for whom we are now working. Representatives of more than 200 new families have been added within the past two years, and still the field is widening. My health was never better. While there is more work in this pastorate, there is less worry, and friction, than in any field in which I have ever labored. I make no compromise with sin and error, and so anti-Baptists, and the Devil, and spiritless worshipping, in and out of the church do not enjoy my preaching very much, and take advantage of every opportunity to cripple my influence; but this great spiritual church swept everything before them, and, holding up their pastor's hands, are becoming more and more a power in this community and throughout this part of the state.

FRED. D. HALE.

AGREEABLY SURPRISED.

Last Sunday was a day never to be forgotten by the writer and family. The occasion was the presentation of a beautiful silk quilt by the ladies of the Concord Baptist church. At the close of the sermon, and after the congregation had been dismissed, Sisters Robinson and Elliston came forward with one of the most beautiful quilts we ever saw and in a few words presented it to the pastor and wife, in behalf of the ladies of the church. Never was a gift more highly appreciated, or more gratefully received. We take this method of expressing the deep and sincere gratitude of our hearts, to those noble sisters who have labored so faithfully and to the five hundred others who have contributed of their means and whose names are beautifully engraved on the quilt, in token of their high esteem for us.

We are entering upon our fifth year as pastor of this people and we feel that we have a stronger hold upon them than ever, and the prospect for the future is very bright and encouraging.

The following is a short summary of my work as pastor during the past year. Was pastor of 4 churches, travelled during the year in going to and from these churches, and in visiting the membership, 2,300 miles. These 4 churches have an aggregate membership of 728. Pastoral visits to the homes of the members, 900; sermons preached, 190; received into these churches during the year, 65; marriages celebrated, 28. Some people think that the country pastors have

no cares or labors. My labors the next year are 1/2 time at Williams-town, and the other half divided between Ten Mile and Concord, where I hope to be more useful to my Master.

Wm. McMillan.

EDITOR WESTERN RECORDER:—Seeing your premium offer on page 5 in Nov. 29, I decided to renew my subscription in order to give the "Bible" to a girl who is trying to do good in a small Sunday-school at Hartley. I am very poor, I am cooking in a section house on the Fort Worth and Denver City R. R. I did think that I would not take the dear Recorder next year, but I am 21 miles from Hartley (my postoffice) and I never hear a sermon preached, so I have decided that I cannot do without it.

Enclosed you will find \$3.50 for which please send Bible and Recorder.

[This is one of the most touching letters we ever read. How the generosity of the true-hearted sister in giving of her hard earnings to buy a Bible for a poor girl, shames and rebukes the majority of us for our closeness. We do not give the name as we have not the writer's permission and the letter was not intended for publication].

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.

SOUTH CINCINNATI.

A few items from here might be of some interest to the readers of the RECORDER.

The First church in Covington feels that after all she didn't lose anything in waiting so long for a pastor. Pastor C. G. Jones has made a splendid impression upon the people in Covington, and is taking a strong hold upon his people and his people are wonderfully charmed with him in every way. The congregations have rapidly increased from the first, and additions have been frequent. Truly this church seems to have renewed her strength like the eagle. No doubt but that pastor Jones will accomplish great good in his field of labor.

Bishop Swindler, of the Madison avenue church, is not a man to say very much, but he is a man who accomplishes a great deal. His church gave more for missions this year than any other church in North Bend Association. More than fifty people have united with his church. He has recently put in a pipe organ, which is said to be the largest instrument in the city. He has the happy faculty of getting a great deal of work out of his people, but he does not do it by fuss and storm, but in his quiet, pleasant way he pushes right along until he has accomplished the things he desired.

The Third church under the wise leadership of pastor Lee is doing fine work. More people united with this church this year than any other church in the Association. Covington Baptists may well be proud of these splendid men of God.

Pastor Crouch, of Ludlow, is doing as well as any body could under all the circumstances. He is a preacher of ability, a wise pastor, and greatly beloved by his people. Truly we should all be thankful that at this time we have such a man at Ludlow. Bro. Crouch has shown much wisdom

and manliness in these hard times with that large debt on the church.

Pastor Perryman, of the First church in Newport, still enjoys preaching to the largest congregations in that city. It is said that there has never been a time that so much interest was manifested as now. Great activity in every department of church work is seen and felt. It is no uncommon thing to hear people say that this church is doing far more than any church in the city.

Pastor Blake with his ever smiling face and hopeful spirit, is pushing things at Dayton. The new church edifice which is a thing of beauty is almost finished. They expect to dedicate in a few weeks. Our cause was never in better condition than now. With that splendid new building, and their fine preacher we may all look for great things at Dayton.

Of the Baptists of Cincinnati, I will only speak of that great church, the Ninth-street, and of that wonderful pastor Dr. Meyers. This is undoubtedly the best working church in this part of our country.

OCCASIONALLY.

We are pleased with the new form of the WESTERN RECORDER. The arrangement is more convenient. Besides it is now in style. And there must be something in being in style! The sisters argue that one has to give heed to the demands of style or be left behind the society procession. But some of them are fearfully exercised that the papers are adopting the book form. They will never be so useful again for drawer or press purposes.

We have just had a most enjoyable visit from Bro. J. S. Felix. His deliverance from a year of sore affliction has been sudden and complete. He never looked better and is now full of faith and hope for future work in the Master's service. He has engaged to supply for Bro. H. M. Wharton in Baltimore during the month of February. His noble wife will be greatly rewarded for her faith, courage, and perseverance in seeking for the restoration of his health. Her labors were not in vain. Bro. Felix was much pleased with what he saw of the present condition of college affairs. His son came to us last fall. Now that the holidays have past, most of the students have returned full of vigor and hope for the remainder of the college year. Already some new ones have come for the spring term which begins Jan. 22nd., others have been heard from and will be here in due time. Just now we have some large desires and great expectations with reference to certain features of the college work. It is too early for any public announcements. Only let all of our brethren and friends pray and work that we fail not. Then will we rejoice together and will see our old college, with increased facilities pass on to a higher plain and enlarged usefulness for generations to come.

J. K. NUNNELLY.
Georgetown, Ky., Jan. 4, 1896.

Make a joyful noise unto God all ye lands.

No lamp is a good one without the right chimney.

The "Index to Chimneys" free.

Write Geo A Macbeth Co, Pittsburgh, Pa, maker of "pearl glass" and "pearl top."

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.

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THIS is Holman's Self-Pronouncing Sunday school Teacher's Bible 5x8 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.

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\$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.

"THE TWO FOLD LIFE."

This is the title of Dr. A. J. Gordon's latest book, passing now through its second edition. This book like all that comes from Dr. Gordon's pen is a treasury of richest gems. Every preacher, teacher and Bible student ought to have it. By two-fold life is meant "Christ's work for us on the cross, on the throne, and in the clouds, on the one hand, and Christ's work in us by his Spirit, by his word, and by his ordinances, on the other."

He begins with a striking chapter on "Life and Life More Abundant." The one being the result of faith in Christ, the other coming from the deeper operations of the Holy Spirit, which gives preparation for power, for service, for testimony and for success. In a like happy style is contrasted "Regeneration and Renewal." The one being "The communication of the Divine nature to man by the operation of the Holy Spirit through the Word," and not "a change of nature," as most manuals of theology teach. After regeneration comes the daily and reasonable renewals through the nutriment of the Word and through prayer.

In these days when the closet has become so contracted and the church so expanded, when Christians have learned to find their edification so largely in the public services, in the music, and art, and eloquence of the sanctuary, and so little in the still hour of communion, it is quite hard to believe that the greatest enjoyment possible is in solitude with God. To read the chapter on "Conversion and Consecration" is a fine preparation for preaching a sermon or teaching a class. Consecration should crown conversion, and "a Christian gets power from God just in proportion to the entireness of his self-surrender to God." This chapter will take the starch out of some of our pulpit dudes. "Often the soul-winner goes out of the pulpit because the orator has come in and filled the entire foreground with himself."

In a most happy way is contrasted also the correlated doctrines "Salvation and Sealing." There is a sealing for both Master and disciple, and "all the lines and features of the two impressions exactly correspond." The sealing is the divine side of consecration. Regeneration and sealing may or may not embrace a single experience. How true is the following: "There ought to be no such fixed gap between ministerial effort and spiritual success," but "if the preacher's message is made a medium of the Spirit and not a work of art, it will not be strange to find the most artless, homely and unstudied utterance often carrying the mightiest results."

Those who have to meet the so-called "holiness people" will enjoy the chapter which treats of "righteousness and holiness." The one is "imputed on the ground of faith," the other is "imported by the operation of the Holy Spirit." "The one is put upon the sinner when he believes, the other is be-gotten within him as he continues to believe." This is a sample of the felicitous style in which the book is written.

are coming to lean on mere human agencies! Upon art and architecture, upon music and rhetoric and social attractions! If we would draw the people to church that we may win them to Christ, the first question with scores of Christians now-a-days is, What new turn can be given to the kaleidoscope of entertainment? What new stop can we insert in our organ, and what richer and more exquisite strain can we reach by our quartette? What fresh novelty in the way of social attraction can we introduce; or what new consecration can be let off from the pulpit to dazzle and captivate the people? Oh, for a faith to abandon utterly these devices of naturalism, and to throw the church without reserve upon the power of the supernatural!"

T. W. YOUNG.
Ann Arbor, Mich.

NOVELTIES IN CHURCH WORK.

BY REV. THEODORE L. CUYLER, D. D.
Ministers are often tempted to raise the questions,—What next? What new thing can I find, or what new device can I employ to awaken interest, attract hearers and build up my congregation? The answer to these questions is sometimes found in legitimate improvements and sometimes in sensational devices more worthy of a show-room than of the sanctuary of the living God. With the best of motives one pastor undertakes a striking style of advertising his sermons; another introduces an unusual amount of artistic music, and still another tries to fill up a beggarly account of empty pews on Sunday evenings by a series of semi-secular lectures. The main idea is to contrive a novelty that will "draw."

Not only in the Sabbath services; but in the Sunday-school and in the weekly devotional meetings there is a temptation to appeal to the Athenian itch to "hear some new thing." Even my well-beloved brother, the founder of the Society of Christian Endeavor, has lately recommended that the Societies should appeal to this love of novelties. He says, "Introduce some new form of prayer-meeting. Get up a variety in singing. Have the opening services changed slightly. Try a new way of leading. Vary the order in which the meetings are carried on. It makes little difference just what you do—only do something new." If "something new" is done, he assures them of an "instant improvement" in the meetings as to the attendance, the enthusiasm and the spiritual income.

The practical difficulties are two-fold. In the first place, the managers of religious meetings are to rack their brains in order to devise some new methods. This emphasizes mere brain work instead of heart work. The other difficulty is that the change contemplated is only a change of methods and not of the spirit of the meetings. The actual fact is in regard to religious meetings and to all church machinery that we may multiply them, or we may alter them as much as we may, yet no solid spiritual results are gained unless there is a "living suture in the wheels." Whatever tends to increase the graces of God's people, and whatever brings down the converting, quickening, sanctifying Spirit is a priceless blessing. Whatever appeals only to the desire after novelties may produce temporary spurts, but ends in disappointment. The "new" methods soon become old, and then there must be a fresh appeal to human ingenuity to discover something or other that has not yet been tried. It is this very same idea about "new things" that has led more

than one discouraged pastor to send off some minister or some evangelist to come and convert souls, when he might better have summoned his people to join him in sending straight up to God for an outpouring of the Holy Spirit.

In the parish of Laodicea, in the State of N—, there is a prayer-meeting which has a feeble, gasping existence. Within easy reach of it are scores of church-members who seldom go near it. The pastor has tried to put fresh breath into its pale nostrils; but in vain. What a blessed novelty it would be if those delinquents would repent of their back-slidings and pour in the forsaken house of prayer! It would be the first dawn of a revival. The something new there would be a new heart in Christ's professed followers.

There is a Lawyer A— who has gifts of eloquence at the bar; what a novel surprise it would be if his voice could be heard in the Sunday-school, or in the devotional meeting! Squire B— has made a handsome sum by the rise of real estate in his town; and it would electrify his pastor and fellow-members if the next missionary collection should discover a good big check with the squire's signature. The church in Narrowville have kept a devoted pastor down to almost starvation-point; wouldn't it be a pleasant novelty to him if that niggard flock should unlock their purses, and give to the Lord by giving to His faithful ambassador? And in all such cases as I have described the "something new" would be a new spirit of zeal and consecration to the service of Christ. There is no lack of good machinery now in most of our churches and Sunday-schools; what is most needed in many of them is a new and living Spirit within the wheels. Over all such blessed novelties God's angels would rejoice. The new methods would spring from new hearts.

It has been my experience, during a long ministry, that the best spiritual results have commonly been gained—not from new devices, but from the steady, conscientious employment of well-tried methods. The most money is got for the Lord's treasury by fair appeals to the hearts and consciences of Christ's people; and not by the "hook and crook" of money-raising devices. Barnumism (if I may coin such a phrase) is not the legitimate method of church growth. Revivals come, not by sending for human aid, but by penitent prayer, plain, pungent preaching, and honest effort.

Yes, brethren, we all need new progress in good old apostolic paths—new zeal for our Master, new hunger for holiness, new sympathy for the poor and the perishing, new fire on the old altars, new enthusiasm in singing good old hymns, and a new personal consecration to Jesus Christ. The new year is a good time to seek that divine power which shall give us such blessed novelties as Jerusalem saw at the time of Pentecost.—Christian Intelligencer.

PRAYER is not conquering God's reluctance, but taking hold of God's willingness.—Phillips Brooks.

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 the tube restored to its normal condition, hearing will be destroyed forever; in cases out of ten are cured by a remedy which is nothing but an inflamed 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. P. J. CHENEY & CO., Toledo, O. Sold by all druggists, 75c.

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FREE! If you are suffering from Catarrh of the Throat, accompanied by a dry, hacking cough, I took cure in my case. My hearing failed, and for several weeks I was unable to remedy it. I tried, failed. Without any other remedy than Catarrh Cure, my hearing was restored, my throat rapidly returned, and I can now have conversation without difficulty. Write at once to me. J. E. FETZEL, 52 W. Third St., Cincinnati, O. The Home Medicating Co., Cincinnati, O.

C. O. & S. W. R. R. (The Mississippi Valley Route.) LOUISVILLE, EVANSVILLE, CINCINNATI AND ALL POINTS—EAST—MEMPHIS, VICKSBURG, NEW ORLEANS AND ALL POINTS—SOUTH—ST. LOUIS, CAIRO, CHICAGO AND ALL POINTS NORTH and WEST. Connecting at Memphis with through trains to all points in Arkansas and Texas. Rates, Tickets, and all information will be furnished on application to your nearest ticket agent. T. B. LYNCH, General Pass. Agent, LOUISVILLE, KY.

L & N SHORT LINE EAST and SOUTH. Time in effect May 13, 1894. Train Leaving Union Station, Trent & Broadway, for the East. No. 1, daily, at 2:45 a. m., sleeper to Cincinnati, connecting with all lines to New York via Cincinnati and Pittsburgh. Returns, arrives at 11:30 a. m. No. 2, daily, at 12:30 p. m., sleeper to New York via Cincinnati and Pittsburgh. Returns, arrives at 3:30 p. m. No. 3, daily, at 8:00 a. m., elegant parlor car to Cincinnati, connecting with all lines to New York via Cincinnati and Pittsburgh. Returns, arrives at 11:30 a. m. No. 4, daily, at 8:00 a. m., local to Cincinnati. Returns, arrives at 6:35 p. m. NOTE—Trains for this line East via Cincinnati are delivered at either Grand Central Depot or Pennsylvania Central Station, as they depart.

FOURTH SOUTH. No. 1, daily, at 12:30 p. m., sleeper to Memphis, New Orleans, Jacksonville and Tampa, connects at Nashville for Chattanooga and the Southern Railway. Returns, arrives at 12:30 noon. No. 2, daily, at 12:30 night, sleeper to Memphis and New Orleans, connects at Montgomery for Florida. Returns, arrives at 12:30 a. m. NOTE—Nos. 1 and 2 connects at Memphis for all points in Arkansas and Texas, and at New Orleans for New Orleans and the West. No. 3, daily, at 8:05 a. m., parlor car to Nashville. Returns, arrives at 1:30 p. m. No. 4, daily, at 8:10 a. m., parlor car to Bowling Green accommodation. Returns, arrives at 12:30 a. m. No. 5, daily, at 8:45 a. m., Cumberland Gap mail. Returns, arrives at 5:30 p. m. No. 6, daily, at 4:30 p. m., Knoxville express, sleepers to Knoxville and Bristol. Returns, arrives at 7:30 a. m. No. 7, daily, except Sunday, 4:05 p. m. Bardonia and Springfield accommodation. Returns, arrives at 8:55 a. m. No. 8, daily, except Sunday, 8:15 a. m., Bardonia and Springfield accommodation. Returns, arrives at 12:30 p. m. FROM FIRST-STREET STATION. No. 10, daily, except Sunday, 9 p. m., Lexington accommodation. Returns, arrives at 12:30 a. m. No. 11, daily, except Sunday, 8 p. m., Lexington accommodation. Returns, arrives at 5:35 p. m. No. 12, daily, except Sunday, 7:35 a. m., Lexington accommodation. Returns, arrives at 12:30 p. m. No. 13, daily, except Sunday, 7:35 a. m., Lexington accommodation. Returns, arrives at 12:30 p. m. No. 14, daily, except Sunday, 7:35 a. m., Lexington accommodation. Returns, arrives at 12:30 p. m. No. 15, daily, except Sunday, 7:35 a. m., Lexington accommodation. Returns, arrives at 12:30 p. m. No. 16, daily, except Sunday, 7:35 a. m., Lexington accommodation. Returns, arrives at 12:30 p. m. No. 17, daily, except Sunday, 7:35 a. m., Lexington accommodation. Returns, arrives at 12:30 p. m. No. 18, daily, except Sunday, 7:35 a. m., Lexington accommodation. Returns, arrives at 12:30 p. m. No. 19, daily, except Sunday, 7:35 a. m., Lexington accommodation. Returns, arrives at 12:30 p. m.

Business Station BUSINESS AND SHORT-MAN COLEGE, (Catalogue free.) LOUISVILLE, KY. Graduates Successful in Business.

WESTERN RECORDER.

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

LOUISVILLE.

THURSDAY, JANUARY 10, 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 A. Broadus said in the Recorder of December 20, "The Teachers' Bible which the Western Recorder offers is a marvel among premiums."

W. P. HARVEY.

The Examiner two weeks ago published "A Nut for Southern Teeth," and asks the Recorder to answer some questions concerning it. Our not mentioning the matter last week was not due to any reluctance to speak of it, but to the pressure of other matters. The said "Nut" is "the conduct of the Rev. G. W. Greene, a missionary of the Southern Baptist Convention in China." The question was as to the translation of baptizo into Chinese, and Mr. Greene has issued an address to the Baptist missionaries in China, asking them to accept a "neutral" Chinese word, instead of insisting on a real translation. He wishes Baptists to use a version of the New Testament which is acceptable to Pedobaptist missionaries, and which renders baptizo by a "neutral" term that means wash, or cleanse, and may be applied alike to sprinkling, pouring and immersion.

The Examiner expresses righteous indignation at Bro. Greene's course, and asks whether we approve of his course, and whether we "agree with him that to concede this matter of a faithful version of the Scriptures is to make no sacrifice of principle." It asks us further: "Did our fathers contend for a matter of no importance, and has the denominational history of the last fifty years simply been the record of an immense blunder?"

We confess surprise that the Examiner should regard the position of the Western Recorder in such an affair as a matter of the slightest question. We hope hereafter it will always take for granted that we are on the orthodox side of all questions. We do not regard it as debatable whether our missionaries are bound to make faithful translations or not. The right to conceal the mind of the Spirit on one point, involves

the right to conceal His mind on all points, and the right to preach "another Gospel" entirely. Such a thing is not to be thought of for a moment.

The New York Independent, several years ago, had an editorial very sensible and timely on this question. It said that if the real meaning of baptizo is to be concealed from the heathen by rendering it by a neutral term, then whatever serves to show that meaning should also be concealed by neutral terms. Instead of allowing the account of the baptism of the eunuch by Philip to read, "they went down both into the water," and "when they were come up out of the water," it should read, "they both katebosed cis the water," and "when they anebosed ek the water."

We make no sort of apology for Bro. Greene, and we have no fears that he will have his way in this matter. There is no lack of faithful missionaries on that field who are thorough-going Baptists. We think Bro. Greene will himself see his mistake. But we call upon our Board at Richmond to see to it that all the missionaries under its appointment shall give the pure Word of God, without concealing a jot or a tittle, to the heathen among whom they labor. We thought that in the case of Dr. Judson's Burmese Bible that battle of faithful versions was fought and won. It was not claimed by the American Bible Society that Dr. Judson had wrongly translated baptizo; their whole complaint was that he translated it at all. They therefore refused to appropriate money, which Baptists had contributed, to publish this version, although this was the only version of the Bible in the Burmese language. The American Bible Society, under the influence of Pedobaptists, thus took the position that it were better for the Burmese to be without God's Word entirely, than for them to have a version which translated the only command in the Bible given us "in the name of the Father, and of the Son, and of the Holy Ghost." We have no fear that our Foreign Board will fail to duly look after Bro. Greene's case.

When Bro. Bostick told in the Western Recorder of the open communion tendencies of certain missionaries in the Congo region, and we commented on it, the Missionary Union secretaries promptly wrote to us an emphatic disclaimer. This matter of Bro. Greene has been long enough before the public for us to have heard from our Foreign Board, but we have heard nothing. We suppose that Dr. Willingham has been very busy, and the snow, Christmas, etc., have hindered a meeting of the Board, but we hope to hear from him and them soon, and with a clear ring. We take it by this time the Examiner has heard from him.

In an elaborate article in the Philosophical Review, President Schurman, of Cornell University, discusses "Moral Obligation." Among other things he says: "The theological hypothesis explains our consciousness of moral obligation as the effect of commands and prohibitions laid upon human beings by an infinite Being."

In this President Schurman is mistaken. Theologians do not make the moral sense the result of commands of God. It is part of the nature God has given man anterior to all commands. Man was made "in the image of God," and the moral sense is an essential part of that image. It is true that men learn from God's commands what particular things they ought to do and what to leave undone, but the command does in no

wise produce the moral sense. It is rather an appeal to that sense. We never heard of a theologian who made the moral sense the effect of commands, and we confess our surprise that so prominent a man as President Schurman should make such a mistake. He does not cite any theologian who holds such a view.

He says also: "And the practical importance of morality inclines man to look favorably upon a theory which reinforces the inherent authority of moral law with the weight of infinite external sanctions." The "theological theory" does not simply "reinforce the inherent authority of moral law" with "external sanctions"; it explains that God made man in His own image, and though that image has been marred by sin, men still have consciences, and because they are moral beings God has given them a moral law. And men have not favored this law from utilitarian considerations so much as from their inherent sense of right. Of course experience gives additional strength to the conscience, and the practical outcome is to prove that "godliness is profitable unto all things, having the promise of the life that now is, and also of that which is to come." The fear of punishment and the hope of reward come to strengthen the moral sense of a man in doing right, but they in no wise produce that sense. An animal may be made to act in a particular way through fear of punishment and hope of reward, and yet animals have no moral sense.

PROPOSED YOUNG PEOPLE'S CONVENTION.

Dr. George W. Samsou writes us from New York in a private letter that some of the "young brethren are being enticed into the enemy's snare by modern young people's brigades, socialists, fairies, etc., as when Bunyan wrote of 'Vanity Fair.'" Is Dr. Samsou right in his view of the "young people's movement," as it is called? What a word "movement" has come to be, to be sure.

Many of our solidest men regard this "young people's movement" as a sort of craze that will have its day and pass away, but that it is in danger of doing serious harm. Hence they oppose it. Others think that it is good and only good continually, and that those who do not think so are "hardshells," "moss-backs," "antiquated," "old fogies," etc., etc. These are for pushing the "movement" forward, and for forming new organizations, etc., etc. Others regard the "movement" as containing both good and evil, and are disposed to take hold of it so as, if possible, to secure the good and avoid the evil. These vary in opinion as to how far it is best to become identified with the thing, some being willing to go farther than others. There are still others who are simply watching the "movement," noting its tendencies and its results, and holding themselves ready to do about it whatever the future may indicate to be best. And there are many others who do not bother themselves about the affair one way or another, and who care nothing for it.

Some zealous brethren are now proposing to "do something" about the matter, and a meeting is to be called in Washington in connection with the next session of the Southern Baptist Convention to consider what shall be done. It is a good sign that the brethren who are pushing this matter are willing to meet to consider the subject. We hope they will stick to that programme, and that they will reach the wisest results. Va-

rious hints have been thrown out as to what is to be done, and it has been several times intimated that whoever gets in the way of this movement is going to get run over, ground to powder and demolished generally. It has even been suggested that whoever opposes it is fighting against God, though those who say this have produced no violence that God approves the "movement." They do not refer to the teaching of the Bible. Indeed some of them think the Bible needs to be supplemented by the wisdom of the last decade of the nineteenth century on this subject.

Those who desire a Southern young people's convention separate from the Southern Baptist Convention should seriously consider what would be the effect of such an organization on the Convention and its work. If the new body succeeds, the young people will necessarily regard its meetings as theirs, while the meeting of the Convention will be regarded as belonging to the older people. The young will take interest in their meeting, leaving the Convention and its work to be looked after by the old folks, and as these pass away the Convention must perish. This is as plain as anything can be.

The B. Y. P. U. A. Convention has now been in existence long enough to show its tendencies in this direction, and we of the South should heed the lesson. The Examiner, which will not be charged with "sectionalism," "prejudice" or "hardshellism" on this subject spoke out very clearly concerning the effect of the Toronto B. Y. P. U. A. Convention on the Anniversaries at Saratoga. Among other things the Examiner said:

There is special reason why the anniversaries of the young people should not be separated from the chief denominational meetings. The Baptist Young people's Union in all its constitutions—International, state, associational, local—is definitely pledged to seek the enlistment of Baptist young people in all missionary activity, through existing denominational organizations. The spirit of this pledge is broken, if not its letter by holding a separate convention for the young people. The inevitable result is to draw them away from, not unite them to, our great missionary organizations. The denominational press has resounded for weeks with the slogan "Toronto, '94." That is good but "Saratoga, '94," would have been far better. The young people were not at Saratoga. (Italics ours.)

We see no good to be got from the movement that cannot be got through our regular denominational channels. Our Boards, with the support and co-operation of the churches of course, can do all that needs to be done in the matter. Institutes for young people and rallies of different kinds, can be held, suitable literature can be provided and everything done that needs to be done or that can be wisely undertaken without the formation of a young people's convention. If those who want such a convention will only condescend to reason about the matter a little, and will tell us just what a convention can accomplish which cannot be as well done by our existing agencies, we will be under great obligation.

At a meeting for men only held in one of the Louisville churches last Sunday by the Y. M. C. A., Mr. Danner asked how many had come because they heard the meeting announced in the churches and thirty-five responded. He then asked how many came because they saw the notice in the papers and sixteen responded. Then he asked how many came because they were personally invited and 250 responded. When Christians personally invite sinners to come to church, there will be no lack of them in our congregations.

Editorial Varieties.

Mr. J. S. Dickerson, long connected with the Standard, becomes managing editor of the Baptist Union. Good for the Union.

"An ounce of cheerfulness is worth a pound of sadness to serve God with." So said Thomas Fuller, and it is true, but we must remember that cheerfulness does not mean flippancy, and that earnestness is not sadness.

Dr. Swing's preaching has been well characterized as "a gospel of indefiniteness." Such a gospel cannot build up character. In these days, however, as never before, are indefiniteness and vagueness glorified.

The Baptist Layman's Book, by President R. A. Venable, deserves more than a passing notice. He has done a valuable and a much-needed work, and we congratulate him on it. The book (H) is published by the Baptist Book Concern.

Dr. M. M. Riley recently read before the Ministers' Conference at Chester, S. C., an able essay on Predestination, which is published in full in the Baptist Courier. He most eloquently maintained the old Baptist faith on this point. Dr. Riley is both sound and able, and his many friends will be gratified to learn of his signal success in South Carolina.

Dr. Clark of the Arkansas Baptist, has found a Baptist who could not afford to pay for that paper, but who did afford to pay for a secular daily. Some Baptists are better than we need to be. It is better to be poor than to be too poor to subscribe \$2 a year for the Recorder, but who the next day paid \$3 for another dog.

Dr. J. L. M. Curry's book on the Southern States, we have read with delight. It is ably, kindly and faithfully written. He proves all he says. Yet it will prove "mighty interesting reading" to the old Baptist people. We will speak of it more at length later. Meantime send \$1.25 to the Baptist Book Concern for a copy.

The Baptist (Baltimore) is to change its name to the Evangelist and to increase its price from \$1 to \$1.50. It is found that a paper cannot be furnished at \$1 a year. It is about a third smaller than the Western Recorder, the Journal and Messenger and the Central Baptist came to us in their changed form and new dress. This is all the rage now with Baptist papers.

The Rev. J. W. Beville, of the M. E. Church South, was recently baptized in Jackson, Tenn. He had been a Methodist preacher for ten years and was highly endorsed by his people. He will now engage with Dr. J. H. Boyet in evangelistic work. They are now laboring at Elizabethtown. We will have to wait awhile before announcing the baptism of Bro. Zepheriah Meek. We are not without hope, however.

The widow of Dr. A. C. Dayton, author of "Theodosis," died on the last day of the year, at the residence of her son-in-law Dr. J. M. Phillips at Pembroke, Ky. Mrs. Dayton was a gifted woman, and her noble husband's name is only honored in the West by the denomination. The funeral of Mrs. Dayton and the burial were in Nashville, conducted by the Rev. E. E. Folk. We tender our sincerest condolence to the bereaved.

Bro. Bell Moreman, of Valley Station, is one of the Daughters of the Veterans. She writes: "I am not quite old enough to be one of the 'old timers.' Still I think I have been nearly twenty-five years since we commenced to take the Recorder. My grandmother, Joanna Bell was a subscriber when the paper had its two previous names, and my father, Dr. S. A. Foss, took it for thirty years at least. I hope all my children will be an example of their grand-parents and mother."

We are glad to learn by private correspondence that the injury by fire to the house of worship of the First Church in Chattanooga is not so great as was reported. The roof fell in and the furniture was ruined except that some of the pews can be used. The walls are good for the most part. It was a sad accident, but which no accident can daunt. Pastor Garrett had just accepted the call and now he will find a work to do which he had not contemplated. Fortunately he has had experience in church building, and we are sure he will be equal to the occasion.

The Emperor of Germany said recently in a speech: "I cannot wish anything more pleasant for the men of my nation than that the women may, like the Empress, devote their attention chiefly to the three great C's—church, children and cookery." Those are "three great C's," to be sure. The Emperor also said recently: "A wife with a talent for jam is preferable to one who has a wish to ascend the company's ladder." The Emperor is not "advanced" a bit. He is a regular "old fogey," and yet it is to Germany our "advanced thinkers" go to get their ideas. "Advanced ideas" are generally nonsense.

The Independent denies that the doctrines of "regenerated church membership and personal responsibility to Christ" are distinctive Baptist doctrines, and claims that both the Catholics and the Congregationalists hold these doctrines. Will the Independent kindly explain how people can hold these views and at the same time believe in infant baptism? The doctrine of a regenerated church membership consists of infant baptism, and all who do not believe in baptismal regeneration. The doctrine of personal responsibility to Christ cuts off all proxy religion, and makes baptism a personal duty and not the duty of parents for children or of sponsors for their god-children. Come now, Bro. Independent, and explain this matter.

FAMILY CIRCLE.

IN GLADNESS.

BY MARGARET E. SANSTER.

Out of our pain and struggle. Up from our grief and dole. We are swift to cry to the Healer For the touch that makes us whole. Swift with our passionate pleading For the help of the King Divine. One look of whose face can lighten All trouble of yours and mine. Alas: we are not so ready. In the day of our joy and crown. With the palms and the fragrant incense Laid at His altar dole: And how it must grieve the Master That His own are so slow to praise. In the flush of their peace and gladness, The goodness which brings the days. Lord, for Thy waves of blessing, Lord, for Thy breezes of balm. For our hopes, our work and our wages, And the bliss of our household's calm. For the gold of our garnered harvests, For our ships that are sailing the sea, For the human faces that sublime us, Oh! whom can we thank but Thee? Forgive that we weep like children. At the shadow that comes for a night, And are heedless again like children. When gladness returns with the light. Forgive that the earth-cares fret us, And the burdens bind us down. And still let us walk in the sunshine. And not in the gloom of Thy frown. Oh! lift us, Lord, to the summits, Whereto we may dwell with Thee! Oh! teach us how we may worship The Savior who sets us free: That so, in our joy and triumph, As eye in our grief and dole. We may go in our love to the Healer, The touch of whose hands makes whole.

THE STARS OF QUEDLINBURG.

BY EMILY ELIZABETH FRANKLIN.

(Continuation of last week.)

CHAPTER XXV.

"Eugene has not informed him, and, of course, Nampa does not like to do so. Eugene says he supposes it is very foolish of him, but he cannot overcome a fear he has that Dr. Wisecare will insist on his returning to the asylum if he knows where he is. He has such a repugnance to being there." "Naturally," said the doctor, "but what a pity he cannot make up his mind to see Wisecare. The man is a specialist of high reputation in brain troubles, and would scarcely be deceived in Eugene's sanity. And it would be such a relief to his mind to know that he had actually nothing to dread. Besides, Wisecare will feel in duty bound to inform the Cloyfelds of the boy's escape, and they will, of course, be very anxious concerning him."

"He seems very bitter toward his parents, especially his mother, and yet he is naturally very affectionate. He is very fond of Mamma and, though she is away, he is trying very hard to do what he thinks will please her."

"His parents, unwillingly, I am sure, have wronged him and I suppose he feels this to be true, and is not yet in the frame of mind to forgive them. We must encourage him to do so. He has naturally a very sound, sweet disposition and is far too warm-hearted to hold out against them long."

Then Scrap came in with his affable, "Lo Bun! Where Muddy?" which brought the conversation very swiftly to that little woman and caused "Bun" to unbend himself of many messages he had engaged to see reached their destination. Also to become the disburser of a variety of fruits and confections that he had gathered up on the way home.

It touched Loyal to see that the finest and best that fell to Leo's share found their way to Wee Wee Cantony's plate afterward. The doctor remonstrated, but Loyal said, "No, please let him give them to her."

"If I consent, I must know why,

or I may think my gift unappreciated," he replied, watching the girlish face as tender and sweet, it bent for a moment over the child.

"It is only a lesson, but Leo has not forgotten it," she said softly, "and I am glad—very glad."

And the doctor smiled but inquired no further. As for Loyal, she felt encouraged to go on with her duty, watching the little ones, helping them with their besetting sins, striving to overcome her own. I think the ordeal through which she was now passing was good for her; strengthened her defenses; taught her the strong and weak places in her dikes. I think the efforts to help the little ones taught her to look for help herself—a help beyond herself, out of herself.

I know the ministry of service deepened her character. She had accepted it bravely, cheerfully, was carrying it on conscientiously. Sometimes the magnitude of it daunted her for a moment, but she gave the best she had. It was not a perfect best; it was often a very imperfect best, but it was her best. There were times when the boarders might have had cause to complain. The post was not an easy one; she was but a child; a brave-hearted child who understood their claims upon her and did what she could to satisfy them.

The homely Star face—or Brompton face really—was taking on something akin to beauty; a beauty independent of feature. It was the clear shining of a soul grown womanly through its care and thought for others; its tender training of others. Two or three of those about her watched it day by day, she unknowing the changes that were coming into it, making up after that beautiful compensation God puts within the reach of the homeliest, for gifts denied. They watched quietly, comprehendingly, expectantly, as we watch the bud that is unfolding under the conditions of future perfection. And yet we would not that every young life should receive such heavy responsibilities so early; but, if it does, we would have it accept them as bravely, as earnestly as Loyal Star accepted hers.

CHAPTER XXVI.

[Dr. Dartle's skating frolic.] "Miss Loyal, I want you and Sparkle to go skating with me this afternoon. I shall invite Eugene to join the party, and, as he is next door, we will call for him as we pass."

"Skating! Why, Dr. Dartle, how can I go?" asked Loyal aghast. "What's the trouble?" asked the doctor who was the most obtuse person alive when he chose to be. "Try to keep boarding-house for a week or two and you will answer your own question," eloquently, and Loyal smiled in spite of herself at the thought of such giddy proceedings on the part of one in her responsible position.

There was something funny in Dr. Bruns' eyes. He thought it the absurdest thing in the world that this little red-headed girl, scarcely out of her pinafores and with her hair not yet "put up," should attempt to guide the complicated machinery on St. Maur Avenue. Why, she had no business with anything more serious to think about than the government of a doll's house. And here she was in control of affairs that might well have daunted many a grown-up brain.

"What's to be done?" he asked directly. "Everything," largely. "Too vast for my masculine comprehension! Be more explicit."

"I must see that Suse sets the

table; you don't know how difficult it is for Suse to set a table, and that Liza puts down her rolls at the right time and—"

"Never mind the rest; that does very well for a beginning." He rang the bell and Suse, in her own leisure time, came loitering in. "Tell Liza to—what's the idiom, Miss Loyal; put down! Oh, yes—Tell Liza to put down her rolls. I don't know what that means, but I should think she would know how to put them down without being told. But that's the word, she is to put down her rolls; what time, Miss Loyal?"

"Four o'clock. But Dr. Dartle—"

"You be quiet. What a mystery is that culinary department. Think of her holding those rolls until four o'clock, two hours and a half, but I suppose there is a reason for it. And, Suse, you just look after the house for awhile; I dare say it will be standing on its ridge-pole when we return, but that's of no consequence. Set the table according to your own sweet will and if—"

The dog laughs to see such sport. And the dish runs away with the spoon—

in other words, if I run away with a pair of young ladies, you just keep your own counsel and don't give chase. Invest this young lady in her out-of-door garments, Sparkle, and then skip into your own. The Blue Ring is frozen in its channel, and the skating is too superb to be missed.

Remonstrance on Loyal's part was useless. Dr. Bruns had made up his mind; so, for the matter of that, had Sparkle, and Sparkle of herself was not to be despised. The fashion in which she danced and skipped and buzzed and flashed about and got her way was absolutely bewildering.

Dr. Bruns met them at the front door with a bunch of skates in his hand. As he passed No. 55, he gave a shrill whistle and out came Eugene in a dark blue overcoat and fur cap and looking so bright eyed and merry that the very sight of him seemed to banish all Loyal's misgivings and doubts as daylight will banish hobgoblins and ghosts.

"What's to pay?" he asked, running lightly down the steps and joining the little party.

The doctor swung his skates into sight.

"So, it is that, is it? Blue Ring?" "Hasn't been so hard frozen in years. The ice fiends will be abroad with their plows and their gatherers-to-morrow and spoil the skating for us; had luck to them!"

"Say! just wait a couple of minutes, will you, and I'll have Gormelly bring the carriage around. It's a pretty long trip to the river and the ladies," with a gesture toward Loyal and Sparkle, "will be too tired to skate if they walk." Then he paused suddenly and turned to Loyal. "You don't mind my going, do you, Miss Loyal? If you do, of course—"

"This is Dr. Dartle's party," replied Loyal brightly, for, however she might regard the boy in his absence, it was impossible to harbor fears of him when he was brought face to face with her. There was something so fresh and inspiring about him.

Eugene ran back up the steps and they could hear him call to an unseen Gormelly, and in due time Gormelly materialized around the corner as the presiding genius of a very trig and smart little equipage with extension roof. Up it drew to the curbing just as the doctor, who, saying he had forgotten something, had returned to No. 57, reappeared with a very radiant Scrap on one arm, while under the other was a tiny red sled, decorated with the most hideous of goblins.

Loyal smiled her thanks for this

extension of the party before she was quenched in the vehicle, while the said extension insisted on riding outside and "fipping the horse wiv the gate long flip an' mate it erot."

"This is lovely, isn't it, Loyal?" asked Sparkle, settling down close to her bright particular.

"Yes, indeed, I only wish Twinkle and the boys were with us." "G'up," called Scrap outside in his biggest voice. Dr. Dartle exchanged a glance with Eugene, then down dropped one of the front windows, out went some sort of a message, around whirled the dignified little vehicle, and away they dashed in an opposite direction.

The excitement in the front seat was quite intense. There ever seemed a necessity for Scrap to stand firmly erect on the cushions and brandish the flip in both hands, while his curls tossed merrily about his head and his face grew quite flushed.

"G'up, horsie, cluck, cluck!" went the rosy little lips.

Yonder stood a big building, with a great many rows of windows running across the face of it, and a sort of belfry on top. The hospital! Let us see. The doctor descended and went in; was gone some time, then reappeared. A pair of red-heads capered about him, and a number more in a variety of colors shading off from tow to jet black peeped enviously from the windows.

"Well, well, well, I wish we could take the whole school," said doctor, tucking Twinkle into the vehicle, and motioning Nickle to a partnership with Gormelly and Scrap.

"Scrap drivin', Nickie," crowed the youngest Star beaming brilliantly upon his brother.

"Hello, this is the same carriage Mother went to the depot in," said Nickle, taking his bearings.

Loyal turned questioningly to Eugene, who looked as if he had been caught in a good deal.

All the fun in Quedlinburg seemed to have been set afloat on the icy bosom of the Blue Ring River. Fun, if incarnate would surely take the form of a rosy-checked boy in overcoat and mittens, or a bright-eyed girl in shawl and hood. And here they were multiplied, flashing, animated, until there was simply no counting them.

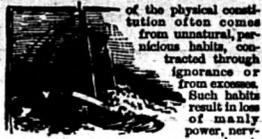
Gormelly's cargo on runners was worth a trip to the Blue Ring to see. Gormelly himself on runners, with a little red head and a little red sled flying along in his wake, was a sight that could not very well be improved on—if Gormelly's young master be excepted. The boy was like a flash of sunshine, here, there, everywhere; he skimmed along like a bird; his lips were ready to part on a moment's notice with laughter that was like music.

Dr. Dartle was right; concealment had distressed him. He had not liked to think that when he looked into Mrs. Star's trusting eyes, he must look with a lie in his own. Now there were to be no concealments; there was nothing to conceal. A load as of lead was lifted from his heart.

There was nothing to fear. Nampa had promised to take care of Bashford and of Dr. Wisecare, too, if they gave any trouble. How good the Stars were to him. And he was Judge Cloyfeld's son! Dan had said they had been cruelly wronged by Judge Cloyfeld. They had not turned from his son on that account. They had been all the kinder. Well, never mind, he meant to repay them some day. They said he had done so already, but no he had not yet.

Castle Tumble. (To be Continued.)

A WRECK.



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FAMILY DISCIPLINE AT THE ZOO.

BY ERNEST LAWTON.

In a thick grove of trees and brush just off the main road of the Washington Zoo is situated the home of a small family of two black bears, which have been a source of much interest and amusement to their many visitors this summer. The younger member of the little family only came into the world last February, and had, then, the reputation of being the smallest of his kind ever known, for he weighed less than one pound. He weighs a good many times that amount now, though he is still a little fellow, only one foot in height when standing on all four feet, and nearly two feet high when walking around, upright, on his hind feet as he delights to do.

He wears a beautiful shining black suit of fur, and does not seem to mind it in the least, even in the hottest weather. His mother, too, dresses in fur, but it has grown old and turned so brown that the brown or cinnamon bears in another cage might easily take her for one of their own number. Her temper is not very good either, but that is not surprising, for, to a bear who has tramped whither she would all over the confines of the Yellowstone National Park, the transfer from such freedom to the small cage by Rock Creek must seem sad indeed. The facts that she lives within sight of the dome of the Capitol and that the United States Government itself cares for her seem to be utterly lost on her. But she has not failed in her duty to her son, having trained him carefully in all things that it is proper and right for a young bear to know how to do.

The first thing necessary was to teach him to bite and scratch, even before he had any real teeth to bite with. This lesson she began as soon as the little fellow was able to crawl about at all. She would play with him somewhat as a cat would with a mouse, rolling him over and poking him with her great paws, although she was extremely careful to keep her long, sharp claws well drawn back in their velvet cushions. At first Baby Bear whined and cried a little at this treatment, whereat she cuffed him, quite gently, of course, and he became quiet at once. Then the poking began again, alternated with gentle cuffs; and this treatment, at last, had the desired effect. He suddenly opened his mouth and tried to bite and scratch her, whereat she openly showed her delight, and then bent her head down to his, evidently to whisper words of praise.

The instruction thus well begun progressed finely. The little fellow soon learned to bite and scratch in a manner that would make the heart of any old bear rejoice. His mother would stand for hours with her head down while he bit and scratched at it, only now and then giving a cuff, either to stir him up more or to punish him when he played too roughly; and the little fellow knew very well the difference between the blow that meant punishment and the blow that meant, "Why don't you bite harder?"

But a little bear who can bite and scratch must also know how to hug; so after a while Mrs. Bear would go over to a tree trunk, placed in the center of the cage as an exercise pole, and give it a violent hug. The little bear would watch her out of the corners of his sparkling eyes, and then he would go over to the pole, put his fore-paws about it, and hug until he was exhausted. This process was repeated again and again until Baby Bear became an expert, and,

considering dead trees beneath his notice, took to hugging his mother in hearty fashion. A little later the baby was taught to pounce upon a piece of bread or meat as if it were something alive. Mrs. Bear would creep up to a piece of food, pounce suddenly upon it, and begin to gnaw it, and Baby Bear would do likewise; in fact, whatever she might do, her son was sure to see her do it, and later would try his own skill in the same way.

One day Mrs. Bear rose on her hind feet, and stretching out one paw to the side of the cage for support, began to walk up and down. The little bear watched her for some time, then he got up and stretched his little forepaws out to the iron bars, and began to creep around after his mother, who watched him over her shoulder. He had numerous falls at first, but at last he managed to cross the cage, the narrowest way, without support, and from that time onward he walked on two feet nearly as much as on four.

A favorite amusement of his was to go off to the end of the cage away from his mother, and then, rising on his hind feet, walk over to her, and throwing his arms about her neck, hug her for all he was worth, and then begin to bite and scratch and pommel her. This she would stand for awhile, but if he became too severe the usual cuffing was given him, or else, if he was very bad, she would take him up in her mouth and go and drop him in the large water tank at one end of the cage, the edge of which was on a level with the floor. This great tank was two feet deep, and even when there was no water in it it was wet and slimy, and the little bear did not like it. His mother, however, would keep him in there as long as she thought necessary, pushing him back whenever he tried to get out.

Sometimes he was thrown in when the tank was half full of water, and was left to gasp and choke several minutes before the old bear would reach in and, grabbing him by leg, foot, back, or head, whichever came uppermost, pull him out and drop him on the floor to dry. The last time I saw him he was very naughty indeed, and was several times doused in the water. The last dip seemed to have been successful, for a very quiet little bear crept up to his mother's side by the edge of the tank. But when the mother's head was turned, he leaped up and sprang at her in such a way as to make her lose her balance. There was a tremendous splash as the old bear slid over the side and under the water.

The little bear's ears stood straight up and he looked the very imp of mischief as he saw his mother disappear. His expression changed, however, when the old bear's head came above water again. There was a look in her face that made him think that it would be well to retire. With ears laid flat back he sped for the small covered room opening out of the back of the cage, and retired to the darkest corner, where he crouched down and pretended to go to sleep. Mrs. Bear slowly climbed out of the tank, then tramped across the cage to the room in the rear, and, blocking up the entrance with her body, leaned forward and administered several resounding thumps to the little black bundle in the corner. The little bear was on his good behavior after that—for twenty minutes.—The Congregationalist.

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

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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 RECORDERS, Louisville, Ky.]

The Cumberland Presbyterian church has never amounted to very much in the world, although they number some splendid people amongst them. It is probable that this fact proves how useless it is to continue to multiply churches in the land. This church was organized in 1810, and in 1893 it had but 184,138 members, and according to the Cumberland Presbyterian only 36,827 of the number could be put down as a working force. Such results show very clearly that something is wrong, and who can suggest a more probable cause than that most of the members are like a Cumberland preacher I once heard say about his church, that it is nothing but a fifth wheel to the wagon anyway. There is no room for it, for it has no distinctive doctrine for which it stands, and any church that has not something distinctive for which to stand ought to retire. The church holds to some good doctrines, and has some good men to preach them, and many good people to love them, but none of their doctrines are distinctive. Other denominations believed and preached them before there was any such church, and will continue to do the same thing after Cumberland Presbyterianism is numbered with the things of the past.

I HAVE heard several good brethren advocate what they call "an indefinite call" to the pastorate, as preferable to the "annual call." But I am on the rule of contrariness in that matter I reckon, for I do not like the indefinite call. I like to know that every member in the church has the right once a year to put his own free ballot in the hat for the man of his choice as pastor. No one of us can so serye a church as not to displease some one during the year, and if that one wants to assert his privilege in voting for a better man, he ought to do so without the necessity of going to the present pastor and telling him he ought to resign so that the church can have a chance to vote for another preacher. Very few members will run the risk of personal displeasure by talking so to the pastor. For that reason the indefinite call keeps many a preacher in his place when he ought to be out. I know one or two churches that are about dead under that rule now. An annual call would relieve them next meeting. Then let the churches keep up the good old practice of annually saying if they want their pastor to remain with them.

THERE are many Baptist people that I will readily grant are not much account when estimated from any moral or practical religious standpoint. But the Baptist denomination as such stands for principles that are distinctive, and that would be without specific advocates if there were no Baptists. The doctrine of a converted church membership is a peculiar Baptist doctrine, as it is also a peculiar Bible doctrine. All other people believe in taking into church relationship persons who are not converted. Baptists do not. Baptists also believe in making the word of God supreme in matters of religion. There is no other creed or standard to which they ever appeal in deciding doctrines or

practices. This is not true of any others. Baptists believe in obeying strictly just what the Lord commanded. They will accept no substitutes. They do not believe that churches have any right to modify or change any law of the Lord. With them Christ is King. They have no master but him. This is a peculiarity of the Baptists. They also believe in the perfect equality of the ministry and membership. There are no lords over God's heritage in Baptist ranks. This is peculiar to us. In all these things we find the need for Baptist churches and Baptist preachers. The world could ill afford to have them disappear. The Bible would be without representation in some of its most important points if there were no Baptists. So long as we have a Godless world, with a time serving religion, we will need the Baptists to make a stand for the Lord and his truth, at a point where we care not to court the favor of men, nor fear their frowns. Baptists are a scriptural necessity.

THE foreign mission work of West Kentucky association seems to be getting in shape for something practical to be done. Three brethren have responded to the call for some one to go to the field on the "Gospel Mission" plan, and out of that number it is pretty certain that one will be selected. The committee to whom this matter was referred think it will be the proper thing to have the funds in hand for the work by the meeting of the association, so that the missionary can start to his field of labor at that time. Will the churches of the West Kentucky association please make a note of this fact, and appoint committees to solicit funds for this special work, in addition to what is given to other mission interests.

BRO. H. G. ROWLAND, of Humboldt, Tenn., writes me a good letter in which he says that one fault of the RECORDER is in the fact that it does not contain enough general news from the remote settlements, and the country places. But I think this criticism is not well placed, for the RECORDER is not to blame for any seeming neglect along that line. The RECORDER very cheerfully publishes all that comes to hand that is any news, no difference from what point. The brethren are to blame, if any one should be blamed, because they do not report there doings for the paper. If the brethren of West Tennessee and West Kentucky will report their news to me I will show them that they can be heard, and most gladly too. When any one writes directly to the office they are always admitted if they have anything to say.

IN a recent stricture on a football game between the Bethel College "team" and the Owensboro "team" I said in these columns that two deaths occurred at night that were direct or indirectly chargeable to the results of the game. My information was taken from the reports in the daily press, which I supposed to be correct. But I have a letter from Bro. Ryland, of Bethel College, assuring me that the report was incorrect, and I gladly give this notice here. I am never surprised when such reports reach me from the field of mortal contest in a football game, for the brutality of the game is likely at any time to result in the killing or maiming of some one. I am hoping that the possible truth-

fulness of such reports will speedily lead our college faculties to see the fearful mistake they make in allowing their students to take part in these match games of foot-ball.

WHAT SHALL WE CALL IT?

DEAR BROTHER HALL:—I was attacked through the columns of the Gospel Advocate and grossly misrepresented. I submitted a reply to the Advocate and called the society founded by the Campbells "the Campbellite church." In reply I received the following letter.

NASHVILLE, TENN., Nov. 27, '94. GEO. E. WOOTEN, CHURCH FALLS, TENN. DEAR SIR:—I am willing to publish your article when you learn to have respect enough for the truth to call things by their right names.

As long as you manifest that lack of courtesy and a partisan spirit which prompts you to call the Church of God "The Campbellite church," you need ask no space in our columns. I have always tried to associate with gentlemen. I cannot deviate from these principles now.

Yours Very Truly J. C. MCQUIDDY, Business Manager, Gospel Advocate Pub. Co.

I would like to make public my reasons for not calling Bro. McQuiddy's society "The Church of God."

1. Bro. McQuiddy claims that the Church of God was set up on the day of Pentecost, and he cannot claim its overthrow without disputing Christ's word, for he said, "the gates of hell shall not prevail against it"—(Matt. 16:18.) But Bro. McQuiddy's church? was organized in the present century.

2. Bro. McQuiddy's church? is a man made organization, and hence cannot be the "Church of God," any more than a Y. M. C. A. or a B. Y. P. U., or any other simple society would be if they should "resolve" themselves into a church? A society simply resolving to be a church, does not make it a church.

PROOF OF THE ABOVE STATEMENTS.

Bro. McQuiddy's ablest historian perhaps, Dr. Richardson, tells us in Memoirs of Alexander Campbell pp. 79-88, that Thomas Campbell landed in the United States from Scotland May 1, 1807, and immediately united with the Seceders, a branch of the Presbyterian church, as a minister of the same faith. Soon after entering his field of labor it was found that he was not conforming to their rules, and charges were preferred. He then offered his resignation and was allowed to withdraw. Dr. Richardson says: "His withdrawal from the Seceders occasioned no interruption of his labors." (Mem. of A. C., p. 230.) Soon after, he and his followers met and united on breaking down all "parties" and "sects" and working to perfect, or bring about, Christian union. The seed thought was, "where the scriptures speak, we speak where the scriptures are silent we are silent."

Dr. Richardson says: "It was from the moment the significant words were uttered and accepted that the more intelligent even afterward dated the formal and actual commencement of the reformation." (Mem. of A. C., p. 237.) But this society is not yet named, so they appoint Thomas Campbell to draft a set of by-laws, or rules by which they were to be known. It was done and called, "The Christian Association, of Washington, Penn." Many resolutions were drafted, but I shall quote only the fourth. "Resolved—that this society by no means considers itself a church, nor does at all assume to itself the powers peculiar to such

a society nor do the members as such, consider themselves as standing connected in that relation." (Mem. of A. C., pp. 248-4.) Still not a church and don't presume to be called one.

Again Dr. R. says: "His overture appeared to meet with but little response and no effort was known to be making anywhere to form, as proposed, societies auxiliary to the Christian Association. On the other hand the Association itself seemed to be insensibly assuming a somewhat different character from the one originally contemplated; and under the regular administrations of Alexander and himself to be gradually taking the position of a distinct religious body. This was a matter which occasioned Thomas Campbell great uneasiness; though it was but a natural consequence of the antagonism which existed, of necessity between the societies and all the religious parties, since its avowed object was to put an end to partyism." (Mem. of A. C., p. 324.)

Eh! It seems that Thomas Campbell was afraid that the society to which Bro. McQuiddy now belongs, might some day be called a church. Some of the members becoming dissatisfied the society sought admission back into the Presbyterian church but was refused admission. (Mem. of A. C., Vol. 1, p. 327.) After this the Campbells began to think seriously of organizing themselves into a separate and independent church, and Mr. Campbell said: "It is in their [the sects] power to verify their own predictions by forcing us into a party." (Mem. of A. C., Vol. 1, p. 342.) Dr. Richardson says: "It was hence evident that the society must obtain admission into some regularly organized religious body, or be itself compelled to change its attitude and resolve itself into an independent church—an alternative which Thomas Campbell particularly desired to avoid." Mem. of A. C., Vol. 1, p. 330.)

Thomas Campbell don't want to "resolve" the society into a church, but he is determined to do so rather than make a failure at his undertaking.

Dr. Richardson says: he "has by this time become fully convinced that, on account of the continued hostility of the different parties, it was necessary that the Christian Association should assume the character of an independent church, in order to the enjoyment of those privileges and the performance of those duties which belong to the church relation. It was with great reluctance that he finally concluded to take this step, and to separate himself from those whom he desired to recognize as brethren. Such nevertheless is the usual fate of reformers! . . . Having found it impossible however to effect this transformation, he felt it to be his duty to organize an independent community. At the next meeting of the Christian Association, accordingly the matter was duly considered and agreed to, as the attitude which the religious parties had assumed seemed to leave no other alternative. . . . James Foster happened not to be present at the above meeting, and when on Saturday the 4th of May (1811), he, with the other members assembled at Brush Run for the purpose of organization, the question arose: Is James Foster a member, not having been present at the time the test question was propounded? . . . At this meeting Thomas Campbell was appointed elder, and Alexander was licensed to preach the Gospel. Four deacons were also chosen; viz: John Dawson; George Sharp, William Gilchrist and James Fos-

ter; and amidst the prayers and solemn services of the day, they sang Psalm 118, from the thirtieth to the twenty-ninth verses, in the old metrical. . . . (See Mem. of A. Campbell, Vol. 1, pp. 365-7-8.)

Campbell's society is now called a church. If it were Campbell's society before it was "resolved" into a church, it is Campbell's church afterward, for no higher authority can be found for its organization than the Campbells. Then those who belong to this church to-day belong to the Campbell's church, or are followers of Campbell and hence Campbellites, and a church of them is a Campbellite church.

Again the Dr. says: (Mem. of A. C. Vol. 1, pp. 368-9.) "On the following day [i. e., the day following the organization, or Sunday May 5, 1811,] being the Lord's day the church held its first communion service. Alexander preached from Jno. 6:48, etc." Bro. McQuiddy's own historian has told us of the material out of which his society was organized, how it came to be organized, the exact state of the organization, which is more than 1700 years after Pentecost, by whom organized and even named its first officers, who preached the first sermon, and even given us the preachers text, chapter and verse, and the first song that was ever sung in the Campbellite church.

You must prove your church to be more than 80 years old, and show some authority the Campbells had for organizing it, before I'll call it "The Church of God."

All who wish to tickle the ears of a partisan sect by calling their society "The Church of God," for fear they may be accused of having no "respect for the truth" or lack "courtesy," or implied that they are not "gentlemen," may do so; but as long as the above glaring facts stare me in the face I'll continue to call "The Campbell Church" after its founders.

GEO. E. WOOTEN, Church Falls, Tenn.

THOUGHTS AND SUGGESTIONS.

For six months I have read the WESTERN RECORDER instead of the Baptist Gleaner, and all of the readers can say it is well. We have lost nothing, but have gained a great deal. Not that we did not love the Gleaner, but because we have the Gleaner and RECORDER combined. The terse, pungent and able editorials of Bros. Eaton and Hall are worthy of the praise and appreciation of all. Truly there is rather a dearth of West Kentucky news in the Gleaner department, as compared with the Gleaner, but the pastors are to blame, and not Bro. Hall or the RECORDER. If we would write up the news as we should, the old Gleaner would smile upon us as sweetly as ever before. Beside the advantage of the RECORDER, invincible, grand and gloriously good, true to the faith, and unmixd with the alloy of societies or any other modern craze, it stands upon the original platform of eighteen centuries duration, and it boldly proclaims the old fashioned gospel truths without fear, and yet with kindness toward all. It has the clearest ring, the strongest faith, the greatest depth of thought, and stands in the front ranks with all Baptist papers, with the richly deserved honor of being the cleanest, best and safest religious journal for the family in the world. These are a few of my thoughts after ten years acquaintance with that noble old preacher of Baptist doctrine.

The cause of missions must

not wane on account of new ideas and doctrines thrust upon us by some of our brethren. There is room enough for the work of all, without any friction from either source. Let there be free and full discussion, but no friction. Kentucky has a record and she must never suffer her good name tarnished by falling behind in her liberality to a good cause. Let every pastor begin his collection for missions on the Warder plan and he shall have no cause for shame when the final report is read in his association. System is the keynote to success. Success never comes by accident, but misfortune may.

Let each pastor of the fifteen hundred churches of the State feel that we are brethren, and make the RECORDER our news budget so that we may be in touch with each other every week. We are brethren, children of one Father, and we rejoice when we read of the labors of our brethren being blessed. Let each pastor strive to put the RECORDER in every Baptist family in the State. What a blessing it would prove. Like good seed in good ground, a glorious harvest to the glory of God would be gathered. Rally around the standard. Unfurl her to the breeze.

W. S. RONEY.

"WANTED A TREATISE ON INTERDENOMINATIONAL COMITY."

This is the subject of an article by Prof A. J. Dickinson in a late RECORDER. He highly and warmly favors such comity and such a treatise. Comity is thus defined, "Mildness and suavity of manners; courtesy of intercourse between individuals or committees; civility; good breeding. Well-bred people are characterized by comity of manners." Webster.

Well, as social beings, we must have intercourse with other individuals. Comity is right in this. But "interdenominational comity," is intercourse between committees. It is right in many cases for committees to have intercourse with each other, and comity should be practiced. But before we practice such interdenominational intercourse, we should first ascertain that more than one denomination should exist; and this we will never ascertain from the Bible. If interdenominational intercourse should be practiced at all; of course comity should be practiced. But the propriety of such intercourse is what needs to be proved and cannot be proved by the Scriptures. T. H. PETTIT.

OUR MISSION SOCIETIES.

I have just read Brother Spencer's article in the RECORDER on "Southern Baptists and Foreign Missions" (and I read with interest whatever he writes); but I must demur to some statements in this article. I am not writing merely to find fault with others; but to ask for further explanation on points which are decidedly obscure to me. I suppose by "society" in this article our brother means the Southern Baptist Convention, and by "Boards" he means especially the Foreign Mission Board. Now this Board, as I understand it, is appointed annually by the Southern Baptist Convention and that Convention is entirely composed of members of our churches. This looks like the churches had something to do with it. I have been a pastor for twenty-five years, have taught

missions to my people, entirely excluding agents, and they have given gladly (not as liberally as they ought) through the Foreign Mission Board. I have taught them the Board was their servant and they believed it—never dreaming it was their master. And I deny still that the Board is in any sense my master or the master of my churches. But for the churches assembled by their messengers in Convention to appoint the Board there would be no Board. Suppose we abolish both our Convention and Foreign Board and leave the work directly to the churches and missionaries what would the result be. Some of the stronger churches would still send missionaries. Those of moderate ability might combine, and two of them send a missionary. But the weaker churches, which are decidedly numerous would do nothing. The odds and ends gathered by them would be lost, simply for the lack of others to combine with them in their work. Would we be likely under such an arrangement to have ninety-four missionaries in the foreign field and over \$100,000 annually given for their support as at present? I seriously doubt it. Again, having no Board to investigate the needs and merits of the various fields, would their not be a tendency for the churches to send their missionaries all to the same field, Cuba or Mexico for example, because missionary success was greater there than elsewhere, and neglect other important fields? It is compellingly asserted that Boards examine candidates and assign them to their work. Certainly, and if there were no Boards would not the church need somebody to help do this work? When a man is ordained to the ministry here a council of ministers is called, and shall we be less careful in setting apart workers for the foreign field? But under the new arrangement when churches are a little tardy in paying or decide to withdraw their support, as they do even from pastors sometimes, what is to become of the poor missionary in heathen lands? Who is to borrow money, secure drafts and look after the welfare of the missionary? Many churches have no credit away from home. Under the present plan there is no difficulty. How thankful I am not to be a member of our Foreign Board. The men composing that board have hard work, vast responsibility, plenty of abuse and no pay. But some will say it is so expensive. I have, noticed through life that generally those who say most about expenses are those who give least. Would anybody expect to conduct a business of \$100,000 without expenses. At the Convention at Nashville (the last one I attended) I heard brethren criticising the secretaries and Boards until I felt ashamed for them. Of those who found fault with our secretaries not one in twenty were competent to fill their places. Our secretaries must be first-class men and such men must be well paid. We have no right to expect their services otherwise. But we are told we must come back to the Bible plan. "Endeavor to operate God's plan." Will some brother tell us what that plan is? Brethren do not abuse our plan till you outline for us weaker disciples a better one. If God has a plan describe it. Pauls plan was to use agents, for he sent Titus to Corinth to help get up the money for the poor saints at Jerusalem. Is this God's plan? No, says one, the pastors must do it. What about nine-tenths of our churches

which have once a month preaching and have no pastor? Who will look after them? Let us not reject everything which happens not to be scriptural in name. Such a process would destroy all Boards, secretaries, Sunday-schools, etc. And we are not prepared to follow such a step. To follow literally the Bible plan would be to ignore all modern improvements. If Bro Eaton's church, for example, were to attempt to support Bro. Simmons in China he would need to select an Epaphras or Onesiphorus and start him with a contribution. He must cross the ocean in a Roman galley (steamships, railroads and telegraphs are not scriptural) and walk the rest of the way or ride a donkey. Now, in all candor, is a course of mission work not legitimate simply because it is not mentioned in Bible terms? Let us use the most available means in harmony with the general teachings of scripture to secure the desired end. Pastors know their duties as well as others can tell them. The trouble is, it is easier to play the evangelist than succeed as a pastor, and many are neglecting the pastoral office entirely. Faithful pastors are the great need of our churches, and those who are trying to fill their calling do not need to have evangelists remind them of their duty. Such a course reminds us of a good brother who heard a minister preach a powerful sermon once on how to raise children. He said he would have thought well of the sermon but happened to know the preacher never raised a child and practically knew nothing about it. So the faithful pastor only knows well the pleasures, duties and trials of his calling.

Finally let us not cripple our work by finding fault with the machinery. If a Brother has a better plan, more scriptural and plausible, let him explain it in detail, removing all objection. Until such a course is pursued relative to the new departure in mission work I shall continue to contribute and pray for our Foreign Mission Board. Who will show us plainly a better way? E. N. DICKEN.

DEAR BRO. HARVEY:—

Your offer of Holman's Self-pronouncing Teacher's Bible and the WESTERN RECORDER to old and new subscribers for only \$3.50 is certainly a remarkable offer. I have seen the book, and I read the RECORDER every week, and it seems to me that either one is worth what you ask for the two. I am not surprised that about 2,000 have accepted your proposition, and see no reason why you should not, on your terms, dispose of many thousands more. Very truly,

F. H. KERFOOT.

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 this 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.

GEORGIA NEWS.

Just now a great deal of interest is being felt among the managers of Mercer University, with respect both to the usefulness and welfare of that institution. Its well being and present success depend largely upon the contributions the churches will make to it during the month of January. The enlarged facilities for instruction have made it needful to raise more than \$6,000 to meet current expenses during the present year. To secure this amount Rev. J. D. Chapman, D.D., has been selected as financial agent. He is putting the question fairly before the people, and if the required amount is not raised, it will not be his fault. Another interesting feature of work in Mercer is the Preachers' School, which will begin Jan. 9, and continue two months. This school has for its object the lending of assistance to preachers who have not had the advantages of a course of study in the Seminary. It is modelled after Dr. Moody's Bible School and those who have it in charge have great hope of success in the work to be done. A number of excellent brethren have agreed to deliver lectures on practical subjects, and the number of preachers to attend is expected to be large.

A number of brethren in the state are holding Bible institutes in different places and thus quite a number of our preachers have good instruction brought to their very doors. Chief among brethren engaged in this work may be mentioned Rev. A. B. Vaughn, Jr., J. A. Scarborough and B. F. Ragsdale.

At this time there is confusion among the sisters who are interested in the W. B. M. U. Whereunto this matter shall grow, none just now could with certainty predict. The trouble originated in the fact that some sisters who edit the *Missionary Helper* have become favorably inclined to the Gospel mission and have been publishing information relative to that work. Some members of the Central Committee felt that this was wrong and threatened the existence of the Southern Baptist Convention. So they passed a resolution asking the editors to desist from the publication of Gospel mission literature. This they decline to do and the refusal has resulted in a division. The friends of the Gospel mission have organized under the name, Woman's Mission work of the Baptist Churches of Georgia. Individual members of the State and Home Boards have become involved in the matter and the *Christian Index* is strong in its opposition to the new movement.

In the mind of your correspondent this division is one of the many evil results that may flow from too much organization. The machinery of our churches for united action should be as simple as possible. The organization of ladies, societies in the churches may have resulted in good, if properly managed, but when they were encouraged to take hold and form a general organization with a view of doing a separate work, a mistake was made and one of the evil results is seen in this division among our Georgia sisters.

Dr. W. A. Nelson has resigned his delightful pastorate at Hawkinsville and moved to Macon, from which central point he shall go out to do evangelistic work in different parts of the state, but especially in the southern portion. His resignation leaves vacant one of the very best churches in our commonwealth.

The church at Americus called Rev. Mr. Gross, of Washington, but it has not yet been publicly announced whether he accepts. If he does this will leave the church at Washington without a pastor.

G. H. CARTER.



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"I bought an Electropoise from you about four months ago, which my son has been using for rheumatism, and I am very glad to state that it has done him a great deal more good than I expected it would. I verily believe that in the course of time the Electropoise will cure him sound and well. He has been to Hot Springs, Ark., and was treated by the best physicians there, but did not derive as much benefit from their treatment as he has from the Electropoise during the past four months. I believe that when the public understand the Electropoise and fully appreciate its value as a curative agent that it will supplant medicine. I would not part with it if I could not get another one."

Very respectfully,
MRS. MARY E. RUTLEDGE,
Nov. 7, '94. Shelbyville, Tenn."

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The Farm

Mercer county sold \$40,000 worth of turkeys this year.

Mr. D. T. Chenault has just returned from Bowling, N. C., where he sold 900 plug horses, for \$32,000.

Jos. M. Garrett, of Woodford county, has sold his premium saddle mare, Lou chief, to John Sprattley, of New York, for \$2,500.

M. F. Elkin bought of R. G. Colliera lot of fat hogs, 250 pounds, at 37 cents, and a lot of Dwight Root at the same price.

McIntyre & Clintock, of Bourbon county, delivered to J. B. Smith, of Winchester, for a Baltimore firm, 45 fat cattle, averaging 1,521 pounds, at 43 cents per pound.

About 400 cattle at Winchester on Court day; no extra ones on sale. The best feeders brought \$3.35; fat cows and butcher stuff, 2 to 2 1/2 cents; a good yoke of oxen, 2,950 pounds, brought 31 cents.

Elsberry Little, of Lacy Creek comes to the front with seven fat hogs that are hard to beat; respective weight 412, 420, 400, 385, 366, 364, 368 pounds; average weight 387 6-7. These hogs are just 18 months old.

J. A. Ramsey, Auctioneer, reports the sale of J. R. Lowe's Thursday as fairly attended, but an exceedingly bad day. Among the sales were a combined horse, \$51; broke mule, three years old, 141 hands high, \$48; rough horse mule, four years old, \$46; weanling colt, \$12; cows, \$25 to \$35; yearling heifers, \$13.50; steer calves, \$9.50; brood sows, \$15 to \$22; corn in crib, \$2.25 per barrel; oats in stack, 2 cts. per bundle.

Mr. J. W. Bales bought in Chicago for W. S. Hume & Co., of this county, 414 head of A. 1 cattle for slop purposes. They were nearly all dehorned, and averaged 1,063 pounds. There were 17 car loads which came through on a special train, being only 30 hours en route.

Mr. Bales shipped to Lehman Bros., of Baltimore, 225 head of 1,500 pound cattle this week, for which he paid 41 cents. They bought of Parish & Douglas, S. H. Stone, D. M. Terrill and Sam Royce.

The editor of the Milton News is evidently a believer in hogs, as number the following: "The number of fat hogs in this county is scarcely one-third what it should be. Our farmers should pay more attention to the hog and less to the horse if they wish to make more money. There is good profit in the hog at 4 cents a pound gross, and big money in him when he sells at 5 to 6 cents per pound gross. Horses are decreasing in value every day.

one that would have been a ready seller two years ago for \$150 can hardly be disposed of now for \$75. Electricity and bicycles are fast taking the place of horses and mules, and it won't be many years until horse flesh will be the poorest property a farmer can own. The best money maker on the farm is the hen. She turns grass into greenbacks, grain into gold, and from the sand and gravel she coins silver. There is nothing else of the farm to compare with her. The horses and cattle are heavy consumers, and to get their value they must part with them, but not so with the hen. In her small way she is a gold mine on the face of the earth, a mill that grinds that which others overlook or refuse.

SHELTER FOR MILCH COWS.

The wise farmer recognizes the great importance of shelter for cows during the winter season. The days in which cattle, especially in the Eastern states, were allowed to feed hay from a stack in the open field and find shelter under the lee of a fence or wall have gone by, and they are now provided with shelter that is suited to the reasonable protection of the animal. This condition does not yet prevail at the West, and yet it might be productive of good if it did to a greater extent than it does. We have seen animals at large in fields covered with snow, endeavoring to secure food by pawing away the snow, a result that must have resulted in a loss of flesh to the animal.

A normal condition of animal heat must be maintained by means of food during a season of exposure, or else the fat of the animal must be consumed to accomplish the same purpose. In either case there is an unnecessary loss either in an excess of food consumed or the deteriorated condition of the animal.

In Holland great care is taken of milk cows, and the stables in which they are kept are even lathed and plastered and so arranged that they can be tightly closed except for purposes of ventilation. With such care for the comfort of their cows and with liberal feeding it is not to be wondered at that they are successful dairymen.

Some interesting experiments have been made at the Indiana Experiment Station, to determine regarding the effects of shelter or exposure.

Two lots of animals of three in each lot were selected, and lot one was kept in stalls except for about an hour each day for exercise; lot two was turned out each day, regardless of weather, and left until four o'clock; this lot had a small open shed in which to feed hay and grain.

They were fed the same food, and the result of the feeding was that lot one consumed, clover hay, 1,396.2 lbs; corn meal, 1,230 lbs; bran, 1,168.3 lbs; a total weight of 4,000 lbs. Lot two consumed, clover hay, 1,483.8 lbs; corn meal, 1,627 lbs; bran, 1,536.7 lbs; total, 4,647.5 lbs. The cost of the feed for the two lots was for one, \$27.97; two, \$32.20, a difference of \$4.23 in favor of shelter. The milk yield was a gain of 161.1 lbs. in favor of shelter. Where sheltered, it required 1.48 lbs. of food to make a pound of milk, and where unsheltered, 1.61 lbs. As affecting the animals themselves, the sheltered gained 231 lbs, while the unsheltered lost 33 lbs. Looking at this experiment from a financial standpoint, including cost of food, effect upon milk product and upon the weight of animals, the result is found to favor the sheltered lot as follows:

Saving in cost of food eaten, \$4.23 Value of difference in milk secured, 161.1 lbs. at the per gallon 2.77 A loss of 24 lbs. of flesh gain at 7 1/2 per lb. to 2.77 \$6.50

The time of the experiment was forty-eight days, and as there were three cows there is shown to be a gain of \$4.26 per cow for the time named. If the question were to be considered from the point of loss by non-shelter it would still be necessary to add amount of loss in value of 33 lbs of flesh at 21c per pound, thus increasing the loss from exposure to \$13.61.

Sheltered animals eat less food, give more milk and increase in live weight over unsheltered animals. Then if the results mentioned come from an exposure of only eight hours per day and that in the day time when there will be

a certain amount of sunshine, what must it be to keep animals exposed as they frequently are during the entire twenty-four hours of the day! The above figures ought to set negligent farmers to thinking upon the benefits of shelter.—Wm. H. Yeomans, in New York Observer.

LEMON JELLY WITH BANANA.—Make some lemon jelly, using three lemons, a cupful of sugar to half a box of gelatine. Let it get a little stiff. Peel and slice quite thin some fine, solid bananas. Pour a layer of jelly into a mold, then put in a layer of bananas, then another of jelly, and so on till the mold is full. Let it stiffen, and serve in a bed of stiffly-whipped cream.—Ex.

PROF. W. J. GREEN, of the Ohio Experiment Station, states, in answer to an inquiry, that the large English gooseberries may be grown free from the mildew that so commonly destroys them in this country, by suitable spraying. Use potassium sulphide, commonly called liver of sulphur; dissolve an ounce in four gallons of water, and spray three or four times, the first time soon after the leaves open. This substance does not adhere to the fruit like the Bordeaux mixture after the fruit is grown and ripe.—Exchange.

In the canning season it is well to know that the boiling fruit may be poured into a jar without the slightest danger to the glass if the can be set on a folded cloth which has been wet with cold water. This is better than the old custom of using a silver spoon as a conductor for the heat.—Ex.

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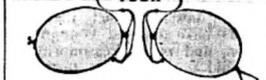


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Table listing various religious books and their prices. Includes titles like 'Living Papers on Present Day themes', 'Jamison, Faucett & Brown's Commentary', 'Comprehensive Commentary', 'Cruden's Concordance', 'Smith's Bible Dictionary', etc.

BAPTIST BOOK CONCERN, (INCORPORATED), Cor. Third and Jefferson, LOUISVILLE, KY.

Items of Interest.

Some of the political economists who are making out of their studies to decide social questions of hard have called the world with their shouts for compulsory arbitration in the case of strikes. But the workmen in their convention at Denver, proved to be unanimously opposed to it seeing clearly that for a man to be forced to work against his will is to be a slave.

The pneumatic tire is used on some of the cabs in England and is finding great favour. It may be a useless luxury on cabs but it will be a blessing when used upon ambulances, which carry the sick and the injured. Pneumatic horse collars are also used with much success. The horses seem to like them.

The New York Legislature in 1885 put a tax upon collateral inheritance, that is upon estates which go to other heirs than direct descendants. Up to September, 1894 the *Oranlian Inquirer* says the amount collected on this tax was \$4,062,291.75.

The liquor dealers of Indiana held a meeting, formed a State League, and demanded of the police of Indianapolis for enforcing the law in regard to Sunday trade. As a secular paper said they think it hard lines that they should be expected to obey the law. Lawlessness was reached a fearful pitch already.

Two great tunnels have been begun both through the Pyrenees between France and Spain. One is to connect St. Giron France, with Lerida Spain, the other starts from Cleron France. Each will be about five miles in length.

There is trouble in the Catholic camp. Count Katoxy announced in the Austrian Diet that Austria still maintains its right of vetoing the nomination to the Papacy of any cardinal. Whereupon France and Spain promptly announced their protest. Italy is resolved to wrath at this assertion of a right which has not been exercised at the last two elections, and which they hoped and lapsed. The Pope sides with Italy in the dispute.

The third annual sanitary report of the city of Tokio has been received in New York. It includes the small province in which the city is situated. Population 1,827,913. There are 106 males to 99 females, and the average number of persons in each family is 4.28. The death rate is 19.30 to the 1,000, which is less than in New York City, and it has decreased steadily since 1891. Two thousand eight hundred and fifty-nine deaths were of persons between 20 and 40, 877 between 30 and 40, and 53 between 50 and 100.

An Englishman has invented a submarine telephone, designed to give warning of the approach of torpedo boats at night. A bell-shaped iron case is placed at the sea bottom, connected with another portion of the instrument at the station on land. When a boat approaches, even when half a mile distant, the beating of her propeller produces a vibratory motion inside the case, which is communicated to the shore station and the alarm is given.

The Great Western Railway, the only broad gauge road of any consequence still left, has decided to change its gauge to the standard one. George Stephenson adopted the standard of 4 ft. 8 1/2 in. between the rails. But Brunel showed that a seven feet gauge would permit greater speed and a more spacious and provide for more comfortable accommodation for passengers. The standard is, however, cheaper hence its triumph.

An interesting addition has been recently made to the Gizeh Museum in Cairo. It is two squads of wooden soldiers found in a tomb of the time of the sixth dynasty, before Moses. Each squad consists of four men, one standing and three in rows of four. The squad is of brown metal about thirteen inches high, armed with spears which have bronze heads. The other squad is of black metal, armed with bows and arrows. The race distinction is marked not only in color, but in the fact that the black soldiers are at least half a head shorter.

There is a new thing under the sun. A lady in Los Angeles, Cal., has sued for slander a pastor in the city because he prayed for her. She is the librarian of the Public Library and admitted some books to which Christians took exceptions. The preacher prayed for her in the words: "O Lord, vouchsafe thy saving grace to the librarian, and cleanse her of all sin and make her worthy of her office." She sues for \$5,000 damages.

The Governor of Texas made requisition upon the Governors of New York and Florida for John D. Rockefeller and H. M. Flagler of the Standard Oil Company, for violating the Texas law against trusts. The governors both refused to honour the requisition, saying that these men had never been in Texas, and hence could not be called fugitives from justice.

The cities here with interest of any new paving material which promises well. One is to be tested in England which is made of the fibre from the husk of the cocoon mixed with bitumen. It is said to be impervious to moisture, to be durable, inexpensive and to give a good foothold for horses.

Professor von Stein, of Moscow, says he has treated rheumatism with electric light very successfully. He uses a small incandescent lamp, whose rays and heat are applied to the affected place through a funnel. The length of the treatment depends upon the patient's ability to endure the heat.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

GIBSON.

Mrs. Mary S. Gibson died at her home near Lancaster, Ky. Dec. 17th, after but a few hours illness. Her five children have lost a loving mother; Mr. Taylor church a faithful member, her community a true friend. Her first husband was Samuel L. Cochran. Her second husband Wm. R. Gibson died a little more than a year ago. Three hours before her death, our sister called her dear ones and urged them to meet her in heaven. The funeral sermon was preached by her pastor in Mt. Taylor church Dec. 19th in the presence of a large gathering of friends.

WILLIS L. WAYNE Pastor.

SHERLEY.

On Sunday, Dec. 21, 1894, at her home near Hensonsboro in Oldham county, Mrs. Bettie Sherley wife of Robert Sherley Esq. died in the fifty-seventh year of her age. Sister Sherley was baptized by Elder A. E. Sherley into the fellowship of *Harrow's Creek Baptist church* about twenty-four years ago, since which she has lived an exemplary Christian life letting her light shine in a quiet and unobtrusive way in her home in the community and in the church. In all the relations of life she was a lovable and well-loved person. Her children rise up and call her blessed. The writer preaches the funeral sermon at the church of which the deceased was a member. Subject: "A model woman." (Prov. 31:10-31.) Sister Sherley leaves a sadly bereaved husband and eight children to mourn her loss, besides an aged father, five brothers and two sisters and many friends. J. H. T.

SARMER.

On Nov. 13th, near Crofton, Christian county, Ky. Bro. J. H. Sarker died of consumption. Bro. Sarker professed faith in Christ in early life and united with the Macedonia Baptist church, Christian county, Ky. Sept. 15, 1860 and was baptized by the same. He was a ordained deacon May 24, 1861, and by his religious life and faithful work did great good in his church. His funeral was preached by P. T. Thomas in the presence of a host of friends and relatives. He leaves a wife and two little daughters with all who know him to mourn his loss. Bro. Sarker was a devoted Christian and in his afflictions wholly resigned to the will of the Lord, and expressed himself as being ready to go. Let us all bow with humble submission to the will of Him who doeth all things well. C. M. PHILLIPS.



KNOWLEDGE

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

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Syrup of Figs is for sale by all druggists in 50c and \$1 bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed, you will not accept any substitute if offered.

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Director and Chemist, Kentucky Ag'l Experiment Station.

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Items of Interest.

ONLY HIS THIRTY ASSASSINATED... THE PEOPLE OF NEW YORK BY AN OVERWHELMING MAJORITY ADOPTED THE AMENDMENT TO THEIR STATE CONSTITUTION WHICH FORBIDS STATE OFFICIALS FROM USING PASSENGER RAILROADS...

have been going in favor of the Conservatives. And now the Irish have served notice upon him... THE MASONRY HAS LONG BEEN UNDER THE PAPAL BAN... CHRISTINA ROSSETTI, THE POETESS HAS DIED IN LONDON...

The Air Line C. & St. L. C. R. R. with the new schedule effective January 1st, 1895, has shortened the run of its trains between Louisville and St. Louis one hour and twenty minutes...

REV. P. I. LIPSEY. Rev. P. I. Lipsey having resigned the pastorate of the Murfreesboro, Tenn. Baptist church on Dec. 30, the following paper was adopted by the church...

Any Instrument Without a Teacher.

WINNERS' EUREKA INSTRUCTION BOOKS do for the pupil exactly what a teacher would do for an equal length of time... OLIVIER, PIANO, VOICE, CLARINET, FLUTE, BANJO, GUITAR, VIOLA, CELLO, MANDOLIN, CORNET, PIANO, ACCORDION, FLAGOLET, DOUBLE BASS, ZITHER.

The Old Men and Women Do Bless Him. Thousands of people come or send every year to Dr. Hux for his Hux Oil to cure them of cancer and other malignant diseases... WESTERN HOMESEEEKERS. The Baltimore & Ohio Southwestern Ry will on January 15th, sell tickets to points west...

THE MARKETS.

Report for the Week Ending Saturday, Jan 5, 1895.

CATTLE.—The receipts of cattle were light today. The market closed up strong on extra good fat oxen, export cattle and good heavy bulls... SHEEP AND LAMBS.—Receipts light and market steady... HOGS.—The receipts of hogs were fairly liberal...

Table with columns for Green River, Trash, green or mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, Medium leaf, Good leaf, Fine and selections.

Table with columns for Sales with Comparisons, Year 1904, Year 1903, Year 1902, Total new crop sold to date, Sold to date in 1904, Sold to date in 1903, New crop sold to date, orig. inspec'n, Sold to date in 1904, orig. inspec'n, Sold to date in 1903, orig. inspec'n.

Table with columns for Receipts this week, Receipts same time in 1904, Receipts same time in 1903, Receipts since Jan. 1 to date, Receipts same date in 1904, Receipts same date in 1903, Receipts since Jan. 1 to date, Receipts same time in 1904, Receipts same time in 1903, Receipts since Jan. 1 to date, Receipts same date in 1904, Receipts same date in 1903.

B. & O. S-W. RY.

Table with columns for Time Table, Trains leave Louisville as follows for Cincinnati, St. Louis, Parkersburg, Hillsboro, Marietta, Flom, Hamden, Portsmouth, Daily.

LEAF TOBACCO MARKET.

Report for the week ending Saturday, Jan 5, 1895.

None of the warehouses held sales Saturday the bulk of the business of the week having been transacted on the preceding days... REV. P. I. LIPSEY. (Continued from previous page)

BULKY 1893 CROP.

Table with columns for Red, Color, Trash, green mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections.

BULKY 1904 CROP.

Table with columns for Red, Color, Trash, green mixed, Trash, sound, Common lugs, Medium lugs, Good lugs, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections.

BETHEL COLLEGE,

Russellville, Ky. Spring Term begins Jan. 24, '95. Tuition, 20 weeks, \$27.50; Board, per week, \$2.50; per term, 50.00.

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