

# WESTERN RECORDER.

Faith, Hope and Love, thro' three.

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## WESTERN RECORDER.

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PRESIDENT HALL, of Clark University, says that common sense is getting rarer. But he does not tell us what is the cause of this fact, nor how the world can get along with a smaller quantity of this sense which has always been too rare.

It must astonish some people that in this "broad" age so many hundreds of thousands of people persist in buying and reading Spurgeon's Sermons. If Spurgeon was so far "behind the age," how is this to be accounted for? For these multiplied thousands are in this age.

SPURGEON was not only what is called "narrow," but he rejoiced in the fact. He said of a man whom he met who told him in a tone of contempt, that his grandmother was a Calvinist: "He is not the kind of man to enter the gates of heaven; he holds his head too high for that. He is a man of broad thought and of course he goes the broad way. Narrow-minded people go in the narrow way; but then it leadeth unto life eternal, and therefore I commend it unto you."

NO ONE can estimate the harm which has been done in the United States by those words in the Declaration of Independence, "the pursuit of happiness." For happiness is not a rightful object of pursuit. It is the thing which happens to those who perse higher and grander things, justice and truth and wisdom and duty and the glory of God.

THE temperance people in England have been making investigations as to the number of teetotallers among the ministers of the various denominations. The Primitive Methodist and the Calvinistic Methodist preachers are all total abstainers and 87 per cent of the Baptists, and a slightly lower per cent of the Wesleyan Methodists. In the Church of England the per cent is not so large, but is steadily increasing.

A WESTERN paper, as quoted by the *Presbyterian*, says that fifteen miles from Texarkana a colony of infidels established a town and called it Ingersoll, after the infidel lecturer. But a meeting was held there, 215 made profession of religion, and the people changed the name of the town to Elson. We are inclined to think there is a mistake somewhere. It does not seem to us there are enough infidels in that section willing to swarm by themselves to make a town of any size. There may have been 215 people in the town.

THE *Ram's Horn* had a most suggestive cartoon some weeks ago. A learned professor in gown and square cap, with a sieve marked "higher criticism," is sifting the truth. All the wheat has gone through, and nothing is left in the sieve but "my own opinions."

God is not asleep, nor is He a myth, nor has He given up His throne nor put it on rockers. He is ruling an absolute monarch, whose hand none can stay, and to whom none can say, What doest thou?

## TO BRING MEN TO GOD.

BY THURSTON.

If it be asked, What was the special and immediate purpose to be accomplished by the death of Christ, various answers would no doubt be given. In general, the object of that death is well enough understood. It was to make salvation possible to sinners. Peter said, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." That he might bring us to God, Paul said, "For to this end Christ both died and rose and revived that he might bring both the dead and the living." That his dominion over humanity, those who have lived, those who do live, and those who will live, should be complete. And again he said, "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them." Being purchased by his precious blood, that is, by his death, they should be consecrated to his service, and glorify him in both their bodies and spirits. Who similarly elsewhere said, "Who died for us, that whether we wake or sleep, we should live together with him." He suffered for us and for others. His death was therefore vicarious in some vital sense. In precisely what sense, expounders of the mysteries of godliness are not agreed. His death was the prime factor in the plan of redemption. It was sacrificial, and without it salvation would have been impossible.

But how are we to understand the statement that the death of Christ was endured to bring man to God? It certainly signifies that some barrier existed between sinful men and God, which nothing but the death of Christ could remove. His teachings could not do it, though they showed the way. His example could not do it, though it marked the path. His miracles could not do it, though they certified his power. That barrier consists in the utter alienation of the human heart from God, and in the inflexible righteousness of the character and the government of God. There is a soft and sentimental gospel preached not a little in these times. Even in evangelical pulpits, which teaches that man is not wholly lost to hope, but that deep down in the hearts there are embers of primitive goodness not yet extinguished which the smiles of divine love will warm into life, and the lost soul thus touched will make haste to his Father's house. Much of the evangelistic preaching of the day is of this type. Sin, its deadly nature, and dreadful consequences, are overlooked, or at least are not emphasized. Paul preached and taught that the carnal mind was enmity against God, not subject to his law, and could not be. Enmity itself, so deep and damning, is sin in the human soul, and so complete its mastery over carnal nature, that nothing short of the agonies of the cross which rent the temple veil and burst the solid rocks, could break its bonds; and nothing short of the blood of the Lamb of God could wash away its guilty stains. But insistence on such truths will not get so many people into the church as will another kind of Gospel. And if getting people into the churches be the consummation of the kingdom of Christ, why then—of course—If sin and its true nature and the bloody sacrifice of Calvary be eliminated from the Gospel to make it acceptable to men, how much *saving power* remains in it? Can it quicken the dead?

But in what sense may it be said that men are brought to God through the sufferings of Christ? By nature there is a great moral distance between man and God, an alienation made still greater "by wicked works." The Apostle speaks of such as "strangers and foreigners," and declares

that they were "having no hope and without God in the world." Not that God is oblivious of them, or that they are ignorant of God's being, but that their moral nature is not in harmony with us. The likeness of purity and holiness, which at first was complete in the image of God, was lost when man fell. And now the child, if child he can still be called, bears slight moral resemblance to the father, save in a latent capacity for regeneration and restoration to the divine likeness. For this the way is opened by the sacrifice of Calvary, and the restoration is effected by "the renewing of the Holy Ghost." And thus is realized the saying that those "who sometimes were far off are made nigh by the blood of Christ." And further still that through that atoning sacrifice and the ministry of the Spirit they are "no more strangers and foreigners, but fellow citizens with the saints and of the household of God." The conclusion is inevitable, if we take the Scriptures for our theology, that "without the shedding of blood there is no remission," that without "sanctification of the Spirit," man can have neither experimental nor imputed holiness, and that "without holiness no man shall see the Lord;" that the blood of Jesus Christ alone can cleanse from all sin. Therefore, by the sufferings of death, he opened the way of life and brought men to God, making salvation possible to the lost.

As to affection and fellowship also, man is far from God. One may admire the divine perfections and reverence the divine character and administration, but there is no real love for God in the human heart till that heart is renewed by the Spirit, and the love of Christ is shed abroad there. "If the carnal mind is 'enmity against God,' 'not subject to his law, neither indeed can be,' how vain to talk about love and fellowship. It must be made anew, born again, a new principle implanted in it, before the first great command can be realized, 'thou shalt love the Lord thy God with all thy might, mind and strength.' Happiness can never come to the human soul, neither in this world nor any other, so long as it and God remain in the universe together without reciprocal affection and fellowship. That fellowship is to be effected solely by him through whom we have the atonement. He who is 'our peace' hath broken down 'the middle wall of partition,' not only between Jew and Gentile, but between God and man, and thereby hath opened a new way through the veil, 'that is to say, his flesh,' making atonement for transgressions, 'reconciling both unto God in one body by the Cross.' The love which came into the world to seek and to save the lost, and which to accomplish that purpose endeared the Cross, writes its message of reconciliation; of peace and pardon on the penitent and trusting soul, sending forth the spirit of adoption by which they become certified that they are children of God. 'And if children then heirs; heirs of God, and joint heirs with Jesus Christ.' Thus they are brought nigh in loving fellowship with the Father, and united to the Son as the branch is united with the vine.

The soul can never have peace with God till the human will becomes submissive to the divine will. "Ye will not come unto me," said Jesus to the Jews, "that ye might have life." Never till the soul can say, as our Lord said, "Not my will but thine be done," is there reconciliation and peace. "When we were enemies, we were reconciled to God by the death of his Son." As to whether the human will is free, or under compulsion of motives and influences, is a question that need give us no trouble. We perfectly know that we can choose the right or follow the wrong, at our option, so far as we know the right and the wrong. But the will is under the influence of a carnal nature, and prefers to gratify self rather than please God. "All men seeth their

own," said Paul, "and not the things that are Jesus Christ's." After all, if we carry the matter back to the last analysis, it is safe to say the affections largely control the will. We usually will to do that which the heart craves. A naturally corrupt heart deranges all the mental and moral machinery of the human mind. The heart is evil above all things and "desperately wicked." It is a divine philosophy, therefore, which seeks to redeem human nature by rectifying the center of its force and of its destiny. The plan is, first of all, to give a new heart, and to renew a right spirit within man. Then all comes right, and the alienated, estranged and rebellious is brought to God in affectionate submission, no longer an enemy but a child, possessing the Spirit and bearing the image of the Father.

## LOVE.

That love which is at once the greatest and best thing in the world, is the love which our Savior says is the first commandment of all and which Paul differentiates from all other kinds and degrees of love in terms that make his chapter on charity one of the pinnacles of revelation. Rooted and grounded in this love we shall not be led astray by the sentimentality which has been stigmatized as "the religion of gush." "How do you get on with your minister, I hear that he is very liberal and brilliant?" said his friend to one who had found pastures new and broad. "Finely," he answered, "I used to love God and hate the devil, and now I love them both." If you have a garden and love birds, you will not cherish cats, for cats love birds as cannibals love missionaries. More crimes are committed in love's name than in liberty's.

God's love is the love of one who is infinite in wisdom, justice and holiness. Our love must be patterned after his. Parental love is often ruinous because it lacks these elements. Incalculable misery results from the delusion that what is called love will be a corrective of or compensation for serious defects of disposition and character. Love is a mighty stream, but like any other stream, it is not sweet unless its source is sweet. Amiability is delightful, but it is not a substitute for conscientiousness. Kindness is not character. He that loveth father or mother more than he is not worthy of me, says One whose love for us passeth knowledge. Faith is the hand we stretch forth to take this unspeakable gift of the love of God in the presence of the angels of God, because it is the first step toward the only love that never faileth. No earthly pleasure, no temporal reward, no personal gratification can for one moment compete with the enjoyment of God who is above all and through all and in us all. To enjoy him we must know that we are the object of his love and that he is the object of ours. If this joyful knowledge is not ours, then our education, training, culture, privileges and blessings without number have all failed to provide us with what our Savior offered to the woman of Samaria at Jacob's well. Who is willing to be without this never-failing fountain, springing up into everlasting life, in safety and peril, in plenty and poverty, in health and sickness, in joy and sorrow, in life and death? Is it possible that any one who has tasted this living water can refuse the fullness of its blessing because of some hurtful indulgence, some fleeting folly, some strange alliance with a world which has no interest in this kingdom and consequently no relish for its joys, no heart for its conflicts, no glory in its triumphs.—Wendell, in *New York Observer*.

A CHRISTIAN, when he makes a good profession, should be sure to make his profession good. It is sad to see many walk in the dark themselves who carry a lantern for others.—Secker.

## CHRIST'S LAW OF RECIPROcity AND GOSPEL OF LOVE RULING IN CHINESE CONVERTS.

BY O. W. SAMSON, D.D.

Connected events, since 1867 attest this fact: Two years after the American war for union, a native of New York State, but a graduate of Harvard University and representative of Boston in Congress from 1854 to 1860, Hon. A. Burlingame, having been appointed by President Lincoln in 1861 as U. S. Minister to China, had, by six years' study of Chinese law, so won their confidence that in 1867 he was appointed by the Chinese Government their Ambassador both to the United States and the Great Powers of Europe. In the twenty-ninth article of the Treaty, approved and ratified by the U. S. Government, the Golden Rule in its positive as distinct from its negative form was incorporated in *thirteen* distinctive Chinese characters. Four times in the moral writings of Confucius that rule in negative form occurs, the most marked instance being recorded in the "Analects," or Discussions, li, xv, ch. xxiii, thus: "*Tse-kung* asked: 'Is there one word which may serve as a rule of practice for all one's life?' The Master said, 'Is not reciprocity such a word? What you do not wish done to yourself, do not do to others.'" This "rule" of life-long practice the Chinese ambassador inserted in the Christian form of Matt. 7:12: "*All things whatsoever ye would that men should do to you, do ye even so to them.*" To this the Chinese added, "For this is the law and the prophets." They read also as the date of the Treaty, "In the year of our Lord." They understood that a *religious* as well as a moral pledge was given, and as in all contracts their known interpretation bound the U. S. Government. Yet more, the term "sincere" was used in the pledge. Throughout the works of Confucius "sincerity" is made the foundation of all virtue, the "Doctrine of the Mean," at ch. xx sec. 18, having this statement, in which the term "way" is used by Confucius as by Solomon and Jesus: "Sincerity is the way of heaven. The attainment of sincerity is the way of man."

Immediately on the signing of that Treaty American missionaries began to penetrate the interior of China, and Chinese merchants, artisans and laborers to enter American cities. Led by the Gospel of Christ's love, these new comers were gathered into Christian Sabbath schools. At Trinity Baptist church, of which Rev. J. B. Simmons, D.D., was then pastor, the esteemed mission worker, Mrs. Carto, was blessed in leading some to "sincere" faith in Christ, among whom was Chang Kum Sing. Brought into the Bible Worker's College, now in its fifty-first year, then located on Fifty-third Street, no student ever grew more rapidly in Christian knowledge; while others, as Ah Gie, afterwards useful in Calvary church, and now a merchant in Canton aiding Kum Sing, became "sincere" followers of Christ. Returning to Canton, becoming associated with the mission of the Southern Baptist Convention, established in 1856, Kum Sing, with the spirit of a martyr, penetrated the mountain range which separates China from Burma and Tibet at the northwest, and won the hearts of wild tribes, feared by dwellers in the lowlands. Returning with broken health he now sends the following plea: If any people on earth ever believed and were ruled by the Golden Rule, it was the American people just after the war for union, when this Treaty of 1867, was signed. If any people proved Christ's love to be the foundation on which fidelity to that "law" rests, it is American Christians.

If the Scriptures are the guide to eternal life for the race, it must be possible for plain men, who are not specialists, to understand them. The Roman church has withheld the Bible from the laity on the ground that they are not competent to interpret it. Has Protestantism swung around the circle until our most advanced thinkers are telling us that it is the part of wisdom for us to take with reverence what the specialists please to communicate to us? It makes very little difference to us whether we must take our interpretations of the Scriptures from a Romish priest or a Protestant specialist. For our part we believe that the Bible can be "understood" without either of them.—The Watchman.

## AN AGE OF MACHINERY.

From the "stump" orator to the school-declamer, the present age is glorified as an age of machinery. Perhaps it is not unjustly eulogized, as certainly great advancement has been made towards the convenience of man, and his material interests. But it is not the purpose of this article to join in such glorification, or indeed to speak of such material interests at all; but to speak of this age as one of religious machinery, and inquire if spiritual interests have been thereby advanced. The time was, within the recollection of the writer, when an earnest Gospel, preached by godly men, was not thought to need for its success anything beyond the church of Christ, composed of godly men and women, acting so as to be "living epistles for Christ, known and read of all men." The form of worship was of the utmost simplicity, consisting of the singing of spiritual songs, earnest prayer, and a simple, but earnest Gospel sermon. To this service old and young alike went, parents leading their little ones by the hand, and keeping a watchful eye over their behavior during service. Parents at home taught their children diligently "the fear of the Lord," and explained and enforced the lessons of the sermons heard. In their simplicity they never dreamed that this was not the way to build godly character. *And such character was built.* At that day drunken, dancing, card-playing church-members could not be found. Every such member was expelled from fellowship just as soon as the church could act after the offense was committed. To thus trim the wick that the light of the church candle might shine out clearly before the world, was felt to be a duty, to be discharged faithfully, at the peril of having the "candle-stick removed" by the Master, if it were not done. Such churches felt the need of no machinery, and invented none. But time went on. Gradually discipline was relaxed. More and more ungodly men and women crept into fellowship and remained undisturbed. The result was natural. Spirituality declined, and a restless and dissatisfied church-membership, no longer satisfied with a pure, spiritual worship, with "the fatness of God's house," must have something else. Then began the age of machinery, and just as spirituality declined, machinery increased, until now the simplest duties of religion seem to be supposed impossible of performance by the church, as such but demands the organization of a society, with its separate meetings, special "days" and its blow of trumpets in self-glorification; and the greatest and most praised "church worker" is not the one of highest-toned piety and most godly living, but the one who can organize and attend the most societies. Thus religious fussiness is called religious activity, and the clacking of machinery is mistaken for the noise of the tramp of the hosts of God's elect marching to victory. The result of all this may be seen in some of our fashionable city churches, where all the societies flourish, and where drunken, adulterers, and in every way godless church-members are the scold, scorn and indignation of the world—churches the very synagogues of Satan, running rapidly by machinery, but running to the pit.

Is it not time we were getting back to the simplicity of the Gospel? Did not Roman Catholicism originate in just such departures from that simplicity as we are now making? O for a sight of a church like the church of our fathers, one where piety and no machinery prevails, and godly men and women "full of the Holy Ghost" will prove also "full of power" for the conversion of sinners and the advancement of the Redeemer's kingdom on the earth. May the time speedily come when we shall have, not an age of religious machinery, but an age of religious consecration and power for the conversion of the world! W. A. M.  
Leadvale, Tenn.

If you could once make up your mind in the fear of God never to undertake more work of any sort than you can carry on calmly, quietly, without hurry or flurry, and the instant you feel yourself growing nervous and like one out of breath, would stop and take breath, you would find this simple, common-sense rule doing for you what no prayers or tears could ever accomplish.—Elizabeth Prentiss.

## THE GOSPEL FOR THE TIMES.

BY THE REV. RICHARD H. STEELE, D.D.

In an address delivered in London before a convention of ministers by the presiding officer, we find this statement: "Something has gone out of many of the sermons which are preached to-day, which was very manifest and very precious in the preaching of our forefathers." After alluding to the Puritan style of preaching, which it is said, "has had its day," he enumerates among the somethings no longer heard in the pulpit such subjects as "regeneration, propitiation, justification, adoption," and themes of a kindred character. The speaker was a man of very remarkable pulpit power, of large observation and of a devout spiritual mind. The statement was made, not for the purpose of producing a sensation among the hundreds of ministers present, but calmly to call their attention to the tendency of the times to draw away the pulpit from its legitimate sphere to matters of a purely secular and philanthropic character.

This statement has awakened considerable interest and called out warm commendation. Is it not also a topic which should receive attention in other localities, and may not the inquiry be most timely, whether the pulpit of our day, and in our own land, is not in danger of losing sight of its true mission by turning aside to the popular themes which are now clamoring for a hearing. We hear much in our day respecting the change that has come over society; of the new order of things; and of the obligation pressing upon the Christian church so to change the methods as to meet the exigencies of the times and stand abreast of the present current of thought. It is said that new ideas are in the air; that great problems unknown to those who went before us, political, social, moral, are occupying the minds of the people. We are reminded that the age is undergoing great and rapid changes, that the religious and intellectual life of the people is marked by the spirit of discontent and investigation, and that society now claims a hearing on the so-called great questions of the day. If the church would now make any headway or even hold her own, she must keep pace with the movements that are going on in the world, and show her vitality by taking the lead in all the activities of life.

Then we have, as the result, the popular cry, which is now very urgent for the pulpit to enter upon this new work of social reform. The church, we are gravely told, must now leave the old terms and dogmas of the past generation, and preach the new gospel of philanthropy, of social order, and of bettering the temporal conditions of humanity. The relation of man to man must be explained, of capital to labor, of class to class.

The tendency in this direction is very marked in some sections of the church. There is a disposition in some localities to pay, if any, only subordinate attention to Christian doctrine and the systematic study of the Scriptures, and to bring to the front the social questions of the day. It is seen in the fact that the evening lecture on some popular theme quite frequently takes the place of the hour which might more profitably be devoted to those very topics which are said to have gone out of many of the sermons of to-day. Or if a short Bible discourse is provided at the close of the elaborate musical programme, it is overshadowed by a "prelude" on some secular topic, which often is the main attraction.

The great evil resting upon the race is sin in the heart and life, and until the malady of the soul is healed you have done nothing for the benefit of man. It is said that we are facing new problems every day, and that the preacher utters his message to hearers who have a standard of measurement different from the generations of the past.—But here is this old problem, which, after all, is new to every individual, of personal guilt and separation from God, and no one can deal with this mighty problem except the Lord Jesus Christ, who laid down His life for us all.

Those old truths, which are sometimes lost out, are not the antiquated theories of our fathers which have no life in them, and for which the people have no relish. They are the very truths which they crave to hear. A plain, pungent Gospel message will always command the respect and meet the wants of the restless heart. The strong

churches of our day are those which give prominence to sound instruction. These are the churches which are the "drawing" ones and hold the masses. The popular church is not the one with a liberal creed, but the one that stands by the landmarks and publishes Christ and Him crucified. The times in which we live call for the whole Gospel, which is adapted to every condition of our being.—Christian Intelligence.

## USELESSNESS OF ALCOHOLIC DRINKS.

BY CHARLES SHEPARD, M.D.

The amount of time and labor devoted to the production and sale of alcoholic drinks is large and when we see its worse than uselessness, the conviction is forced upon us that this wasted effort ought to be utilized for good rather than injury. So strong, however, has the taste for drink become ingrained into our nature that it is probable we shall have to travel through the wilderness full forty years before reaching the promised land of temperance. We may be thankful if it is true as claimed that crime has decreased in proportion as beer and wine have taken the place of whisky and brandy. The change from the use of a strong drink to a weaker, is an improvement, but by no means should we stop with it. Whisky and brandy are more injurious only because of the greater proportion of alcohol they contain. No one knowing the nature of alcohol would think that even in a mild form it could be taken into the human stomach without producing bad effects. Beer contains about six per cent. of alcohol and wine from five to twenty-five.

Alcohol contains no substance which nourishes the body or any of its parts, nor does it replace waste tissue. It is always alcohol, and is excreted as such. As stated in the Dictionary of Medical Science, "The alimentary role of alcohol has no other pretense to a scientific basis than that of an experimental error."

A man cannot use what is called the best of wine, daily, for ten years, and be free from disease. Whatever is in the least harmful to the human economy, when taken internally, whether it irritates the nerves, or only renders them more sensitive to external impressions, or accelerates the degeneration of cell tissue, is incompatible with healthy growth, and therefore its use is abuse. There is abundant authority to confirm all and even more than has been written. The following from English authorities must suffice:

Sir William Gull stated to the Lord's Select Committee that "all alcohol and all things of an alcoholic nature injure the nerve tissues. . . . Alcohol is the most destructive agent that we are aware of." Professor E. A. Parkes tells us that "in most persons alcohol acts at once as an anesthetic and lessens also the rapidity of impressions, the power of thought, and the perfection of the senses." Drs. Todd and Bowman, in their "Physiological Anatomy," state that "Alcohol retards digestion by coagulating the pepsin, thus interfering with its action." Sir Henry Thompson, perhaps the greatest authority on dietetics of this century, wrote regarding alcoholic beverages: "Men and women are healthier and stronger, physically, intellectually and morally, without such drinks than with them." A declaration signed by a large number of eminent English physicians stated that "man in ordinary health, like other animals, requires no such stimulants, and cannot be benefited by the habitual employment of any of them, nor will their use increase the aggregate amount of his labor. In whatever quantity they are employed they rather tend to diminish it." Again "perfect health is compatible with total abstinence from all intoxicating beverages. All such drinks can with perfect safety be discontinued, either suddenly or gradually." Sir Andrew Clark said, "I am bound to say, that for all honest work, alcohol never helps a human soul." Professor Sidney Ringer says, "Varied, repeated, and prolonged experience, and the testimony of many medical men, prove that troops endure fatigue and the extremes of climate better if alcohol is altogether abstained from. . . . Modern trainers recognize the apparent fact that the power of sustained exertion and the resistance to

fatigue is best promoted by abstaining from alcohol." The London *Lancet* states that "given digestible food, and fair, that is, normal digestive power, pure water alone is all sufficient as liquid." \* \* \* Health, happiness, and work find stimulus enough in the unsophisticated well of nature."—*Journal of Health.*

LETTER FROM GERMANY.

Politics is agitating the minds of the people here now, and the interest in it, it seems to me, is widening every year. Whole classes of society, which formerly were perfectly passive as to matters pertaining to politics, now take a lively interest in it, and none more so than the laboring classes. Socialism is the cause of it.

On December 5th the Reichstag convened again, and after an opening session, or rather a farewell session in the old building, moved into the new one which has just been completed. The dedication took place with much pomp and elaborate ceremonies, and the Emperor himself was present and laid the last stone with the same hammer and the same trowel with which his grandfather, William I, laid the corner stone ten years ago. The building is vast and magnificent, and a masterpiece of modern architecture. It impresses the spectator with its massive grandeur.

As usual, the Emperor opened the present session of the Reichstag by reading a paper which may be called the programme of the Government. It has great influence, and becomes the subject of numberless comments and interpretations by the entire press. It indicates in general what measures will be proposed to the House by the Government. The greatest interest centered in that part of the paper which dealt with the law proposed to check socialism, this rapidly increasing peril to European governments. It was well known that this law had brought about the surprising changes in the ministry a few weeks ago, and that it was the rock on which ex-Chancellor Caprivi's political bark went to pieces, and brought his career as a statesman to such a sudden end. What wonder, then, that they were all expectation to know what it was. What wonder that we were all on tip-toe to learn what the wisdom of the ministry had hatched out to crush this monster which is causing them so much anxiety. The stringent laws enacted against socialism under Bismarck's administration, which were called the "Exception Laws," had proved a failure. They came to an end in 1890, if I mistake not, and the party survived them stronger and more determined than ever.

A worthless, miserable, rotten literature is poisoning the minds of the people by setting forth as the greatest good the gratification of all of our appetites. It is appalling to see the audacity with which this literature attacks all that is good and holy, and sets up a standard which the devil himself could not improve upon. Nothing but a return to old-fashioned heart religion can save us from anarchy and revolution. But no more "higher criticism," if you please. We have had enough of that here. And the Lord be praised, there has been a marked and wonderful change in the last ten years. Orthodox views are decidedly gaining ground. The wave of "higher criticism" has rolled over us and is gone to bliss America; and while many here are still awed from it and shivering in the cold, a great many have recovered and are warming themselves by the fires of God's truth.

If you ask me, what are the ultimate aims of socialism? I answer in a few words, it is the entire overthrow of the present order of things. That means, of course, first and foremost, the destruction of the monarchy; then the abolition of all institutions which serve to uphold the State, as army, church, present forms of administration, etc. Some of these demands are not so very unreasonable, and you Americans will look upon them as a move in the right direction. But the greatest objection to the party is its hatred of religion. They deem the church to be the most powerful stay of society as it exists to-day, and call it an "institution for the preservation of ignorance." Most of the leaders are either atheists, freethinkers, or nothing at all. The political programme says: "Religion is a private matter." But this did not suit some of the more radical ones, and during their last great meeting at Frankfort it was moved to put in place of the above the following: "Socialism is the

enemy of all professors of religion of whatever denomination, as well as of religion itself, whenever and wherever its teachings are opposed to our struggle for freedom." A woman delegate thereupon called for the orders of the day, and she was sustained, because it was deemed unwise at present to make such a change, and thereby lessen the chances of the party to gain a firm foothold among the rural population. For here as elsewhere the country people are religiously inclined.

But I must come back once more to the first session in the new building. The whole country is astir now with indignation over what the monarchists consider very disgraceful and impious behavior on the part of the socialists present. The chairman concluded his speech with the customary "Hoch" in honor of the Emperor. That means he called on all present to rise and join him in shouting "Hoch! hoch! hoch!" after saying the words, "May his majesty the Emperor live." This the socialists present refused to do, and kept their seats. Instantly a storm of indignation arose, and Mr. Singer, one of the leaders of the socialists, who attempted to explain and justify the action of his political friends, could not be heard for the tumult. The interest in the matter has been heightened by the fact that the prosecuting attorney has, with permission of the chancellor, brought suit against the offenders for insulting his majesty. This is considered unconstitutional, and the committee to which the Reichstag had referred the matter has voted it down.

As some other very important measures have been proposed by the Government, we expect some lively discussions in the next few weeks.

G. HAMMANN, JR.

WASHINGTON LETTER.

WASHINGTON, D. C., Jan. 17, 1895.

Drop all the administration influence in the Congressional slot and see a currency bill passed, is the game of the hour. It does not seem to make much difference to those engaged in the game what sort of a currency bill it is. Every energy is bent towards getting a bill passed. It is even stated by friends of President Cleveland that he will approve a bill with an amendment providing for the coinage of the silver seigniorage, and Senator Hill, who is now helping the administration in its efforts to pass a bill, says that amendment will carry the bill through the Senate. Senator Hill is a very shrewd politician, and some of his predictions, including that of the late defeat of himself and his party, have been proven true, but many think him rash in predicting what the Senate will do with a bill when neither he nor any other man knows what sort of a bill the House is going to send to the Senate, assuming that the House will pass a currency bill, which now seems probable, but which the talk at today's Democratic caucus did not make a certainty. It is supposed, but it is not yet certain, that the House will vote on the Carlisle currency bill and the proposed amendments and substitute the latter part of this week or the first of next, and the general expectation is that some kind of a currency bill will be passed, but Senator Hill is the only man who has yet predicted that any sort of a currency bill would or could be passed by the Senate at this session.

Senator Stewart had a somewhat costly experience with Chinese diplomats, who for a number of years occupied his house, locally known as "Stewart's Castle," and that may have made him doubtful of statements made by those who follow diplomacy as a profession. At any rate, he introduced a resolution in the Senate enquiring of the Secretary of State whether Mr. John W. Foster is in any way officially connected with the United States Government while on his mission to China and Japan, and notwithstanding the statement of Senator Morgan that Mr. Foster had no official connection with the United States Government, he said that he wished that statement to come officially from the Secretary of State. As if to accentuate his doubt, Senator Stewart said he was aware that Mr. Foster had publicly stated that he had no official connection with the United States Government.

Realizing that the money estimated to come in from the income tax will be needed by the Government this year, those who are seeking to indirectly kill the income tax by striking out the appropriation to put it into

effect, which is contained in the emergency appropriation bill passed by the House before the recess and now in the hands of the Senate Committee on Appropriations are proposing that \$1 a barrel be added to the tax on beer and that the old tax of 2 cents on bank checks be revived, in order to replace the money that would be lost to the Treasury by a failure to provide for the collection of the income tax. This underground movement against the income tax was at first treated as insignificant, but opinions regarding it are more serious since it is seen to be tacitly, if not openly, endorsed by the administration. It is said by many that it was this movement that brought about a renewal of friendly relations between President Cleveland and Senator Hill.

There is likely to be a short but lively fight in the House over that portion of the Naval appropriation bill providing for the building of several battleships. Although the majority of the House Committee on Naval Affairs has decided in favor of the building of these battleships, it is not certain that the House will take the same view of the matter. These battleships cost something like \$1,000,000 each, and there are lots of men in the House who are opposed to any such expenditure at this time; and others who believe in building new naval vessels, but not in building battleships.

We are wasting oceans of tears upon "unsuccessful" men, who succeed nevertheless in getting more comfort out of life than the residents of Fifth Avenue or Belgravia. From infancy our ears have been urged to "rise," and now we have begun to apply the same sort of evil counsel to our daughters. Each is instructed to measure his happiness by the possessions of his neighbor. Even our colored brethren, who used to dance on the dirt floor of the cabin, must be incited to plunge into the race for wealth as if a man's life consisted in the abundance of the things he might possess. The children of immigrants, who came to this country from homes where for a thousand years their ancestors had been peasants and not ill-content, are now wretched unless they may become bank directors. We have bred this restlessness by our foolish boasts; and our clergy have not done as much to instill content as to awaken envy and ambition. The golden age will not dawn until we are somewhat more modest in our desires; not until in America, as in older lands, we learn that all the blessings of life are not found in palaces, and all life's sorrows are not reserved for those whom society calls "unsuccessful men." Interior.

It was no great wonder that the women of New York State failed to get the constitutional amendment which many of them so earnestly desired. They argued well, and managed their campaign with zeal and discretion, but it was a foregone conclusion that they should be defeated. In the notable widening of woman's activity and public influence which has extended over the past twenty years, one fact has been clearly demonstrated. Woman may make whatever innovations she pleases in the social order, provided that circumstances permit her to act first and talk afterward; but when discussion precedes action she never carries her point. We thus find woman successfully established in almost every art and profession where she could quietly push her way without attracting attention to her movements, while in the professions of law and theology and the like, where her admission came necessarily under discussion, she has made almost no headway at all. This does not necessarily indicate weakness in argument, as in some of her most disastrous defeats most of the talking has been done for her; it simply shows that almost anything can be proved to be impossible if it is thoroughly talked over beforehand, while seeming impossibilities yield gracefully to prompt but decided action.—Kate Field's Washington.

BEAR with small things. You cannot enter the presence of another human being without finding there more to do than you or I, or my son, will ever earn to do perfectly before we die. Len us be content to do little, if God sets us at little tasks. It is but pride and self-will which says, "Give me something huge to fight, and I should enjoy that; but why make me sweep the dust?" Charles Kingsley.

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.

IS EDITHA'S DAYS. By Mary E. Bamford. 12mo, 351pp. Price, \$1.25. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

The story is placed in England in the reign of Henry VIII, and in the low countries when they were under the rule of Charles V. and his son Philip II. Here it was that those who dared differ from the Catholic church felt the weight of her wrath, as we in these peaceful days little realize.

The struggles and discouragements of those who were called "Anabaptists," and who struggled for freedom, "not only of life but of conscience, show us, as we compare the past with the present, how much we owe to the grand old heroes and heroines who counted their lives as nothing in order that they might demonstrate to the world the purity and strength of their faith.

This is the third volume of the Crown Series, which was inaugurated with "A Mexican Ranch." The volume is bound in corresponding style, and together with the preceding two makes a very enjoyable set to read. They will be sold separately, or in neatly packed sets of three each.

"In Editha's Days" is sure to charm, not only for the attractive quaintness of its style, but for the interesting information with which it is full and running over. It cannot fail to be a welcome addition to any home library, as well as to that of the Sunday school.

THE ELKSVILLE GIRLS. By Mrs. Susan M. Griffith. 12mo, 239pp. Price, \$1.00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

This story from the pen of Mrs. Griffith is the record of five young friends who became converted about the same time, and determine to become "fishers" for the Master, and work with all their strength in his vineyard. The individuality of each is clearly shown, and each has her own cross to bear. They receive help from each other, for frequently they meet to compare notes, sympathizing each with the other, and rejoicing at what has been done. They all give honor where it is due, and the blessings which crown their lives are ascribed to the Giver of all good. There are many incidents of general interest, and some helpful hints for other girls who are striving to do their best.

We have received from the Presbyterian Board of Publication, 1334 Chestnut Street, well-bound and printed copies of those immortal books, Bunyan's *Pilgrim's Progress*, and *Holy War*. The price of each is 75 cents, which is cheap for such substantial binding. Every edition of these great works, *Pilgrim's Progress* being the greatest book ever written, is a blessing to the world.

With these comes the Westminster Question Book upon the International Lessons for 1895, intended for the use of teachers and older scholars. Teachers will find these Question Books very suggestive and helpful. Several tracts were also received, *Loving Words to Silent Men*, by Rev. E. A. Horton, D.D.; *A Letter on Joining the Church*, by the same, and *The Family and Religion*, by Rev. William P. Swartz. These are all good and very timely, and ought to have a wide circulation. They are very cheap by the hundred, the first two being \$1.07 per hundred, and the last \$3.20.

We have received the Coronational Hymnal, by Rev. Drs. A. J. Gordon, and A. T. Pierson, published by the Fleming H. Revell Co. We really see no need of this hymn book, which no doubt averages well, but is no better than others. It gives the whole of "How Firm a Foundation," which pleases us. But on the other hand it does not give, "Show Pity, Lord," nor that grand Old Hundred hymn, "Before Jehovah's Awful Throne." It has less cash in it, however, than a majority of the new hymn books. Manly's Choice has no trash whatever.

I HAVE lived to thank God that all my prayers have not been answered.—Ingelow.

A WOMAN PREACHER.

For several years past our brethren on the Pacific Coast have had the singular honor of supporting an anomalous functionary in the person of the "Rev." May C. Jones, a regularly ordained Baptist minister, and for several years pastor of the First Baptist church at Spokane Falls.

Now the Pacific Baptist of December 20th announces that she has left her church carrying others with her, and has set up a "Christian Alliance" of which she seems to be the head and front, and that regular services are maintained after the manner of churches.

If a more grievous calamity could have happened to our suffering Baptist cause on the Pacific Coast, than what the career of this woman is proving to be, it would be difficult to name it. Nowhere in all the land is the necessity for loyalty to the local church and for unity and fellowship among brethren felt with a stronger emphasis than there.

The writer of this had closest personal contact with "Christian Alliance" people for four years and knows them only as trouble-makers of churches, proselyters among brethren opposers to the best methods of our wisest pastors and industriously disintegrating the working forces of churches with a fatal facility unmatched by any other form of heresy with which he has seen churches assailed.

This "Reverend" lady sets up an institution which confessedly is not a church, and yet it or she receives members and administers the ordinances of the New Testament. If the local church

has any place or meaning in the mind of Christ or the word of scripture, she does but trample upon the words of God and outrage every sentiment of ecclesiastical propriety. The ordinances were delivered to the Apostles and from the Apostles to the churches. The church is the body of Christ and is charged with keeping, protecting and administering the things of Christ until the day of his coming.

According to the Apostolic method all believers attached themselves to the recognized body of Christ, the company of disciples or the church, but Mrs. Jones received them into her "Association" and administers to them there that which belongs only to the churches to administer. On this point there is some very strong language found in Deuteronomy 4:2 and 5:32 and also in Rev. 22: 18-19, which a no less worthy authority than the venerable Dr. Osgood, of Rochester, would apply to cases of this sort.

Then as to the economics of the movement, nothing could be farther from wisdom. A field impoverished of the Gospel's sparse Christian population, and yet this ex-pastor goes away to preach the doctrine of divine healing as of more importance than repentance toward God and faith in Jesus, and the doctrine of The Second Coming of Christ, concerning which the Master Himself said that he knew not the day nor the hour of it, and the doctrines of the Baptism of the Holy Ghost, and thanks to our WESTERN RECORDER, we are recently reminded, very conclusively too, that there has been no such thing as the baptism of the Holy Ghost since the days of Pentecost.

Humiliating to us Baptists is the fact that she goes out claiming to be a Baptist. Not much! To be a Baptist means far more than believing in immersion. She may believe in immersion as much as John at Jordan and practice close communion as much as Jesus in the upper room with the eleven, but as long as she plays havoc with the interest of local churches and with the principles and practices of the apostles as given in the New Testament, she is as far off from being a Baptist as the Mormons.

Nature has fixed a propriety in her works that no one can violate with impunity. One is that a woman is not to sing bass, throw stones or be a public speaker. We need not trouble Paul to settle for us what is manifest on the face of nature. The law of natural propriety which could have kept Mrs. Jones in the sacred circles of a pure home and womanhood was violated when that church that ordained her dared to think that she ought to be set apart to preach the Gospel.

Then we have this lesson: That the only safeguard against the terrible tide that sets to-day

towards sensationalism and new-fangled ways of capturing the world, is to be found in a holy reverence for God and for His Holy Word. Where the light is not clear as to the path of action, no one will make a mistake to wait till a way opens in keeping with the will of the Holy Spirit. Jesus was tempted to rush things in the wilderness and to take the kingdoms of the world then and make them the kingdom of His Father, but he came back to Jordan empty handed and waited to take the world in the long slow way that was pleasing to His Father.

And we are reminded of another lesson: That the time is at hand all along our denominational lines for restating clearly and strongly the place and work of the local church as a power appointed for saving the world. The home, the church, the state are of God, and besides these there is none other except as it is here through the schemes and plans of men. These three make the grand trinity of human society in its ideal state; they grew out of Eden; the Master recognized and blessed them all; they reappeared in heaven. They have enough of capacity and furnish enough of opportunity for employing all the talents and energies of which man is possessed and when received with the divine meaning upon them and used for all they are worth to the world in the fear of God, they will prove all that society needs for its improvement or that man needs for unfolding and developing the truth.

W. C. TAYLOR.

THE HOME MISSION BOARD.

The Home Mission Board is passing through the most trying period of all its history. In its efforts to sustain its work the Board finds its indebtedness increasing, until it is approaching a point where its exhausted credit can furnish no further help in supplementing the insufficient contributions of the churches.

"Retrench," says some one. That was suggested by our desire to disburden ourselves of labor and responsibility. We have tried it, and it won't work. The most urgent remonstrances have come back to us declaring that proposed reductions will paralyze, if not destroy, promising work on which much time and money have been expended, and that they must not be made.

We have nearly four hundred missionaries in our employ. For the most part they are consecrated, self sacrificing men, enduring, with their families, unusual hardships and privations. Their small salaries scarcely procure the common necessities of life. To withdraw support from them would entail on many of them and their wives and children absolute suffering. Humanity forbids the reduction of these meagre sums. But to sustain them the Board must have speedy and liberal help.

While in these trying times unusual efforts have been made to help many of our State Boards, and about \$25,000 have been contributed to pay the debt of our Foreign Mission Board, our Home Board has not shared in these extra con-

tributions. We have never asked for special contributions in aid of our general work. We have sometimes solicited them for special objects, as for the houses of worship in New Orleans and Havana, but for general purposes we have always been content to rely upon the usual contributions of the churches. But we now urge that these contributions be as speedy and as liberal as possible.

We ask that every pastor will strive to increase the usual contribution of his people, not so much by enlarging amounts from those who are accustomed to give, as by increasing the number of givers.

We must have thirty thousand dollars by the last of April to meet the requirements of the present conventional year. This sum will be divided as equitably as possible among the states, and the best endeavors will be made to secure it.

We shall have the co-operation of our vice presidents, of our denominational papers, of the corresponding secretaries of many of our State Boards, of many of our wisest and ablest brethren, and of the Women's Societies of our churches. With such helpers, and the Divine blessing, we confidently expect this task will be completed by the meeting of the convention in May. I. T. TICHENOR.

INDIAN MISSIONS.

1. Figures. These are easy to make. A child is now taught this much Arabic during his first year at public school. Older people find it much easier to make figures than to gather reliable statistics. It has been published to the world that of the 60,000 Indians in the Indian Territory, 13,000 are members of the Baptist churches. If this were true no one would rejoice more than the writer, for we need not then to send missionaries to them if one out of every five is a Baptist. There are, perhaps, 30,000 full blood Indians in the Territory. Perhaps the Baptists are more numerous among them any other denomination. I guess there are about 3,000 Baptists among these—one in ten. There are about as many colored Baptists, and at least 8,000 white Baptists. Among the latter are probably 2,000 that are partly Indians—mixed blood.

2. These Indians need the Gospel. Of the numerous missionaries reported in the Indian Territory, very, very few ever preach to the full blood Indians. Strange as it may appear, the Chickasaw Nation, which has 4,000 white Baptists, and a good many colored Baptists in its bounds, has never had a Baptist missionary sent specially to preach to the Indians.

Kentucky Baptists have reason to feel proud of their heritage in this respect. Isaac McCoy, the "Indian Apostle," was a Kentuckian. After laboring for years among the red men of Indiana and Michigan, and after projecting and locating the Indian Territory, and settling the different tribes in their lands; and, at last, after organizing the Indian Missionary Association, and devoting the last years of his life as its secretary, he sleeps in the old Western Cemetery in Louisville, one of the greatest heroes of modern missions. Kentucky Baptists ought to erect a monument to his memory.

B. F. STAMPS.

Tablets, I. T.

It is a thought to me awful and beautiful, that of the daily prayer, and of the myriads, of fellow-men uttering it, in care and in sickness, in doubt and in poverty, in health and in wealth.—Thackeray.

We do not learn to know men if they come to us; we must go to them to find out what they are.

In time of sorrow it is very sweet to know that God's love changes not. It is the same in the brightness and when the brightness fades into gloom. It is the same when blessings are given and when they are recalled. "The Lord gave and the Lord hath taken away"—the same Lord and the same love. It does not seem so to us; we believe that while he showers gifts and favors upon us he loves us; but sometimes, when the skies grow dark and he gives sorrow and pain, we feel that he does not love us as before. Yet it may be that there are even richer blessings in the things which make us grieve than in those which give us gladness. We know, at least, that the same wise, gentle, infinite love sends us both.—Westminster Teacher.

YOUNG PEOPLE'S INSTITUTE

GEORGETOWN, KY., JANUARY 26 28, UNDER THE ACTION OF THE GENERAL ASSOCIATION.

Saturday Morning 9:30. Address of Welcome—Pastor Z. T. Gody. The Holy Spirit and Character Building—W. H. Felix. The Childhood of Jesus—A Study for Young People—Carter Helm Jones.

Saturday Afternoon 2:30. Young People and Bible Study—A. J. Hamsey. Young People and the Church Prayer Meeting—W. S. Splan.

Saturday Night 7:00. Young People and Patriotism—Arthur Yager. Young People and Literary Culture—Howard Jones. Young People and Amusements—W. C. Taylor.

Sunday Morning. 10:00. Sunday-school. 11:00 sermon—A. C. Davidson.

Sunday Afternoon 2:30. Young People and Evangelical Work—W. B. Metairie. Enthusiasm and Courage—F. W. Elberhardt. Young People Trained for Mission Work—E. S. Alderman.

Sunday Night 7:00. Sermon—W. C. Taylor.

Monday Morning 10:00. Young People and Sunday-school Work—H. A. Hunt. Young People and Family Life—T. J. Stevenson.

Monday Afternoon 2:30. Young People and Business Life—S. G. Mitchell. Young People and Baptist Doctrine and History—P. V. Bomar.

Monday Night 7:00. Young People in Church Work—T. T. Eaton. Young People and the Pastor—Johnston Myers. Devotional exercises (including of each meeting) and 15 minutes for discussion after each essay.

Awarded Honors—World's Fair. DR. PRICE'S CREAM BAKING POWDER MOST PERFECT MADE. Grape Cream of Tartar Powder, Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

Atmospheric Oxygen. Electrolytic. BY ABSORPTION. CURES DISEASE WITHOUT MEDICINE. See page 13.

**Sunday - School Lesson.**

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

SUNDAY, JAN. 27.

**THE GREAT CONFESSION.**

Matt. 16:13-23.

MOTTO TEXT:—"Thou art the Christ, the Son of the living God."  
—Matthew 16:16.

Our Lord and his apostles were on their way to the Mount of Transfiguration. "When Jesus came into the coasts of Caesarea Philippi." This city was near Dan, the northern extremity of Palestine proper, near the headwaters of the Jordan. It was on an elevated plain at the foot of Mount Hermon. It was an old place, but the tetrach Philip had enlarged and beautified it and named the city Caesarea in honor of Tiberias. It was generally called "Philippi of Philip," to distinguish it from the other Caesarea.

"Whom do men say that I am?"—By this question he will test and strengthen the faith of his disciples. There was divergence in the views of men, but all evidently regarded him as a prophet. "Some say that thou art John the Baptist."—Sharing Herod's belief that John had risen from the dead. So high was their opinion of John that none would have been incredulous of his being raised from the dead. "Some, Elias."—Malachi had foretold the return of Elijah before the great and terrible day of the Lord. When John the Baptist came, they asked if he were Elias, and now some thought that the Lord were he. This would make him the forerunner of the Lord who was to come suddenly to his temple.

"And others, Jeremiah."—Jeremiah was regarded by the Jews of that day as the greatest of the prophets. There was a belief current that, at the destruction of the temple, Jeremiah had hidden the ark, and would appear some day and disclose its hiding place. "Or one of the prophets."—Some were inclined to be non-committal as to what prophet the Lord was, but they thought him one of the old prophets raised from the dead. The most kindly disposed saw in Jesus the forerunner of the Messiah. Looking at them were for them from the Roman yoke, they did not believe this young carpenter of Nazareth was the promised Messiah.

"But whom say ye that I am?"—The "ye" is emphatic. The question is addressed to all. As usual, Peter is spokesman for them. As his Master emphasizes the "ye," so Peter emphasizes the "thou." "Thou art the Christ, the Son of the living God."—One loves the hearty dogmatism of Peter. He did not say "we hope" or "we believe," thou art the Messiah, but stated the fact as incontrovertible. The people said he was the forerunner, but Peter says emphatically he is the Messiah. Whether Peter at this time grasped the truth that the Lord was equal with the Father cannot be said positively. Thomas was the first to call his Master "My God." It is almost certain, however, from the Lord's joyful answer, that Peter knew He was the Logos of the Trinity.

"Blessed art thou, Simon Bar-Jonah."—Bar means son. "Flesh and blood hath not revealed it unto thee."—Peter himself, unaided by a divine revelation, could not have grasped the truth that this meek and lowly man was the incarnate God. To enable a Jew, looking for something so different,

to see the truth, God needed to make a revelation.

"And I say also unto thee, Thou art Peter and upon this rock I will build my church."—This text has been a battle ground between Catholics and Protestants. But if it means Peter is the rock, as it is most probably the case, it yet gives no aid and comfort to the papacy. To be made the foundation of the house, does not make one the ruler of the house. We are built upon the foundation of the apostles and the prophets, Jesus Christ himself being the chief corner-stone. In Revelation the twelve foundations of the holy city had on them the names of the twelve apostles.

Our Lord gave to Peter the high honour of being the first to proclaim the Gospel after his ascension. It was he who preached on the day of Pentecost; it was he who opened the door to the Gentiles who were not Jewish proselytes, when by a vision he was sent to preach to Cornelius and his friends. From the foundation of the world, Peter had been chosen for this high honor, and his emphatic speech showed his Lord the time had come when Peter could be told of this decree of God. That Peter had no supremacy which the other apostles recognized is shown by Paul's withstanding him to the face before the assembled church when he was to be blamed.

"And the gates of hell shall not prevail against it." The word translated hell here means the place of departed spirits, or what is called in our language "the grave." Our Lord is not referring to Satan's power primarily, but to the perpetuity of his church. The apostles would die, but the churches would go on through all time. There would come perilous times when it would seem that the saints had all gone down to the grave. But there should remain, living upon earth, seven thousand who had never bent the knee to Baal.

"And I will give unto thee the keys of the kingdom of heaven."—He committed unto them the preaching of the Gospel, the key which alone can unlock the kingdom of heaven to fallen men. "Whosoever thou shalt bind on earth shall be bound in heaven." Which is a promise of infallible inspiration to the apostles when assembled as in the council of Jerusalem, or when writing to the churches. Our Lord would never have given such power as this to fallible and sinful men. But the Holy Spirit would act through them and guide them into all truth.

"And whatsoever thou shalt loose on earth shall be loosed in heaven."—We have great reason to be grateful to the Holy Spirit that he loosed us from the yoke of Jewish ceremonial. When the question came up as to what the churches of Gentiles should keep, the council at Jerusalem answered, "For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols and from blood and from things strangled and from fornication."

In this binding and loosing the apostles had no successors, and John, the last to die, closed the canon of revelation with a most terrible curse on any one who should add to or take from the words of the book. Had the Holy Ghost so chosen, he could have laid upon us the heavy burden of Jewish ritual. Let us bless His name that he gave us a simple and spiritual worship with two ordinances only.

"Then charged he his disciples that they should tell no man that he was Jesus the Christ."—The people believed that the Messiah

was to be a conquering king. Once they tried to take him by force and make him a king. If they believed he was their promised Messiah, they would gather in bands and mobs against the Roman yoke which they bore with the greatest impatience. Although they knew him, the apostles did not yet know the great central fact in regard to his coming, the vicarious atonement. Therefore they needed to wait till after his death. Their ignorance of what his death would do for us is seen in what follows.

"From that time forth." They knew him to be the Messiah, the Son of the living God. They were prepared now to learn that by his death he would save his people from their sins. Though they did not learn the lesson willingly. Not even the raising from the dead comforted them for the thought of his death. In fact, they scarcely noticed that part of his announcement.

"Then Peter took him and began to rebuke him." Took him off privately. In spite of his Master's being the Son of God, Peter began to rebuke him. It was his affection for the man Jesus which led Peter to do this. This is one of the most powerful illustrations of what would be the consequence if God answered our prayers as we ask them. Suppose the Lord had granted Peter's earnest request and had not died on the cross. Peter himself and all the race would have gone to hell. Peter did not know it, but his prayer was that Adam and all his descendants should be damned. For without the shedding of blood there is no remission of sins.

"Get thee behind me, Satan."—Sharp words of rebuke to the disciple who was acting from love to his Lord. But our Lord gave sharp rebukes, as too many are inclined to forget in these many-penny days. Satan was putting Peter up to this effort to stop the salvation of men. But so far as Peter knew, his Lord spoke to him alone. "For thou art an offense unto me."—A stumbling-block—such a use does this rock put himself. "For thou savourest not of the things that be of God, but of the things that be of men."—Mindest not, art not thinking of. God was to be glorified by the atoning death. Peter was thinking only of his affection to the man Jesus.

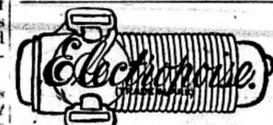
**IN OLDEN TIMES**  
People overlooked the importance of permanently beneficial effects and were satisfied with transient action; but now that it is generally known that Syrup of Figs will permanently cure habitual constipation, well-informed people will not buy other laxatives, which act for a time,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

Mrs. Browning says: "Whoever lives true life will love true love."

A lamp with wrong chimney is like a man with another man's hat on—what is he good for?

Geo A Macbeth Co, Pittsburgh, will send you the "Index to Chimneys."

Pearl glass, pearl top, tough glass.



CURES DISEASE. See page 13.

**THE FIRE**

which occurred in our store Dec. 10th did not long interfere with our business. We were

**OPEN AGAIN**

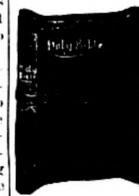
on Dec. 15th, and are now doing business as usual.

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LOUISVILLE, KY.

## DEPTH OF MERCY.

BY CHARLES WESLEY.

Depth of mercy: can there be  
Mercy still reserved for me?  
Can my God his wrath forbear—  
Me, the chief of sinners, spare?

I have long withstood his grace:  
Long provoked him to his face:  
Would not hearken to his calls:  
Grieved him by a thousand falls.

Now incline me to repent:  
Let me now my sin lament:  
Now my foul revolt deplore:  
Weep, believe, and sin no more.

Kissed his repletions are:  
Me he now delights to spare:  
Cries, "How shall I give thee up?"  
Lest the lifted thunder drop.

There for me the Saviour stands:  
Shows his wounds and spreads his hands:  
God is love! I know I feel:  
Jesus weeps and loves me still.

## OUR PULPIT.

## A GOOD SOLDIER OF JESUS CHRIST.

BY C. H. SPURGEON.

2 Tim. 2:3.

I. First, we shall endeavour to describe a good soldier of Jesus Christ. We must begin with this fundamental—he must be loyal to his King. A soldier of Jesus Christ owns the divine Redeemer as his King, and confesses his sole and undivided sovereignty in the spiritual kingdom. He abhors Antichrist in all its forms, and every principle that opposes itself to the reign of the beloved Prince of Peace. Jesus is to him both Lord and God. The day when he enlisted, he did, as it were, put his finger into the print of the nails, and say with Thomas, "My Lord and my God." This was his enlistment declaration, and he remains true to it. "Christ is all," is his motto, and to win all men to obedience to Immanuel is his life-work.

—Till he sheathes his sword in the last victory, the Crucified is sole monarch of his soul; for him he lives, for him he would even dare to die. He has entered into solemn league and covenant, to maintain against all comers that Jesus Christ is Lord to the glory of God the Father.

Moreover, the Christian soldier not only acknowledges Jesus to be his King, but his heart is full of loving devotion to him as such. Nothing can make his heart leap like the mention of that august, that more than royal name. He remembers who Jesus is, the Son of God, "the Wonderful, the Counsellor, the Mighty God." He remembers what Jesus did, how he loved him, and gave himself for him; he looks to the cross, and remembers the streams of blood whereby the elect were redeemed, even when they were enemies to God. He remembers Christ in heaven, enthroned at the right hand of the Father, he loves him there, and it ravishes his heart to think that God hath highly exalted the once-despised and rejected One, and given him a name that is above every name, that at the name of Jesus every knee shall bow, of things in heaven, things in earth, and things under the earth. He pants for the time when the Crucified shall come in his glory, and rule the nations as their leige Lord. He loves Jesus so that he feels he belongs to him altogether, bought with his blood, redeemed by his power, and comforted by his presence; he delights to know that he is not his own, for he is bought with a price. And since he loves his King, and loves him with an ardent unquenchable, for many waters cannot drown his love, neither can the floods quench it, he loves all the King's brethren and servants for the King's sake; he hails his brethren in arms with hearty affection; he loves the grand

old banner of the Gospel; he prays for the wind of the Holy Spirit to expand its furis, that all eyes may behold its beauties; he is steadfast in the faith once delivered to the saints, and rejoices so much at every doctrine of the Gospel that he would gladly lay down his life to preserve it to the world. Above all, he loves the crown of his King, and the cause of his Master. Oh, could he set the Captain of his salvation higher among men, he would be content to die in the ditch of neglect and scorn; could he but see the King come to his own, and the heir of all things loyally acknowledged by his revolted provinces, he would be satisfied whatever might become of himself. His heart is more than loyal, it is full of personal affection for the chief among ten thousand. I ask you, brethren, whether it is so with you? Believing, yea, knowing that it is so with many, I would to God it were thus with all. Brethren, I know you love Jesus well, no music sounds to your ears so sweetly as his charming name; no song of choicest minstrel is half so sweet. The very thought of him with rapture fills your breasts. Assuredly you have one of the first marks of good soldiers; go on, I pray you, to that which lies beyond.

The next characteristic of a good soldier is that he is obedient to his captain's commands. He would be no soldier at all who would not take his marching orders from his leader, but must needs act after his own mind; he would soon be dismissed the service, if not shot, by order of a court martial, for crimes which military rule cannot tolerate. Now, without enlarging on that illustration, let me ask every Christian here, and myself first of all, are we doing all the Master's will? Do we wish to know the Master's will? I should not like that any part of the Scripture should be distasteful to me. I would tremble if there were portions of my Lord's testimony which I feared to read, or found it convenient to forget. It is terrible when men are obliged to pass over certain texts, or else cut and spare them to make them agree with their beliefs. We should not practice an ordinance merely because our church teaches it, or our parents believed in it; we must read the Scriptures, and search the question for ourselves, or we are not respectful to our Lord. The soldier who did not take the trouble to read the orders of his superior, might justly be suspected of mutinous intentions. Disobedience rankles in any heart where there is carelessness about knowing the Lord's will. Be courageous enough always to look Scripture in the face, it is after all nothing more than your bare duty. Better for us that we changed our sentiments every day in order to be right, than that we held to them obstinately while we had some fear that perhaps we were wrong. To live a life of obedience is a greater matter than some suppose. Obedience is no secondary virtue: "to obey is better than sacrifice, and to hearken than the fat of rams." "If ye love me"—what saith Jesus, "Go to the stake for me," or, "Preach before kings for me?" No, neither of these things is expressly selected, but "If ye love me, keep my commandments," as though this were the surest and most accepted test of love. May you thus, then, be loyal to the King, be in the second place obedient to his commands.

The third matter for a good soldier to mind is this, if he be indeed a first-class soldier, worthy of the service, to conquer will be his ruling passion. The fight is on, and the soldier's blood is up, and now

he feels "I must drive the enemy from his intrenchment, I must take yonder redoubt, I must plant our conquering standard on the castle of the foe, or I must die. Accursed be the sun if he go down this day and see me turn my back upon the enemy." He is resolved that he will win or he will die and stark upon the battle field. The Christian man, in order that he may win for Christ the souls of others, may make known Christ's truth, may establish Christ's church on fresh ground, is quite as ready to suffer or die as is the boldest member of the most renowned regiment. To do this he disentangles himself as much as he can from all other ambitions and aims, "for he that warreth entangleth not himself with the affairs of this life." With a good soldier of Christ the master passion is to spread the Gospel, to save souls from perishing, and he would sooner do this and be poor than be rich and neglect it; he would sooner be useful and live unknown than rank among the great ones of the earth and be useless to his Lord. A truly good soldier of Jesus Christ knows nothing about difficulties except as things to be surmounted. If his Master bids him to perform exploits too hard for him, he draws upon the resources of omnipotence, and achieves impossibilities. Wellington sent word to his troops one night, "Ciudad Rodrigo must be taken to-night." And what do you think was the commentary of the British soldiers appointed for the attack? "Then," said they all, "we will do it." So when our great Captain sends round, as he doth to us, the word of command, "Go ye into all the world and preach the Gospel to every creature," if we were all good soldiers of the cross, we should say at once, "We will do it." However hard the task, since God himself is with us to be our Captain, and Jesus the Priest of the Most High is with us to sound the trumpet, we will do it in Jehovah's name. May such dauntless resolution fire your breasts, my brethren and sisters, and may you thus prove yourselves "good soldiers of Jesus Christ."

A good soldier is like a rock under attack. So British soldiers have been; they have stood in solid squares against the enemies' cavalry until their foes have dashed upon them madly, gnashed their teeth, fired in their faces, thrown their guns at them, and yet might just as well have ridden against granite rocks; for our soldiers did not know how to yield, and would not retreat; as fast as one fell another filled up the gap, and there stood the square of iron defying the rush of the foe. We want this kind of fixed, resolved, persevering godliness in our churches, and we shall have it if we are good soldiers of Jesus Christ. Alas! too many are exhausted by the zeal at first exhibited; for a time they can reach the highest point, but to continue on, and on, and on, this is too difficult a task for them. How many young people will join the church, and for awhile seem very zealous and then grow cold! Alas! it is not always the young there be some among yourselves who were once most diligent in your various forms of service; what doth hinder you that you are not diligent in your Master's business now? Has Christ given you leave to retire into inglorious ease? Does he exempt you from service? Take heed lest you are also exempt from reward. No, we must through life still maintain our integrity, still resist temptation, still tread the separated path, and, withal, still seek the souls of men with undying ardour, with indefatigable earnestness, still wrest-

ling with God for men and with men for God. Oh, for more of this stern determination to stand, and having done all to stand!

The last mark of a really good soldier of Jesus Christ is that he derives his strength from on high. This has been true even of some common soldiers, for religious men when they have sought strength from God have been all the braver in the day of conflict. I like the story of Frederick the Great; when he overheard his favourite general engaged in prayer, and was about to utter a sneering remark, the fine old man who never feared a foe, and did not even fear his majesty's jest, said, "Your Majesty, I have just been asking aid from your Majesty's great ally." He had been waiting upon God. This is how Christians get the victory; they seek it from the church's great ally, and then go to the conflict sure that they shall win the day. He is the best Christian who is the best intercessor, he shall do the most who shall pray the best. In the battle of Salamanca, when Wellington bade one of his officers advance with his troops, and occupy a gap, which the Duke perceived in the lines of the French, the general rode up to him and said, "My Lord, I will do the work, but first give me a grasp of that conquering right hand of yours." He received a hearty grip, and away he rode to the deadly encounter. Often has my soul said to her Captain, "My Lord, I will do that work if thou wilt give me a grip of thy conquering right hand." Oh, what power it puts into a man when he gets a grip of Christ, and Christ gets a grip of him! Fellowship with Christ is the fountain of the church's strength. Her power did never lie in her wealth, nor in the eloquence of her preachers, nor in aught that comes of man; the strength of the church is divine, and if she fails to draw strength from the everlasting hills, she becomes weak as water. Good soldiers of Jesus Christ, watch unto prayer, "praying in the Holy Ghost," for so shall you be strong in the Lord, and in the power of his might.

II. Thus I have, in a very poor way described a good soldier of Jesus Christ. Give me a few minutes while I exhort you to be such; and, mark you, I shall speak especially to the members of this Christian church.

I exhort you, dear brethren, who are soldiers of Christ, to be good soldiers, because many of you have been so. Paul was wont to commend the churches when he could, and I feel I may honestly and from my heart commend many of you, for you have served your Lord and Master well. I know you have nothing whereof to glory, for when you have done all, you are unprofitable servants; but still I do rejoice and will rejoice when I see the work of the Holy Spirit in you; and I will venture to say I have seen here instances of apostolic ardour and self-sacrifice such as I have read of in ancient records, but hardly ever expected to see. There are those in this house this day who will shine as stars for ever and ever, for they have turned many to righteousness. Dishonour not your past, I beseech you, fall not from your high standing. "Forward," be your motto; never think of declining, but advance in love to God, and in the ardour of your zeal. Be good soldiers still, and depart not from your first love. I am sure there is greater need of good soldiering now than ever. Ten years ago, or sixteen years ago, when first I addressed you, the power of popery in this land was nothing to what it is now. In those days the Church of England was more generally

Protestant, now it is so frequently popish that I may broadly say that now we are afflicted with two popish churches, that of Rome and that of Oxford, the second not one whit better than the first, only more crafty and insidious, inasmuch as it attracts to itself a number of godly and gracious men, who protect the villains who bear a Protestant name and who are doing the Pope's work. I grieve to know that the evangelical clergy of England, by their continued union with the Church of England are acting as a shield to the ritualistic or popish party, and giving them every opportunity to work out their schemes for leading the nation back to popery *en masse*.

Around this very spot a battle will have to be fought between the sacramentarians and the lovers of the Gospel. At your very doors the battle is come at last; it was not so till but lately, but here it is, and ye that are men must show your colors, and serve your Master against innumerable and constantly active foes. Ye have never failed me, ye have always been bold and steadfast, and laborious, and so let it be, for the time requires it. I can see on all hands that many of your young men are being attracted by the worldly amusements which surround us, for our dangers are not only those of popery, but those of the world, the flesh, and the devil. There must be greater earnestness and a deeper-toned piety among you, or the next generation will become unworthy of yourselves, your grief and not your joy. I pray you see to this.

Be good soldiers, for much depends upon it. Your country will be blest in proportion as you are earnest. Nonconformity in England will lose all its power if it loses its godliness. I do not care much for our political strength—I was about to say I am almost indifferent to our political rights—I care for them, but only so much as to occupy a very minor place in my consideration; but our spirituality is the main matter, it is this alone that can make us a blessing to our country. Sons of the Puritans, ye must walk with God, or your day is past, ye will be swept away as Esther would have been, who came to the kingdom for the salvation of her nation, if she had not fulfilled the office for which God had exalted her. You have grown in numbers, grown in strength, O that you may grow in grace, love the Gospel better, and love Christ better, for your country needs it, your children need it, yourselves need it. The times are perilous, and yet they are hopeful; by their peril, and by their hopefulness, I beseech you be good soldiers of Jesus Christ.

Good soldiers we ought to be, for it is a grand old cause that is at stake. It is the kingdom of God, it is the church of Christ, it is the Word, the truth, the doctrine of the Gospel, the crown of Jesus, that are all at stake. I grant you that none shall ever shake the throne of Jesus, for though "the heathen rage, and the people imagine a vain thing," yet shall his throne be established. But we now speak according to the manner of men. God has been pleased to leave this matter to his church, which is the pillar and ground of the truth. **Oh, then, stand up manfully, and fight earnestly when so much rests upon it! God grant that you may not be as the children of Ephraim, who being armed and carrying bows turned their backs in the day of battle.**

Be good soldiers because of the victory which awaits you. Oh, it will be a grand thing to share in the ultimate triumph of Christ, for triumph he will; when all his soldiers shall come back from the

war, and the King himself at their head with the spoils of the victory, when they shall come back to the metropolitan city, to the ivory palaces of the great Captain, when the song is heard, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors," when the question shall be answered, "Who is the King of glory?" by the reply, "The Lord of Hosts, the Lord mighty in battle, he is the King of glory;" it will be a glorious thing to have shared the fight, for so surely you shall share the honors of that coronation day. A crown is prepared for that head though it be now made to ache with care for the cause, a palm branch for that hand which now toils in the fight, silver sandals for those feet which have now to march over weary miles for Christ's sake, honor and immortality not to be imagined till they are enjoyed await every faithful soldier of the cross.

Besides, and lastly, if I want another argument to make you good soldier, s remember your Captain, the Captain whose wounded hands and pierced feet are tokens of his love to you. Redeemed from going down to the pit, what can you do sufficiently to show your gratitude? Assured of eternal glory by-and-by, how can you sufficiently prove that you feel your indebtedness? Up, I pray you now. By him whose eyes are like a flame of fire, and yet were wet with tears, by him on whose head are many crowns, and who yet wore the crown of thorns, by him who is King of kings and Lord of lords, and yet bowed his head to death for you, resolve that to life's latest breath you will spend and be spent for his praise. The Lord grant that there may be many such in this church—good soldiers of Jesus Christ.

Next, let me say, let the present moment be seized. I should like to saturate this district with a mass of tracts simply teaching the Gospel and protesting against the bastard popery around us. Heaven and earth are being raised around us just now: our poor are being bribed, the houses of our members are being systematically visited with the view of decoying them from our worship. We are told that a certain small building used by the Episcopal body is the parish church, and we ought to attend it. I might far more truthfully assert this to be the church of the parish by the choice of a far more numerous body, but I care not to make pretensions which prove nothing. The true question is—do we follow Christ, and uphold the teachings of scripture? and if so, our standing is unassailable. Doubtless the word has gone forth that Dissent must be crushed, but if we live near to God, and maintain our zeal, Dissent will rise invincible from every attack. Foreseeing the gathering storm, it is our consolation that we know where he dwells who is Master of the tempest, and can walk the waters for our help, and calm the sea around the weather-beaten bark. It becomes us now at this present moment to be indefatigable to put forth all our strength for the truth, even the Lord's pure word in doctrine and ordinance. Let no man's heart fail him. There is no fear of defeat. Lo, these many years the Lord of Hosts has been with us as a church, and he will be still our helper. We have seen the rise and fall of many who blazed for awhile, but are now quenched in darkness, while we have increased from a handful to this mass; and God who has been our trust, and is still our stay, will not forsake us now. He has not drawn you together, and held you in one body by cords of love, that after all you may prove to be powerless unwieldy mass of

associated Christians; he intends to direct and strengthen you for nobler ends and purposes. God, even our own God leads us. Immanuel, God with us, bless the van.

The truth, like the virgin daughter of Zion, shakes her head at boastful error, and laughs it to scorn. Let falsehood put on her tawdry garments, and think herself a queen, and say that she shall sit alone, and see no sorrow; let error come forth in her panoply and wave her flaunting banner before the sun. She draws near her end. Her armour—what is it? It is but pasteboard, and the lance of truth shall pierce it through and through. Her banner, what is it but a foul rag of the Roman harlot? It shall be laid in the dust. Nay, let error bring forth all her hosts, and let them stand in their serried ranks, and through them the faithful soldiers of Jesus will ride and bow the columns like reeds in the wind. In these days, the doctrines and traditions of men compass us about, yea, like bees they compass us about, but in the name of the Lord will we destroy them. Only let us have confidence in God, and the victory is sure. As for the thought of turning back, that can never be endured. A message came to Sir Colin Campbell at the Alma, that Her Majesty's Guards were falling thick and fast beneath the shot, had they not better retire for a while into safe quarters? The answer was, "It were better, sir, that every one of Her Majesty's Guards should lie dead on this battlefield than turn their backs on the enemy." And it is so. Let us die, yea, it were to be devoutly wished rather than we lived a coward's life! Let the preacher first of all be carried to his grave, let him never live to see the shame of this Israel. Let these eyes be sealed in death rather than behold "Ichabod" written on these walls. No, brethren, it shall not be; you will serve Jesus, you will love him, and "Onward to victory" shall be your watchword from to-day. Be more in prayer, for this is the great matter. Seek out each one your own sphere of action; give yourselves wholly to it; and if any grow cold or careless, let him remember Jesus saith, "I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." This blessed supping with Jesus will restore you; though you be like Laocæa, "neither cold nor hot." Fellowship with Jesus will renew the love of your espousals. Oh, then, my brethren, in Jesus' name I bid you be strong in the Lord, and in the power of his might!

I have not preached to sinners, but you will do that if you catch the spirit of this sermon; there will be many thousands of words to sinners spoken as the result of this exhortation, if God, the Holy Spirit, make it answer my design. Only this word to those who are not soldiers of Jesus Christ; trust him now, come now and kiss his silver sceptre of grace; he will forgive the rebel, and take him to be his servant. God bless you. Amen.

"I fully believe with you that hunger is a part of God's remedy which we should not interfere with, and the whole matter of free bread and lodging is open to the other perpetual and economic objection that every artificial interference with the career of man is bad. Men must reap what they sow. We should not encourage them to sow tares and to depend upon their fellows for a harvest of wheat."

I cannot but be impressed with the wisdom of these words. Hunger is a part of God's method of bringing man to his senses. Just in proportion as we teach the man

that he may be idle and wasteful and prodigal, and yet need not go hungry, just in that proportion we frustrate God's plan. It was the "perish with hunger" which led the prodigal son to the "I will arise and go unto my father." If there had been a free soup house, and free breakfast, and a free lodging, and enough soft-hearted people to give him money with which to keep himself in rum, the prodigal son would not have got home by this time.—RAMBLER in the Examiner.

"We all do fade as a leaf." Some leaves in fading become more beautiful, and while tinged with hues of rarest loveliness, fall to the ground and carpet its green with gorgeous robe. Others, with the first touch of autumn's frost, part with their rich green and become seared and withered. Crisp and shriveled, they still cling to their branches until compelled to release their hold by the rough winds of winter. So there are some Christians whose loveliness of character attains its full development when they are in "the serene and yellow leaf." But others, like autumn leaves which have become brown and scraggy and yet refuse to fall to the earth, cling to life and cleave to earth, without either the beauty of youth or the yellow ripeness of old age.—United Presbyterian.

Like all the noblest things, Christian life is only a hard service to those who serve it grudgingly. Take hold of it hesitatingly, and, like a nettle, it seems all prickles and stings, all restraints and sacrifices. But take hold of it with the grasp of resolute, fearless purpose, and it will answer back like the strengthening and cheering hand of a friend. Face it manfully, and it is full of blessing. Stand for it openly, and it makes the way clear and the heart strong. Take up its crosses with a brave and ready cheerfulness, and its very crosses change into a crown of happy, onward, everlasting life.—Brooke Herford.

Every one must have felt that a cheerful friend is like a sunny day, which sheds its brightness on all around; and most of us can, as we choose, make of this world either a palace or a prison.—Sir John Lubbock.

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Trains leave Louisville as follows for:

Cincinnati	7:30am	7:30am	7:30pm
St. Louis	7:30am	7:30am	7:30pm
Parkersburg	7:30am	7:30am	7:30pm
Chillicothe	7:30am	7:30am	7:30pm
Columbus	7:30am	7:30am	7:30pm
Vincennes	7:30am	7:30am	7:30pm
Pana	7:30am	7:30am	7:30pm
Springfield	7:30am	7:30am	7:30pm
Flora	7:30am	7:30am	7:30pm
Showers	7:30am	7:30am	7:30pm
Marion	7:30am	7:30am	7:30pm
Hillsboro	7:30am	7:30am	7:30pm
Henderson	7:30am	7:30am	7:30pm
Parkersburg	7:30am	7:30am	7:30pm

\*Daily \*Except Sunday  
For suburban trains see local time table, which can be procured from agent.  
For detailed information as to rates, time on connecting lines, sleeping parlor dining cars, etc., apply to nearest agent.

R. S. Brown, D. P. A., Louisville, Ky.  
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**SOUTHERN PACIFIC RY'S.**  
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For full particulars address your nearest Ticket Agent, or R. T. G. Matthews, Southern Traveling Agent, 304 W. Main St., Louisville, Ky., and H. C. Townsend, Gen. Pass. and Ticket Agt., St. Louis, Mo.

**L & N**  
**SHORT LINE**

**EAST and SOUTH.**  
Time in effect May 13, 1894. Trains Leaving Union Station, Tenth & Broadway, for the East.  
No. 2, daily, at 8:30 a. m., sleeper to Cincinnati connecting for all points North and East. Returning, arrives at 11:15 p. m.  
No. 4, daily, at 12:30 p. m., sleeper to New York via Cincinnati and Pittsburg. Returns, arrives at 4:30 p. m.  
No. 6, daily, at 3:30 p. m., elegant parlor car to Cincinnati, connecting with all lines. Returning, arrives at 11:30 a. m.  
No. 8, daily, at 5:30 p. m., to Cincinnati. Returning, arrives at 6:35 p. m.  
NOTE—Passenger at 12:30 p. m. this line East via Cincinnati are delivered at either Grand Central Depot or Pennsylvania Central Station, as they desire.  
No. 8, daily except Sunday, 8 a. m., and O. Express, with parlor car to Ashland, via Lexington. Returns, arrives at 8:30 p. m. at First-street Depot.  
No. 24, daily, at 2:30 p. m., C. and G. limited sleeper to Washington, via Lexington. Returns, arrives at 9:35 p. m.

**FOR THE SOUTHWEST**  
No. 1, daily, at 10 p. m., sleeper to Memphis, New Orleans, Jacksonville and Tampa, connects at Nashville for Chattanooga and the Southeast. Returning, arrives at 12:15 a. m.  
No. 3, daily, at 12:30 night, sleeper to Memphis and New Orleans. Returns, arrives at 12:15 a. m.  
NOTE—Nos 1 and 3 connects at Memphis for all points in Arkansas and Texas, and at New Orleans for Texas, Mexico and the West.  
No. 5, daily, at 8:05 a. m., parlor car to Nashville. Returning, arrives at 7:30 p. m.  
No. 7, daily except Sunday, 5:10 a. m., Bowling Green Accommodation. Returning, arrives at 10:30 a. m.  
No. 9, daily, at 8:45 a. m., Cumberland Gap mail. Returning, arrives at 5:30 p. m.  
No. 25, daily, 8 p. m., Knoxville Division sleeper, connects to Knoxville and Bristol. Returning, arrives at 7:15 a. m.  
No. 41, daily except Sunday, 4:05 p. m. Bardonia and Springfield accommodation. Returning, arrives at 9:30 a. m.  
No. 43, daily, 8:15 a. m., Bardonia and Springfield accommodation. Returning, arrives at 4:10 p. m.

**FRONT STREET STATION.**  
No. 10, daily except Monday, 2 p. m., La-grange accommodation. Returning, arrives at 1:30 a. m.  
No. 12, daily except Sunday, 5 p. m., La-grange accommodation. Returning, arrives at 8:30 a. m.  
No. 14, daily except Sunday, 7:35 a. m., Lexington and Central Kentucky points. Returning, arrives at 12:15 a. m.  
No. 22, daily except Sunday, 6:30 p. m., Lexington express. Returning, arrives at 5:30 p. m.  
No. 20, daily except Sunday, 4:10 p. m., Frankfort accommodation. Returning, arrives at 11:15 a. m.  
No. 26, daily, 4:30 p. m., Shelbyville and Bloomfield accommodation. Returning, arrives at 9:30 a. m.  
No. 28, daily, 8:15 a. m., 8:10 p. m., 6:05 p. m., 6:10 a. m., 4:15 a. m., 4:10 p. m., 12:10 a. m., 4:30 p. m., 6:10 p. m.; Sunday only, 10:10 a. m. and 6:30 p. m.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY..... JANUARY 17, 1896.

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 20 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. Bronhus said in the RECORDER of December 20, "The Teachers' Bible which the WESTERN RECORDER offers is a *warmed among premiums*."

W. P. HARVEY.

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.

REV. DR. DAVIDSON, President Georgetown College, writes:

Bro. Harvey:- My wife bought a Bible as a Christmas gift for our daughter and paid five dollars for it. After examination I find it no better book than the Bible you offer as a premium with the RECORDER.

Nor long ago we were at a banquet with some twenty or more gentlemen. In the next seat to our right was Rabbi A. Moses, of this city, and next him sat a prominent doctor of divinity of another denomination. This doctor and the writer got to talking on theological and philosophical subjects, and presently he began to decry dogma. We replied that a dogma was simply the statement of a principle, and that wherever principles were inculcated there must be dogmas. There are dogmas in law, in medicine, in political economy, in religion, and in everything that involves principles. Whether a given dogma be good or bad, depends entirely on whether the principle it states is sound or unsound. We insisted that it is absurd to decry dogma as dogma—one might as well decry sentences as sentences, regardless of what they say.

He proceeded to insist that he never preached dogma, and cited "the dogma of election" as one he would never preach. We replied that if he talked about election in his pulpit, and really said anything about it, he would be preaching dogma and the same would be true about any subject he could select. He then said that he never preached about baptism, that it made no difference to him whether a man was poured upon, sprinkled upon or immersed. Just then Rabbi Moses—probably the most learned rabbi south of the Ohio river—spoke up: "But, Doctor, there is no doubt that the Baptists are right on that point. Jesus was certainly immersed, and that was the practice of the Apostles and early Christians." The Rabbi continued: "And one reason when the change did come that the Christians were readier to make it, was that the Jews practiced immersion in their proselyte baptism, and the anti-Jewish feeling helped the Christians to drop immersion."

The doctor made no reply to this, and after a little pause another topic was introduced. This was testimony to the correctness of the Baptist position from an unexpected source. We asked Rabbi Moses' consent to quote him, which he readily granted, and repeated to him just what we understood him to say, and he agreed that it was correct. We did not get the consent of the doctor of divinity that we might quote what he said, and so we do not mention his name, nor attempt to reproduce his exact language.

We had never heard it suggested before that Jewish proselyte baptism had anything to do with the change from immersion to sprinkling, though the anti-Jewish feeling was very strong when the change was made, and whatever influence it had in the matter must have been in favor of the change.

The New York Independent has published statistics of various denominations, giving the figures from the U. S. Census of 1890 and the "returns" for 1894. These figures are interesting but they are misleading, even in spite of the Independent's explanations. The figures are quoted while the explanations are overlooked. According to these figures the regular Baptists in the North have increased in the last four years only 17,084, and the regular white Baptists in the South have gained only 90,994, while the colored Baptists have actually lost 56,395 members in that time. Within these four years the Disciples are put down as gaining 229,966.

That these figures are correct to one at all familiar with the facts will claim, and the Independent does not make any such claim. Yet we have seen them quoted on the authority of the Independent.

Concerning the Baptist figures, the explanation is given that the returns are not so full as the Census. We commented at the time on the fact that the U. S. Census of 1890 indicated a great many more Baptists than were reported in the minutes of the associations. It has always been recognized that the returns of Baptists were incomplete, and that there were more Baptists than were reported. So it is manifestly misleading to take the figures from the Census of 1890 and compare them with the returns for 1894. Had the Independent compared the returns for 1894 with the returns for 1890, a fair comparison might have been made.

According to the last Baptist Year Book, the returns from less than half the colored associations show during the year 1893 alone 57,142 additions by profession of faith and baptism. Now can anybody believe that the colored Baptists have actually lost 56,395 members within the last four years?

The Independent explains that others of its figures are based on "careful estimates." We think this will serve to explain some of the other figures given. Let the comparison be made between the returns of 1890 and those of 1894. When our new Year Book appears we will do this.

It is ridiculous how generally men assume that those who differ with them are "prejudiced." The other day we walked with a young preacher who raised a mooted question on which there is certainly a good deal to be said on both sides, and with the utmost *naivete* and *nonchalance* he spoke of those who differed with him as "under the dominion of prejudice." Though we agreed with the young brother on the question, we ventured to mention some things that could be said on the other side, and tried to show that people might be on that side from intelligent conviction, and that, after all, there was about as much prejudice on one side as on the other. The young brother confessed his mistake, and withdrew his remark, promising to be more careful in the future in regard to charging prejudice on those not agreeing with him. But how common it is to dispose of an opponent by simply labeling him "prejudiced." And he can just as easily dispose of you in the same way. It is so much easier to say "he is prejudiced," than to answer his arguments.

A prominent minister recently asked us why we did not give more attention to the latest phases of theological thought. On the other hand, a good many have told us we gave too much attention to such things, and that we need to devote our space more to stimulating Christian living than to the "higher criticism," the notions of German theologians, etc. This minister said the RECORDER would be of "so much more value" if we would discuss more fully the newest theological thinking, particularly of Germany.

We do not believe any soul has ever perished, or any Christian has ever failed to do right because of ignorance of the "latest phases of theological thought." We wish to say just enough about such things to inform our readers as to the current drifts, and to guard them against views they are liable to meet which are likely to prove hurtful. Beyond that we have no desire to go. Ever and anon, when a wrong view becomes actually injurious, we will take it up to answer it. All the time, however, we will be enforcing sound

doctrine and sound practice along all lines.

As a matter of information, we mention here one of the "newest" theological thoughts of Germany. It comes from Prof. Beyschlag, of Halle. Never heard of him before? Well, had you died without hearing of him, you would have gone to heaven all the same. His notion is that angels are not personal beings at all, but are simply part of "the graphic representation of the higher world." Where Christ speaks of his coming "with all His holy angels," Prof. B. says these "are the rays of His divine majesty, which is then to surround Him with splendor; they are the divine powers with which He is to awaken the dead," etc. The "twelve legions of angels," our Lord said He could summon, this misty German thinks "are the expression of the divine miraculous powers—alluding to the weak human powers of the twelve disciples—which He could call up against His enemies." There now, take that, you "advanced" brother. Preach it to the people and see if any sinner will be brought to repentance, or any Christian helped to right living by such talk.

What a German professor thinks on theological questions depends largely on two things—1st, what his predecessor thought, for with him the new professor must differ at all hazards; and 2nd, on the sort of beer he drinks.

Russia is making astonishing advances. Who would have supposed that in Russia would be formed the first "Society for the Suppression of Handshaking!" Yet so it is. Thus the light from the progressive West is dawning on the benighted East. A Russian doctor has caught the progressive spirit, and, determined to "keep up with the procession," he has organized the above society and started the "movement." He claims that in handshaking bacilli are transmitted, and that there is a "crying need" for this society, which is to meet a "long felt want." Then, too, this society is something new, and it is opposed to what is "traditional." Did not our grandfathers shake hands? Shall we make no progress over what they did? Shall the grandsons carry a stone in one end of the bag and the corn in the other, because his grandfather did so? The grandfathers never rode in electric cars; and what did they know about things, anyhow? Shall we be controlled by "the dead hand?" Shall we blindly reject everything that is new, and obstinately refuse to make any progress at all? No! This is no age of progress! Hurrah! Hurray! "Great is Diana of the Ephesians!" Ahem!

A prominent Baptist in Boston died not long ago, leaving an estate valued at \$8,000,000, and the statement is published that "he left not one dollar to any benevolent purpose." We are sure that had he been a Roman Catholic he would have left a large share of his estate to Catholic objects. A father impressively said to his son: "If I should die suddenly, what would become of you, my boy?" The son replied: "I'd stay here." The question is, what would become of you?

HON. C. W. BUCK, of this city, has come out in favor of placing a limit by law on individual incomes and taxing the surplus into the National Treasury. He would place the limit at \$50,000 or \$100,000 a year.

If you want to keep on thinking well of a man, don't go his security.

Editorial Varieties.

It is surprising with what weak arguments people will be satisfied, in favor of what they wish to believe or do. The Indiana Baptist says the WESTERN RECORDER "is always found within the triangle of the old orthodox road." That is right, neighbor; and we are glad to have your company in the way. We gratefully acknowledge also the hearty commendations we have lately received from the Journal and Messenger, which travels the same road. The center of population of the United States lies within the triangle made by Indianapolis, Cincinnati and Louisville. If the center kept orthodox, the borders will not go far astray.

Dr. A. J. Rowland, of Baltimore, becomes Corresponding Secretary of the American Baptist Publication Society. This is a good appointment, but it vacates another prominent position in the United States, in the triangle made by his new and broad field of labor.

We congratulate Dr. J. H. Kilpatrick, of White Plains, Ga., and his church as well, on the completion of his fortieth year as pastor. Both churches and pastors in these days need to cultivate staying qualities. Some pastors wear out soon and some churches are unable long to hold any pastor. Let Dr. Kilpatrick and his church be an example. He is one of our very strongest and noblest men, and God has done a blessed work through him. May he live long to bless the world. Georgia Baptists have been wonderfully blessed in the sort of preachers God has given them.

An "esteemed contemporary" (originality is not claimed for that expression) calls a recent transgression of a certain church a "swindle," and says of a certain prominent man that his "capacity for immorality is equalled only by his illimitable impudence." Suppose the WESTERN RECORDER had talked in that way?

"We have fully a thousand names on our books of persons who are unable to pay more than a dollar a year for their paper," Baptist Banner. Will the Banner kindly tell us how it found out so accurately the precise ability of those thousand persons?

There now we have it at last. A Chicago pastor declares: "The reason for the existence of the Baptist denomination lies in its unique and distinctive individuality in co-ordination of principles." Why did not somebody think of it before? How plain it all is now! What a pity Mr. Fendleton did not know of this when he wrote "Three reasons why am a Baptist." When asked why you are a Baptist, how easy henceforth it will be to say because of "unique and distinctive individuality in co-ordination of principles."

The Presbyterian of Philadelphia, tells of a Baptist church of that city which was in need of money. The church is composed largely of mechanics and laborers. Instead of getting up suppers or fairs, they observed "a week of self-denial," and brought to the treasury what they thus saved, amounting to \$1,500. Everybody was happy over it. Here is an example of sure-enough religion.

Dr. Talmage will not again become pastor. He will, as a labor of love, preach every Sunday at 12 P. M. in the Academy of Music in New York. He will continue to be editor and will lecture a good deal. He is to receive no salary for preaching. Fortunately Dr. Talmage is well off financially.

The Philadelphia Record asks: "If a fool and his money are easily parted, with any testimony to how it is that there are so many rich fools?"

We have received the 1905 catalogue of the Rochester (N. Y.) Theological Seminary. Most of the students we note there from Kentucky, viz. H. B. Aultick, B. R. Dower and J. A. Clarke.

We are told that the WESTERN RECORDER and Prof. Robertson misunderstood Dr. Harter. But Prof. McGarvey, Dr. Hiseox, Dr. Hanson, Dr. Brookes and others understand Dr. Harter just as Prof. Robertson and we do. So, then, any must misunderstand him also. Is it necessary to agree with him in order to understand him?

A Louisville Baptist woman, Mrs. Hattie Reynolds, has attained the distinction of being the mother of triplets. This is a very rare distinction.

Dr. Talmage's church is to be dissolved and then reorganized under a new name. Here is a fine object lesson of the outcome of sensational preaching, even of the best sort. Dr. Talmage is indeed a great preacher, but beyond being evangelical, he did not preach doctrine to his people. His sermons were widely published and he ever seemed to be addressing the general public rather than the congregation before him. We admire Dr. Talmage for many things, and this outcome of twenty-five years of his ministry proves that apathy can build up a strong church in that way. He had the crowds, his preaching was evangelical, and he did much good in his way, but he did not build up a strong church.

Rev. J. H. Garnett, who two years ago quit the Baptists because they were not "liberal" enough, has seen the error of his way and the correctness of the Baptist way and has come back.

The Buckner Orphans' Home Manual makes an interesting and instructive exhibit of the work of the Home near Dallas, Texas. Dedicated in 1880, in the rustic walls of the first home built in all that region, the Home has steadily enlarged to its present fine proportions under the leadership of the Rev. Dr. R. C. Buckner. The institution has elegant buildings and five hundred acres of land. More than one thousand orphans have been provided for. The Baptists of Texas may justly take great pride in this Home.

**Among the Churches.**

**LOUISVILLE.**

Walnut-street.—Pastor Eaton preached. One joined by letter.

Broadway.—Pastor Piekard is taking his vacation, having taken none in the summer. Bro. F. H. Kerfoot preached in the morning and Bro. H. W. Provence at night.

Chestnut-street.—Pastor Weaver preached. One received under watchcare.

East.—Pastor Christian preached. One received by letter.

McFerran Memorial.—Pastor Jones preached.

Twenty-second and Walnut.—Pastor Hunt preached. A Junior Baptist Young People's Union organized.

Franklin-street.—Pastor Roberts preached. One received for baptism. Catechism class organized.

German.—Pastor A. Belter preached.

Highlands.—Bro. E. C. Dargan preached at both hours.

Logan-street.—The new pastor, Bro. S. E. Ewing, late of St. Louis, preached morning and night.

Parkland.—Pastor D. Y. Bagby preached at both hours.

Southgate-street.—Pastor Wolford preached.

Third-avenue.—Bro. Freeman preached in the morning and Bro. Bozeman at night. Bro. A. W. Elwang was ordained deacon. On received by letter. The pastor's wife has been seriously ill.

Twenty-sixth and Market.—Pastor Inlow preached. Two received by letter, one by restoration, one for baptism and one baptized.

Okdale.—Pastor J. N. Edwards preached. Five received for baptism since last report.

City Mission.—Pastor Ragowsky preached.

Glenview and Eight Mile.—Pastor Martin preached.

**NEW ALBANY.**

Tabernacle.—Pastor preached. Three received by letter, four for baptism and two baptized.

**SEMINARY NOTES.**

Bro. H. T. Burns has accepted work at Leitchfield for half his time.

Bro. S. E. Ewing has accepted the care of Logan-street church.

Bro. Truax has ascertained that 80 per cent. of the students in the Hall were reared in the country.

Dr. Dargan has been called to supply the Highland church.

Dr. Sampey's little child has been quite sick, but is better.

The supplies were: S. T. Marsh, Portland; H. W. Provence, Broadway (night); Dr. Kerfoot, Broadway (morning); G. W. McCall, Highland Park.

Bro. W. A. Moffit, a graduate of last year, was married a short time ago.

**THE STATE.**

"The king of the Alphabet" is the subject of Bro. Carter Helm Jones' lecture on Friday night in Owensboro. We guess that the said "king" is the letter "I."

Pastor J. M. Fowler, of Pleasureville, has accepted the call to the pastorate of the Poplar Grove church, Owen county. He is also pastor of the Franklinton church, Henry county, and will reside in Louisville.

Bro. John H. Boyet writes from Elizabethtown: "We are in the midst of a splendid meeting. The interest grows daily. Have seldom seen more interest the first week. There were not less than 15 conversions last night, and fully as many to-day, and there had been several before."

A subscriber writes from Zion: "Our church has called Bro. T. A. Conway, of Sturgis, Union county, for half his time. Bro. C. preached his first sermon at this place last Sunday, the 6th inst., and judging from the unanimity of sentiment, he is the right man for us, being an earnest, consecrated minister. Bro. Conway was married quite recently and has rented a home in our town, and is now established as a citizen of our place. We have a splendid Sunday-school, and if we would only work as we should, it would not be long until we would have the strongest church in Henderson county."

**OTHER STATES.**

Pastor L. M. Welch writes from Waynesville, N. C.: "As a result of a gracious meeting held in our church continuing some seven weeks, we had an ingathering of over 50, 45 of whom have been baptized, which has so disturbed the surrounding waters that our Peto friends have launched out in baptismal sermons from their pulpits, and have created 'quite a stir.'"

Bro. Pendleton Jones assisted Pastor White in a meeting in the Neapolis church, Virginia. There were 20 professions of religion, and 20 additions to the fellowship of the church, with others to follow.

A meeting in the New Liberty church, Greenbrier Association, Arkansas, closed with 20 additions to the fellowship of the church.

Thirty-eight have been added to the fellowship of the Mount Pleasant church, Arkansas, as the result of an eleven days' meeting.

A meeting in the Union church, Webster Parish, La., closed with 20 additions to its fellowship, 13 by experience and baptism.

In a nine days' meeting in the Social Spring church, Louisiana, there were 23 additions to the fellowship of the church.

Twenty-three were added to the fellowship of the Wallace church, Louisiana, in a meeting which was not reported to the *Baptist Chronicle*, their state paper, till two months afterwards.

A meeting in the San Patrice church, Sabine parish, Louisiana, closed with 26 additions to the fellowship of the church.

Ten have been added to the fellowship of the Enon church, Louisiana, all by experience and baptism.

Elder T. H. Thompson held a meeting in the Prospect church, Louisiana, which resulted in increased unity in the church and 22 additions to its fellowship.

A meeting in the Fairfield church, Louisiana, closed with 24 additions to the fellowship of the church.

Elders Chelette and Thompson held a meeting in the Hebron church, Louisiana, which closed with 22 additions.

Bethel church, Polk county, Fla., closed a meeting with 14 additions to the fellowship of the church.

A good meeting at White Plains, N. C., closed with 25 professions of faith and additions to the church.

The New Hope church, N. C., have set apart their new house for the worship of God.

Deer Creek church, Louisiana, has closed a meeting with 29 additions to the fellowship of the church. Last year this church had 34 members, now it numbers 82, and Pastor Elerbe says that the growth in grace has been as great as in numbers.

A meeting in the Waverly church, Va., closed with 16 additions to the fellowship of the church.

**TRIGG COUNTY DRY.**

I have just received a letter from Elder W. H. McTidley, President of the Cadiz Normal and Theological College for colored people, the gist of which is as follows: "We have met the enemy and he is ours. Old Trigg county has gone prohibition by about 600 majority. The cursed traffic has been driven out and the good people of the county are organizing a vigilance committee to keep it out. Every violation of the law will be severely punished. No other man contributed so largely to this great victory as that prince of preachers, Rev. D. S. Bentley. His name will be held in sacred memory by the good people of this county irrespective of denominational proclivities and of nationality. Bentley is a power for Baptist principles and for prohibition. In the colored church here we had only eight men that voted for whisky, and they will be excluded next meeting. Our people are thoroughly organized to keep whisky out of the county, not even allowing its sale in drug stores."

Our college is in excellent condition. Three hundred and ten students have matriculated during the year. Our church has had eighty-three additions during the year and has contributed nearly \$2,000 for all purposes.

In addition to the temperance news given above, I learn also that Livingston county has just voted upon the question, giving a large majority for prohibition. Thus the good work progresses. The signs of the times give promise of glorious achievements along this line in the near future.

Now let those who are voting for prohibition see to it that men are elected to the various offices who are in full sympathy with the cause so much so that they will execute the laws. Here is where all the trouble lies as regards prohibition laws. Like all other laws to do good they must be enforced. What sense is there in men favoring the enactment of such laws and then favoring the election of officers in sympathy with the saloon? Can you answer Christian voter? Say, can you?

T. E. RICHIE.

Princeton Ky Jan 5

**AGREEABLY SURPRISED.**

About 6 o'clock, Dec. 24th, the members of the Auburn Baptist church took possession of the pastor's home in a way characteristic of their kindness and liberality. They brought butter, cake, preserves, dried fruit, old ham, sausage, flour, handkerchiefs, towels, domestic, sheeting, reeily-mule sheets, five dress patterns, one wrapper, two turkey, etc., etc. The pastor and his wife wish to thank the givers. We have not words to express our gratitude for these tokens of esteem and love. May the Lord bless these noble brethren and sisters and crown their efforts for His cause with great success. J. H. BURNET.

**REVIVAL AT SMITHLAND.**

By request of several members of the church at Dyer's Hill I submit the following account of our revival meeting at this place, which began Dec. 12 and closed on Christmas day. The services were conducted by Rev. L. B. Duncan a preacher young in the ministry but a man of more than ordinary promise, and with a zeal commensurate with the great work to which God has called him. In labor he is abundant. His sermons were clear and forcible, and his exhortations powerful and impressive. The introductory sermons were addressed chiefly to the church, urging the members to higher at-

tainments, and to a full and hearty co-operation in the meeting upon which we were entering. The impression was excellent. The church was aroused from its lethargy and the people awakened. At almost every service an experience meeting preceded preaching. The members of the church were requested to relate their religious experience, and many persons who had long been members of the church bore testimony to the saving power of religion and to the comfort it brings in every hour of trial.

The invitations were given to any who would turn away from the paths of sin to kneel at the altar for the prayers of the church, and where they might receive counsel and instruction. Many accepted the invitations, and several became reconciled to God and rejoiced in the forgiveness of sins.

There were fifteen additions to the church, some of which have not been baptized as yet owing to the inclemency of the weather.

We feel very thankful to the all-wise God that our church, through the abounding goodness and tender mercy of the great Head of the church has been greatly revived, and is now in harmony and peace. Our church has been so fortunate as to secure the services of Bro. Duncan for the year 1895 to hand out food to the hungry ones of the flock, and at every coming together we shall expect a spiritual feast, for he seems to be a man "thoroughly furnished unto every good work" one who can bring "things new and old" from the great "storehouse" of God's word.

Our prayer is that we may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever."

A MEMBER.

January 1 1895

**A LONG PASTORATE IN GEORGIA.**

On the last Sunday of 1894 pastor J. H. Kilpatrick of White Plains Ga. gave his people a special service in the fortieth anniversary of his connection with them.

In a brief, but well prepared paper, he sketched the circumstances which led him to White Plains. Several references were made to the special providences involved in the history. Only a small number can be found now who were communicants here forty years ago.

If the membership of this old church are not equal in intelligent piety to any in Georgia, the fault must not be laid at the door of their learned and faithful pastor.

Let it be remembered that leading churches have sought in vain to attract Dr. Kilpatrick from his old first love. His is evidently an ecclesiastical marriage for life.

It is a delightful fact that few are found anywhere who will continue to call in question the excellence of this good man's christian character. Even the openly irreligious laud him.

Should there be another pastor in the South who has continuously served one church, will the fact be reported to the RECORDER.

FRATER.

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The blue hills rise in stately strength, Streams ripple soft below. As on those long-gone Sabbath days, One hundred years ago.

When in these crumbling roofless walls, Where birds fit to and fro, The Quaker fathers worshipped God One hundred years ago.

And word of truth, of praise, or prayer, In measured tone, and slow, Was spoken as the Spirit moved One hundred years ago.

Here many a calm and saintly brow Seemed lit by heaven's own glow, And caught the promised peace of God One hundred years ago.

Perhaps just here the sunshine fell On golden heads below, Where children lifted patient eyes One hundred years ago.

Here youths and maidens primly sat In silent, decorous row, But, as to-day, love stole his glance One hundred years ago.

In ancient graves, where trailing vines And tender wild flowers grow, Sleep those whose footsteps thither turned One hundred years ago.

Long have these altar fires been cold, And only ruins show The temple holy to the Lord One hundred years ago.

But true and simple faith abides, Though centuries onward flow— The fathers did not build in vain, Who reared this modest forest fane One hundred years ago.

—Harper's Bazar.

For the Western Recorder.]

THE STARS OF QUEDLINBURG.

BY EMILY-ELIZABETH FRANKEN.

(Continuation of last week.)

CHAPTER XXVI.

His thoughts were a little delirious; his spirits were so light that he could not control them. They seemed to fly away from him and soar—soar! He whistled; he laughed; he glided this way and that. His skates were wings. Perhaps after all that little nimble Hernes had worn skates. His Mother, he would not think of her; he would be as happy as he could. He whistled; he laughed; he glided this way and that; he blended merry nonsense with his party. What- ever a pair of skates could per- form, his did.

He felt capable of anything, even to overtaking Sparkle, who was dipping and flashing like the will- o'-the-wisp; she was bidding defiance to everything else on ice.

The crisp, bright air with its keenness of needle points, was bringing a flush and glow to Loyal's cheeks, and refreshment to her brain, tired with planning for boarders and overseeing servants.

Her blood tingled to her very finger tips; her horizon widened out beyond the petty cares of the boarding-house; how weary one grew of them all; how one likes to forget them and fling off the burden of them. Now all disturbing things were forgotten—meals, Liza and Suse likewise—and, flying merrily over the ice, she felt splendidly indifferent to any disaster that might overtake the boarding-house during her absence. A certain discouraged feeling was quite gone; she was taking her tonic and she was better for it already, and equal to cope with her perplexities when they should present themselves for settlement. The great- est of all, Eugene, with his hand- some face and golden head, seemed suddenly the least.

Dr. Dartle, who had Twinkle in tow, was watching Twinkle's sister at a distance, and presently, when a restful expression stole over her face, he turned the second Miss Star over to Gormelly and the be- nefit Scrap, and joined Loyal, but not at once. The eldest Miss Star

had divined his intention and gave him a very pretty chase before she slowed up enough for conversation to become practicable.

"Skating is as natural to the Stars as—"

"It is to Dr. Dartle?" retorted Loyal laughing.

"As playing the role of will-o'-the-wisp. I verily believe you St. Maur Avenue luminaries have not only the power of shaming your- selves, but of bequeathing that power to others as well."

"Example."

"Look at Sparkle and Dilix."

"Sparkle is a star in her own right. Isn't she beautiful?"

"Very."

"I remember the first time I ever made the discovery that I was not."

"Not what?"

"Beautiful."

"Have you done that?" asked the doctor, looking amused.

"O, yes, we all do sooner or later, and it goes rather hard with us at first. You see, we are so fond of beauty ourselves that we really consider it quite a misfor- tune that we are not able to shed a little upon those about us."

"How did you discover that you were not beautiful?"

"A very beautiful friend had spent a week with me. I don't think I looked in the mirror during the entire time she was there. When she was gone, I shut myself in my room and studied my face well. It was not vanity; it was only an honest desire to know exactly where I stood. It required a good deal of moral courage," and she looked up with a funny deprecating little shrug, "but I did it. I tried hard to reach a different con- clusion, but conclusions are stub- born affairs—so are mirrors. Mir- rors are very honest friends, Dr. Dartle; they never flatter. I am afraid I was leaving rather a sorry time of it when Mamma found me. She wanted to know my trouble; she did not ask questions; she never does that, but she always finds out precisely what she wants to know. But you know Mamma. I think it is her sympathy and her way of inspiring you with confidence in her ability to help you. She soon had the story—an absurd little story was not it? A ridiculous little Tommy Tucker crying be- cause the plum of beauty had been denied him."

"Aren't you reversing facts?" retorted the doctor; "my nursery lore has left me with the impres- sion that

"He put in his thumbs And pulled out a plum."

And was not the hero named Jacky Horner?"

"Well, I did not find my plum for the mirror indulged in no fic- tions; neither did Mamma."

"I warrant you found the plum of comfort," said the doctor who knew Loyal too well to bestow what the mirror had withheld—flat- tery.

"Ah, did I not? There is a wonderful comfortableness about Mamma, isn't there? She seems somehow to enter into things and so place herself so exactly where you stand and to see exactly as you see, only she sees further. She is so clear-sighted."

"I can fancy how she found a slice of white bread and butter for you, and that is better than plums."

"I wonder how you can under- stand Mamma so well."

"I have a mother," was the quiet reply.

Loyal glanced up. She liked that. There was something in his tone that made her say quickly, "How you seem to reverence your Mother?"

"It is not difficult to reverence that which embodies all that is worthy of reverence. They say

my Mother used to be a noted beauty. She lost it all long before I can remember; she is little and wrinkled and old; old-fashioned, too; that is the most unpardonable of all offenses now-a-days, isn't it? But I think she might almost sit for the picture of Dorcas or of Anna the prophetess. Nor am I sure that there is not a bit of De- borah about her. So you got your white bread and butter? What was the shape of it? though I can almost guess myself."

"I don't think I relished it much at first. One had so much rather have the sugar plums. She said the Stars were not beautiful, that God did not always endow people with beauty; she supposed the reason of that was that he wished to teach that it was not essential to happiness, nor to the winning of friends. But she said that people were more quickly drawn to beau- tiful persons than to homely ones, and for this reason beauty was to be coveted, and as we did not pos- sess this advantage, we must try to make up for it by being as ami- able as we could. So she is help- ing us to become so."

"I'll warrant it, and she does so by setting you the example; you have a wise, good and noble Mother, Miss Loyal. If she has her way with you, you Star flowers will blossom into such men and women as the world stands in need of, and never fully realize the power of the influence that has brought it about."

"If we are not all we should be, it will not be her fault," and Loy- al's eyes grew misty.

"How could you fail with such a Mother, who adds to her wisdom and example the weight of prayer? I understand the power of that, Miss Loyal; it has been illustrated in my own life. Whatever I am now, whatever I shall be in the future, and I mean that my life shall tell, I owe to the example, the prayers and the persistence of the little old Christian up there in the country. I wish you could see my Mother, who who have been taught to see beauty through a homely face, amid homely surroundings. She calls me her knight, and when I left home she buckled my armor on—I think she kept a vigil of prayer the night before she sent me from her and she gave me her colors to wear." He took a little worn Bible from an inner pocket and put it in her hand. On the fly-leaf in dim tracing was written his Mother's maiden name. It had been the guide, the triumph and rejoicing of her girlhood. Loyal touched it with reverent fingers, but she did not speak. He knew the reason.

As he returned it to his pocket, Sparkle skated up. "But, Loyal, you must not talk to Dr. Bruns anymore. I have not skated with you since we came."

"A race then," said Loyal laugh- ing. "Do you see the little boat yonder frozen in the ice? If you reach it first, you shall have the most extravagant wish you can de- mand, provided I can grant it."

"Bravo! See the little one. Does she not skate as though there were wings to her feet? Who is she? Dead? O, no, surely not. See how her eyes Sparkle and her cheeks dimple. She is too beauti- ful for so sad a misfortune," said more than one as Sparkle flew past.

Misfortune! After all, one's world is what one makes it; and birds may sing to deaf ears and language come to dumb lips which the world hears and dreams naught.

Soon Sparkle appeared to be losing; those who noted it sent her cheer after cheer of encourage- ment, but it did no good.

"She is not exerting herself," said Eugene coming up to Bruns

Dartle. "See with what ease she moves. She does not mean to win; I doubt if anything would induce her to triumph over Miss Loyal."

"Granting she can," quoth the doctor, thinking of his own race.

But Sparkle could race Loyal when the proper inducements were offered. Clearly they had been offered, for suddenly she darted forward with swift, free strokes and began to revolve around and around her companion like some tiny insect. She was bewildering. A cry ran over the ice as she reached the goal and, turning, skated directly into Loyal's arms.

"Well, are you going to claim the half of my kingdom?" asked the defeated, smiling down into the laughing eyes.

Three kisses, Loyal, that is it, three kisses; one on this eye, one on this and one here."

"Is that all, when you might have as many as you want at any time?" replied Loyal, her own eyes a gleam. "Oh, Sparkle, you drive a bad bargain."

"O, no; I want a good many al- ways and I am afraid you will get tired giving them, so I will buy these."

So came the three soft touches and the last was scarcely given when the doctor skated up.

"I suppose it does not matter if the boarders get no dinner to- night," he remarked casually.

"What time is it?"

"Three minutes of five."

Castle Thimble. (To be Continued.)

A CAT OF CHARACTER.

In the mountain districts of Pennsylvania two wrens had built their nests under the eaves of an old farm house, and there they reared a small, interesting family. Among the members of the farmer's household was a white cat, and when the wrens became so tame that they used to hop around the piazza in search of crumbs, the cat would lie in wait for them, and several times came within a bit of catching the adult birds. When the farmer noticed this, he pun- ished the cat, and she finally learned that it was dangerous to fool with the wrens.

When the baby wrens grew larger, one of them fell out of the nest one day, and, being too weak to run, and unable to fly, lay help- less on the grass. The cat saw the accident, and ran rapidly to seize the bird, but, seeming to remem- ber the lesson taught her, when she reached the helpless little thing, she only touched it daintily with her paw, and then lay down and watched it.

Presently there came a black and yellow garden snake toward the fluttering birdling. The cat was dozing, and was awakened by the fluttering of the bird. In- stantly she rose, and struck at the reptile with her paw. This was an enemy the snake did not appre- ciate, but it was hungry, and, darting forward, attempted to seize the bird under the very shel- ter of the cat's head. Like a flash the cat seized the snake just back of the head, and killed it with one bite. When the farmer happened along in the afternoon, he found the cat crouching in the grass shel- tering the bird, and ten feet away was the dead snake. This made it clear that the cat had carried the bird away from the snake. The young adventurer was soon re- stored to his anxious parents.—Ex.



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THE MOTHER IN THE HOME.

REV. FREDERICK W. FARRAR, D.D.

In every nation above the savage love of sons for their mothers the strongest and tenderest of affections; and for that reason the influence of women must always be a supreme factor in the story of the world.

This is constantly referred to in Holy Scripture. When the Psalmist wishes to express the extreme sorrow he says, "I wept heavily, one that mourneth for his mother"; when the prophet would illustrate the utmost intensity of his earthly love is capable, he asks: "Can a mother forget her sucking child, that she should not be mindful of the son of her womb?" It is a love—strong as death, yet, and even stronger than death. Poetry and art have alike been haunted by the unspeakably pathetic record which tells us how Rizpah, the daughter of Aiah, took sackcloth and spread it for or upon the rock from the beginning of harvest until water tumbled upon them out of heaven, and suffered neither the birds of air to rest upon them by day, nor the beasts of the field by night.

History furnishes us with one memorable example that the influence of mothers can mould the whole career and ideal of their sons. It is the example of the Spartan mothers. What they desired, and what the whole Spartan nation desired beyond all things else, was that their boys should be heroically brave, and indomitably sturdy in the endurance of pain. This was essential in a race which held its hegemony solely by its arms and sinews, and which had no walls to its capital except the breasts of its defenders. Hence these two characteristic stories in which antiquity delighted. A Spartan boy complaining to his mother that his sword was too short, she replied, "Add a step to it." A Spartan mother giving a shield to her son said, with laconic brevity, "This, or on it"—bring it back, or be brought back upon it dead.

All great legislators have felt the importance of using the influence of mothers to shape these great national ends. When Napoleon was asked which were the best training places for recruits, he said "The nurseries"; and it was to the mothers of France that he looked for help in inspiring those traditions of glory which enabled his raw and half-fed soldiers to sweep away from battlefield after battlefield the chivalry of Europe. Deeply have those nations reared their folkly which kept womanhood in a condition of servitude and depression. Woe to the people in which the women pray, as they are once said to have done in Hindostan, "Oh, Vishnu, let not my child be a girl; for very sad is the life of woman!" Woe to the future of the land in which there are "Mothers who all prophetic pity bring Their pretty babes in the running brook."

It may, perhaps, be urged that the ancient Greeks were a race splendidly endowed with physical beauty and intellectual power, and yet that in Athens women held a somewhat subordinate and despised position. Appeal may perhaps be made to the famous funeral oration pronounced by Pericles on those who had fallen in the third year of the Peloponnesian war, in which he described it as the highest ideal of womanhood to be conspicuous neither for good nor for evil. The answer is, that the Athenian women cannot be described as despised or downtrodden. The names of many famous women were honored, and although the majority were expected to live purely domestic lives, within the sphere of home they exercised their legitimate in-

fluence. Further, the glory of Greece in the zenith of her greatness was very short-lived, and the undoubted cause of her speedy deterioration was connected with the poverty of her conception of the true dignity of woman's nature.

If she be small, slight-natured, miserable. How shall man live?

Many of the best, greatest, wisest men whom the world has ever seen have confessed the unspeakable debt of gratitude which they owed to their mothers. Among them we may count such kings as our own Alfred and St. Louis of France; such painters as Washington and Garfield; such men of letters as Sir W. Jones and Goethe. As a rule, such women as Cornelia have such sons as the Gracchi; such a woman as Agrippina the younger has such a son as Nero.

But we have conspicuous instances, in the last generation and in this, of the evil and the good which a mother may do to her young son. We will not take any of the worst influences which history affords. We will not for a moment speak of unmotherly mothers and unwomanly women, who might turn motherhood to shame and womanhood to loathing. Far short of this, a mother may irreparably flout the jewels whom God has given her in her children by lack of seriousness and lack of self-control.

Who shall ever say how much harm was done to the character of Lord Byron by the caprice, the passionateness, the unwisdom of his mother? Mr. Leslie Stephen says:

"Capricious and passionate by nature, she treated her child with alternate excesses of violence and tenderness. She was short and fat, and would chase her mocking child around the room in impotent fury. To the frank remark of a schoolfellow, 'Your mother is a fool,' he replied: 'I know it.' Another phrase is said to be the germ of his 'The Deformed Transformed.' His mother reviling him as a 'lame beast,' he replied, 'I was born so, mother.' . . . In 1806 she ended a quarrel with him by throwing the poker and tongs at his head. She followed him to his lodgings in London whither he retreated, and there another engagement succeeded in the defeat of the enemy—his mother."

On the other hand, Mr. Ruskin has always borne the most loving testimony to the character of his mother, and has owned without stint the debt which he owes to her for all her love and care of him in a system of education, which if, in many respects, it was puritanically stern, was nevertheless founded on high principles of wisdom and righteousness. He says:

"My mother forced me by steady daily toil to learn long chapters of the Bible by heart, as well as to read it every syllable through, aloud, hard names and all, from Genesis to Apocalypse, about once a year; and to that discipline—patient, accurate and resolute—I owe, not only a knowledge of the Book which I find occasionally serviceable, but much of my general power of taking pains, and the best part of my taste in literature."

Elsewhere he dwells on the absolute implicit obedience always required of him, but also on the loving and boundless care taken to shelter him from every evil influence, on the delightful earnestness in endeavoring to promote his intellectual and moral culture, and on the never-ceasing desire to wean him from all pleasures which were perilous, by amply supplying his childhood with all such as were harmless and improving. It is the exception to find any great man who does not echo the tribute, "If I have done anything in life, I owe it all to my mother."—Independent.

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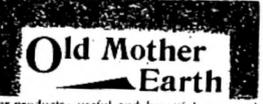
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Gleaner Department.

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

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

THE fight is on in Methodist ranks, and the bishops must vacate, unless they are able to stand the tide. I am enjoying it greatly.

I HAVE read so many articles on the old year and the new, that I am tired and have decided to say no more on the subject.

I AM well pleased with the new form of the RECORDER. It will give satisfaction. Surely all our friends will help extend its circulation.

THE Free-thinkers are rejoicing that the efforts to close the Texas Exposition, at Waco, on Sunday, failed. They seem to think that any effort the vicious people of the country make ought to be crowned with a great success.

I SEE in an exchange that the rich man in the story of Lazarus, was sent to hell because he was rich, and not because he was bad. But I have not read anything about the cause of his destruction in the book. The Savior was not saying why either man went to the reward he received but he was rather showing the consciousness of both in the spirit state.

THE Truth Seeker has spoken of Dr. Parkhurst at last, but not in a complimentary way. A hundred sheets are opposed to the work of any preacher that opposes crime, or that is a party to its exposure. The Truth Seeker is mad because Dr. Parkhurst recommends that lewd women be sent to the island for reformation and correction. But this shows a very low state of morals for its editors.

AT Pisek, N. D., the Catholics have built a ten thousand dollar church and many of the farmers have mortgaged their farms in order to pay for it. I am inclined to think that such servile obedience to the priest as to let him scare a man into such a piece of business is carrying the joke too far. If I had a farm it would be a late hour in the last day when a priest could run such a trick on me, I think. Poor Catholics, they only know that the priests must be obeyed or have trouble in the camp.

FROM Needmore, Texas, sister Belle Miller writes of a very interesting debate between Bro. J. M. Lawrence and Eld. John Denton, of the Campbellite persuasion. As I know Bro. Lawrence personally I can testify that the man who stands before his keen blade will have an unenviable service to perform. He is the new pastor at Commerce, Texas, and I am glad he is giving such perfect satisfaction.

IT is amusing to see Free-thinkers calling those who dare oppose the moral regulations of the land, "Heroes with the spirit of John Huss." Why, John Huss was a Christian in the full sense of that term, and was truly a hero of Christ. He would feel himself outraged by being placed in such a relation as would even seem to make him keep company with the lecherous Free-thinkers of this day. I wish modern infidels did have more of the spirit of John Huss. They would make better citizens, and raise less objections to morality and good manners.

THERE is an idea abroad that to be really liberal is to be extra good. But that does not follow by any means. In fact I rather think that to be really liberal is to be really mean. Liberality always carries with it the idea of unfaithfulness in the trust reposed in a person. What right has a steward to be liberal with the Lord's goods? He has no rights in the case, and if he dares to make himself free with the matter any how it is because he is a traitor, and ought to be shot. The religious liberalist is a second edition of Judas, and without any improvement on the original.

I HAVE frequently asked myself why the infidels of the age call their organizations "Secular Churches" when they hate the church idea so bitterly. I suppose it is for the purpose of taking away to some extent the reproach that attaches to the plain outspoken name, infidel. It goes much further in society, somehow for a man to be called a church member than for him to be called an infidel. In the name of an infidel there is understood to be no regard for moral things, and the age is not yet so degenerate as to be willing to give up all morality.

IF the gates of hell could not prevail against the church, and Jesus said as much, is it not here on earth now? If it is here now, has it not been here all the time. If at any time it was "prevailed against," overthrown, or destroyed, who had a right to start it again? If it has been in the earth all the time, where was it? What was it called? If it is here now, where is it? What is it called. To answer these questions is to follow right in the line of Baptist succession whether you like it or not. Baptist succession is the inevitable logic of truth on the church question.

A writer in the Christian Guide thinks it worthy of note that on one occasion Thomas Campbell preached a sermon to six persons, while most preachers dismiss the service if there are not more present than six. I remember that I preached a long sermon on one occasion to three persons, one of whom was a Campbellite preacher, and the others were two little girls. I thought they all needed to hear the Gospel, and I did my best to preach it to them. Wasn't that right.

IT is amusing to a Baptist to see how the Tennessee Methodist goes for the Bishops of the M. E. Church. Being purely a family fuss, inside the Methodist lines we have no other interest in the thing than a desire to see the right to triumph, and I am greatly mistaken if the bishops are not getting about the best roasting I have heard of for a long time. The fact is there are lots of Methodists who are getting tired of this one man rule of bishops, and the editors of the Tennessee Methodist know it, and are not afraid to say it, and their increasing subscription list proves that they are wise as well as correct in their fight. May the Lord prosper the war until all the bishops will be reduced to the common ranks, as the Lord intended from the first.

THE infidel paper that comes to me from New York is peculiarly apt in finding out the rottenness of any professed Christian man, or class of men, but I have sought its columns in vain for one note or rebuke or complaint against the rottenness

of the New York officials who have been exposed by the Lexow Committee. The trouble in this case is that many, if not all of these rascals belong to the Free-thinkers, and it would be bringing the matter uncomfortably near home to say very much about them. Of course there are some bad men and women who pose as Christians. In the early stages of the work there was a Judas and a Simon Magus, and there have been such characters ever since. But they impose themselves on religion. They are not a legitimate part of it. But with infidels it is expected that its votaries will be immoral, and the expectation is not generally disappointed. Christianity teaches morality and virtue, and any failure in these matters is in violation of the principles of Christianity; while infidelity does not demand or teach morality or virtue, and any failure along this line is considered as a matter of course. Which is the greater blessing to man?

IN the union of the Baptists and Campbellites in Southwest Virginia, I see from the details of the consolidation there were mutual concessions to the effect that both parties were in error on some points and they agreed to ignore their differences and join hands anyhow. As this was a union of Hardshell Baptists and Campbellites I think it was very proper for them to recognize the certainty of error on the part of both. In fact I think all Hardshells and Campbellites ought to unite on just such a basis, for neither one can dispute the fact that errors abound in the ranks of both. As both churches are schisms from the Baptists they ought to be able to unite with but little trouble. Neither one has any very fundamental point to surrender.

THE audacity of the degrading liquor traffic may be seen in the efforts of the saloonists of New York to get the legislature to give them the privilege to keep open on Sunday, as if six days in week did not afford them time enough to ruin the souls and bodies of their fellow men? No other business has such audacity, or makes such demands. But this abominable liquor traffic takes the six days and nights of legitimate time during the week, and greedily demands the seventh, so that every possible hurt will be done to men. They ought to be sent to the penitentiary as a prevention against their moral corruption.

THE town of Trezevant, Tenn., was once the headquarters for lots of liquor drinkers, there being some four or five saloons in the little village. But for some years they have had a healthy prohibition sentiment there, and they now have a healthy community. I spent a part of Christmas there and was told that not a drunken person had been seen in the community, and but two jugs of liquor had been shipped in on the train, and one of them was still in the express office. That is the sort of report I want to hear from every community that has been cursed with a dram shop. Prohibition will prohibit when public sentiment is beside it for support. There has been no saloon in Trezevant for several years.

I AM pleased to note one fact that seems to be very encouraging in reference to the habit of liquor drinking, and that is that the pressure of public sentiment

is becoming so strong on the subject that a man with any self respect will not be found indulging his base appetite for strong drink. During the entire Christmas I never saw a single drunken man, and I heard of but one or two, and we have some saloons here in Fulton. Such a Christmas has never passed over us before that I know of. I am trusting that the preachers will make public sentiment so radical on this point that no man who has a countenance will be able to look his wife, his children, or his neighbors in the face after he has been drunk. Nobody but a fool will dare to do such a thing anyhow, and men are fast finding that out. You need not tell me that a sensible man will take his money from his own loved ones, and spend it for liquor, with all the disgusting and abominable consequences that follow. Fools may do it, but wise men never.

THE Holy Spirit visited the house of Cornelius before he or his wife were baptized, but before Cornelius had been assured that his alms and prayers had come up as a memorial before God. See Acts, 10th chapter. So the Holy Spirit should visit every one baptized, and each one should have the assurance that his penitence and prayers have been acceptable before God before he thinks of the matter of baptism. This case of Cornelius is a kind of two edged sword that cuts into the doctrines of Campbellism going and coming. It shows that people ought to have the spirit before baptism, or else that while men are yet sinners they may pray acceptably to God. Both of these doctrines are denied by the Campbellites, and yet they are both affirmed by the experience of Cornelius.

I WOULD be glad if some one would show me by what right a church member may become a Mason, Odd Fellow, or any other benevolent society man, until he has first done all he can to alleviate the afflicted of the Church? I know it is said that Masonry and such like are benevolent institutions, and I will not dispute that fact, but I ask if the church is not also a benevolent institution? And do not church members who join these worldly institutions spend their money in them rather than in the church? The widows and orphans of our churches are neglected because the members are obliged to care for the widows and orphans of their lodges. The Lord's commandments and his institutions are alike disregarded in the matter. I don't believe it is right for any church member to join any of these institutions until after he has done his full duty in his church. Then if he has more money than can be spent for benevolence through the channels of his church I am willing he give it to some good benevolent order.

METHODIST bishops are lords over God's heritage, if the Methodist church is God's heritage, and Peter plainly says that such shall not be the case. The bishops must resign or Peter will accuse them in a coming day. In this assumption of power they are sinners.

IT is about conceded that Japan has conquered China. It is very strange that a little nation like Japan should so quickly, and so effectually overwhelm such a vast empire as China. But it is about done. It must be that the Lord is in the war, and by it will bring out great things for the world. Our missionaries are already reporting that

the war is opening up the closed avenues to the hearts of the Chinese and immediate and unprecedented growth of mission interests is possible within near future. If the loss of a territory to China may be a result in the salvation of the people it will be a most wonderful blessing after all. I hope such will be the case.

AN Indiana Judge has rendered a far reaching and valuable opinion on the subject of the responsibilities of the saloon keeper. A father brought suit against a saloon keeper for the death of a son, and the court decided that the saloon keeper was responsible because the man that sets in motion any force that is dangerous is responsible for all the damage that may result from its operation. This is a sound principle of law, and if all supreme courts decide it thus it will not be long until the saloon business will be under its responsibilities. There is no force for evil in the land that can be compared with the saloon course, and I am glad that the courts are so clear in their decision in opposition to it as unmitigated evil.

I SEE it is said by the Journal and Messenger that there is not a saloon keeper in the United States that has membership in the Baptist church. I hope the statement is correct. If it is correct it speaks well for the Baptists on that line. I am sure I do not know of a Baptist church that would receive a saloon keeper into its membership. I am hoping I will see the day before long that there will not be a Baptist church in the land that will tolerate the membership of a wholesale dealer or a pot tail drinker, either. When we get down to the point that we deal with this liquor question we settle the demand, it will settle the question. There are enough church members in this land to-day to settle it at the next election if so many of them were not in league with the abomination.

IF infant baptism had been hinted at in any part of the New Testament, there would have been an argument in its favor drawn from the covenant of circumcision, for there is no relation between the two at all. But as no sort of contortion can make any writer of the New Testament speak a word that hints in that direction, it became necessary to invent something in support of the practice to satisfy the constant demands of the Baptists and the unrest of Pedobaptists. But the argument used in its defense is so far-fetched and indefinite as to be unsatisfactory to many of those who would really love to believe in their practice, and many of them do not hesitate to say so. There is no doubt that the infant rite was first invented by the Catholics, because they coupled the doctrines of total depravity and baptismal salvation together, and they argued that there was no way to remit the sins of infant children except by baptism. Hence, infant baptism came into use. Probably many of those who now practice it do not believe this was their excuse for it, but this was the groundwork on which the thing was founded at the first. It came from Rome, and was based on a material error at the beginning, and it should be allowed to go back to its mother, and remain forever in oblivion, so far as believers in the Bible are concerned.

SSING THROUGH DEEP WATERS.

We have been passing through the deep waters of affliction lately. In the first place, the loss of my own health made it necessary for me to resign my vocation at Carthage, Tenn., of the most delightful I have ever had, and rest a while at home. My father-in-law, A. R. Sney came to me soon after a severe illness and persuaded it was my duty to quit teaching for a while at least, but before I could pack up and get away after resigning I received a telegram that he was very low and could not live more than a few hours. I reached his bedside time to receive a last recognition from him.

Now it may be on account of the relation which I sustain to him I ought to remain silent, but the Lord prompts me to speak in saying something about one of the best and the kindest men I ever knew in all my life. More so I knew him well will doubt truthfulness of this statement. I made himself a necessity in every department of life in which he pretended at all, to engage.

My home paper speaks thus of him: "No death could have occurred in Stanford that would have occasioned such widespread sorrow and regret as that of Mr. R. Penny."

Dr. A. C. Graves, of Lebanon, Mo. had known him long and intimately, in a letter to me immediately after his death writes: "What a rounded and finished character was his upon which has just been placed the crown of Glory." For many years, and up to his death he was an active member of the Baptist church. A strong proponent upon which both the church and pastor leaned much. He was a warm supporter of the RECORDER, and a staunch advocate of Baptist faith. His home was always open to the preachers, and he contributed liberally of his means to every good cause. Strange indeed that such a man like him others are left.

Bro. Sizemore is doing a good work here and his people love him very much. He is a noble fellow and well deserves all the help and encouragement we are able to give him.

This will be my headquarters for some time to come. I shall make some light work perhaps later here in the spring.

R. B. MAHONEY.

FROM MORGANTOWN.

The RECORDER came tonight in its new form and dress. It is indeed a Pomegranate, beautiful to the eye, and filled with the luscious seeds of truth and wisdom. While we are loath to leave the old familiar face and form we welcome the new and congratulate you in your success. The Baptists of Kentucky are proud of the RECORDER and are ready to stand by it in its fight against sin, heresies, innovations, and modernizers (?) To "Be steadfast in the faith" certainly applies a "steadfast faith," and how could we be steadfast in a faith of doctrines or a plan of salvation, which were changing to suit the times or "higher criticisms"? How men can harmonize the so-called evolution with that of "A God who is unchangeable and forever," I can not see. The Arab who rides a camel on the desert, and the college professor who teaches theology must exercise the same faith. The Christian with his wooden shoes; the Ingersoll in his modern civi-

lization must be saved by the same grace if saved at all. These facts are certainly apparent to every one, and further, that salvation was obtained, and the plan the same 1800 years ago as to-day. Then why, except for notoriety, will any man claim that the means of grace were so complicated that it takes the civilization of eighteen hundred years to understand them? Then Gospel was preached first to plain unlettered people by the Lord and the humble fishermen, and not in fathomless depths of reasoning, but in its simplicity, so that all might understand and be saved thereby. Now I did not start out to give a lecture or make fight upon the higher critics. I leave that for you to do. Go on with your good work I will read and enjoy your success and help you along a little financially. Send me the RECORDER straight on. I mean some day to join the Old Guard. So long as I live I want the RECORDER. Send me also your "Teachers Bible." Enclosed find check. With the greetings of the new year I am

Fraternally Yours,

N. T. HOWARD.

Morgantown, Ky. Jan. 1, 1895.

HOW KENTUCKY STANDS.

Bro. Willingham, in your issue of last week, appeals to the Baptists of Kentucky for help. From May 1st to Sept. 15th we had contributed a little more than one-half of the amount expected of us for that period. Southern Baptists gave \$106,000 last year and closed the year \$30,000 behind. Our work for last year cost \$136,000. The present year must cost more than this sum, if the missionaries appointed are sent out. So we must raise something more than this amount plus the debt of \$30,000. Last year was a year of unusual depression. The contributions doubtless represented greater sacrifices than common. The missions were blessed beyond that of any preceding year. Was God blessing these sacrifices? The times are more prosperous now. Will not our people manifest the same spirit of self-denial and make much larger contributions? A work that brought Jesus from heaven is surely worth more than all the sacrifices we are called on to make. And, besides, we need the sacrifices. How many of us think more of this world and of money as a power for promoting our own selfish aims than is best for us as Christians, as followers of Him who gave up all for us. With about 160,000 Baptists in Kentucky, in five and one-half months, we have given less than \$4,000. The whole denomination in the South, in the same period, has given about \$29,000. "Whatsoever ye would that men should do to you, do ye even so to them." Are we doing this? Millions are dying every month without Jesus—"the only name under heaven given among men whereby we must be saved." Reverse our position, what would we have them do? Will God, can God, hold us guiltless if we do not do our best? Brother, sister, are you doing all you can? More than ninety-one cents out of every dollar contributed to this work reach the foreign field. Surely no one could complain of the expense of collecting and forwarding these contributions. The work already begun must be kept up. If we meet the opportunities God has laid out before us, we must greatly enlarge this work. Certainly God means something by the great blessings he has showered upon Baptists in their foreign mission work. Does He not mean to inspire larger gifts and larger undertakings for

Him? How quickly and liberally men respond with means and men to rescue those in bodily danger! Lost! What a terrible cry that is as it rings out upon the air! But now millions of souls are lost! Who will join the party to the rescue? Those who cannot go can contribute to the expense fund. I am not asking others to do what I do not intending myself. How many thank-offerings do we owe the Lord personally for His mercy and blessings up to the present! How much do we hold of the Lord's money long since past due? The Board is borrowing to meet current expenses. Will we not pay in our dues? Can we not in one grand rally all over the State and South lift the Board out of debt, and then send in regularly the means to keep out of debt in the future? It may not be as modest as I should like, it may appear ostentatious; but with all the risks, impressed by the urgent needs for action at once and in the hope that some others may do and think likewise, I will say that I will be one of any number to make a special contribution of \$25.00 to the Board now. May the Lord help every Baptist in the South to give something now. Let us be honest with God and pay our debts. I will forward mine at once.

B. F. EAGER.

Hopkinsville, Ky. Dec. 28, 1894.

WHOLESONE.

Felt a little, I suppose, like an old Georgia deacon, upon reading in the newspaper one of Spurgeon's first sermons, when I read Dr. Spencer's article, "Silent Orthodoxy," in the Recorder of the 10th. My old friend could scarcely read for crying; would take a spell of reading and a spell of crying. I am glad to hear from our conservative old friend Dr. Samson, whose good sense and principles illustrated during the war of secession are now so thoroughly appreciated by Southern men. Young brethren are being enticed into the enemy's snare by modern young people's brigades, etc.; also to read the appended editorial. Innovation is not always proper. I am glad the Christian Intelligencer and the Recorder, two of the oldest and most influential papers in the country, are as one upon such subjects. Greetings to Bro. Cuyler; whose name is always a guarantee of something golden. But he never wrote anything more timely than "Novelties in Church Work." Sensationalism, "evangelists" to help our able pastors, instead of going to places of destitution, societies, *ad captivum*, composed of those who will not work in the old path! E. B. T., Columbian, Ala.

WHAT God calls a man to do He will carry him through. I would undertake to govern half-a-dozen worlds if God called me to do it; but if he did not call me to do it I would not undertake to govern half-a-dozen sheep.—Payson.

I CAN conceive of no difference comparable with that between a smooth and a rough sea, except that which is between a mind calmed by the love of God and one torn up by the storms of earthly passions.—John Wesley.

Our safety is not chiefly in strength of will, but in cleaving to a holier companionship which shall arouse the best elements of the soul.

THE ELECTROPOISE!

A Valuable Scientific Discovery.

There are few matters on which intelligent people shrink, such as unanimity of opinion as their condemnation at first glance of all patent methods of healing. With some reason, too, for we have had so many frauds foisted upon us in the shape of wonder-working drugs, discovered by Arabian and Hindoo doctors, and bewitched by them in the most unselfish manner, to alleviate the sorrows of a suffering world, that the first-mentioned of a patented cure for disease is apt to cause not only incredulity, but ridicule. Yet, if a man makes a discovery in the course of any way in which he may reap the financial benefits thereof, except by patenting his idea? It is the old story. The dog, having received a bad name, all dogs are summarily disposed of, without reflecting that the canine thieves before met with were yellow curs, and that the objectionable propensities which caused their unpopularity may possibly be absent in an Irish setter or a Newfoundland.

The Electropoise has had to contend constantly with the deep-rooted prejudice against "patent medicines," though it not only makes use of no medicine, but is intended to obviate the necessity for the employment of drugs entirely. The opposition is peculiarly founded in the "Can any cure come out of Nazareth?" tone, and the fact of the surprising success the system has achieved in the face of such obstacles is an even better evidence of its merit than the flood of voluntary testimonials which have followed its introduction into all parts of the country.

PRINCIPLES OF THE METHOD. The fundamental principles on which the Electropoise supports its system of treatment are: First, that impoverished and vitiated blood is the sole cause of disease, and second, that the true agent to restore it to its normal healthy condition is oxygen. The leading assumption is the well-established scientific fact, and the latter claim has been forcing itself irresistibly upon the attention of the investigators for some years past. The numerous oxygen inhalers which have sprung up show plainly that the value of this gas as a curative agent in various troubles has become widely recognized. But inhalers are awkward and insufficient. They imposed the burden on a delicate action, not only do they require constant replenishing of the chemicals used to generate the gas, but also it is impossible in many cases to obtain from them a sufficient quantity of oxygen to successfully combat the ailment. The present invention recognizes the error of the general idea, and applies it more efficiently and in a much more extended form, through the largest, strongest and most capable organ—the skin, procuring an inexhaustible supply of the revivifying gas in perfectly pure form from the surrounding air.

CONSTRUCTION OF THE INSTRUMENT. The Electropoise in its simplest form consists of a polarizer and a treating-plate, connected by a silk-covered tinzel cord. The polarizer is a copper cylinder filled with a composition, the nature of which is not made public. When this cylinder is lowered in temperature, and the treating-plate is applied to the patient, a polar attraction is superinduced over the surface of the body, which causes the absorption of pure oxygen from the air into the vascular system, the rapidity and strength of this action being entirely under control. Thus it practically supplements the power of respiration to an unlimited degree, and the purified blood flowing to all portions of the body, has an ever renewed capacity for carrying off waste matter and impurities, and is able to strengthen and build up the diseased tissues.

The instrument comes in two sizes: The Wall and the Pocket Electropoise. The former has a polarizer to be permanently buried in the earth; a wall attachment with a set of points and switches to regulate the oxygenation and a device for procuring immunity from contagion in the treating room.

The pocket instrument is so small that it can be held in the closed hand, and its polarizer is a nickel plated cylinder which is reduced in temperature either by immersion in ice water or by the application of a wet towel, the strength of the action depending on the temperature. Not the least of its merits is its beautiful compactness and simplicity of operation, since a moment suffices to put it on or off, and it can be used at any time when patient is not moving about. Moreover, the composition in the hermatically sealed cylinder is practically indestructible. There are to-day instruments in perfect working order which have been in constant use for six years—ever since they were put on the market—and there seems to be no reason why they should not last a couple of decades or longer.

RECORD OF THE ELECTROPOISE.

The range of diseases which are recorded as having been permanently cured by this means is really marvelous—or would be to one who does not admit the original proposition that practically all diseased conditions, if not too far advanced, are susceptible of cure through this replenishment of the powers of the blood. A large number of beneficiaries have been among the "helpless cases." From abscess to vertigo the alphabet of ailments is well represented in the testimonials, and a significant fact is the frequency of late letters, corroborating the first expressions of appreciation.

The idea of the instrument was the outcome of some thirty-five years' experimenting on the part of the inventor, and after he had discovered all his rights to the Electrodrillation Company they took out a patent, including some mechanical improvements necessary to perfect working. Before the patent was obtained the instruments were rented out and were put to the most severe tests. Indeed, the company which handles it owed its formation to a cure effected upon one of the principal promoters. During these identical yellow fever at Jacksonville in 1888, the owners of the Electropoise applied for permission to test the efficiency of the invention in the hospitals, and when this was refused they published a request for volunteer patients, several being purposely taken where the disease was in an advanced stage. Out of ninety-one cases treated eighty-seven were entirely cured, and two of the deaths were due to imprudent exposure on the part of the attendants. Not a dollar was asked or received for any treatment. The room any will be glad to exhibit to the medical affidavits certifying to these facts.

That trial stage, however, has been passed for five years, as the Louisville office of the concern can testify. The Electrodrillation Company was originally formed in Alabama and the business in this city, started three years ago, has gone from nothing a month into the thousands, with a steady monthly increase. Are not these facts sufficient grounds for an investigation into the merits of this remarkable little instrument? That will be the best of all—give them a chance and they will demonstrate to you in an unequivocal manner that an investment in an Electropoise will save you perhaps hundreds of dollars a year.

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The Farm

The Farmers' Voice says that 160 acres is enough for any man, and whoever has a farm of that size is not wise in going in debt for more land.

Thirty-two head of 2-year old 1,400 pound steers brought the highest price paid this year on the Chicago market for cattle. They brought 6.40 per hundred.

J. E. Hayden bought of Wayne Hogan 80 head of fat hogs to be delivered at Campbellsville the 15th day of February, at \$4.17 1/2 per hundred pounds.—Lebanon Enterprise.

G. & C. P. Cecil, of Danville, have consigned about fifty head of high-class trotters to the Berry sale in Chicago, this month. They are mostly youngsters by the great sires at Cecilian Park.

Mr. Randall Litsy shipped a car load of Jersey cattle to Windboro, Texas, on Thursday of last week, and another one to San Antonio and Henderson, Texas, on Saturday. The Jersey breed seems to be carrying the day in that section of the country. Harrodsburg Democrat.

A. E. Hundley has just purchased from John Harcourt & Co., of New Augusta, Ind., a very fine registered Poland China pig, four months old, by the great show hog Claude (1907) that won first in his own class and also in the grand sweepstake for hogs all ages, at the Worlds Fair. This is a very fine pig and a worthy descendant of his distinguished ancestry.—Danville Advocate.

Saturday the Board of Health received a telegram from Gov. Brown requesting them to investigate alleged cases of pleruo-pneumonia among cattle at Nicholasville. The board immediately telegraphed instructions to Veterinarian E. T. Hagyard to investigate the matter. The members of the board are of the opinion that some less virulent complaint has been mistaken for pleruo-pneumonia by the Jessamine county breeders.

Hogs came to this market last year to the number of 1,447,000 in excess of the 1893 receipts says the Chicago Breeder's Gazette. This was about 1,000,000 less than 1891, the record year, when 8,600,805 went over the scales. Prices ranged from \$1.60 to \$6.45 for light and \$1.87 to \$6.75 for heavy. The average price of heavy hogs was about seventeen cents above light, while in 1893 it was five cents below. The average prices for all classes except below 140 lbs. was \$5.95, which is a loss of \$1.55 over the average of 1893. Packers were working on a narrow margin if not actually losing money in the summer, but the winter season is proving very prosperous for them.—Danville Advocate.

REMEMBER AND TRY NOTES.

Remember to mix mustard plaster with the white of an egg instead of water. It will draw, but will not blister.

Remember to mix the necessary salt with the flour before stirring in the gravy. This will prevent lumps.

Remember that the hair should be brushed often and combed little. The brush is a great beautifier of the hair.

Remember to rub the hands with a stick of celery after peeling onions, and the odor will be entirely removed. Onions may be peeled under water without offense to the eyes or hands.

Remember that home-made scrapple may be made from scraps

of meat, and make a pleasant change from the usual "hash." In mixing the meat scraps with the boiling mush, mix in a quantity of stale crumbs; using about as much bread as Indian meal; it will make the scrapple firm, and fry a beautiful brown.

Remember, that in making cakes, that where four eggs are called for, two will be sufficient if two tablespoonfuls of corn-starch are used. This is worth knowing during an egg famine.

Remember to mix lemon and vanilla when you tire of either of these flavors. To a tablespoonful of lemon extract add about a third of a teaspoonful of vanilla, and you will think you have discovered a new flavor.

Remember to apply baking soda made into a paste with water, for burns and scalds. There is nothing that will cause them to heal so quickly; it should be remembered that it is of first importance to keep the afflicted part from the air.

Remember to have the tin immediately replaced when it has worn off of copper utensils; and remember that copper can be easily cleaned with turpentine and fine brick dust; polish with dry brick dust and a piece of flannel.

Remember that a clean shell is more convenient for scraping kettles and frying pans than any knife. It does the work in less time and more thoroughly.

Remember that linseed oil is better than anything else for removing rust from a stove pipe. Rub the pipe thoroughly with the oil (a little goes a great way) and build a slow fire until it is dry.

Remember to raise the pile on velvet by covering a hot iron with a wet cloth and holding the velvet over the steam. Brush the velvet quickly with a soft brush while the hot steam is passing through it.

Remember when anything has been accidentally made too salt that it can be counteracted by adding a teaspoonful of vinegar and a teaspoonful of sugar.

Remember that soap suds make a good fertilizer for small fruits and flowers. See that none is wasted on wash day.

Remember that the surplus soups and gravies should not be allowed to remain in the pot in which they are cooked. Pour into covered earthen bowls and set in a cool place until needed.

Remember that a little memorandum book or slate in the kitchen is a great convenience for busy housekeepers. A list of things needed for the kitchen or table may be quickly jotted down as noticed, and quickly erased when the order is filled.

Remember that raisins should not be washed before using in sweet dishes, as they will make the pudding or cake heavy. To clean them wipe in a dry towel, then dust with flour before mixing with the batter.—Philadelphia Record.

CANDIES.

Cocoanut Cream Candy.—Four cupfuls of granulated sugar, one cupful of cream or milk, two cupfuls of shredded cocoanut, one teaspoonful of vanilla. Put the sugar and milk into a porcelain-lined kettle; stir till dissolved and then let it boil five minutes without stirring. Add the cocoanut and boil one minute longer. Test by dropping into cold water; if done, it will not mix with the water, but will form a soft ball that can be taken out with the fingers. Pour at once into a bowl, add the vanilla, and beat rapidly with a spoon for five minutes; or until it creams. Have ready a buttered pan lined with paraffine paper. Drop some

of the cream upon this paper; if it retains its form, it is creamed enough. Spread it an inch thick into the pan, and cut it, when cold, into squares.

Confectioners' Molasses Candy.—One cupful of molasses, three cupfuls of granulated sugar, one and one-half cupfuls of water, three tablespoonfuls of vinegar, half-teaspoonful cream of tartar, one half cupful of melted butter, one-fourth teaspoonful of soda. Boil the first four ingredients together until the mixture is brittle. As soon as it boils, add the cream of tartar, and when nearly done, add butter and soda; when done, pour upon buttered platters; pull when cold enough to handle.

Nut Caramels.—Two cupfuls of brown sugar, two cupfuls of molasses, one cupful of grated chocolate, the same of milk, piece of butter the size of a large egg, one tablespoonful of glycerine, one cupful of chopped walnuts. Boil sugar, molasses, milk, and glycerine for thirty minutes rapidly. Add chocolate, butter, and boil twenty minutes longer, test by dropping into very cold water, when hard enough add the nuts and pour into buttered pans. When nearly cold mark into squares with a well buttered knife.

Chocolate Caramels.—One cupful of molasses, two cupfuls of brown sugar, one fourth pound of butter, one fourth pound of grated chocolate, scant cupful of cream, mix together, cook slowly until it crackles when poured into water; when done add two teaspoonfuls of vanilla extract, pour into greased pans, and when partly cold, with a greased knife mark into squares, when hard break into squares and wrap each in waxed paper.—Rose SEELYE-MILLER, in Observer.



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During our great annual mid-winter Clearance Sale. If you want to save money write to us for prices and samples. Every letter will be answered promptly.

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Double Brooch-Loader \$6 Griffith & Semple, Louisville, Ky.



What to do with Milk Pail Clean them with Pearline. You can't get them so thoroughly sweet and pure in any other way. Besides, it's easier for you, quicker, more economical.

"The box and barrel churn are not hard to keep clean. A little hot water and a little Pearline will clean any churn or do away with any bad odor."—The Dairy World, Chicago. Perhaps you think that some of the imitations of Pearline, that you'd be afraid to use in washing clothes, would do just well in work like this. They would hurt tinware, certainly. But they would clean it, either, half as well as Pearline—besides, "do play with the fire." If your grocer sends you an imitation be honest—send it back.



Lost Energy, Fickle appetite, tired feeling, stomach sickness and weakness can promptly remedied by using Dr. J. H. McLean's Strengthening Cord and Blood Purifier.

It strengthens and builds up the enfeebled system, creates a good appetite and promotes digestion, clears complexion and restores the body to perfect health. Sold by all Druggists at \$1.00 per bottle.

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CARRIAGES Buggies & Harness. Two highest awards at World's Fair for Buggies, Harness and Low Prices. 25 years ago we discarded the Dealer and began selling direct to Consumers at wholesale prices. Result: 500,000 Vehicles sold and our factory now the largest in the world dealing direct with Consumers. Send for our mammoth 100-page illustrated catalogue.



FREE!



We direct special attention to the following reliable statement: "For many years I suffered with Catarrh, which destroyed my hearing, and for twenty-five years I was so deaf that I could not hear a clock strike by holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Dr. Moore's treatment, and in three weeks my hearing began to improve, and now I can hear common conversation across a room; can hear a clock strike in an adjoining room, 30 feet away. I think I am entirely cured, and my hearing permanently restored. EDWIN COLEMAN, Maize, Kas." Medicines For 3 Months' Treatment Free. To introduce this treatment and prove beyond doubt that it will cure Deafness, Catarrh, Throat and Lung Diseases, I will for a short time, send Medicines for three months' treatment free. Address: J. H. MOORE, M.D., Cincinnati, O.

THE ROYAL Insurance Co. LIVERPOOL. (INCORPORATED) Barbee & Castleman, Managers Southern Dept. COLUMBIAN BLDG., Louisville, - - - Ky.

SOLID GOLD SOLID SILVER MEDALS for Schools, Colleges, Lodges, Societies, or Individuals. Send us a rough sketch of what you want and we will send you an estimate of the cost, or send for our Illustrated Catalogue of these articles and you may see what you want. We fill orders promptly. C. P. DARNES & BRO., 151 West Market Street, Louisville, Ky. This firm is reliable.—Publishers Western Recorder.

CHURCH BELLS, Cast Iron Bells, Brass Bells, Cast Iron Bells, Brass Bells, Cast Iron Bells, Brass Bells.

Haycraft's Station BUSINESS AND SHORT-HAND COLLEGE (Catalogue free) LOUISVILLE, KY. Graduates Successful in Business.

HATCH CHICKENS BY STEAM WITH THE MOORE EXCELSIOR INCUBATOR. Moore's Incubator is the best in the world. It is made of galvanized iron and is built in a way that it will keep clean and sanitary. It is built in a way that it will keep clean and sanitary. It is built in a way that it will keep clean and sanitary.

Items of Interest.

The weather has been intensely cold in Europe and the snowfall very heavy. Many ships were wrecked on the North Sea, and a number of bodies have been recovered there.

Immense damage has been done by the heavy snows in the Pyrenees. Bridges have been swept away. An avalanche at Oriu crushed twelve buildings, killed fifteen outright, and seriously injured thirty others.

There was an outbreak of typhoid fever and diphtheria in Wesleyan, Amherst and Yale Colleges. An official investigation of the causes has been made. It was found that the epidemic was caused by the students eating raw oysters, which had been taken from beds in the vicinity of the opening of sewers.

Captain Alfred Dreyfus of the French Army was found guilty of having sold important War Office documents to the Germans. He was condemned to be degraded from his rank and imprisoned for life. Five thousand troops were ranged in a square and Gen. J. Arras read the sentence of the court martial to the prisoner.

Earthquakes have been continuing in Italy and Sicily, though there has been no destructive ones recently. Yet the volcanoes of the Mediterranean are causing uneasiness. Stromboli is in full eruption, and Vesuvius and Etna are active.

The Christian Inquirer says a man was executed in China for the murder of his father, and along with him his schoolmaster was executed for not having taught him better. There would be more sense in punishing fathers for the wickedness of ungodly sons, but this father was beyond the reach of human punishment.

It was reported some time ago that strychnine was a remedy for snake bites. Experiments have been tried with it when occasion offered, and the results have proved very satisfactory.

Electricity will be forgiven many small offenses if it will really do what a French scientist claims for it. He makes a large cage of closely-intervened wires, putting in it an incandescent lamp. The wires of the cage are connected with a battery. Mosquitoes drawn by the light attempt to touch the wires, and are killed by the thousand. A paper suggests that the seaside resorts can advertise "mosquitoes all electrocuted" to their great benefit peculiarly.

When the world becomes too much crowded with population to have room for wheat raising and stock raising, the race can fall back upon fish and bananas. The banana is said to contain all the elements necessary to sustain life and its productiveness is unparalleled. Ground which will produce only thirty-three pounds of wheat will, in the Tropics, produce 1,000 pounds of bananas.

English law is a mysterious thing. A lady had a pet jackdaw which, being allowed its liberty, flew on to the lot of a man who seized and sold the bird. On the trial to recover her jackdaw, the court informed her a native bird was not property. Had it been an imported bird, she could have recovered it. Her only recourse is some day to entice the bird back on to her lot and then it will be hers!

A house has been discovered at Pianella Settalmanni, near Pompeii, which was covered by the eruption of Vesuvius, which buried the city. The roof of this house was not broken, hence this house is in a much better state of preservation than any house in Pompeii. The roof is 40 feet in length.

The tariff on sugar, as it is arranged, pleases the Sugar Trust and no one else. It is working much harm to United States farmers. Belgium has joined in the exclusion of cotton, dressed beef and canned goods coming from the United States. This closes all Europe to our farmers except Great Britain. The exclusion has various pretexts, but it is well known it is the result of Germany's wrath at the provision in the tariff on sugar which was put in to please the Trust.

There was a row in Okoshok, the pastors against the "Ladies Aid Society." The latter resolved to give some charity dances to raise money. The pastors protested, the Baptist leading in the opposition. The ladies rushed into print, and belabored the pastors with such words as "narrow," "bigoted," "uncharitable." And the pastors are probably sighing for the old days when the deacons had charge of the finances and the poor and "societies" were unknown. The war goes briskly on with no signs of yielding on either side.

A citizen of Trenton, N. J., refused to allow an electric railway company to erect poles on the sidewalk. The courts decided that the company had the right. Since the citizen has refused to clean his sidewalk, saying that the courts have decided that the railway was the sidewalk, and the railway must clean them. This question is now up before the court.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words on 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.

POLLARD.

A dark shadow has fallen on the home of Bro. J. W. Pollard, member of Spring Creek Church, Montgomery county, Tenn. Their noble son, Eugene, died at Columbus, Ohio, Jan. 4, 1895. He was attending the Sturling Medical College. He was a student, a devoted son, a devoted son, and a church member of great promise. Talented, manly, passionately fond of his chosen profession, a hard worker, he no doubt would have won for his brow a chaplet of fame in the medical world. But God summoned him from the church militant to the church triumphant. His loved ones have the blessed hope of reunion in the realms of endless day. J. H. HERBERT, Pastor.

SMITH.

Mrs. Mary Smith died at her home in Fayette county, Tenn., Dec. 30, 1894, aged 66 years. Her maiden name was McCawley, and she was married to Morgan Smith 46 years ago. She and her husband were baptized the same day by Bro. Nolan and joined the Baptist church at Dancyville, Tenn., 45 years ago. She was a widow the last 13 years of her life and an invalid for the last nine years. The best of mothers, loved and cared for by her children with affection and tenderness as beautiful as it was true. I was her pastor for five years, enjoyed her friendship and shared her prayers. She will live by her example in that community for years to come. W. L. BROWN.

SWAIFT.

James H. Swaift, a young man of high Christian character, beloved by his many friends, died at the residence of H. and K. M. Swaift, was born Oct. 12, 1873, and died Dec. 23, 1894. He was converted at 15 years of age and baptized by the Rev. J. H. Wright and united with the Mt. Pisgah Baptist church, Fleming county, Ky.

RESOLUTIONS OF MT. PISGAH SUNDAY SCHOOL. Whereas, we have lost by death the beloved secretary of our Sunday-school. And whereas, he will be sadly missed in his home and by his friends. Therefore be it resolved. 1. That we extend to the surviving family respectful and tender sympathy. 2. That these resolutions be printed in the WESTERN RECORDER and that a copy be sent to the family.

EBERHARDT.

Elizabeth French Eberhardt died at the home of her parents in Franklin county, Ky., Dec. 18, 1894. She was the wife of Fred W. Eberhardt, pastor of the Baptist church at Midway, Ky. She was born Sept. 10, 1872. In 1888 she married with Bro. R. H. Eberhardt, her character in life was thoroughly unostentatious. She lived a beautiful life. She died in the Lord.

FULLINLOVE.

Henry Duval Fullinlove was born at Big Clifton, Ky., Nov. 10, 1879 and died at North Indianapolis Dec. 29, 1894. He was the younger of two sons, and the youngest of one of the family. His father was a Baptist minister, who died several years ago. His mother is an earnest Christian worker. Thus the boy's surroundings from childhood were on the side of Christ and tended to lead him into the trust that saves. He loathed hypocrisy. Christ he made no public profession, he gave evidence that he was one of the lambs in Christ's fold. D. R. M.

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 of this tube restored to its normal condition, hearing will be lost forever. 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.

Sold by all druggists. J. CHENEY & CO., Toledo, O.

HOMOSEKERS' EXCURSION.

The Baltimore & Ohio Northwestern Railway will, on February 1st, sell tickets to points south and southeast, including the Valley of the Virginia, at one fare for the round trip. For rates and other information, apply to nearest agent B. & O. N. W. R. or address, J. M. CHESBROUGH, General Passenger Agent, St. Louis, Mo.

The Air Line (L. E. & S. L. C. R. R.) with the new schedule effective January 1st, 1895, has shortened the time of its trains between Louisville and Times Beach, twenty minutes, which is the result of the many improvements made by the present management. The excellent condition of the roadbed and equipment fully justifies the quickening of the speed of trains. A much faster schedule than the new one can be made with perfect safety, and as soon as necessary require it, another quickening up of the time will be made. The Air Line is now "quicker" as well as the shortest route between Louisville and St. Louis.

J. R. CAMPBELL, General Agent.

GOD only knows how blessed He could make us if we would but let Him.—McDonald.



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 laxative, Syrup of Figs.

Its excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative, effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance. 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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CAPITAL, \$300,000. RESERVE FUND, \$200,000.

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MUTUAL RESERVE FUND LIFE ASSOCIATION.

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\$35,000,000 Saved in Premiums.

The total cost, for the past 13 years, for \$100,000 insurance in this Mutual Reserve amounts to less than old System Companies charge for \$100 of ordinary life rates, a saving, in premiums, which is equal to a cash dividend of nearly 60 per cent.

The Elegance of Results. 1881-1894

Table with 2 columns: Description and Amount. Includes Number of policies in force, Reserve Emergency Fund exceeds, Death Claims paid over, New Business received, New Business Jan to Dec, Total Insurance in force.

Excellent Positions

In its Agency Department in every City, Town and State to experienced and successful business men who will find that the Mutual Reserve is the very best Association they can work for.

Further information supplied by any of the Managers, General or Special Agents, in the United States, Canada, Great Britain, France and Sweden.

Correspondence with the Home Office Invited.

E. B. HARPER, President

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These prices SPEAK for THEMSELVES. We mean BUSINESS, and are DETERMINED to REDUCE stock at a great SACRIFICE. For each book you order from this list, add TEN cents for postage. If your order comes TOO LATE, money will be promptly returned. Send money, and take your choice.

- Here are 146 Volumes of E. F. Row's Standard Books... 1. The Regular price \$1.50, now reduced to 75 cents per volume. 2. Copies Feet of Clay. 3. Between Two Loves. 4. Master of His Fate. 5. Household of McNeill. 6. Jan Vender's Wife. 7. Friend Ojavia. 8. She Loved a Sailor. 9. A Knight of the Olden Time. 10. Paul and Christina. 11. My Besire. 12. My Brother's Keeper. 13. Diana. 14. Letter of Credit. 15. Pine Needles. 16. Hills of Shattuck. 17. Young's Friendship. 18. Dollars and Cents. 19. Queechee. 20. The Alkalest. 21. Peri Jordan. 22. Two Brothers. 23. Pain and Sorrow. 24. Caesar's Stratagem. 25. Sun of the South. 26. Mollie Mignon. 27. Bureaucracy. 28. The Honor Debutant. 29. Copies of Mark Twain's Books. 30. Copies Huckleberry Finn. 31. Copies Prince and Pauper. 32. Copies Tom Sawyer. 33. Copies of Around. 34. Copies of Honor Debutant. 35. Copies of The Alkalest. 36. Copies of Peri Jordan. 37. Copies of Two Brothers. 38. Copies of Pain and Sorrow. 39. 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Highest of all in Leavening Power.—Latest U. S. Gov't Report

# Royal Baking Powder

## ABSOLUTELY PURE

### Items of Interest.

The people of Nebraska thought for awhile that Nebraska would be able to care for all its destitute and suffering. But it proves that the need is greater than was first supposed, and help is asked from the other states. The drought has cut off three crops in four years, and 8,000 people have left one county alone. Thousands are suffering and are in danger of starvation. The Great American Desert seems to be taking possession of its own again.

Signor Ximenes, the well-known Spanish traveler, has returned from an eight months study of the geography of Kurdistan and Mesopotamia. He was in Armenia at the time of the alleged Sassan atrocities, and says he neither saw nor heard anything to warrant the sensational stories. The stories of the torturing and outraging of women and children, he declares, are untrue. The Armenians, 3,000 strong, gathered in the valley of Talar, near Sassun, Zelik Pasha, having ordered to restore order, sent 1,200 men to disperse them. The troops overtook the Armenians on August 26, and ordered them to surrender. They replied with jeers, stones and shots. The troops then opened fire, when the Armenians fled to a narrow valley. Here the Turkish commander requested them to disperse, but they refused. The majority did not, and in the fight which ensued 300 Armenians were killed. Ximenes is a traveler and a scholar. Does any one know if he is also truthful?

Rev. J. N. Waddell died at Birmingham, Ala., on the 9th, in the 83rd year of his age. His death was caused by the injury sustained from a fall down stairs two months ago. He was a distinguished educator, having been Chancellor of the University at Clarksville, Tenn., and also of the University of Mississippi.

There has been one battle of any consequence in China during the last two weeks. Near Hankow the Chinese actually fought for five hours before running away. But they ran at last. The Japanese intend to take Peking before making peace. Dr. Hamilton, a missionary to China, says that millions of Chinese have never even heard there is a war going on.

The men of Rio Grande do Sul have at last despaired of getting Brazil out from the power of the usurping army officers who drove Dom Pedro away, and have resolved to set up as a separate country. It is thought this effort will unite Brazil against them. Peixoto was known to be resolved not to give up his real power, although he allowed Moraes to be nominally President. But Peixoto is dying of a mortal disease, and his death will probably mean peace for Brazil.

The nations of the world are fast bringing the great idea of government by the talkers into disrepute. The Senate has sunk beneath the contempt of the people, all English epithets are not invidious, have long since been exhausted. There was a regular mob one day in the Parliament of Newfoundland, and in the Bulgarian Parliament the two leaders screamed "War" and "surrender" at each other. Their respective adherents continued revolvers, but no firing was done.

The Car Nicholas continues to win golden opinions. He has removed Gen. Gourko, the grim tyrant of Poland, and has appointed in his stead Count Schouvaloff, a man honored everywhere for his humanity. The Car also repealed the edicts which have banished Polish language, and he removed the disabilities of several leading Poles. Many opinions of Reich have been removed. But the persecution of Baptists continue.

**Home Treatment for Cancer.**  
Dr. Brey's Halmi Oils for cancer is a positive and painless cure. Most cases are treated at home, without the services of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief from pain; destroys the cancer microbes and restores the patient to health. Thousands of cancers, tumors, catarrhs, ulcers, piles and malignant diseases cured in the last three years. If not afflicted, cut this out and send it to some suffering one. Address: DR. Brey, Indianapolis, Ind.

**AN AM** graduate of a first-class college with 5 years experience, himself as a college president, wants to change if a good field is offered. Address: W. C. care this office.

### THE MARKETS.

#### Report for the Week Ending Saturday, Jan. 12, 1895.

**CATTLE.** There was but little doing in the cattle pens to-day. The market closed up about steady. There is a good demand for good heavy shipping cattle, good heavy fat oxen and export bulls at good prices. The calf market is rather slow. There is but little inquiry for light stockers or springers.

**Hogs.** Receipts light. Market 5 to 10c lower on very hogs. Lights firm. Prospects not very encouraging. Pigs weighing less than 100 lbs very dull. A few forced sales can be made at that 25 per 100 lbs and some a shade higher.

**Sheep and Lambs.** Market quiet and steady.

Extra shipping, 1,400 to 1,600 lbs.	\$4 25 to 4 75
Light shipping	4 00 to 4 25
Best butchers	3 60 to 3 85
Fair to good butchers	2 75 to 3 25
Common to medium butchers	1 75 to 2 05
Thin, rough steers, poor cows and scalawags	75 to 1 25
Good to extra oxen	3 00 to 3 25
Common to medium oxen	2 25 to 2 50
Feeders, 600 to 1,200 lbs steers	3 00 to 3 50
Stockers	1 75 to 2 25
Hulls	1 50 to 2 75
Veal calves	2 50 to 3 25
Choice milch cows	30 00 to 35 00
Fair to good milch cows	10 00 to 20 00

<b>HOGS.</b>	
Choice packing and butchers, 225 to 300 lbs.	\$4 00 to 4 45
Fair to good packing, 180 to 225 lbs.	4 20 to 4 50
Good to extra light, 160 to 180 lbs.	4 10 to 4 25
Fat shoats, 120 to 150 lbs.	3 85 to 4 05
Fat shoats, 100 to 120 lbs.	3 50 to 3 85
Roughs, 100 to 400 lbs.	3 50 to 3 75

<b>SHEEP AND LAMBS.</b>	
Good to extra shipping sheep	\$2 50 to 2 80
Fair to good sheep	2 00 to 2 25
Common to medium sheep	1 25 to 1 50
Hulls	3 00 to 3 50
Extra lambs	1 00 to 1 25
Fair to good lambs	2 75 to 3 00
Common to medium lambs	2 50 to 2 75
Tail ends or culls	2 25 to 2 50

#### LEAF TOBACCO MARKET.

#### Report for the week ending Saturday, Jan. 12, 1895.

<b>BURLY—1893 CROP.</b>		
Trash, green mixed	\$2 50 to 3 00	\$1 00 to 1 50
Trash, sound	3 00 to 3 50	5 00 to 6 50
Common lugs	3 50 to 4 50	6 50 to 7 50
Medium lugs	4 50 to 6 00	7 50 to 9 00
Good lugs	6 00 to 7 50	9 00 to 11 00
Common leaf, short	7 00 to 8 00	8 00 to 9 00
Common leaf	8 00 to 9 00	9 00 to 11 00
Medium leaf	9 00 to 11 00	11 00 to 14 00
Good leaf	12 00 to 16 00	14 00 to 20 00
Fine and selections	16 00 to 22 50	18 00 to 25 50

<b>BURLY—1894 CROP.</b>		
Trash, green mixed	\$1 50 to 2 00	\$3 00 to 3 50
Trash, sound	2 00 to 3 00	4 50 to 6 50
Common lugs	3 00 to 4 00	5 50 to 7 50
Medium lugs	4 00 to 5 50	6 50 to 8 50
Good lugs	5 50 to 6 50	7 50 to 9 50
Common leaf, short	6 00 to 6 50	6 50 to 7 50
Common leaf	6 50 to 8 00	7 50 to 9 50
Medium leaf	8 00 to 9 00	9 50 to 11 00
Good leaf	9 00 to 12 00	11 00 to 14 00
Fine and selections	12 00 to 16 00	14 00 to 20 00

**For delicacy, for purity and for improvement of the complexion nothing equals Pozzo's Powder.**



**CURES DISEASE. See page 13**

<b>GREEN RIVER.</b>	
Trash, green or mixed	\$2 50 to 3 00
Trash, sound	3 00 to 3 50
Common lugs	3 50 to 4 50
Medium lugs	4 00 to 5 00
Good lugs	5 00 to 5 75
Common leaf, short	5 00 to 6 00
Common leaf	6 00 to 7 00
Medium leaf	7 00 to 8 00
Good leaf	8 00 to 9 00
Fine and selections	9 00 to 12 50

<b>DARK—1893 CROP.</b>	
Trash, green or mixed	\$2 00 to 2 50
Trash, sound	2 50 to 3 00
Common lugs	3 00 to 3 50
Medium lugs	3 50 to 4 50
Good lugs	4 50 to 5 25
Common leaf, short	4 50 to 5 50
Common leaf	5 00 to 6 00
Medium leaf	6 00 to 7 00
Good leaf	7 50 to 8 50
Fine and selections	8 50 to 10 50

<b>DARK—1894 CROP.</b>	
Common lugs	\$1 25 to 2 00
Medium lugs	2 00 to 2 50
Good lugs	2 50 to 3 00
Common leaf, short	3 00 to 4 00
Common leaf, short	4 00 to 5 00
Medium leaf	5 00 to 6 00
Good leaf	6 00 to 7 00
Fine and selections	7 00 to 9 00

**SALES, WITH COMPARISONS.**  
Following were the sales for the week and year to January 12, with comparisons:

	Week.	Year.
Year 1894	3,622	6,330
Year 1893	3,210	5,634
Year 1892	3,251	7,427
Total new crop sold to date		16,151
Sold to date in 1894		14,725
Sold to date in 1893		16,828
New crop sold to date, orig. inspec'n.		14,662
Sold to date in 1894, orig. inspec'n.		13,419
Sold to date in 1893, orig. inspec'n.		15,078

<b>REJECTIONS.</b>	
Rejections this week	651
Rejections same time in 1894	750
Rejections same time in 1893	500
Rejections since Jan. 1 to date	1,182
Rejections same date in 1894	858
Rejections same date in 1893	1,183

Per cent of rejec'ts to auc'n sales, '95	17
Per cent of rejec'ts to auc'n sales, '94	20
Per cent of rejec'ts to auc'n sales, '93	19
<b>RECEIPTS.</b>	
Receipts this week	2,513
Receipts same time in 1894	3,077
Receipts same time in 1893	2,723
Receipts since Jan. 1 to date	3,254
Receipts same time in 1894	4,475
Receipts same time in 1893	4,379

**WOVEN WIRE FENCE**  
This is the best fence when you can make the wire mesh as tight as possible. It is made of earth-borne high-tensile steel, and is strong, light, and durable.  
**13 to 20c. A ROD!**  
From 40 to 60 Rods a day. Order from Catalogue Free. Address: STEELMAN BROS., Highville, Indiana.

## SEEDS Fresh and Reliable FREE Flowers, Offer No. 1. Grand Box Containing

ASTER, Gov. McKinley, Over 50 grand colors. GERMAN MIXED SEEDS, 100 Choice Sorts.  
SWEET PEAS, Emily Henderson, Best New White.  
FOLIAGE PLANTS, For decorative foliage.  
FORGET-ME-NOT New Striped, Lovely Large Flower.  
LILY, Perpetual Flowering, Blooms All Summer.  
POPPY, Riverside Mixture, Grandest cut.  
WONDERFUL MEXICAN PRIMOSES, Worth 25 cents.  
PINKS, Bell's Show Mixed.  
PETITIA, Bell's SHOW THESE ARE THE BEST MIXTURES IN THE WORLD.  
PANSY OUR NELLIE, gorgeously beautiful.

**Vegetables, Grand Box Containing 1 Package Each**  
BEST BEANS BEST CABBAGE BEST LETTUCE BEST RABBIT  
BEST PEAS EARLY CABBAGE BEST MELLANS BEST SUI AMI  
BEST CORN LATE CABBAGE BEST ONIONS BEST TOMATO  
BEST BEET BEST CUCUMBER BEST PEPPERS BEST TURNIP  
The above box 16 packages of vegetable seeds mailed for only 25c and a 25c check put in each box, which may be returned to us with an order of \$1 or over, and you get 25c worth free, so this box really costs you nothing.  
#10 Trial packages choice flower seeds, our selection, 10 cents.  
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