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Faith, Hope and Love, these three

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## WESTERN RECORDER.

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THE *N. Y. Observer* says: "There is a form of gambling which reaches the young everywhere in the State, and trains them for betting on the races. This is the gambling at fairs and festivals for societies and lodges and churches. At thousands of these girls and boys, men and women, are tempted to take chances. They are confident of winning a diamond pin, or a gold ring, or a cake with a piece of money inside. With too many this is the very beginning of a troubled and criminal career of gambling. They engage in it persuaded it is not wrong because it will assist a good cause. It is the old teaching that the end justifies the means."

THE *Watchman* does not see how ministers can be expected to devote much time to study or to do much pastoral work if it is their duty to attend the many conventions in the interests of excellent causes. The *Watchman* is calling attention to this none too soon. Time and vital force are limited quantities with any man.

THE *Freeman* tells how the late Thomas Cooper, of blessed memory, came to be a Baptist. He was talking to a Baptist lady and remarked, "I have generally found that whatever practices or beliefs there may be among the various Christian bodies, they have usually some text which, rightly or wrongly, is quoted to justify them, but I have never heard of any text which authorizes the old Catholic custom of the christening of church bells." "Really?" replied the lady, "that is a very simple matter. The christening of bells is authorized by the very next verse to the one which commands the christening of babies." This set him to thinking and to studying, with the result that he became a Baptist.

If some of us would spend as much time and strength in pressing forward along the narrow way as we do in trying to "broaden" it, we would be surprised at our own progress and nearness to God.

REV. JOHN H. MASON, of New Haven, recently read a paper on Baptist Progress which must have been interesting to the Congregationalists. Among other anecdotes which showed how they loved the Baptists in the old days, he told that two young men were expelled from Yale College because, during vacation in another town they attended the Baptist church!

THE Pope has been trying to get all the Christians to "unite," with him as head of course. He invited the heads of all the Eastern churches to come to Rome to "consult." The Greek church refused. Of the little sects with their patriarchs only two went to Rome. Yet several of these little sects have already acknowledged the pope's supremacy in a general way, but they had no idea of any closer union.

If Protestants submit to this kind of a thing, they deserve nothing better. The United States Senate put on to a bill an appropriation of one thousand dollars for the repair of a Roman Catholic church.

## For the Western Recorder. "ENTIRE SANCTIFICATION."

BY J. M. WEAVER, D.D.

The above phrase is used by a certain class of to-day as applicable to their spiritual condition. They mean by it *sinlessness*, and do not hesitate to claim it personally. "I have not sinned for sixteen years," said one of this class some time since. Some claim that not only are they sinless, commit no sins, but that the very "tendency to sin," "the root of sin," is eradicated from their natures. In general they are a good class of people. They are evidently sincere in their profession, and believe that they have no sin and commit no sins. It cannot be denied that the mass of them are ignorant and are led by certain teachers who claim to be in advance of most theological teachers. Their exegeses of Scripture are unique and urged with the most perfect dogmatism. Many of those who follow their teaching are good, honest Christians, struggling for a better life than is lived by the majority of the members of our churches. If they could be brought under better teaching many of them would turn in disgust from the false teaching. The views held by these teachers would be ridiculous were they not so sad in their influence on the lives of their followers and upon the kingdom of Christ. Some of these sad effects we propose to notice in this paper.

1. The first sad effect is to lead them to deny or ignore or explain away certain passages in God's Word. This of itself is a sin which calls down upon them the condemnation of God: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." Deut. 4:2. "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." Deut. 12:32. "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:6. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from these words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:18, 19. We see then that it is no small sin in God's estimation to add to or diminish the force of his word. Now the following passages of Scripture must be ignored or explained away by those who make the claim that they are sinless and that the claim is scriptural: "For there is no man that sinneth not." 1 Kings 8:46. "Who can say, I have made my heart clean, I am pure from my sin?" Prov. 20:9. This is just what these persons say. "For there is not a just man upon earth that doeth good and sinneth not." Eccl. 7:20. "If we (Christians) say that we have no sin, we deceive ourselves, and the truth is not in us. . . . If we say that we have not sinned, we make him a liar, and his word is not in us." 1 John 1:8-10. These with many other passages of God's Word stand against those claiming to be without sin and must be ignored or explained away by them. The temptation to do so is very great and often is it done. The mass of those thus professing do not know that these passages are in the Bible, but their leaders do, and when a follower finds them and brings them to the teacher he explains them away. Surely nothing but evil can follow such a proceeding.

2. Another evil is that it leads to self-deception. As quoted above John says: "If we say that we have no sin, we deceive ourselves." John is writing to and of Christians. He does not say that we deceive others, but ourselves. Very few if any who claim sinlessness are so regarded by those with whom they associate. Such deceive themselves into the belief that sin is

not sin. The little misdemeanors of which they discover themselves guilty are called "infirmities." But sin is sin whatever name we may give it. Such self-deception leads one to spiritual blindness, for sin, however apparently small, blunts the moral sense. It is a truth which every intelligent Christian recognizes that the keenness of our spiritual vision is in exact proportion to our moral purity or holiness. A good man sees sin where a bad man cannot. An angel recognizes it where a good man does not. God sees it where an angel cannot. Hence one may continue to deceive himself by denying that he has sinned or calling his sins "infirmities" until his moral vision is so blunted that he sins without recognizing the fact. Such a state must be evil indeed and the awakening will be fearful!

3. The evil effects upon those professing "entire sanctification," or sinlessness. Sometimes its effect is to produce personal vanity, or self-conceit, or Pharisaism. Believing and claiming that they are better than those about them, they become inflated with pride. Like the Pharisee in the parable, they thank God they "are not as other men." Humility, one of the sweetest graces of the Spirit, is altogether lost. They are almost unconsciously led to look with condescending pity upon the great mass of their fellow Christians, and this leads them often to speak and write bitter sentiments in regard to them. A censorious spirit is thus gradually generated in them. The "I-am-holier-than-thou" spirit takes possession of them and manifests itself in their words and works. Sometimes such are led into skepticism and real infidelity. Under great temptation suddenly they are led to commit some grievous sin and discover that the "old man" is not dead but was only sleeping. Having been honest and sincere in their belief that they had attained unto a state in which the "old man" had been "put out," "eradicated" or "utterly destroyed," as taught them by their leaders, now upon the discovery of its fallacy, they begin to doubt the truth of religion altogether, and fall into a grievous state of despondency, and finally into infidelity. I have known some of the leaders in the "holiness movement" thus to fall, producing untold evil among their followers. Of Wesley it is said in his day: "Among his converts at first a few and afterwards scores and hundreds claimed to have reached perfection at once. Although, as he says, he never had an experience like theirs, and to the last never professed to have attained it, still he was favorably impressed with their earnestness, and not disposed to question their sincerity. But he soon saw that they began to lose what they called their 'perfection.' . . . And in 1770 he confesses that *not one in thirty* retained it. 'Many hundreds in London,' he says, 'were made partakers of it within sixteen or eighteen months; but I doubt whether *twenty* of them are as holy and happy as they were.' The work then, as now, was like a prairie fire, beautiful and bright in passing, but leaving in its wake blackened chunks and scorched earth. Such imperfect "perfection" must be evil as it is absurd.

4. Probably its greatest evil is that it tends to destroy all belief in and effort for real, true, Scriptural sanctification. As Whittier says:

"With dream and falsehood, simple trust  
And pious hope we tread in dust;  
Lost the calm faith in goodness, lost  
The baptism of the Pentecost."  
"Alas! the blows for error meant  
Too oft on truth itself are spent,  
As through the false and vile and base  
Looks forth her sad, rebuking face."

Seeing the folly and fanaticism of those professing and teaching "entire sanctification" many good honest Christians become disgusted and deny or doubt the doctrine of sanctification altogether. No one can deny surely that the Bible teaches and God commands

sanctification on the part of His children. Paul writes: "For this is the will of God, even your sanctification." (1 Thess. 4:3.) And this is something beyond regeneration and conversion. It is something received *after* regeneration. Paul was writing to the regenerated when he wrote the above. A sad mistake is made by many Christians in holding that regeneration is all, and hence they continue all their lives "babes in Christ." The apostle wrote of such when he said: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that uses milk is unskillful in the word of righteousness; for he is a babe," (Heb. 5:12, 13). The doctrine we are combating often leads Christians to this belief so fatal to all progress in the divine life. How it does so is easily seen in their reaction in their views when disgusted with the false doctrine. They are led to deny the doctrine of sanctification altogether and remains content with justification. The Bible teaches clearly this onward progress in spiritual life, growing daily in grace and into the image of Christ. Paul writing to the Colossians says: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." (Col. 3:1). Thus the apostle teaches that there is something beyond "risen with Christ" (resurrection from spiritual death, regeneration) which Christians should "seek." Paul, after his conversion and call to the ministry and a few years' work as an apostle, writes: "Not as though I had already attained, either were already perfect; but a follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling (sanctification) of God in Christ Jesus." Phil. 3:12, 14. Thus the word of God teaches that there is more in this life for the believer than regeneration. There is the development of the "new creature" or creation into full likeness of the man Christ Jesus. There is the building up of spiritual character by the indwelling Christ. Being "filled with the Spirit" we "walk in the Spirit" and thus day by day have produced in our "new man" the fruit of the Spirit: "Love, joy, peace, long suffering, goodness, faith, meekness, temperance," (Gal. 5:22). Christ dwelling in us "the hope of glory" by His Spirit gradually brings about a life in which a character is developed which shall shine luminously in eternity, for there we shall be entirely sanctified or like Christ: "It doth not yet appear what we shall be; but we know that when he appears we shall be like him," (1 Jno. 3:2). Such a life Paul was living as he told the Galatians: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God," (Gal. 2:20). Even under the old dispensation David said: "I shall be satisfied when I awake with his likeness," (Ps. 17:15). Now our disposition to worship spiritually and capacity to work for the Master are in proportion to the sanctification, and hence the importance of seeking earnestly and continually advancement in the spiritual life. This doctrine of "entire sanctification" must be evil in its effects upon the Kingdom of God since it influences those in the Kingdom to neglect that true sanctification which makes one a vessel-fitted for the Master's use.

God wastes no history. In every age and every land he is working for the elucidation of some moral truth, some ripper culture for the character of man.—Phillips Brooks.

QUESTIONS ANSWERED.

BY SENEX.

This is very cold weather as I write, and this sister thinks I need hot water. My mother did not foresee the future, or surely she would not have taught me to answer all questions asked me by ladies.

She says, the sister and not my mother: "Please tell me what to do. You or some one in the Recorder said some time ago that societies to do the preacher's and church's work were insults to pastors and churches. It startled me, but I saw you were right. Of course our pastor was called of God and solemnly set apart by the church to teach us the way of the Lord more perfectly, and to declare unto us the whole counsel of God."

I thought about organizing a Woman's Missionary Society. I see that it would be a reflection on him. If he does not shun to declare the whole counsel of God, he teaches us all we need to know on the subject. If he fails in his duty, isn't it rather egotistical in me to imagine I can do better than he? But the truth is he does not do his duty. He rarely speaks to us about missions. He dwells very much on God and our responsibility to him as stewards, and he is trying to bring us all to give at least one-tenth of our incomes. The church contributes largely, but there is no enthusiasm. They give so coldly, it seems to me, from a sense of duty to God, and not from missionary zeal. What ought I to do? To talk to him privately and ask him to preach more about missions, or to organize a missionary society or try to rouse enthusiasm myself?

I give the letter in full. I wish there were sixteen thousand such pastors in the South. The remainder might do the enthusiasm part of the work. If your pastor is not doing his duty, remember it is not your business to do his duty for him, but to "entreat him as a father" that he will do his duty. Remember that God has not laid the responsibility of running the churches on you in any line whatever. Be a helper at home. See that you give, entreat your husband to give, show a willingness to con-

and do without pleasures that you may have money to give, and train your children to consider one-tenth of their income belongs to God. Do not let yourself think that raising money from other people's pockets is a part of your duty. So sure as you attempt to do the duty of the pastor or the deacons you will neglect your own. One part of your work is to pray earnestly to the Lord to give your pastor grace and strength to do his whole duty.

But pardon me for saying, that judging from your own words your pastor is doing his duty nobly and as God would have him do it. He is building solidly on the rock of our responsibility to God. You say yourself the contributions of the church are large. Working steadily along the scriptural lines which your pastor has laid down for himself, the contributions will grow larger as God blesses a faithful church which brings its tithes into the storehouse.

Giving ought to be from a cold sense of duty, and with as little talk on the subject as possible. Worked up enthusiasm is a poor substitute, and the reaction which always follows is injurious. Do write to the Recorder the name of your pastor. He is evidently one of a thousand. I should like to know him so well that he would tell me his experience with the enthusiasm vendors. I know he could tell some rich things. It requires the height of bravery for a man to go straight on in the ways God has marked out, refusing to be turned aside by those who have something new to try which is certain to accomplish wonders.

It does not make the slightest difference if a congregation is entirely ignorant of the geography and the productions of China. But it makes an infinite difference if the congregation knows the awful nature of sin, the terrors of hell, the wonders of redeeming grace, and feels its responsibility to God to send the glad tidings of salvation to all the earth. In the long run such a people will give more money.

But observe, my sister, and if you forget everything else I have said, remember this, even if you know less money would be given by appeals to the sense of responsibility to God than by rousing enthusiasm by artificial means, better let less money be raised. The raising a great amount, is of far less importance than the motives with

which it is given. Better get less in God's way through all time than get ten times the amount in any other way. God loves a cheerful giver, one who gives to please God, not one who gives because he is importuned and worried.

Attend to your own duty, dear sister, your pastor will attend to his. Take it for granted that he is more interested in the salvation of souls than you are, and that he is wiser, and knows the will of God more perfectly than you do. Take it for granted that you cannot do his work one tithe as well as he is doing it, persuade your husband and teach your children to give one-tenth to the Lord, and devote any other spare time you may have to teaching your own children, for whom God holds you responsible, to memorize the Scriptures and Spurgeon's Catechism.

"What do you think of this statement, made by a Baptist preacher, before a large gathering of preachers, and not one man objected. Being a woman, I could say nothing, and didn't wish to say anything, but I was indignant, and think you will be. He said that China could not be converted till the women were converted, and that in China the women could only be reached by women."

I wish the sister could have been a brother for an hour; or rather, that a brother present had seen as clearly as she saw. The statement that China could not be converted till the women are true of course. As the women constitute half of the people, that people cannot be said to be converted while half of them are not regenerated. But the statement was a meaningless one. No "nation" has been converted in these four thousand years since the flood. This day is coming when nations shall be born in a day, but that promise probably refers to the millennium. The elect among the Chinese will be saved by the Gospel. But whether the number is great or small, no man can prophesy. One thing is sure: to this day there has never been a people among whom half were regenerated men and women.

If he meant the Chinese would never give up their idolatry and be as much of a Christian nation as the United States and Great Britain are till the women give up their false religion, he spoke truly. He might have substituted "men" for "women" in his sentence and have spoken as truly. But he ought not to have used the word conversion of a mere giving up of idolatry. To use such words carelessly, in a connection in which their meaning may be misconstrued, is to enunciate them of their meaning.

To say that in China the women can only be reached by women is a mistake. It is worse. It is an insult to the Holy Spirit. If any man of any nation or kindred or tongue or people is truly converted, he will labor and pray for the conversion of his dear ones. He will read his Bible to his heathen wife, will talk to her of God, of the Saviour, of her own need of pardon. If the Holy Spirit cannot regenerate any Chinaman, if they are so sinful as to be beyond his power, then it is true that women in China can only be reached by women. If the Holy Spirit will not convert any of the men, and He does what He pleases among his creatures, there is no reason to suppose He will convert any of the Chinese women. He has never yet confined his work of regeneration to either sex in any land.

That the brother had no intention of wantonly telling the Holy Spirit he cannot or will not regenerate any Chinese men, no one will for a moment question. He simply used language carelessly. But it is strange there was no brother present so jealous for his God as to ask the speaker two questions. Cannot the Holy Spirit convert Chinese men? Will not any regenerated man tell the story of the Cross to his wife, his sister, his daughter? The Holy Spirit is God, and not to be ignored with impunity. May not the feeling which is at the back of such words be one reason why so few men in China are regenerated?

They that believe have Christ in their hearts, heaven in their eye, and the world under their feet. God's Spirit is their guide, his Word their rule, his fear their guard, his people their companions, his promises their cordials, his holiness their way, and heaven their home.—John Newton.

The world is but the curtain by which an infinitely more perfect world is concealed from us.—Fichte.

SEED THOUGHTS.

DESOLATION.

'Desolation' is such a comprehensive word, that experience alone can teach its length, and depth, and breadth, and height! God help all those who are learning its meaning!

"The deepest sorrows pass, but they never leave us as they found us." Yes, they "pass," as the cyclone "passes," or the earthquake, and in passing they change the face of nature forever! The riven rock may cease to tremble, but it is riven forever more! The gnarled, twisted tree may in time put forth new branches, but never again shall it stand up right. And so with these terrible heart-agonies, they pass themselves, indeed, but they leave our very nature changed behind them!

"Only the Lord can hear. Only the Lord can see. The inside struggle how dark and drear. Though quiet the outside be!"

Yes, He and He alone can know the bitter agony that sometimes racks the heart, while the daily routine of life is lived through quietly!

Some sorrows, for all their intensity of anguish, have no element of bitterness in them. They bring suffering, pure and simple, but they are poisoned by no taint of sin. If such sorrows are ours, let us thank God for them on bended knees.

When the wild tempest of a great grief bursts over us, when we are tossed and buffeted about by the waves of a mighty sorrow, we cannot think, we cannot feel, we cannot even consciously pray? We can only cling with the desperate tenacity of a drowning man to the "Rock of Ages." H. E. B.

THANKSGIVING.

There comes no day in the experience of any child of God that does not afford material for half a dozen doxologies. Paul and his companions were in a city, while they felt very sad in the stocks and the surrounding atmosphere was that of the dungeon. The praises of these devoted preachers could not be padlocked. "What if by some mistake you should find yourself in hell at last?" was asked of one who had long trusted in Christ as his Savior. "Impossible," he answered, "but if I should I would at once start praising God, and that would turn hell into heaven." The disposition to praise God through all things and for all things has made many a soul ready to brave any danger and to assume any task. Little faith finds it difficult to raise a note under circumstances of disaster when storms prevail or foes assail or comforts fail, but strong faith will always find something for which to be thankful and material ready to hand for a song service. "Think and Thank" was the motto of Sir Moses Montefiore. Honest thinking will lead to hearty thanking. We cannot recall all the way the Lord hath led us through his good hand upon us for another year without finding the songs of thanksgiving springing to our lips. If we begin to count our mercies we shall not want to clip the wings of our hallelujahs, or as Jerry McAulay would have said we shall not hang our hallelujahs on the willow trees. Even the rivers of Babylon, if these have become our sitting places, have a message for us from the Most High for that which proclaims him faithful in judgment, and his threatenings not in vain prove his word sure and unfeigned. Since he hath destroyed Jerusalem because of the sins of his people as he fore-said, so will he also build up her walls again because of his infinite grace as he hath assured us. Here a little and there a little as the days of winter and spring and summer and autumn pass in review, we shall gather the lines of our song till we can no longer keep still, and the air will be resonant with our praises. And the refrain of them all will be, "Bless the Lord, O my soul!"

Some of God's chosen who read these words have been afflicted and have borne pain and suffering, trial and tribulation, agony and anguish. But these things are only misery and love spelled a little differently, needing only to be read aright to call forth expressions of deepest gratitude to

the Lord our God. The story of the year may have been punctuated with many sorrows and poignant griefs, yet have its sentences told the tale of divine remembrance. Not a few of us have been halted somewhere along the line of our march and brought face to face with a new-made grave. But sweet voices have bidden us come see the place where the Lord lay, and the tomb has seemed less dark and cold and dreary as a resting place for our beloved. And if the stone be not yet rolled away faith has inscribed upon it some cheering epitaphs made up of words divine, assuring us of resurrection unto a life that knows no parting and no pain. Within the walls of every one of our homes enough of mercy has been vouchsafed to inspire our songs. Each individual life has been beset with the goodness of our God. But it behooves us to take a broader look over the area of divine favor and to recognize the manifold fountains of mercy which have been set flowing in token of God's love. In our churches, in our communities, in our whole national life there is the making of many more choruses of praises, and if there be given unto the Ruler of the universe a tithe of his due, the whole land will be astir with song to make known the glory of the Lord. Not one among us who calls to mind what he hath been to us and done for us can fail to exclaim: "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Bless the Lord, all his works, in all places of his dominion; bless the Lord, O my soul!"—New York Observer.

FROM AFRICA.

BAPTIST MISSIONS, ORBOMOSO, P. O. DUBLIN VIA LAGOS, W. AFRICA, Nov. 7, 1894.

I suppose the news from our African work is often very discouraging, and never very encouraging to our people at home. But they ought not to expect too much. Since I came to Africa ten years ago there have been four deaths in our mission, a consideration the small number of missionaries we have had, this is large. But we don't compare so badly with other fields after all. In Brazil there have been 12 deaths in the same time, and there have been breakdowns there as well as in Africa. There have been four deaths in China, not counting Dr. and Mrs. Yates, and a number of breakdowns. Now it may justly be said that there were more missionaries in these other fields, especially China, and so the proportionate losses are less. But it was known long before we undertook work in Africa that the climate was bad, hence greater losses might be expected. While counting the cost may be a poor business when we are commanded to do a thing, still, as to what we might expect in this field, we ought to have counted the cost. It is probably well for any young man or woman in thinking of this field to consider whether he or she is willing to suffer all that they must suffer here in order to obey the Lord. But Christ has said so, and I don't think it can be shown that any field is excepted because of difficulties, dangers, losses, cost or barren results. And again, if England's subjects brave this climate, and many of them die in order to obey an earthly ruler, or to make money, if you like, ought we to hesitate to obey our heavenly Ruler? Again, thousands come to Africa to trade, and thousands come as clerks, on less salary than many clerks get in America, all this to make money, or to get in a way to make money. Shall we, who have so grand a motive, be outdone by these?

Now as to results. They have been meager, but not more so than the workers have been few. It is seldom that we have had more than four or five missionaries on the field, including men and their wives, and often only one man and his wife. My wife and I have been alone on the field much of the time for over a year. Now, this year we have had 21 baptisms in Orbomoso, and over 30 in Lagos and outstations, and there are more to follow. I don't think the churches in America will average as many baptisms this year as I have baptized in this city, and this with all the odds (humanly speaking) against us. Send us more earnest, working, praying missionaries, and fill up the ranks where some have fallen in battle or have been carried off wounded, and I am sure God will bless our work. We need more faith. Two years ago I scarcely 14. Last year I baptized 10. I scarcely

dared hope for more than that this year, but the Lord has already given us 21 and one awaiting baptism, and there are seven inquirers now. I began praying for converts every Sunday. My faith was weak, but God had mercy on my poor weak faith and often granted my request, until now I am not at all surprised to see people stand up to say they wish to be Christians, but my joy increases as I see one and another stand up who has been the subject of prayer. We seldom have two Sundays pass without some one standing up for Christ, and thus standing up in this country means a very great effort. Two weeks ago two young men stood up, and last Sunday a boy and girl stood up. Nearly all of them come to me soon after taking this stand to get an A. B. C. book to learn to read, whereas before they are converted they have no desire to learn. It is not uncommon for them to come around bringing their book to get some one to teach them.

On Sunday, October 28, I baptized four women, three of them wives and mothers, and one a widow, whose son is one of our best young Christians. I know others who are interested, and I am constantly looking for them to confess Christ.

The church is busy now building a new church house, and we hope in a few months to have it finished. We have to wait a week for each course of the clay walls to dry, so that it takes a long time to complete the walls. The rest of the work will be short; we cannot build fine buildings here. Pray for God's blessing on our work. Pray for more workers and supporters for the same.

C. E. SMITH.

WASHINGTON LETTER.

WASHINGTON, D. C., Jan. 11, 1895.

Financial chaos reigns supreme in both branches of Congress, since the administration currency bill was prematurely killed in the House. Scores of financial bills have been prepared by Senators and Representatives, but most of them have no supporters outside of their authors. There is much talk of a compromise measure which is to be supported by administration Democrats and Republicans; also that Secretary Carlisle is to prepare another currency bill so drawn as to gain the support of the silver men, who claim the credit for defeating the other currency bill prepared by him, but up to this time it is all talk; there is nothing tangible in sight, either to support or to oppose, and nine out of every ten members of Congress interrogated will frankly admit their belief that no financial legislation is possible at the present session. Senator Teller voiced the opinion of a large majority of Congress when he said: "There are about six weeks remaining to this Congress. Now does any person seriously believe that a revision of this vast currency system can be accomplished in that time? Why, then, are Congress and the country stirred up by these frantic appeals from the Treasury?"

It may not be true, as has been alleged, that Senators Hill and Quay have entered into a conspiracy to defeat the appropriation to put the income tax into operation, but the actions of those two Senators since the urgency appropriation bill, which contains that appropriation, has been before the Senate, indicates a oneness of thought on the subject by them. According to those who ought to know, the defeat of this appropriation will not prevent the collection of the tax; it will merely make it more difficult.

Speaking of the income tax, Senator Teller, in replying to a speech of Senator Hill against it, gave some information not generally remembered concerning its constitutionality, which Senator Hill had attacked. He recalled the fact that one hundred years ago the Supreme Court of the United States had laid down a rule which governed the case of an income tax, and that rule had been followed up to 1880 without any break; that the Supreme Court had declared in 1880 that the income tax was unconstitutional, and had defined what is a direct tax in language so plain that there could be no mistake about it, notwithstanding learned articles to the contrary now being printed in the newspapers.

Those interested in other legislation are becoming alarmed on account of the financial middle in Congress. The outlook for general legislation is certainly not encouraging, as the regular appropriation bills,

which always have the right of way, are a long way from being disposed of. Even the wealthy railroad lobby, which is here in the interest of the pooling bill, is getting uneasy, although the bill has passed the House and is certain to be favorably reported to the Senate.

The proposition to have Congress authorize the construction of new vessels for the navy in government navy yards, which has been vigorously pushed along by Congressmen from States in which government navy yards are located, has received a very decided set-back in the shape of the official figures showing the time consumed in building and the cost of the cruisers Cincinnati and Raleigh, built respectively in the New York and the Norfolk Navy Yard. It took nearly five years to build these cruisers in government navy yards—double the time needed to build similar vessels in private yards—and the two cost more money than would have been asked for three by private ship-builders.

THE HORRORS OF DEBT.

The Apostle Paul bids us "owe no man anything except to love one another." We are not to infer from this exhortation that he would have us quite abandon all those forms of trade that involve the idea of mutual trust. If business is to go on in the world, the elements of debt and credit must continue to be among its permanent factors. But the Apostle designs to impress it upon us that we ought to create no financial obligation without at least a reasonable certainty of being able to discharge it to the satisfaction of the creditor.

There are debts and debts. When a laboring man, for example, buys a home on the plan of monthly installments, he assumes a heavier responsibility than he could presently meet; yet his action may be the wisest and best thing possible under the circumstances. At every stage in the process of the payment he has something to show for his outlay. But, on the other hand, the spendthrift who wastes both the dollar that he has and the two dollars that he hopes to get, and this solely for present delight and without any appreciable material return, is guilty of dishonesty of the rankest sort. To pile up debts which are certain never to be canceled, is a heinous offense against the well-being of society.

Nor is this all. To an upright man, a debt incurred through lack of wise foresight or in any other way, is an eating sorrow till it is fully gotten rid of. It gives him no rest day or night, but haunts him in his dreams and disturbs him in his waking hours. So much is this the case that the words of Horace Greeley, exaggerated though they may seem to be, are really the sober truth. He says: "Hunger, cold, rags, hard work, contempt, suspicion, unjust reproaches, are disagreeable; but debt is infinitely worse than them all. Never run into debt. If you have but fifty cents and can get no more a week, buy a peck of corn, parch it, and live on it, rather than owe any man a dollar."

Getting into debt, especially with a man of hopeful temperament, is the easiest thing in the world. He feels certain that to-morrow or next year his resources are somehow going to be larger and his wants smaller than they now are; and so, on the prospect, he increases his current expenses beyond his current income. But when to-morrow or next year comes the increased revenues do not come, and neither do the wants contract themselves. In fact, there is often discovered a marked shrinking of available cash assets and a multiplication of imperative needs. Then begins a heart-breaking struggle. To avoid dishonor, it becomes necessary to borrow, and to pay interest frequently compounded. What terrible harassments follow! In the end, one or the other of two things is likely to happen; either the poor victim, galled and wincing in his most sensitive point, will give up and die; or else, his moral nature losing its fine edge, he will become callous and indifferent to the situation, lose his self-respect, and forfeit all title to the respect of others.

Ministers, in particular, should avoid debt as they do the contagion. Sooner or later, it will curtail their usefulness and rob them of their power. Self-denial may be hard and bitter, but not so much so as the consciousness of having contracted liabilities without the power to pay them off.—Advocate.

PASTORAL ADVICE TO OUR MIS-SION BOARDS.

BY E. N. DICKEN, D.D.

Having claimed in a previous article, in which we defended our Boards, that they were the creatures of the churches, we now assume the right of giving a little advice. The right on our part to advise is unquestioned; but whether we are competent to give wise counsel may be decided hereafter.

We have great love for our Boards and respect for their wisdom and sympathy for them in the discharge of their duties; but they are at one end of the line and we are at the other, and we doubtless see things a little differently from what they do. And as they are working for us it can do them no harm to receive words of counsel from time to time whether they see proper to follow them or not.

We therefore venture to express our opinion that our Boards should first of all give attention strictly to the business for which they were appointed. They doubtless feel that they are doing this. But there is now and then a manifest tendency to manage not only the business of the Board, but also the affairs of the church. To this end they wish set days appointed as mission days, Sunday school days, etc., with printed rituals and responsive readings. In this they are committing a two-fold mistake. First it is not their business to manipulate the churches, and, secondly, they are attempting to lead Baptists into Episcopal customs which are wholly foreign to Bible and Baptist doctrine. Now, no pastor, who is worthy of the name, is willing to be manipulated by any Board or secretary, and he is equally unwilling to have his church management taken wholly out of his hands. He is the divinely appointed undershepherd of his own flock and should reject all meddling or foreign interference. His personal self-respect requires this as well as respect for his church. He is responsible for his church receiving the pure Gospel and adopting Gospel methods only. He cannot afford to become an Episcopal ape. David cannot fight in Saul's armor. Our Boards would do well to recognize the sphere of the pastoral office and the importance of pastoral co-operation in their work. They should give pastors no excuse for acting, in mission work, in separation from the Board. Yet we fear they are doing this by their manifest zeal in the use of unscriptural methods. Pastoral co-operation with our Boards is essential to the success and let us use every means to secure the desired end.

We advise our Boards again to keep the pastors and churches posted promptly on all points, favorable or otherwise, in our mission work. This they do in a general way, in mission journals. But at this time we read in our papers, north and south, that Bro. J. W. Greene, of our China mission, has proposed to his brethren to compromise with error on the subject of baptism. And strange to say thus far our Foreign Mission Board has said nothing about it. They should at once disclaim endorsement of the missionary, and promise a speedy investigation of the matter. This is due to churches which furnish the money to support Bro. Greene, and through their Board appointed him to his work.

Baptists can die for the truth, but they can never submit to a compromise with error. When our beloved Foreign secretary tells us in the Recorder how "Kentucky stands" some of us Kentucky Baptists would love to know how the Foreign Board stands. Of course we believe our brethren of the Board will come out all right; but for the sake of the cause, we think our Board should speak out when others are charging Southern Baptists with being deficient in orthodoxy. We know the charge is false; for, whatever may be the result of the present case of Bro. Greene; we are sure Southern Baptists will never compromise the truth as they understand it. We think, if reports be true, Bro. Greene should put his circular into his pocket and come home at once and cease to serve a people whom he misrepresents.

Finally, that we may secure the greatest co-operation of all our people and the largest measure of success, let us scrupulously regard the rights and feelings of all our people, let us be faithful to duty in our great work of missions, and pray God's blessing on all his faithful servants, and success will certainly crown our labor of love.

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.

A HISTORY OF THE BAPTIST CHURCHES OF AMERICA. By Prof. A. H. Newman, D.D., LL. D. New York: Christian Literature Co. Price \$2.00.

This is the second volume of the American Church History Series, and Dr. Newman has done his work with great ability. He begins with a statement of Baptist distinctive principles, and while not claiming to be able to trace a line of Baptist churches back to the Apostles, he says, "But that there were hosts of true believers even during the darkest and most corrupt periods of Christ's history, does not admit of a doubt." He gives brief accounts of the Swiss and other Anabaptists, and of the English, General and Particular Baptists. The church of Roger Williams, which afterwards ceased to exist, is put down as the first Baptist church in America. The account of Roger Williams is of special interest. The history is divided into three periods, 1st (1629-1740), from the organization of the first church in America to the Great Awakening, 2nd (1740-1844), from the Great Awakening till the Triennial Convention, and 3rd, from the organization of that Convention till 1893.

The wonderful progress of the denomination is well traced, and many valuable facts and interesting incidents are brought out.

In several respects the book will not be satisfactory to our readers, but, on the whole, it comes near giving general satisfaction as any work of the kind could reasonably be expected to do. For example, the statement concerning Landmark Baptists misses the mark. Old Landmarkism was and is simply and solely the refusal to exchange pulpits with unscriptural ministers. Dr. Newman does not seem to be aware who was the author of the Old Landmark movement, and evidently he has not read Dr. Pendleton's Old Landmark Brevet. We hope Prof. N. will read this book before another edition of his able work is published.

This history, however, is the result of much study and wide reading by a venerable man, and no one can afford to be unacquainted with it. The spirit of the book is admirable. [Received from the Baptist Book Concern.]

VENICE. By Alethea Wiel. New York: G. P. Putnam's Sons. \$1.50.

We doubt if any one of the entire series of the Story of the Nations is of more interest than this. Venice is a wonderful city, and has a most wonderful history. The art, the palaces, the objects of historic interest to be found there, added to its unique and beautiful appearance, make a visit to Venice one of the chief charms of Europe. The story of the city, but, alas, too poorly told. Ruskin, in his Stones of Venice, gives us tantalizing glimpses into the wonderful history of this fair city, and Mrs. Browning, looking from Casa Goda windows, has added to those glimpses. We have here a history of Venice from the time the Romans, escaping from the destruction of the imperial city, established themselves among these islands until Venice became part of United Italy under Victor Emmanuel. There is no more interesting or instructive chapter in the history of the world than the story of the rise, progress, achievements and decline of Venice. Our author has done her work well, and she has brought out many facts that have been little known, and which throw light on the record of the "Bride of the Adriatic." Alike to students of history and to tourists will this book prove of value. [Received through J. P. Morton & Co.]

Magazines.

THE JANUARY number of the PREACHERS' MAGAZINE contains more good things than we ever saw before in the same space. We have marked about everything in it for quotation. "Domestic Evils" ought to be read by everybody, and so ought the whole of it. The Preachers' Magazine is always good, but this number surpasses itself entirely. Published by W. B. Ketchum, 2 Corcoran Union, N. Y. City—Single copies, 15c.

IN BABYHOOD for January, Dr. N. Oppenheim lays stress on the importance of teaching children how to exercise their lungs properly. He shows that right care in this direction will often prevent lung troubles. Another most valuable article of general interest deals with the ordinary form of eczema and the catarrhal troubles leading up to it. The medical editor, Dr. L. M. Yale, gives practical advice concerning a number of ailments and physical peculiarities described by anxious mothers.

GOOD HOUSEKEEPING is the magazine of its kind, and it would not be easy to imagine a better one. The January number is worthy of the reputation of the magazine. Where all is good, we think Anna Barrows' "Waste of Food" will be found most helpful. Published by C. W. Bryan, Springfield, Mass. Price \$2.00 a year.

HOOD'S SALESAPARILLA CALENDAR for 1895 is heart shaped and is ornamented with representations of "Summer" and "Winter." A sweet little face which peeps out from a tiny cap, with the snow flakes falling all about, represents the season of ice and snow, while the sunshine of summer lights up another face at the left. Ask your druggist for a copy, and if his supply is exhausted, send six cents in stamps for one calendar, or ten cents for two, to C. I. Hood & Co., Lowell, Mass.

THE FLORIDA BAPTISTS.

There are about 20,000 white Baptists in Florida. There are few strong churches, but many active ones. The State Baptist Convention met in Leesburg Jan. 9th. Representatives from every part of the state were present. It was feared at first that the late freeze, surpassing anything of that kind in this state for forty years, would have a depressing effect upon the convention. Rev. A. P. Pugh, who preached the convention sermon, sounded the key-note in a strong and timely discourse on "faith." The former officers were re-elected, the usual speeches of welcome and response were made, and the body entered upon its work with enthusiasm.

The corresponding secretary of the State Mission Board read his fourteenth annual report. It is a good record of a busy year. The receipts for state missions have fallen off somewhat, but other contributions have increased. The debt on the board in 1893 has therefore grown considerably, but no backward step, no retrenchment, is contemplated.

Dr. A. J. S. Thomas editor of the *Baptist Courier*, preceded the reading with a timely and practical sermon from the text, "Happy is that people whose God is Jehovah."

The report of the State Central Committee on woman's work made a fine showing.

The next morning, after devotional exercises, the treasurer read his report, which shows that nearly \$21,500.00 were raised for all purposes. For 25,000 Baptists this would be a poor showing, if the sum were equally divided among them. As it is, the great majority of them haven't given a cent to it.

Rev. R. W. Lawton read the report of the committee on Sunday-schools. Dr. Bell of the Sunday-school Board was present, and this was his opportunity. It was a delight to the convention to hear him again.

At 11 A.M. Rev. Malcolm, pastor of the First Baptist church, Jacksonville, gave an excellent sermon from the text, "That thy glory may fill the land" (Ps. 85:9).

In the afternoon several minor matters were disposed of. A lively discussion took place over a proposal to appoint a committee to report at this meeting on the B. Y. P. U. The proposal was defeated and a resolution passed appointing a committee to report on "work of the young people."

In the evening the report of the committee on foreign missions was read and the inevitable Diaz, who had come from Cuba to be at this meeting, took the platform. Diaz is unique. He holds his hearers by the sheer force of his childlike simplicity and his mother-wit. Dr. J. D. Chapman, agent of Mercer University, followed. He made a good speech, and the Florida Baptists will gladly hear him again. A sum was raised sufficient to furnish a room in Diaz's hospital in Havana.

After a word of explanation, Dr. Chaudoin, the president, announced that he was ready to receive cash and pledges for the ensuing year's work. Without a moment's hesitation the work began, and before it was done nearly six thousand dollars were received in cash and in pledges which Dr. Chaudoin said he would not like to discount at the banks at 10 per cent. In fact the work continued well into the morning of the third day, for after the convention had been called to order a number of pledges and

cash contributions were received.

Dr. and Mrs. Broadus arrived Wednesday afternoon and were recipients of much attention. Other distinguished visitors are Dr. J. B. Hawthorne and J. C. McMichael, editor of the *Christian Index*, Atlanta, Drs. Bell, Willingham, A. E. Dickinson and A. J. S. Thomas.

The report on periodicals, which was read by Prof. F. B. Moodie, commended in the usual way various Baptist publications, and made special mention of the *Florida Baptist Witness*, which has just moved into its own new home, a handsome three-story brick building, in Ocala. The business manager of that paper managed the discussion and called out successively Drs. Broadus, Hawthorne and Dickinson. A considerable sum was raised for the *Witness's* distributing fund. One member of the Leesburg church gave \$1,000 as a nucleus for a permanent fund of which the state mission is to be the custodian.

The report on foreign missions was read by Rev. M. McGregor. Dr. Willingham followed in a great speech. It was his first appearance before the Florida Baptist Convention, and he completely captured it. A considerable sum was raised for the debt of his board.

Friday evening the subject of education came up in connection with the report of the committee on that subject, and the annual report of the trustees of Stetson University. Dr. J. F. Forbes, the accomplished president, made a strong speech. He always goes to the roots of things. Drs. Hawthorne and Broadus followed. What a feast it was! Dr. Broadus got all the money he asked for as fast as the secretary could write down the pledges. Dr. Hawthorne has consented to preach in Leesburg Sunday morning.

The convention goes next year to Pensacola, and Rev. L. D. Geiger is to preach the convention sermon. Saturday some minor matters will be disposed of, and one of the best conventions the Florida Baptists ever had will close.

S. M. PROVENCE.

GEORGETOWN COLLEGE.

I was in Georgetown recently and was greatly impressed with the strides the college is making. Everything bears the impress of a new life. I could but feel that the boys who are at college now have very superior advantages to those enjoyed when I was there. But this only gave me a feeling of joy and thankfulness to God for the growth of my beloved alma mater. The lamented R. M. Dudley, D.D., was often in my mind. What a joy the present state of things would be to him! Did I say would be? Doubtless it is to him in his glorified state. He offered up his life on the altar of his love for the college, and the brethren of Kentucky ought never to forget to remember him in connection with the present prosperity. Every great success usually has its martyrs. Dudley would have lived longer but for the fact that he chose to live so intensely for Georgetown College. I recalled what I heard from him of Issachar Pawling. He said he became interested in knowing more of the founder of Pawling Hall. He went where he had lived and died, and sought information. To his surprise the very memory of the man in that locality had almost faded from the earth. He then said "but Issachar Pawling will live as long as Georgetown College stands, because of his gift to that

Institution, and wherever Pawling Hall is known, Issachar Pawling will be known," or words to that effect. This made a tremendous impression on me at the time. Georgetown College is now seeking a memorial of Dr. Dudley. Those who wish to honor the man could not do so more comacantly with his feeling than by contributing to this object. I believe in my heart he would rather have such a memorial than any other, and if you wish to perpetuate his name you could do so no more effectually than in this way.

J. S. FELIX.

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.

THE BRIGHT SIDE.

We are all liable to the doleful dumps when we think of the mischief and sorrow sin brings to men. "Who will show us any good?" still echoes in desponding hearts from David's lamentation, long ago. But there are many good people in the world and many good deeds are done, not intended for the press or the public eye. Some studiously avoid anything like advertising themselves by what they do. Their modesty is commendable, and yet the Savior says, "Let your light shine," etc., and, therefore, I do not scruple to mention a few incidents that have made me glad that I live in the world when there are surely many good people, and in a day when, judging by these examples that illumine one little corner of our world, there must be a great deal of such goodness done, in a modest, quiet way. Let these encourage others to do likewise for the pure joy of doing good.

A young brother in the ministry showed me, recently, an envelope containing a gift, a five dollar note; nothing more, no trace by postmark of who sent it. Another young brother, struggling on to get through college, had a similar gift from an unknown source. Another, who said he had greatly profited, morally and spiritually, by his course at Bethel, said also that he was anxious to help some worthy and needy young preacher and gave me five dollars in gold to bestow as I thought best.

A dear sister a few days later wrote to inquire concerning the needs and deserving of a young minister to whom she purposed to give twenty dollars to help him through the next term. Let me add that the stream flows both ways. A young preacher, who made something by haircutting, as a self-appointed college barber, offered to give half his earnings to Foreign Missions, but when the hat went around, gave it all, something over thirteen dollars, I think. Another took up a subscription of twenty dollars for the Orphans' Home. Are we not obliged to believe there is a true coming when everybody will delight in doing good? Will not everybody who reads this begin now? "Freely ye have received, freely give" is our dear Lord's command, centuries old. Let us be hopeful and helpful. Even a glow-worm lessens the darkness and far off stars gladden the night with mirthful twinkles that seem cunningly to say, "Things are not so bad, after all, as they might be and are getting better all the while."

"How far that little candle throws his beams: So shines a good deed in a naughty world."

W. S. R.

TWO OF THE OLD GUARD.

Please find enclosed check for \$3, being the forty-eighth subscription to the *WESTERN RECORDER* and its predecessors for my father, Samuel Waldrop, post-office, Owenton, Ky., now traveling toward the eighty-eighth mile-stone of his life. He was born again in Louisa county, Virginia, in the third decade of this century, through the instrumentality of Ball, Fife, Swift and others. He, as you might expect, rejoices in the old songs and "tunes," and in hearing applicants for church-membership tell for themselves their experience of grace. He believes that a church has authority and is competent to do, by the grace of God, all things necessary for the glory of God and the salvation of lost sinners, in the absence of all outside aid. He hopes the time is near when all instrumental music and choir singing will depart from our churches. He thinks, perhaps, more good would result if we had from the pulpit less homiletics and more of the love of Jesus to poor condemned sinners.

He asks that I say to you, that he esteems the *RECORDER* very highly, that in all the past he has drawn from it a great fund of information. He does not quite approve of the new form; says it at first looks like a stranger, and he must sit down by it to recognize its identity. He says it has helped him greatly in raising his large family of children, and he believes the Lord has used it as a means in their conversion. He rejoices greatly in the present tone and character of the *RECORDER*.

And now I desire to register as one of the Old Guard. Thirty-eight years ago, I subscribed for it the first time and have not missed a single copy since, except for a very short time during the civil war when it was discontinued. And if it did not savor of egotism, I would say I had read carefully each copy; but, with much more profit of late years, I have met personally all the editors from the beloved W. C. Buck until now. I thank God for all the good and wise men who have contributed to its pages. Many of them, both dead and living, I have met, and have been greatly profited and inspired by their presence. So the paper in all these years has been one of my chief theological instructors, and I partake very much of the disposition of my venerable father in believing that the churches of our Lord Jesus Christ need no outside, earthly help in doing God's will, and I greatly rejoice that the *RECORDER* has the moral boldness to "earnestly contend for the faith once for all delivered to the saints." And I greatly desire that my dear young brethren entering and preparing for the ministry may look upon their work as a calling and not a profession, so that they may faithfully preach all the council of God and depend entirely upon the direction and influence of the Holy Spirit. I wish I could say to Bro. Harvey that I appreciate the Bible more than words could express. I think he will have to withdraw the offer or order twenty-five hundred more.

J. W. WALDRUP.

Owenton, Ky., Jan. 15, 1895.

EVERY TO-MORROW HAS TWO HANDLES. We can take hold of it by the handle of anxiety, or the handle of faith.

A CORRECTION.

In an issue of the *WESTERN RECORDER*, Dec. 27th inst., was a report from Rev. R. C. Ramey in regard to the meeting at Otter Pond, Caldwell county, Ky. Prior to this was a report from myself about the same meeting in which there is a contradiction between the two, and to put Bro. Ramey and myself aright before the brethren and the world, I make this correction. The reason I said I did all of the preaching at Otter Pond was because Bro. Ramey was suffering with a bad cold and requested it of me, and, after he had recovered from his cold, he urged the preaching on me, after which he would give a short exhortation.

W. A. BURNS.

WHAT is the burden and content of your Gospel? The copyright of this majestic word seems to have expired, and it appears in strange application. There are material gospels which are meat and drink, social gospels which are hours and wages, political gospels which are votes and privileges, intellectual gospels which are culture and dreams. We quarrel with none of them—we only criticise their title. Nothing is worthy of this royal word, which does not deal with that part in us which shall exist when the petty affairs of this life have passed away like a shadow; which does not stir the pulses in the soul, and bring to a white heat its secret longings for holiness and peace. It was within the range of the soul life, with its depths and heights and distant horizon, that St. Paul's Gospel moved. It was the Gospel of Salvation.—John Watson.

LET us take heed we do not sometimes call that zeal for God and His Gospel which is nothing else but our own tempestuous and stormy passion. True zeal is a sweet, heavenly, and gentle flame, which maketh us active for God, but always within the sphere of love. It never calls for fire from heaven to consume those that differ a little from us in their apprehensions. It is like that kind of lightning the philosophers speak of, that melts the sword within, but singeth not the scabbard, it strives to save the soul, but hurteth not the body. True zeal is a loving thing, and makes us always active to edification, and not to destruction.—Ralph Cudworth.

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**HOLIDAY NOTES.**

BY PROF. J. E. HARRY, PH.D.

The most interesting gatherings during the holidays, to the world of scholars at least, were held in four cities on the Atlantic coast. Through all of these cities one can pass by rail in the space of six hours. The Folk Lore Society met in Washington, the various scientific societies, Geological, Morphological, etc., at the Johns Hopkins University in Baltimore, the Congress of American Philologists in Philadelphia—the name of the New York gathering I do not at the present moment recall. I spent but a few days in Baltimore at the University, inspecting the recent improvements and calling upon my old professors. Although President Gilman insisted on our remaining for the reception, to be given to the scientific societies Thursday evening, we hastened on to richer fields, my wife to attend to social, myself to philological duties.

The Congress consisted of a joint meeting of seven societies: American Oriental Society, American Philological Association, Modern Language Association, Society of Biblical Literature and Exegesis, American Dialect Society, Spelling Reform Association, and the Archaeological Institute of America. This was the first of the kind ever held in America. The sessions were at the University of Pennsylvania, the joint sessions (of which there were three) being held in the library, the special sessions in the various lecture rooms.

On Thursday evening an address was made by C. C. Harrison, acting provost of the University of Pennsylvania, introducing the presiding officer, Professor Elliott, of Johns Hopkins, and an address of welcome by Dr. Furness, of Philadelphia.

At 8 p. m. there was a reception in the library. There I met many old friends and classmates, and made the acquaintance of many whom I had long known after another fashion: Professors Goodwin and Lanman, of Harvard; Wheeler, of Cornell; Seymour, of Yale, and others. Most of those present I already knew. One thing was particularly striking, and that was the large percentage of Hopkins men. Of those who took part in the exercises nearly 50 per cent. must have been men from this University, either as professors, ex-professors, students or graduates.

The University Museums, comprising collections of American, Egyptian, Babylonian, general Semitic and East Asiatic antiquities, and the Somerville collection of gems and talismans were open to the inspection of visitors.

The second joint session was held Friday morning. Professor Goodwin read a very interesting paper on "The Athenian Grapho Paronomon and the American Doctrine of Constitutional Law," and Professor Warren, of Johns Hopkins, one on "The Contribution of the Latin Inscriptions to the Study of the Latin Language and Literature." Two papers equally interesting, and also read at this session, were by Professor Hilprecht and Professor Peter, of the University of Pennsylvania, title, "The Last Results of the Babylonian Expedition of the University of Pennsylvania." These papers will be accessible to all, as they will be published in the proceedings of the Association, and I shall not take up time and (what is more valuable to the editor) space to give even an abstract of them. I shall merely say that the University of Pennsylvania has now the most valuable collection, in some respects, of Babylonian antiquities

in the world. In one line it has a collection numbering 20,000, whereas the British Museum has only 12,000. The inscriptions, consisting of all sorts of documents, vary in length from one word to one hundred. Much light has been thrown on that period of Babylonian history which has hitherto been practically a blank, viz., the nineteenth and twentieth centuries B. C. All honor is due to these scholars for their unwearied efforts in prosecuting this great work, and to those noble and generous Philadelphians who fostered the enterprise. Other papers were read by Professors Bloomfield, of Johns Hopkins; Jackson, of Columbia; Collitz, of Bryn Mawr; Sherman, of Nebraska; Halbherr, of Rome, and Sheldon, of Harvard.

The third joint session was a memorial meeting in honor of William Dwight Whitney. President Gilman presided. Letters were read from foreign scholars first. Then the memorial address was delivered by Prof. Lanman, of Harvard, and a second address by Prof. March, of Lafayette. These were followed by Professors Perrin, of Yale, and Manatt, of Brown, Dr. Ward, of New York, and President Gilman.

Of course it would be impossible for me to give even the barest outline of the proceedings of the special sessions. Besides, the papers could not be interesting to the general reader. Take, for instance, in the Oriental Society Dr. Oertel's subject, "The Agnihotra of the Jaiminiya-brahmana," or, in the Philological Association, Prof. Harrington's "The Apococytosis Divi Claudii."

Friday afternoon Prof. Goodwin offered a resolution to this effect: That it is the opinion of this body that not less than three years' preparatory work in Greek should be provided for in the programmes of the Committee of Ten. This resolution was carried unanimously. There were many expressions of opinion. Nearly every New England college was heard from, and it was New England that had begun the mischief. A movement had been set on foot among the teachers in the lower schools to reduce the amount required in Greek to two years, and many misguided minds might look upon their proclamations as authoritative.

This resolution will effectually prevent the dissemination of such an idea. Prof. West, of Princeton, wished the Committee of Twelve (appointed by the presiding officer, Prof. Wright, of Harvard,) who were to take the matter in hand, to say something about the requirements in Latin at the same time. He said he could speak for the scientific men of Princeton as well as the classical; they were opposed to a lowering of the standard either in Latin or Greek. Prof. Harrington said there was a cry from Macedonia, and he could wish that the New Englander would come over to North Carolina and help. I felt like joining in this request for Kentucky. We feel that we are fortunate in the Blue Grass if we can get two years of good preparatory work.

The total number of members in the different societies is 1,963. The Archaeological Institute has the greatest number (705), while the Modern Language Association, the Philological Association and the Oriental Society come next, with a membership of 396, 634 and 270 respectively.

Baltimore, December 31, 1894.

**MARRIED.**

At Vincennes, Ind., Jan. 15, 1895, Mr. Edwin M. Warder and Miss Helen Williamson by Dr. J. W. Warder, father of the bridegroom.

THE BIBLE PREMIUM AND WESTERN RECORDER, worth \$5.50, can still be had by old or new subscribers on receipt of \$3.50.

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

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

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

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

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

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

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

W. P. HARVEY.

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.

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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.

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JOY TO-MORROW.

BY REV. WALTER P. STODDARD.

To-day the world is cold, So drear and sad; The barren trees and fields Make no heart glad. And yet a little while, Warm suns shall kiss The death to beautiful life, The gloom to bliss. So, friend of mine, rejoice! The night is late, But soon the morning dawns, O watch and wait! To-morrow comes in love, In grace and cheer, Trust on and hope in God, 'Tis almost here. A brighter, holier day Thy steps shall greet, A day eternal, bright With rest complete.

OUR PULPIT.

THE SEVENTH BEATITUDE.

BY ALEXANDER MACLAUREN, D. D.

"Blessed are the peacemakers, for they shall be called the children of God."—Matt. 5:9.

This is the last Beatitude descriptive of the character of the Christian. There follows one more, which describes his reception by the world. But this one sets the top stone, the shining apex, upon the whole Temple-structure which the previous Beatitudes had been gradually building up. You may remember that I have pointed out in previous sermons how all these various traits of the Christian life are deduced from the root of poverty of spirit. You may also remember how I have had occasion to show that if we regard that first Beatitude, "Blessed are the poor spirit," as the root and mother of all the rest, the remainder are so arranged as that we have alternately a grace which regards mainly the man himself and his relations to God, and one which also includes his relations to man.

Now there are three of these which look out into the world, and these three are consummated by this one of my text. These are "the meek," which describes a man's attitude to opposition and hatred; "the merciful," which describes his indulgence in judgment and his pitifulness in effort; and "the peacemakers." For Christian people are not merely to bear injuries and to recompense them with pity and with love, but they are actively to try to bring about a wholesomely and purer state of humanity, and to breathe the peace of God which passes understanding, over all the janglings and struggles of this world.

So I think, if we give a due depth of significance to that name "peacemaker," we shall find that this grace worthily completes the whole linked series, and is the very jewel which clasps the whole chain of Christian and Christlike characteristics.

1.—I wish then, first, to ask how Christ's peacemakers are made.

Now there are certain people whose natural disposition has in it a fine element, which diffuses soothing and concord all around them. I daresay we have known such—perhaps some good woman, without any very shining gifts of intellect, who yet dwelt in such peace of heart herself that conflict and jangling were rebuked in her presence. And there are other people who love peace, and seek after it in the cowardly fashion of letting things alone; whose "peacemaking" has no nobler source than hatred of trouble, and a wish to let sleeping dogs lie. These, instead of being peacemakers are warmakers, for they are laying up material for a tremendous explosion some day.

But it is a very different thing that Jesus Christ has in view here, and I need only ask you to do

again what we have had occasion to do in the previous sermons of this series—to link this characteristic with those that go before it, of which it is regarded as being the bright and consummate flower and final outcome. No man can bring that which he does not possess. Vainly will a man whose own heart is torn by contending passions, whose own life is full of animosities and unreconciled outstanding causes of alienation and divergence between him and God, between him and duty, between him and himself, ever seek to bring any deep or real peace amongst men. He may superficially solder some external quarrels, but that is not at all that Jesus Christ means. His peacemakers are created by having passed through all the previous experience which these preceding verses bring out. They have learned the emptiness of their own spirits. They have wept tears, if not real and literal, those which are far more agonizing—tears of spirit and conscience—when they have thought of their own demerits and foulnesses. They have bowed in humble submission to the will of God, and even to that will as expressed by the antagonisms of man. They have yearned after the possession of a fuller and nobler righteousness than they themselves have attained. They have learned to judge others with a gentle judgment, because they know how much they need it, and to extend to others a helping hand because aware of their own impotence and need of succour. They have been led through all these, often painful, experiences into a purity of heart which has been blessed by some measure of vision of God; and having thus been equipped and prepared, they are fit to go out into the world and stay, in the presence of all its tempests, "Peace! Be still." And something of the miracle-working energy of the Master whom they serve will be shed upon those who serve him.

Brethren, the peacemaker who is worthy of the name must have gone through these deep spiritual experiences. I do not say that they are to come in regular stages, separable from each other. That is not the way in which a character mounts towards God—not by a flight of steps, at distinctly different elevations, but rather by an ascending slope. And, although these various Christian graces which precede that of my text are separable in thought and are linked in the fashion that our Lord sets forth in experience, they may be, and often are, contemporaneous.

But whether separated from one another in time or not, whether this life, preparation of which the previous verses give us the outline, has been realized drop by drop, or whether it has been all flooded on to the soul at once, as it quite possibly has in some fashion or other, it must precede our being the sort of peacemakers that Christ desires and blesses.

There is only one more point that I would make here before I go on, and that is, that it is well to notice that the climax of Christian character, according to Jesus Christ himself, is found in our relations to men, and not our relations to God. Worship of heart and spirit, sweetest emotions of the sacred, lowliest, most hallowed and hallowing sort, are absolutely indispensable, as I have tried to show you. But equally, if not more important is it for us to remember that the purest communion with God, and the selectest emotional experiences of the Christian life are meant to be the basis of active services; and that, if it does not follow these, there is good reason for supposing that these are spurious, and worth very

little. The service of man is the outcome of the love of God. He that begins with poverty of spirit is perfected when, forgetting himself, and coming down from the mountain top, where the Shekinah cloud of the glory and the audible voice are, he plunges into the struggles of the multitude below, and frees the devil ridden boy from the demon that possessed him. Begin by all means with poverty of spirit, or you will never get to this—"Blessed are the peacemakers." But see to it that poverty of spirit leads to the meekness, the mercifulness, the peace-bringing influence which Christ has pronounced blessed.

II. What is the peace which Christ's peacemakers bring?

This is a very favourite text with people that know very little of the depths of Christianity. They fancy that it appeals to common sense and men's natural consciences, apart altogether from minuteness of doctrine or of Christian experience. They are very much mistaken. No doubt there is a surface of truth, but only a surface, in the application that is generally given to these words of our text, as if it meant nothing more than "he is a man that goes about, and tries to make contending people give up their quarrels, and produces a healing atmosphere of tranquillity wherever he goes." That is perfectly true, but there is great deal more in the text than that. If we consider the Scriptural usage of this great word "peace," and all the country that it covers, in human experience; if we remember that it enters as an element into Christ's own name, the "Peace-Bringer," the "Prince of Peace;" and if we notice, as I have already done, the place which this Beatitude occupies in the series, we shall be obliged to look for some far deeper meaning, before we can understand the sweep of our Lord's intention here.

I do not think that I am going one inch too far, or forcing meanings into his words which they are not intended to bear, when I say that the first characteristic of the peace which his disciples have been passed through their apprenticeship in order to fit them to bring is the peace of reconciliation with God. The cause of all the other fightings in the world is that men's relation to the Father in heaven is disturbed, and that, whilst there flows out from him only unity and love, these are met by us with an antagonism often, with opposition of will often, with alienation of heart often, and with indifference and forgetfulness almost uniformly. So the first thing to be done to make men at peace with one another and with themselves is to rectify their relation to God, and bring peace there.

We often hear in these days complaints of Christian churches and Christian people because they do not fling themselves with sufficient energy to please the censors into movements which are intended to bring about happier relations in society. The longest way round is sometimes the shortest way home. It does not belong to all of us Christians, and I doubt whether it belongs to the Christian church as such at all, to fling itself into the movements to which I have referred. But if a man go and carry the great message of a reconciled and a reconciling God manifest in Jesus Christ, and bringing peace between men and God, he will have done more to sweeten society and put an end to hostility than I think he will likely to do by any other method. Christian men and women, whatever else you and I are here for, we are here mainly that we may preach, by lip and life, the great message that in Christ is our peace, and that God was in Christ "re-

conciling the world to himself."

We are not to leave out, of course, that which is so often taken as being the sole meaning of the great word of my text. There is much that we are all bound to do to carry the tranquilizing and soothing influences of Gospel principles and of Christ's example into the littleness of daily life. Any fool can stick a lucifer match into a haystack and make it burn. It is easy to promote strife: There is a malicious love of it in us all; and ill-natured gossip has a great deal to do in bringing it about. But it takes something more to put the fire out than it did to light it, and there is no nobler office for Christians than to seek to damp all these devil's flames of envy and jealousy and mutual animosity. We have to do it, first, by making very sure that we do not answer scorn with scorn, gibes with gibes, hate with hate, but seek to overcome evil with good." It takes two to make a quarrel, and your most hostile antagonist cannot break the peace unless you help him. If you are resolved to keep it, kept it will be.

May I say another word? I think that our text, though it goes a good deal deeper, does also very plainly tell us Christian folk what is our duty in relation to literal warfare. There is no need for me to discuss here the question as to whether actual fighting with armies and swords is ever legitimate or not. It is a curious kind of Christian duty certainly, if it ever gets to be one. And when one thinks of the militarism that is crushing Europe and driving her ignorant classes to wild schemes of revolution; and when one thinks of the hell of battle fields, of the miseries of the wounded, of mourning widows, of ruined peaceful peasants, of the devil's passions that war sets loose, some of us find it extremely hard to believe that it is ever in accordance with the mind of Christ. But whether you agree with me in that or no, surely my text points to the duty of the Christian church to take up a very much more decisive position in reference to the military spirit than, alas! it ever has done. Certainly it does seem to be not very obviously in accordance with Christ's teachings that men-of-war should be launched with a religious service, or that *T. Deum* should be sung because thousands have been killed. It certainly does seem to be something like a satire on European Christianity that one of the chief lessons that we have taught the Japanese how to use Western weapons to fight their enemies. Surely, surely, if Christian churches laid to heart as they ought these plain words of the Master, they would bring their united influence to bear against that demon of war, and that pinchbeck, spurious glory which is connected with it. "Blessed are the peacemakers." Let us try to earn the benediction.

III. Lastly, note the issue of this peace-making.

"They shall be called the sons of God." Called? By whom? Christ does not say, but it should not be difficult to ascertain. It seems to me that to suppose that it is by men degrades this promise, instead of making it the climax of the whole series. Besides, it is not true that if a Christian man lives as I have been trying to describe, protesting against certain evils, trying to diffuse an atmosphere of peace round about him; and, above all, seeking to make known the Name of the great Peacemaker, men will generally call him a "son of God." The next verse but one tells us what they will call him. "Blessed are ye when men shall revile you, and persecute you, and

say all manner of evil against you falsely for my sake." They are a great deal more likely to have stones and rotten eggs flung at them than to be pelted with bouquets of scented roses of popular approval. No! no! it is not man's judgment that is meant here. It matters very little what men call us. It matters everything what God calls us. It is he who will call them "sons of God." So the Apostle John thought that Christ meant, for he very beautifully and touchingly quotes this passage when he says "Beloved! behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

"God's calling is a recognition of men for what they are. God owns the man that lives in the fashion that we have been trying to outline—God owns him for His own; manifestly his son, because he has the Father's likeness. "Be ye therefore imitators of God as beloved children, and walk in love." The Peacemaker is first the name of God in Christ, and they who go about the world proclaiming his peace and making peace bear the image of the heavenly, and are owned by God as his sons.

What does that owning mean? Well, it means a great deal which has yet to be disclosed, but it means this, too, that the whisper of the Voice which owns us for children will be heard by ourselves. The Spirit which cries "Abba, Father!" will open our ears to hear him say "Thou art my beloved Son." Or, to put it into plain English, there is no surer way by which we can come to the calm, happy, continual consciousness of being the children of God than by this living like him, to spread the peace of God over all hearts.

I have said in former sermons that all these promises, which are but the natural outcome of the characteristics to which they are attached, have a double reference, being in germ here, and in maturity hereafter. Like the rest, this one has that double reference. For the consciousness, here and now, that we are the children of God is but, as it were, the morning twilight of what shall hereafter be an unsetting meridian sunshine. What depths of divine assimilation, what mysteries of calm, peaceful, filial fellowship, what riches beyond count of divine inheritance, lie in the Name, the possession of these alone can tell. For the same apostle whose comment upon these words we have already quoted goes on to say, "It doth not yet appear what we shall be."

Only we have one assurance, wide enough for all anticipation and firm enough for solid hope: "If children, then heirs; heirs of God, and joint heirs with Christ." He must make us sons before we can be called the sons of God. He must give us peace with God, with ourselves, with men, with circumstances, before we can go forth effectually to bring peace to others. If he has given us these things, he has bound us to spread them.—Let us do so. And if our peace ever is spoken in vain, as regards others, it will come back to us again; and we shall be kept in perfect peace, even in the midst of strife, until we enter at last into the City of Peace and serve the King of Peace forever.—Freeman.

HEAVEN consists in willing from the heart the good of others more than of themselves, and in serving others for the sake of their happiness, from no desire to be recompensed themselves, but from love.—Swedenborg.

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SUNDAY, FEB. 3.

THE TRANSFIGURATION.

Matt. 9:28-36.

Motto Text:—“This is my beloved Son in whom I am well pleased.”—Matt. 17:5.

“And it came to pass about an eight days after these sayings.”—Six days intervened which made this the eighth day, counting the day on which our Lord spoke and this day in which he went up into the mountain. The sayings referred to were his words to his disciples in regard to his death. “He took Peter and James and John.”—The three most favoured of the apostles. We know of no reason for singling them out than because their Master chose to do so. And that is reason sufficient. “And went up into a mountain to pray.”—He spent whole nights in the mountains in prayer. What mountain this was, no one knows. As the previous conversation had been in the coasts of Caesarea Philippi, it is probable it was Hermon or Mount Panias. There are several peaks in the Hermon range.

“And as he prayed the fashion of his countenance was altered.”—What that change was, it is useless to conjecture. We know only that ineffable light shone from his face, for Matthew says “his face did shine as the sun.” His very clothes became white and glistening from the light of divinity which flashed forth from its clay covering.

Was there anything which could have strengthened more the faith of these chief apostles? He had told them he was to die at Jerusalem, and that death would seem to disprove all his high claims. But the transfiguration showed them he was more than man, that he was the Son of God. This was much more convincing proof of the truth of his claims than even the greatest of his miracles. For Elijah and Elisha had raised the dead and multiplied food. Moses' face had shone with the reflected light from God's presence, but that was only a reflected light.

The transfiguration taught them, also, the resurrection of the dead, and showed them a glimpse of the glory of heaven. “And, behold, there talked with him two men, which were Moses and Elias.”—Elijah had been translated, but Moses had died. Here, then, was a man who had died, alive and glorified. The apostles had been asleep, it was only at the last of the interview that they awoke. Then they knew the visitors from heaven, although they had never seen them on earth, and they “appeared in glory.” How any one who has ever read this passage and also the parable of Dives and Lazarus can ask the question, “Will we recognize our friends in heaven?” is a mystery.

“And spake of his decease which he should accomplish at Jerusalem.”—How many, many questions we shall have to ask in Heaven! It does seem that it would take many ages to ask all we wish to know about the Bible. How much we would like to know what was said in that conversation upon the mountain. How glad we should be to be told the reasons for their coming from heaven. One reason we can state confidently—it was to strengthen the faith of the apostles. But that is all we can say with confidence. We can only ask, was it to aid the Lord? We know that He never used his divine power in

his own behalf, and when his body was in danger of giving way beneath the strain of that agony in the garden, an angel came to strengthen it. He had a God's insight into the awful penalty of sin which he must bear, and he was only using the strength of a sinless man in his own behalf. Was there a danger that he would give up his task of salvation and go home to glory without making an atonement? And did seeing Moses and Elias, and knowing that if he did not die for their sins they must needs leave heaven for hell, strengthen him in any way? But this is holy ground and great care is needed in asking questions as well as in suggesting explanations, lest we be guilty of blasphemy.

But this question, referring to Moses has no blasphemy to fear. Was it at this time that the devil contended with Michael about the body of Moses? Did Moses now have his resurrection body, and did Satan try to prevent his getting it? How grandly God answered at last that seemingly refused prayer of his servant Moses to be allowed to cross over the Jordan and see the promised land! Here, after hundreds of years, Moses stands in Canaan. Had God asked him whether he preferred to go then, or to stand with his Lord on the mountain side, and talk of his decease in Jerusalem, there is no doubt what Moses would have chosen. God gave him an answer to his prayer greater than he could conceive. Let “this teach us to leave our prayers to God, knowing that in His own time, and in His own grand way, He will answer all true prayer.

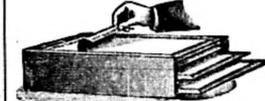
Moses and Elijah were not instructing the Lord as regards his death. They did not approach him as equals, much less as instructors. They were learning of him - and what a pleasure it must have been for him to speak of his vicarious sacrifice to those mighty intellects, after the way in which his disciples had met his words. These two men knew, as men still on earth could not, what that atoning death would accomplish. They knew the awful nature of sin, the terrors of hell and the glories of heaven.

“But Peter and they that were with him were heavy with sleep.”—When it is supposed that the Transfiguration took place during the night. They woke up as Moses and Elijah were about to go. They may have been partly conscious for awhile, but just as the visitors were departing they became fully awake, and saw the glorified Lord in all his effulgent radiance. Their idea seems to have been to discover some way in which to keep Moses and Elijah longer with them. Peter as usual was spokesman. “Master, it is good for us to be here.”—And so it was, but it would not be good for them to have stayed there. Moments of exaltation, glimpses of Beulah land, are joyful and strengthening. But duty waits at the foot of the mountain.

“Let us make three tabernacles.”—As though the men from Heaven were afraid of the dew or the cold, and would stay if only a shelter was made for them. In his eagerness Peter did not realize how foolishly he was talking. “And while he yet spake there came a cloud and overshadowed them.”—The cloud with which God veils himself—a cloud covering the shekinah light that it blind not nor destroy. “And they feared as they entered into the cloud.”—It is evident from the other evangelists and from Luke's Greek that this means as the shadow of the cloud came over them. The Lord, Moses and Elias were enveloped in it. “And there came a voice out of the cloud saying, ‘This is my be-

loved Son; hear him.”—All that the voice spoke is not given here by Luke, it may be because the Holy Spirit, in this Gospel to the Gentiles, wished the attention to be more concentrated on the command to hear. The voice said, “This is my beloved elect Son in whom I am well pleased; hear ye him.” Three times the Father spoke audibly during the life of our Saviour on earth. “And when the voice was past, Jesus was found alone.”—We learn from the other evangelists that in their fear the apostles fell on their faces, it may be in unconsciousness, and saw nothing of the passing of the cloud and the visitors. They lay thus till the Lord touched them, and they looked up to find him alone. Going down the mountain their Master commanded them to tell no one till after the resurrection.

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B. & O. S. W. RY. TIME TABLE.

Table with 3 columns: City, Time, City. Trains leave Louisville as follows: Cincinnati, St. Louis, Parkersburg, Chillicothe, Columbus and Pittsburg, Vincennes, Evansville, Springfield, Boardman, Ellettsville, Shawneetown, Marietta, Hamilton, Portsmouth, etc.

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L & N SHORT LINE EAST and SOUTH.

Time in effect May 13, 1894. Trains Leaving Union Station, Tenth & Broadway, for the East. No. 1, daily, at 2:45 a. m., sleeper to Cincinnati, connecting for all points North and East. Returning, arrives at 11:30 a. m. No. 4, daily, at 12:55 p. m., sleeper to New York via Cincinnati and Pittsburg. Returning, arrives at 8:30 p. m. No. 6, daily, at 4:50 p. m., elegant parlor car to Cincinnati, connecting with all lines. Returning, arrives at 11:50 a. m. No. 8, daily, 8 a. m. local to Cincinnati. Returning, arrives at 11:30 p. m. NOTE: Passengers taking this line East via Cincinnati are delivered at either Grand Central Depot, Pennsylvania Central Station, as they desire. No. 8, daily except Sunday, 8 a. m., C. and O. Express, with parlor car to Ashland, via Lexington. Returning, arrives at 5:30 p. m. as first street depot. No. 30, daily, at 12:30 p. m., C. and O. limited, sleeper to Washington, via Lexington. Returning, arrives at 11:30 p. m. FOR THE SOUTH No. 1, daily, at 3:25 p. m., sleeper to Memphis, New Orleans, Jacksonville and Tampa. Connecting for Chattanooga and the Southeast. Returning, arrives at 11:30 a. m. No. 2, daily, at 12:30 night, sleeper to Memphis and New Orleans, connects at Montgomery for Florida. Returning, arrives at 8:21 a. m. NOTE - New 1 and 2 connects at Memphis for all points in Arkansas and Texas, and at Nashville for Texas, Mexico and the West. No. 5, daily, at 8:35 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. 25, daily, at 8:45 a. m., Cumberland Gap mail. Returning, arrives at 5:30 p. m. No. 26, daily, 10 a. m., Knoxville Division express, sleeper to Knoxville and Bristol. Returning, arrives at 11:30 p. m. No. 41, daily except Sunday, 4:05 p. m., Bardonia and Springfield accommodation. Returning, arrives at 11:30 p. m. No. 43, daily except Sunday, 8:15 a. m., Bardonia and Springfield accommodation. Returning, arrives at 11:30 p. m. FROM FIRST STREET STATION. No. 10, daily except Sunday, 7 p. m., La-grange accommodation. Returning, arrives at 7:30 a. m. No. 12, daily except Sunday, 5 p. m., La-grange accommodation. Returning, arrives at 5:55 p. m. No. 14, daily except Sunday, 7:35 a. m., Lexington accommodation. Returning, arrives at 12:15 noon. No. 22, daily except Sunday, 4:20 p. m., Lexington express. Returning, arrives at 8:20 p. m. No. 24, daily except Sunday, 4:10 p. m., Frankfort accommodation. Returning, arrives at 8:12 a. m. No. 25, daily, at 1:30 p. m., Shelbyville and Biomsfield accommodation. Returning, except Sunday, arrives at 8:30 a. m.; Sunday returns at 8:30 a. m. No. 34, daily except Sunday, 7:35 a. m., Shelbyville and Biomsfield accommodation. Returning, arrives at 8:20 p. m. Prospect trains, daily except Sunday, leave 8:30 a. m., 8:15 a. m., 2:10 p. m., 5:05 p. m., 8:30 a. m., 8:15 a. m., 2:10 p. m., 5:05 p. m. Returning, except Sunday, arrive 7:45 a. m., 10:30 a. m., 4:15 p. m., 7:30 p. m.; Sunday only 10:10 a. and 7:25 p. m.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY,..... JANUARY 24, 1896.

WHY THEY FAIL.

The Southern Magazine, in Louisville recently made an assignment, as other similar literary ventures in the South have been obliged to do. Why is it, that Southern literary ventures, especially in the magazine line, cannot succeed? Is it that the Southern people are lacking in literary taste? But the Northern magazines have circulation enough in the South to handsomely support several Southern magazines. Is it because Southern people are prejudiced against Southern magazines? Surely no one will believe this. Indeed so devoted are Southern people to their own section that it is difficult to make Northern people believe that we are none the less devoted to the whole country. Is it for the lack of money? Enough money has been sunk in Southern magazines to have firmly established several such.

What then is the reason? We think the reason is that such magazines have always been started with a view of developing Southern writers. Thus these magazines have been published for the benefit of the writers rather than for the benefit of the readers. No publication can be supported by its writers. Unless it can find readers willing to pay for it, it must fail. Therefore it must seek readers, and must make itself valuable in their eyes. Readers do not like to be practiced on by young or crude writers any more than people like to be practiced on by young and crude physicians. People do not even like to be practiced on by young preachers who are preparing for the ministry.

In the North the publishers of magazines have taken the proper view of their business. They have been at pains to get the best writers without reference to where they lived. Intelligent people everywhere want the best, and they are going to have it. To publish a magazine with a view of developing talent, means that the literary standard will be low, and so the periodical is regarded as of little value. When a magazine is started in the South, not with a view to developing and encouraging Southern talent or any other talent, but with a view of benefitting Southern readers, then and not till then will there be any prospect of success. People prefer a good thing written by a man one thousand miles away or across the ocean to a poor thing written by their neighbor. They will pay for the good thing and they will not pay for the poor one.

There ought to be a great literary magazine devoted to the interests of the South, but it should contain products of the best minds to be found in all the world. Such a magazine would succeed, we verily believe. To start a magazine, as has often been done, and proclaim that poor writers are to be encouraged and developed by it, that it cannot afford to pay for articles, and therefore cannot have the best, but to urge the people to subscribe any way "because it is Southern," is to fail. How, pray, can a poor magazine really help the South? Why should a man pay for articles that do not edify him, simply because they are written by his neighbors? We commend these thoughts to those who contemplate literary ventures.

We are glad the Southern Magazine has resumed publication, and we hope it will succeed. The new number contains, among other

things, a piece from a bright Louisville young lady now studying at Vassar, Miss Crawford, granddaughter of the late honored Dr. N. M. Crawford, and also of the late honored Prof. J. E. Farnam.

If now this magazine will only seek the best writers, and often young writers are among the best, then it will deserve success, and we believe it will succeed.

"THE COMING MAN."

We are glad to announce that the prize for the best definition of the coming man has been awarded. There was quite a variety of opinion among the judges, but the majority decided in favor of the definition, "A new 'Revised Edition' of the present man." This definition was sent in by Bro. C. S. Bradford, of Petra, Ky., and we have sent him the prize. Not one of the judges knew the author of any of the definitions. The prize is a copy of Ex-Secretary Thompson's "Personal Recollections of Sixteen Presidents," edition de luxe, 2 vols., gilt top, in a box. The books contain steel engravings of all the Presidents of the United States, who furnish noble examples, not of "the coming man," but of the men who have come.

When the Gentlewoman offered a prize for the best definition of "the coming woman," the one that got the prize was, "A new darn on the old blue stocking." We hope "the coming woman" will meet "the coming man," and that they will like each other.

We give below such of the definitions sent in as received any votes for the prize:

"The Fifteenth Psalm."  
"A Wicked Waste of Raw Material."

"It is plain to be seen that he is the one who sits in the corner and puts a fresh darn on the darned blue stocking."

"A Butterfly in a Sandy Desert."  
"Mrs. Jane Smith's Husband."  
"A Christian Soldier."

"Adam created, then Eve for him was made. Man I am, a many man, of woman not afraid."

"Degenerated nihilism who has been but is not."

"The Man of Galilee, 'Behold, I come quickly.'"

"A featherless biped with a mush spinal column surmounted by a cymbaling."

"The Perfect Man."

We return our thanks to all who responded, and extend our congratulations to Bro. Bradford. In regard to the unmarried lady who wrote that she hoped "the coming man" for her would hurry up, we will say that we hope she will marry the best husband now in the matrimonial market. We also return thanks to those who kindly acted as judges.

SOME of the papers are rejoicing over the announcement from the Census office that the owners of farms and homes own over 90 per cent. of the wealth of the country. This is nothing to rejoice over, because it only shows that those who own most of the wealth of the country own their homes, or own some farm land that is all. Twenty-five thousand persons own over half the property in the United States; and less than 300,000 own over 90 per cent. of it. In other words, 25,000 people own more than over 64,000,000 own; and 300,000 own nine times as much as the 64,000,000 own. This is something to rejoice over, now, isn't it! The remedy is to change the conditions so as to secure general prosperity instead of providing special opportunities for the very few to amass enormous fortunes. And worst enemies of the needed change are the wild theorists who are urging all sorts of nonsensical financial schemes.

AND here Dr. Cranfill has gone to saying things again in his Texas Baptist Standard. Recently he delivered himself as follows:

If every Baptist preacher who it is to see his name in his religious paper would get up a club for it, verily The Standard would have 100,000 subscribers. And if every preacher was like some who like to see their names in the paper, there would be nobody but the editor to read the paper after it was printed. All they want to do for it is to saddle it, and put on their spurs and ride it; and if the paper happens to "pitch" a little they think it a great sin.

Nobody has ever claimed that preachers were perfect, and so it ought not to upset us to find weak and even bad men in the ministry. Judas Iscariot was a Baptist preacher. Yet we question the wisdom of saying to the world what may serve to lower the respect in which the ministry as a whole is held. Imperfect as preachers are, it is through them, in large measure, that the world is to be saved; and the respect felt for a minister, as a minister, should be kept as high as practicable. To make a sinner think less of preachers, is to do him a distinct and, it may be, a very serious harm. Whatever may have been true in the past, the world to-day is not overestimating the preachers. In view of the regard in which the ministry has been held, the wonder to us has been that there were not more unworthy men in the ministry.

There are some vain and foolish preachers who imagine that a religious paper exists simply to puff them, and to publish, just as they write it (for such men always resent being edited) whatever they may feel inclined to write. Such preachers, however, are but a small fraction of the ministry. The editor of a popular and widely circulated paper like the Standard is apt to overestimate the number of this class. One comes at him, and another and another, and by the time a dozen have struck him, he is in danger of thinking they are all after him; when probably less than one per cent. of the ministers who read his paper have thus annoyed him. The editor is likely to hear unpleasantly from every vain brother among his constituency, while the great body of faithful ones attend to their own work, give him, not ostentatiously perhaps, but really, their sympathy and co-operation. There is a strong gravitation for religious cranks and vain preachers toward a religious paper, just as there is a strong gravitation for social cranks and vain politicians toward a secular paper; and this attraction varies directly as the square of the circulation of the paper.

We believe in the preachers and we believe in the brethren, and most of all and especially do we believe in the sisters.

In a recent address in Philadelphia Archbishop Ryan said: "I am quite certain that the Catholic church does not exclude Jews, Gentiles and Protestants from salvation. She leaves such judgment to Almighty God, who alone knows each individual soul, and can alone judge of its merits and demerits. This is but one of the many misunderstandings of Catholic doctrine."

Some of the papers have published this utterance as a proof of the "growing liberality" of the Roman Catholic church, and as showing that Catholics do not believe that those who refuse to join their church will be eternally lost. But let it be noted that the wily archbishop makes no such concession. He says simply that the Catholic church "does not exclude" Protestants, etc., "from salvation," but he adds that she leaves them to the judgment of God. This does not mean that

Protestants are saved, or that the Catholics so teach. By no means. Baptists do not damn anybody at all, but leave them to the judgment of God, and yet Baptists believe that "he that believeth not shall be damned." We see no concession and no "growing liberality" whatever in the language of the shrewd archbishop. That the Roman Catholics teach that Protestants and all who refuse to receive "the sacraments" from priestly hands are eternally lost there is no sort of doubt. The decrees of councils and the official deliverances of the popes put this matter beyond dispute. Indeed, according to their doctrine, only Catholics can even get into Purgatory, while Protestants go at death straight to hell.

It is painful to discover that the University of Chicago, despite its fine equipment, its great endowment, its lecture foundations, its Christmas gift of \$175,000 from Mr. Rockefeller and other things, is behind the times in any respect in the list of "cheers," or college yells, of the different institutions given in the World Almanac, we find the University of Chicago omitted. Yale is there with her "Rah, Rah, Rah! Rah, Rah, Rah! Rah, Rah, Rah! Yale!" Johns Hopkins is there with: "Hullabaloo, Kanuck, Kanuck! Hullabaloo, Kanuck, Kanuck! Hoorah! Hoorah! J. H. U." Vanderbilt is there with: "Vanderbilt, Rah, Rah, Rah! Whiz Boom! Zip-boom, Rah, Rah, Rah!" Washington and Lee is there with: "Chick-a-gor-unk! go-ru-unk! ha, ho, hi, ho! Washington and Lee!" Wake Forest is there with her "Rah, Rah, Rah! Whoop-la Ve 'Or et Noir" and W. F. C.!" Howard is on hand with "Zip, Za, Boom! Rip, Ra, Ree! Ah! There! Howard College! Hi! Yi! Keel!"

We cannot name them all, but Chicago is not there. Can it be that the great institution, supposed to be in the very forefront of progress, is entirely destitute of a college yell? We observe also that our Kentucky colleges are not down in the yell list. How is it possible for students to make progress without a college yell? Dr. Whittitt says that "the coming man" is a savage. Perhaps the Doctor has been looking over a list of college yells.

It will be a matter of surprise to the Baptists of Kentucky and of the South to learn that Judge Toney has recently decided that the property of the Southern Baptist Theological Seminary is to be taxed. The Seminary came to Kentucky upon an express provision in its charter that it should not be taxed. Before the buildings were erected in Louisville this matter was tested by Doctor Boyce, and but for the fact that it was distinctly understood that the property of the Seminary should be exempt from taxation, the buildings would not have been erected in Louisville. After all this, Baptists will feel that it is manifestly unjust now to subject the institution to the burden of taxation—especially to the heavy city taxes. We are glad to learn that Judge Toney has agreed to give a rehearing of the case. We earnestly hope he will revoke his decision. If not, an appeal will be taken.

PROF. H. H. HARRIS has resigned his chair as professor of Greek in Richmond College. His giving up his chair will prove a great loss to the College. It is no disparagement of others to say that, except Dr. Broadus, there is not a Greek scholar among the Baptists of the South who can rank with Prof. Harris. Fortunately will be the institution that secures his services,

Editorial Varieties.

One of the loveliest characters we have ever known was called home last week. Mrs. Amanda Collins, wife of Brother S. T. Collins, of Mayslick, was one of those noble women whose lives are benedictions to all who know them. We extend our sympathy to her family and many friends.

The recent train robbery on the Alabama Great Southern Railroad did not yield the robbers much that was of value, but it showed the need of Congress' passing the pending 'anti-lottery bill.' The safe in the express car of the train was full of lottery tickets that were being sent to distant parts of the country. The lottery company, banished from Louisiana and deprived of the use of the mails, except for sealed matter, is using the express companies. This can be stopped also and a bill is now before Congress to this effect. Let our Congressmen wake up and pass this bill.

We have received a copy of a tract by Dr. J. Taylor on Peter, which is a fresh and vigorous discussion of the issue as regards Peter between Romanists and Protestants. We have also received a tract by Dr. G. B. Eager on pastoral duties which is a helpful setting forth of the practical work of a pastor, and at the same time it is wholesome reading for church-members generally. We hope these brethren will write for us. What is the use of having such men, if we do not get the good of them?

We were disappointed at the last in having a representative at Ocala and at Leesburg, Fla., the brother who was going being unable to get off. We hoped some one on the ground would send us a report of the gathering at Ocala, as well as of the Convention at Leesburg. We got a report from the latter but none from the former. The occasion, of which we published a full announcement, appears to have fully met all expectations. The Witness publishes in full Dr. Hawthorne's great speech, which we learn made a deep impression on the audience. We get a report from the latter but none from the former. The occasion, of which we published a full announcement, appears to have fully met all expectations. The Witness publishes in full Dr. Hawthorne's great speech, which we learn made a deep impression on the audience. We get a report from the latter but none from the former. The occasion, of which we published a full announcement, appears to have fully met all expectations. The Witness publishes in full Dr. Hawthorne's great speech, which we learn made a deep impression on the audience.

We observe in the Outlook an editorial appeal for contributions to support the Amity Baptist church, New York, of which the Rev. Leighton Williams is pastor. The Outlook is a non-sectarian New York national paper. Why should it appeal for contributions to support the Amity Baptist church?

We offer our heartfelt congratulations to th Rev. W. D. Gay, of Montgomery, Ala., on his marriage. Jan. 21st, to Miss Mary Belle Soott. It is not our duty to congratulate the bride, but simply to offer her our best wishes for her happiness; but, knowing Bro. Gay as we do, we offer our heartiest congratulations to his bride. Happy, indeed, is the woman who has such a man for a husband. Bro. Gay is pastor of the First Baptist church, and he was most efficient and popular before marriage. What may we not expect now?

The Kentucky Baptist made its appearance again last week. It is still under the management of Editor C. E. Nash.

Dr. J. A. Kirtley, now seventy-two years of age (not seventy-two years old, but seventy-two years young) tried to resign the care of his two churches at the opening of the new year. Of one he has been pastor forty-three years and of the other forty years. Both churches, however, refused to consent to his resignation and so he continues his labors with them. Dr. Kirtley is not one of the sort who wears out. In full vigor of mind and body, with his ripened character and rich experience, Dr. Kirtley is as efficient for service to-day as he ever was.

We have received a pleasant personal letter from Dr. J. S. Felix, in which he praises the Witness very highly, and says of his health: "I am happy to tell you that I am in the best of health—never felt better in my life. I am deeply grateful to God for my wonderful recovery and for the privilege of again entering active service." Many thousands of hearts thank God with Dr. Felix for his complete recovery. He is now in Lynchburg, Va., thence he goes to Richmond, and thence to Baltimore, where he is to supply Dr. Wharton's pulpit for a month.

The Young Men's Christian Association of Louisville have been holding meetings for young men in the Masonic Temple for several Sundays past at 3 P. M. They have been remarkably well attended, and much good is being done. Mr. Danneberg, Secretary, has a rare tact for dealing with young men.

We were deeply pained to hear of the death of Deacon John Ducker, of Newport. He had long been in poor health and his death was not unexpected. He was a good soldier of Jesus Christ and a strong pillar in the First church at Newport. We tender our condolences to the bereaved family, church and city.

If you want a fine Thanksgiving sermon or want a new church constituted, send for the Rev. Carter Helm Jones or Dr. W. H. Whittitt, provided the former's sermon on last Thanksgiving Day at Broadway church and the latter's management of the organization of Third Avenue church are to be taken as samples.

The Rev. John Watson, of Liverpool, in an address before a Theological Society in London, recently prophesied that there would soon be a revival of old thought. "This simply means that a lot of the new fads in doctrine are passing away. The reaction set in several years ago and it is becoming more and more marked every day."

God requires men to enter the strait gate and there to maintain a straight gait.

## Among the Churches.

### LOUISVILLE.

Walnut-street.—Pastor Eaton preached. Four requested prayer. Broadway—Bro. W. H. Whitsett preached in the morning and Bro. A. M. Croxton at night. Pastor Pickard is enjoying his well-earned vacation and gathering strength for future work.

Chestnut-street.—Pastor Weaver preached. Judge Humphreys will lecture on "Jezebel" Thursday night. One received by letter, one under watchcare and one baptized.

East.—Pastor Christian preached. He had one of the best days of his ministry. There was one added by letter. Bro. Eaton lectures for the young people.

McFerran Memorial.—Pastor Jones preached. Two received by letter. He lectures at Burgin Thursday night.

Twenty-second and Walnut.—Pastor Hunt preached. Two additions by letter and one for baptism. Pastor Hunt called for those who did not contribute to missions to rise, and then he urged them to come forward and subscribe and over 50 came.

Franklin-street.—Pastor Roberts preached. One received for baptism, two by letter and eight requested prayer.

German.—Pastor A. Belter preached in the morning, and Bro. Ludwig, of Kansas, preached at night.

Highlands.—Bro. E. C. Dargan preached. Bro. B. A. Dawes, of Carlisle, has accepted the call of this church and will begin work the first of February. We heartily congratulate the Highland brethren on securing his services, while we sympathize the Carlisle brethren on losing him. And we most cordially welcome him to Louisville. He and Bro. Thompson, who also begins work Feb. 1st, at Portland, will be most valuable accessions to our city ministry.

Parkland.—Pastor D. Y. Bagby preached at night and Bro. A. S. Worrell in the morning. Two received by letter.

Third-avenue—No report. We hear that Pastor Taylor's wife is still very sick. May the Lord grant the many petitions for her speedy recovery.

Clifton—Pastor Roddy preached at 11 A. M. and Bro. Forest Smith at night. One joined by letter.

City Mission—Pastor Ragowsky preached.

Glenview and Eight-Mile—Pastor Martin preached.

### SEMINARY NOTES.

A steam ventilating fan has been put in Norton Hall.

Dr. Sampey went to St. Louis Saturday to supply for Dr. Kirtley.

Dr. Whitsitt will preach the historical sermon before the Southern Baptist Convention at Washington.

Bro. J. S. Tanner has been recalled at Harrisburg, with his salary increased one hundred dollars. He reports the church in a good condition.

Bro. T. J. Ratliff has just closed a meeting with his church at Lewisport. He expects to move to this place in a short time.

The last issue of the *Magazine* has an artistic design entitled Our Old Testament Professor in his Element. Bro. F. E. Beaumont, of Mayfield, Ky., is the designer.

Brethren Duke and Dudley spent Sunday with friends in Shelbyville.

The candidates of the decree of Th. D. are busy now in their theses. Some have very interesting sub-

jects, and we hope to see them published.

The supplies were as follows: Dr. Whitsitt, Broadway (morning); A. M. Croxton, Broadway (night); W. M. Murray, Salt River; W. H. Walters, Point Mission; H. B. Clapp, Salem; A. B. Taylor, Corn Creek; J. S. Cheek, Portland; W. E. Ellis, Industrial School. **MOBERLY.**

### THE STATE.

Bro. J. H. Boyet reports about 80 conversions in the meeting at Elizabethtown, including backsliders reclaimed. Besides these there were some sixty others who professed a full consecration to Christ for the balance of life. There were 20 additions to the church. Many were still asking for prayer and the pastor continues the meeting of nights. Bro. N. Boyet and Beville go this week to Jerseyville, Ill., but will return to Kentucky in about three weeks.

Pastor W. M. Kuykendall writes from Marksbury: "I am getting along very well with my work. Have received 30 additions since Oct. 1894. The work I have to do is scattered over three counties. We have a fine Sunday-school which averages 75."

We are sorry to chronicle that Pastor J. P. Kincaid has resigned the care of the Flemingsburg church and accepted the call of Hillsboro' church, Texas. We covet the best gifts for Kentucky.

Pastor J. O. Rust resigns at Bardstown and begins work in Nashville, March 1st. The church to which he goes (Edgefield) in East Nashville is one of the best in the state and has in it a good supply of as good material as can be found anywhere. Bro. Rust is one of the most brilliant men in our young ministry and we hope he will be abundantly useful in his new field.

Miss Barton one of our missionaries to China, has arrived in Louisville and is with her mother at 750 Fifth St.

Pastor Eberhart, of Midway, has been bereaved by the death of his wife, a lovely christian woman who gave bright promise of the highest usefulness. We tender our condolences.

Bro. W. E. Raikes writes: "We have had a glorious meeting at Rock Spring church. They are a noble band of brethren and sisters. They have a noble pastor. His name is Carter. The results of the meeting were about 53 conversions, 44 additions, 34 baptized, 3 by letter, some to be baptized yet. I think there were about 11 preachers visited the meeting. Bro. Serlee, from Henderson, was in the meeting, and among the best men I ever met. He did the preaching, except four sermons; the writer preached three of them and Bro. Blackburn the other one. All those preaching brethren aided wonderfully in the meeting."

Bro. W. J. Derrick writes: "I leave the Seminary for Okolona, Miss., where I become pastor as soon as my health will permit. I regret to leave the Seminary, but an attack of gripe necessitates a change of climate."

### OTHER STATES.

There have been 12 additions to the Iron Gate church, Va., as the result of a recent meeting, and others are yet to follow.

A meeting held 12 miles south of Pikeville, Tenn., closed with 22 professions of religion and 20 additions to the fellowship of the church, the name of the church not being given in report.

The Charleston church, Mo., has excluded Rev. R. G. Parks for gross un-Christian conduct, and requests that this action be published.

Pastor J. J. Beck, of Bowman,

Ga., accepts the call to the Westminster church, S. C., and has entered upon his work. We congratulate the Westminster brethren.

Pastor J. A. Shackleford writes: "I have resigned at Meridian, Texas, and have accepted the pastorate of the Baptist church at San Marcos, Texas, and will enter upon work there at once."

A six days' meeting in the Goshen church, Virginia, closed with 11 professions of religion and 11 additions to the fellowship of the church.

A meeting in the Zion church, Virginia, closed with 39 professions of faith, 13 baptisms, several restorations.

Elder B. F. Tatum held a meeting in the Mort church, McLennan county, Texas, which resulted in 49 additions to the fellowship of the church.

Pastor W. T. Harvard has held meetings in his churches in Texas. In the Birdston church 11 were baptized, 10 of whom were young men; 10 were added to the Cade church. At Hopewell, 25 young men were converted and 34 in all were added to the fellowship of the church.

Fifty-seven were added to the Celeste church, Texas, as the result of a recent meeting. Either there are a great many people in Texas, or almost the entire state has been baptized.

Twenty have been baptized into the fellowship of the Five Mile church, Texas, and others will join at the next meeting of the church.

Eighteen have been added to the fellowship of the Rice church, Texas, and others are yet to follow.

Sixty-four have been added to the Elmo church, Texas, in a meeting in which Pastor Moore was assisted by Elder R. S. Fleming.

A meeting in the Trinity church, Texas, closed with 12 additions, 9 by experience and baptism.

The Forest church, Texas, was much revived in a meeting, which added 12 to its fellowship.

Fifty-five have been added to the fellowship of the Aledo church, Texas, and others are yet to be received. Several of those baptized had been Methodists and Campbellites.

A 15 days' meeting in the Shady Grove church, Fannin county, Texas, closed with 52 professions of religion and 25 baptisms.

A week's meeting in the White's Grove church closed with 20 professions of religion. Most of these were baptized, and several were received by letter.

Fifteen have been added to the fellowship of the Postok church, Texas. The church is building a house of worship.

Thirty-one have been added to the fellowship of the Canton Point church, Texas, and the church was never in a better condition.

Twenty-four have been added to the fellowship of the Pleasant View church in a meeting in which the harmony of the church was greatly benefited.

A meeting in the Social Spring church, Louisiana, closed with 23 additions to the fellowship of the church.

A twelve days' meeting in the Eddy church, Texas, closed with 48 professions of religion and 31 additions to the fellowship of the church.

A meeting in the Soda Spring church, Texas, closed with 15 additions to the fellowship of the church.

Twenty-seven have been added to the fellowship of the Coryell Creek church in Coryell county,

Texas, 20 by experience and baptism.

A ten days' meeting in the Mooreville church, Texas, closed with 61 professions of religion and 51 additions to the fellowship of the church.

Pastor J. C. Smith, of Texas, has held meetings in his two churches. Fifty-one additions were added to the Glade Springs church, and 62 to the Caney church. During the meetings he baptized 11 Methodists.

A 10 days' meeting in the Lovelace church, Texas, closed with 25 additions to the fellowship of the church.

Elder A. T. Farrar held a meeting in the Mt. Pleasant church, Grimes county, Texas, which resulted in 15 additions to the fellowship of the church.

Twenty-five have been added to the fellowship of the Ebenezer church, Wood county, Texas, as the result of a recent meeting.

A two weeks' meeting in the Ward Prairie church, Texas, resulted in the reviving of the church, and adding 37 to its fellowship.

The Farmers' Branch church, Dallas county, Texas, has been much revived in a recent meeting. Seventeen were added to the church.

A meeting in the Merton church, Hill county, Texas, closed with 25 additions to the fellowship of the church and others to follow.

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FAMILY CIRCLE.

THE TONGUE.

"The tongue destroys a greater horde,"
"The Turk asserts, "than does the sword."
The Persian proverb wisely saith.
"A lengthy tongue, an early death."
Or sometimes takes this form instead.
"Don't let your tongue cut off your head."

For the Western Recorder.
THE STARS OF QUEDLINBURG.

BY EMILY ELIZABETH FRANKLIN.

(Continuation of last week.)

CHAPTER XXVII.

[In which Eugene shows himself to be very unforgiving.]

So it happened that it was a little maid with every drop of blood in a glee; a little maid shining and flashing like the heavenly body whose name she bore, that burst merrily into No. 57, St. Maur Avenue, a little later.

"Nampa pinched the cold, brilliant cheeks and was glad to see so much color there—very glad for the color had been absorbed by the trouble and anxiety of late.

When Loyal thought of Uncle Robert, whose condition was yet precarious, she felt distressed that she had been so heartless as to find pleasure on the river, but Nampa said it was good for young hearts to forget their cares for a space.

It was a decided shock to Loyal, nevertheless, to find that Mrs. Wessel had departed—bag, baggage and family—because she could not conscientiously approve of landladies gadding about the country and landladies' daughters spending their time on the ice, while the servants controlled the house.

This description of the state of affairs on St. Maur Avenue distressed Loyal sorely, but when she began to accuse herself of negligence and of failing to look properly after the comfort of her boarders, Nampa's eyes only twinkled.

"Never mind, my dear, we can't expect to keep our boarders always; now and then there will be a flitting. I dare say Mrs. Wessel has gone where she can have boiled cabbage every day and some one to wash that diaphanous china of hers better than you or Suse can do." Which went to show that the Brompton heart could treasure the deepest malice.

Well, nobody appeared inconsolable for the loss of the Wessel family, and the boarders sat down to dinner with appetites unimpaired by the erratic tendencies of their landlady and her very giddy daughter, who had succeeded to the household sceptre. I doubt if they even blamed her when the royal Kentucky turkey was served under-done, and the gas went out in the midst of the meal, in accordance with some deep design of the meter to confuse Loyal's arrangements.

The worst of it was that no provision had been made for such an emergency, and the only lamp in the house was a small glass one Nampa always kept on his mantle-

piece. It was procured and joined forces with the fire to rout the darkness. The matter was made the brunt of much mirth and fun, but for all that the little house-keeper was sorely mortified and retired to her room that night with a feeling that she would never hold up her head again.

A sort of east wind seemed determined to prevail after that. Twinkle woke up in the middle of the night with toothache, and, thinking it about time to miss her mother, set about it in such a wholesale style that neither she nor Loyal had any more sleep that night; and even Scrap sat up, in his tiny bed in the alcove and inquired with much interest:

"Twinkle, are you crying? What are you crying about, Twinkle? Loyal eased the aching tooth, but the aching of the little heart had gone beyond her skill to cure; so the sisters came down stairs next morning looking tired and jaded. The cold was intense; the anthracite stove had been neglected the previous night and had revenged itself by going out. Some of Eugene's most valuable plants had frozen, to say nothing of Mrs. Star's pet begonia, a splendid specimen the height of a door.

"Nampa, coming in toward lunch time, was annoyed to find that the flowers had encroached upon his 'work shop,' as he called his study, having been placed there because there was no good place for them elsewhere.

"My dear," he called to Loyal, "you must find another place for your pets; I have knocked that jar off three times, and I doubt if such acrobatic feats are very good for flowers."

"As soon as Dan is at liberty, I want to put up a window garden at the hall window and then we can care for them better. But Mein Herr is so busy getting ready for the holiday trade that Dan cannot be spared."

"Why don't you set me to work upon it?" asked Eugene who was present. "I am a useless piece of furniture that might be turned to an account. Let me make your garden?"

"I wonder if you can drive a nail?" skeptically. "I mean to find out, for I am not sure I can add carpentry to the list of my accomplishments. Now I think of it I have driven nails occasionally during the course of my existence. Scrap, we will go down town and hunt up some lumber."

"You may find what you need in the cellar. I meant to get Nickle and Dan to make the shelf, and laid aside several boards that I thought might be suitable," as she went off for her everlasting supervision of Liza. Liza could not be persuaded that a boarding-house with Loyal at the head of it was a serious affair; she considered it in the light of a joke. At the best of times it was an eccentricity on the part of her employers for which she was at a loss to account. Certainly, cramped funds could have nothing to do with it.

"No lumber in the cellar suitable for window gardens," reported Eugene, returning with Scrap on his shoulder. "Got a yard stick?"

"Did you look behind the apple barrels?"

"I looked into them," replied Eugene, displaying a big red globe that might not have competed very badly with Leo's head. And Scrap had one tucked under each arm. "Boards too rough."

Loyal laughed and told him where to find the yard stick, and the young men went off to measure for the lumber.

Scrap had evidently been bribed to secrecy and kept to the letter of his bond admirably, for, though questioned by his family, whose curiosity was aroused, he divulged nothing.

On the fourth day the decks were cleared; that is, as many of the Stars as happened to be in the home firmament were banished from the hall and Gormelly added to Eugene's party. A few quick strong strokes of a hammer, some turning of screws, and the banished were recalled. These were only Loyal and Sparkle.

A deep shelf surrounded the window, and around the shelf was painted a border of graceful grasses and ferns, with a star of Quedlinburg peeping out here and there, as the collection of loving bloom it inclosed.

"How lovely! I did not know you painted."

"A little. Mother never liked me to waste my time so, and I have not done much at it. I think sometimes she took a sort of delight in throwing cold water over all my pleasures," he said gloomily, "breaking off a dead leaf from a scarlet geranium.

"O, how can you speak so—surely you do not think it!" cried Loyal in distress. It seemed almost like sacrilege to her, such a thought as this.

A heavy frown settled upon his brow and he turned away. "I think this is a subject we had better not talk about, Miss Loyal; it is one on which we could not agree—naturally. Our experience has been so different. I am glad you like the garden; it has afforded me great pleasure to make it for you."

She could not let him go thus. She must say a word to him. She knew that he felt toward his Mother as no son has a right to feel, and she must help him to reach a better frame of mind, if possible. It was not in the nature of the Stars not to try to benefit others where they could.

"Please forgive me, if I have distressed or annoyed you. Indeed, I do not wish to do so, but I think you are unjust to your Mother. O, Eugene, you would feel so much happier if you would forgive her. Remember that she is your Mother and she loves you."

"Do you think so?" he asked coldly. "But how can you understand? Your Mother is so different. I think she loves to forward the wishes of her children, even Leo's when they are reasonable. I remember an incident that happened soon after I came here to board. I suppose you have forgotten it, such things are of almost daily occurrence here I notice. Leo took a fancy that he would like to have his pet dogs Richard the Lion-Hearted and William the Conqueror. Mrs. Star said she thought he had been very brave and good to bear the separation from them so long, and so she asked Dr. Knuckles to bring them in sometime when he came. I could see that it was very annoying for the rest of you to have a great dog and a mischievous puppy about the house, and yet you seemed so eager and ready to forward the little fellow's pleasure. My Mother never did things like that for me, Miss Loyal; she thought dogs were a nuisance, and would never permit me to have one. It was so in everything. My wishes must yield to hers at every point. My boyish impulses were crushed out systematically. I did not even feel free to caress her when I pleased; she said such things were childish, and she never encouraged them. I am naturally of an affectionate disposition, Miss Loyal, and I loved my Mother, I love her yet. I should be miserable if I should cease to do so, but

I think we have never understood each other. Try and put yourself in my place for a little while, and imagine how it would feel to be constantly thwarted at every point. To see that your innocent little plans receive no sympathy at home; to have all your friendships formed for you, and those you have formed yourself set aside as of no consequence; to realize that you are of no consequence yourself except as you can forward your mother's ambitious plans for the advancement of the family. And when you fail of that, and ill in body and distressed in mind, because you know you have done your best and have failed—only failed to satisfy her—think, if you can, what it must seem to be told that you have only disgraced her. I made every sacrifice, Miss Loyal; my own inclinations were for a quiet, domestic life. I think all I cared for was to be near her, to feel that she loved me and to let me love her in my own way.

"But when I found her heart was set on my becoming a lawyer, and perhaps a famous one by and by, I hid aside my own plans and did my best to carry hers out. When I failed and came home, thinking she would accept what I tried to do, she—chose to believe I had indolently shirked my part. Then, after that, came the other trouble, and I was shut out from God's pure earth as if I had lost all right to be upon it. I think if she had given me the sympathy I hoped to receive, we would both have been spared this other. She could have set me right with a word, but I did not get it, and so I brooded over what I thought my disgrace until I grew to be what I was."

"She did not understand, I am sure of it," said Loyal. "All mothers desire the highest places for their children; she was ambitious for you and her love was behind the ambition. She knew what you could do if you chose, and it hurt her to think that you could be content with anything else, and so she urged you on. She made a mistake, that was all."

"I wish I could believe you," he replied quietly.

"But you must, you must believe it," she cried passionately. "You have no right to doubt—none. It is wrong; no mother can be unjust to her child knowingly. She has his good at heart always; it cannot be otherwise. How could she injure her own son? It is impossible, oh it is, believe me it is!"

"Yes, if all mothers were like yours, it would be, but all are not like her, Miss Loyal."

"But there is one thing in which they are all alike—in their love for their children," said Loyal who could not understand how it could be otherwise, "and you have no right to feel toward your Mother as you do. You ought to have confidence that what she does is for your good, whether you understand it or not. You ought to forgive her; it is your duty."

"Miss Loyal, you are asking too much of me. I cannot forgive her—yet. Some day, perhaps, I shall. I refused to see her before she went abroad. Gormelly said it made her miserable. I think I was glad that she suffered. Had not I suffered also?"

"O, how can you speak so, you who ought to reverence her very name?" asked Loyal, deeply shocked and so safe and protected from such feelings in her happier experience.

"She has never taught me to reverence her." "O, Eugene, and your Mother!" she said sorrowfully. Castle Thimble. (To be continued.)

WHAT AILS YOU?

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LABOR not to be rich; cease from thine own wisdom.—Proverbs 23:4.

### MY MEETS THE QUEEN'S DOG.—AN AMERICAN DOG ABROAD.

BY FRANK JOPE HUMPHREY.

My dog who has money may not see a queen; but I have one, and the way of it was

was one day waiting with my sister beside the River Dee, where one bridge crosses. On that day I met a genteel little dog, at once made acquaintance, I learned his name was Spot, was a pretty fellow, friendly and social.

He lives just over the bridge, he has a house called Bal-bal Castle. I perceived it had a tower with a clock on it. A flag streamed from the top. That is my mistress's flag," Spot; "and it is always flying when we are here."

And who may your mistress be, Spot? I asked.

The Queen of Great Britain, my mistress, said he.

That I was taken aback. But she was not going to let Spot see I was. So I said, "Indeed! I thought queens were an every-sight with me. And I suppose she puts on her crown every time when she gets up."

But I saw in an instant I had made a mistake and betrayed my prince. Pretenders are always ready.

"Crown!" exclaimed Spot, but well-bred to smile. "I should not tell you that you can see for yourself, for here she comes."

At that instant a man on a big horse dashed across the bridge, and his her outrider," says Spot, "now comes her carriage."

That, too, dashed by, drawn by gray horses. She did not wear a crown. She wore a black hat. I was disappointed.

But I also observed a look of surprise on her face when she saw us.

"To tell the truth," said Spot, "I have no business here."

"Then you've run away?" I said. Well, not exactly. I just stepped out through a break in the hedge for a short walk. Come along the break and see our

prince. We mustn't show ourselves," continued Spot. "If we are driven off and I shall shut up." So we promenade will not say skulked—along in the shrubbery.

I learned that Spot's mistress is commonly fond of her dogs. They walk out with her; they sit on her; they travel with her. Every morning they are washed and combed, and their hair is carefully parted down the middle of their backs, before they are brought to her sitting-room.

"Look at that scarlet monster! I am him!" said Spot, suddenly. I peeped from the shrubbery and saw a tall footman in a red

coat. My mistress's footmen are all six feet long," said Spot. "How I should like to bite his big nose! Sometimes," he went on, "when I have been washed and oiled till I fairly smart, and then I just take a little roll of the towel to cool the smart, and that man boxes me, I wish I were unwashed and my living in a dirty

place. "But think, Spot!" said I, "you are not mistress the Queen of Great Britain?"

"True," replied Spot. "And I am her. She puts me with her hand. It is a pretty hand, and has pretty rings on it."

"I admire your home, Spot," I said. "What smooth green lawns and a pretty house! What high hills to mper up! and—can I believe my eyes!—do I smell deer?"

"You do. Lots of 'em. My

mistress had a pet one once. It butted us dogs, and we chased it, and didn't it run, ki-yi! Mistress didn't like that. She wants us to be considerate like herself. But how can a dog be considerate with deer running away right before his nose?"

"It is the misfortune of human beings that, however kind they may be, they cannot enter exactly into a dog's feelings," I remarked.

I retired as I had entered, through the break in the hedge.

"Come to-morrow at eleven and you shall see my mistress in her garden chair," said Spot. And he pointed out the shrubbery where I was to wait. "For," said he, "I must be in attendance upon her and cannot meet you; and if the policeman sees you he will nab you, Tony."

At the hour named I was there. The garden chair was drawn by a sleek donkey. The man that led the donkey wore a short plaid petticoat.

Spot cast an eye toward the shrubbery where I was and barked: "How dy' do!" But I dared not respond so much as by a single wag of my tail. For I remembered the policeman.

"What is Spot barking at?" asked his mistress.

"Nothing, your majesty," replied the man in the little petticoat.

As though a dog ever barks at nothing! But what can you expect of a man in a petticoat!

P. S.—I afterward learned that the little petticoat is called a kilt. It is a part of the ancient Highland dress. Again, I advise all dogs to travel and see the wonders of the world.—Little Men and Women.

OBeyed PLEASANTLY.

Little Harry had seen some older boys fly their kites from the tops of the houses, and he thought it would be nice fun if he could do so, too—so he called to his aunt and said:

"Aunt Mary, can I go up to the top of the house and fly my kite?"

His aunt wished to do every thing that was proper to please him, but she thought this was very unsafe, so she said:

"No, Harry, my boy, I think that is very dangerous sort of play. I'd rather you wouldn't go."

"All right. Then I'll go out on the bridge," said Harry.

His aunt smiled, and said she hoped he would always be as obedient as that.

"Harry, what are you doing?" said his mother on one occasion.

"Spinning my new top, mother."

"Can't you take the baby out to ride? Get out the carriage, and I'll bring him down."

"All right," shouted the boy, as he put his top away in his pocket, and hastened to obey his mother.

"Uncle William, may I go over to the store this morning?" said Harry one day at breakfast. "I want to see those baskets again that I was looking at yesterday."

"O yes, Harry," said his uncle. "I shall be glad to have you."

"But I cannot spare you to-day, Harry," said his mother, "I want you to go out with me; you shall go to the store another time."

"All right," said Harry, and went on eating.

No matter what Harry was asked to do, or what refusal he met with when asking for any thing, his constant answer was, "All right." He never asked, "Why can't I?" or "Why mustn't I?" Harry had not only learned to obey, but he had learned to obey in good humor.—Selected.

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Was my condition, says Mr. Wm. Weatherford, tax collector at Key West, Florida. My appo



Mr. Wm. Weatherford

He was poor and I was quite miserable. Friends advised me to take Hood's Sarsaparilla. I have

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REV. ALVAN Hovey, D.D., LL.D. It is an ideal book for the purpose it is intended to serve. The amount of information in the "Helps to the Study of the Bible" is surprising, and the illustrations and maps are most valuable. I shall not fail to recommend it to our students and others.

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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.]

Campbellite preachers lay considerable stress on the matter of a confession of Christ as a part of the plan of salvation. They say the Eunuch confessed Christ, and all others should do likewise. But many of them seem not to know that the so-called confession of the Eunuch is an interpolation, and that for the confession they require a man to make there is not one particle of authority in the Bible. In fact, Campbellite converts don't make any confession at all, they simply answer a question asked them by the preacher. If there is any confession of Christ in the case the preacher makes it, and for such confession by preachers, acting proxy for the sinner on the bench, there is not a hint in the scriptures. When a Baptist convert comes before the church and relates his experience, there is a personal confession of Christ as a Savior, and such confessions are scriptural, and honoring to the Lord, but for a sinner to say in answer to a preacher's question that he believes that Christ is a Savior, when he knows nothing about it from his own experience, is to make a mock of a solemn thing.

The Arkansas Methodist says that a church is not known by any historical succession, but by adherence to the teachings of the New Testament. But I would like to ask if a succession is not one of the things on which the New Testament delivers its teachings? What did the Savior mean when he said: "On this rock I will build my church and the gates of hell shall not prevail against it?" Does that not promise a succession? When Paul said: "We have received a kingdom which cannot be moved" did he not mean that it would have permanency? When the angels said to Mary, of Christ, "Of his kingdom there shall be no end," did it not promise an everlasting continuity? When Daniel said "His kingdom shall stand forever, it shall not be left to other people, it shall break in pieces and consume all other kingdoms" what could he have been talking about if there was no succession? Ah, this constant effort to disparage "succession" arises out of the fact that those who make the objections have no succession and are painfully conscious of it. A succession by itself would not amount to anything, I grant, but when the succession and the thing taught and done agree in identifying the Baptists as the churches of Christ on earth, then the thing hurts other folks. Well, this is the Lord's doings. He fixed it this way, and if men are content to unite themselves to some man-made affair because it calls itself a church, rather than with the churches that have both the doctrine and the succession that the New Testament teaches, they must take the consequences.

SOME IMPERTINENT QUESTIONS.

A few weeks since I answered a series of "Pertinent Questions" in these columns, but I little thought that the whole tribe of interrogation points would rush in on me, and make themselves impertinent by their audacity. But another "Christian" brother has been stirred up to pose as an inquisitor of the assertive class,

and as he says he wants the world to know his reasons for being a "Christian," and is even willing to pay me for my trouble in answering his questions rather than have them wasted in miced beds in the waste basket, I guess I had as well let them in, especially as he seems to be down with the same mental malady that so many others of his tribe have suffered with for a long time. He begins his questionings as follows:

1. Can a man be a Christian without being a Baptist?

Of course he can, though I am afraid that many people fail to be Christians for fear that a real Christian, open spirit will lead them to be Baptists. I think there are many people in the world who are Christians, who are not nominally Baptists, and possibly never will be. In truth, no man can be a true Baptist until he is a Christian. Baptists require the evidence that a man is a Christian before he is admitted to membership in a Baptist church. If my querist was not so prejudiced against the Baptists as to refuse to attend their meetings and hear them preach a little, he would have learned this fact long ago.

2. If he can be a Christian without being a Baptist, on what ground do you claim it is necessary to be a Baptist?

That depends on the point to which you make the word "necessary" look. If you ask if it is necessary for a man to be a Baptist in order to be saved I have already answered, that it is not. But if you ask if it is necessary for a man to be a Baptist in order to do all the Master has required of him as a Christian, I can assure you that there is a patch of ground in the locality of that thought. All Christians ought to be Baptists because they all should receive Gospel baptism, and Baptists only can give it. They ought also to belong to a Gospel church, and Baptist churches only are Gospel churches. They should observe the Lord's Supper, and Baptists are the only people who have it. They should be in line with the Lord's will in all church work and duties, and it is only in Baptist churches where this can be done. Don't you think here is ground enough on which a Baptist can stand and make the rest of mankind hate him, without telling them that they cannot be saved without being Baptists? If you claim to be a Christian, but have never gone to the Baptists for the ordinances and the church, I can assure you that you will never reach them elsewhere.

3. Is it not a fact that everything in heaven and in earth is identified by a name?

No there are many things in nature and in life that are identified by their character before a name can be given them. In fact, about the only arbitrary naming that ever took place was in the garden of Eden when Adam named the things of the earth, and it is possible that the character of the things he named had much to do with that. If a chemist analyzes food, water, earth, or anything else, he is obliged to identify each element by its character before he can name it properly. Character means more than a name. It is well enough to call by name the things that are properly named, but in this age of gush there are many things that assume great swelling names, and put great stress on the names thus assumed, when in fact the things themselves are frauds. No church can be truly a church

of Christ by simply assuming the name of Christ. If it does not have the characteristics of such a church the name cannot cover its defect. If it does have the characteristics the lack of a name can have no effect upon it.

5. How do you establish the fact that the Baptist church is apostolic when it is not named in the New Testament?

By its character. When we examine a New Testament church we find the very same organization that is in the world to-day, known as a Baptist church. We also find the word Baptist in the Bible applied to the people that did the same thing that Baptist churches do to day, i.e baptize those who are converted. We are identified in both name and character.

5. Are we married to Christ? If so, whose name should we wear?

Yes all true Baptists are married to Christ, and they all wear the name of Christ. You never saw a Baptist that did not call himself a Christian. The word Christian, however, is not the name of Christ, for Christ is his official title. Jesus is his name. If we were to accept your crude notion about it we would be called Jesuites, or as the Catholics have it, Jesuits. It is all right to wear the name of Christ, and all Baptists glory in it, but there is always a suspicious on the man, or set of men that seek to hide their humanisms behind this name. We have some folks in the land that are playing that trick. But everybody knows it, and all those who are not in the game look with a feeling of contempt on such an abuse of the name of Christ.

At this point our querist quotes a number of scriptures on the name Christian, and that refer to the name of the Savior, but as they prove nothing for the cause, I let him close out thus:

"Mr. Hall: I want every one in this land to know why I am a Christian and not a Campbellite. If A. Campbell was the author of the New Testament, then I am a Campbellite. If he was not, then I am not a Campbellite. If you are right I want to know it, for I want to get on the right side. JNO. D. POWELL."

Auburn, Tenn. Yes, my friend, but the trouble in your case is that while A. Campbell is not the author of the New Testament, he is the author of a church in which you have seen fit to take membership, and so you are a Campbellite whether he had anything to do with the New Testament or not. If you want to get on the right side, and don't like the name Campbellite the way is open and easy to escape from your wrongs and be a Baptist, and a Christian. Then no man can call you a Campbellite, truthfully. As the case now stands you are certainly in the gang that seeks to hide its human origin and identify behind the assumed name of Christ. Such conduct is shameful, and you should come out of the unholy alliance.

REV. B. FAY MILLS AND THE FRANKFORT MEETINGS.

The postal card by the undersigned, with the accompanying "Remarks" which appeared in the WESTERN RECORDER of Dec. 18th, make interesting reading. But had it occurred to the writer that his postal would have been seen by any other than to whom it was addressed, he would have been very careful to say that he does not want it understood for a moment that he regards those

who united with the Disciples at the close of the Mills meeting, as so much "chaff." Not by any means does he think so. The truth preached by Mr. Mills which led them to accept the Savior was the same that led to Christ those that united with the other churches. The same argument that would unchristianize them would also operate in the same way with those who came to the Baptists. The point of postal was not in reference to the fitness of the many converts then uniting with the several Frankfort churches, but was with reference, wholly to the logic that would measure a man's harvest by the size of his chaff pile. The "Remarks" that follow the postal, in the issue mentioned above, assume that Mr. Mills did not preach the truth in his Frankfort meetings, and that the assumption is based on the fact that so many people united with other than the Baptist church. If this is not the point of the "Remarks", they have none. Leave that point out and they have no other. Let us notice for a moment some of the conclusions to which such reasoning would lead us.

1. Every Baptist preacher, then, from whose meetings any one goes to unite with another denomination, is a preacher of heresy and error.

2. Then the Lord Jesus was tarred with the same stick while doing his work in the days of his flesh. "Master we saw one casting out devils in thy name and we forbade him because he followed not with us, and Jesus said unto him, forbid him not, for he that is not against us is for us." Not all that worked for the master in that day, worked according to the same methods. They did not therefore, necessarily have to work in error or scatter heresy.

3. The "Remarks" assume that none but Baptists preach the truth. Possibly the assumption is correct that we think of truth in its entirety, and yet there is something of a difference in the way that different Baptists sometimes preach it. The assumption is not right, nor fair if we think of truth in specified forms or in its application to special needs. There are some truths that others can preach and do preach as well as any that have the humble privilege of occupying Baptist pulpits. John A. Murrell, the notorious horse thief preached so as to lead people to Christ and into the churches. They became happy believers in Jesus and useful members of the body of Christ. He was a notoriously bad man. This is an extreme case but it shows that the truth can be preached so as to save men, even when preached by a man who is not perfect. Because a horse has only one eye we would not for that reason refuse to say that it is a horse. Because a man cannot see all that God has permitted us Baptists to see is not quite a fair or a just reason for saying that he cannot see any at all. Mr. Mills was heard by many who came to sample his orthodoxy and to look out for his ecclesiasticism. He preached to many sectarians. Sharp eyed Baptists sat all about him and watched him closely, but it so happens that the only word of criticism against the preacher or the results of his great meeting, comes from a brother who only heard of the meeting, and that too, from witnesses, whom he seems to regard with a degree of suspicion.

That Mr. Mills planned wisely and preached the truth in love

and with marvelous earnestness no one who heard him does for a moment. There can be a few great doctrines that does not know how to preach and possibly as much could be said of any of us, but what gave us in Frankfort was we needed and for what we been praying; and what has done us all great good.

Now as to the converts: It is not said that Mr. Mills' preaching sent them to any particular church. He was not here that purpose. Most of the who united with the church have been students in the several Sunday-schools for many years. Their views of truth were ready shaped. It was only question of surrender to a personal Savior. Mr. Mills secured the surrender and then on knowledge of truth already possessed the converts acted with reference to church members with the results as reported the papers. The place to try people is not a meeting of eight days only when multitudes wanting to know how to be Christ, but in the home and Sunday-school.

Again, suppose that the Disciples are so really and truly nearly like the Baptists that difference is more in name than in doctrine, what then, if we have united with "them"? Harm? Of course we are jealous of our name, but that selfishness and not Christ! What if our Disciples church Frankfort could well pass the Second Baptist church as it goes on growing more Christ like year by year, who is he say "no" to its progress. There are more people here than Baptists can care for. If the should all turn Baptists another church would be necessary way, and since they believe conversion around here about as we do and baptize as we and commune with nobody themselves and get people of sin and help the poor and their debts and live soberly pray, what is the use of saying that a man is not saved, merely because he does not happen shout under our flag?

It is possible that in certain parts of our state, denominational acrimony, and bigotry in doctrine compel lovers of truth be well on their guard, and look with suspicion on every man that cannot say "Shibboleth," but happily for this age light and earnest searching after the truth as it is in Jesus, such occasions are rapidly passing away. If the Christ world were to be judged Frankfort we should be compelled to say that all Christians are getting closer together. That each denomination has its peculiar and distinctive principles, but that all are coming more and more to see together concerning the essential truth of salvation, and obedience Christ. And so long as we continue to repent and give evidence of a new born love for Jesus Christ and therefore, of swearing, or drinking, or selling liquor, and begin to pray, and read the Bible, and to give heart support to all the means of grace as many are doing in Frankfort who make up what we suppose has been referred to as the "chaff pile," so long as that sort procedure continues in the kingdom we are in for it and shall bless the Lord for sending the man who can, through grace, bring it about.

W. C. TAYLOR

Remarks:—I want to assure my Bro. Taylor that I had



The Farm

J. C. Johnson has bought between four and five hundred hogs the past two weeks at from \$3.50 to \$4. He says he shipped them to Cincinnati and lost money on them—as traders always do. There are very few hogs left in this region.—Danville Advocate.

Mattingly & Sanders shipped two car loads of mules to Atlanta yesterday. Prices are not satisfactory by any means. The sales range from \$40 to \$70 and it takes a strictly good mule to bring the outside price at Atlanta. Lebanon Enterprise.

Mr. S. P. Skinner butchered an improved Chester white sow, 18 months old that netted 500 pounds, and yielded 185 pounds of lard. He sold to W. T. Rothwell, of Owen county, a young Chester sow for \$25.—Georgetown Times.

W. B. Kidd, of Winchester, shipped to Baltimore, last week for Lehman Bros., nineteen cattle purchased from S. D. Goff, weighing 1,530 lbs., which cost \$4.70. They were an extra fine lot and dehorned.

Hambriek & Hambriek, of Scott county, bought of George Jones, of Pulaski, fifteen 350-pound cattle at \$31.50; of W. P. Grimes 30, averaging about 1,000 pounds, at \$3.35.... F. K. Tribble sold to S. A. Moore, of Boyle, 11 two-year-old cattle at 2 1/2 to 3c.... E. P. Woods bought of Geo. Jones, of Pulaski, a lot of long yearlings or light feeders at 3 1/2 to 4c.... About 100 cattle were on the market yesterday and were dull at 2c to 3 1/2c. There was a demand for good feeders at 3c. Only a few horses or mules were offered and were slow at \$8 to \$30.... E. P. Woods shipped to E. Rotramel, of Illinois, a Red Berkshire boar 6 months old, for which he got \$10.—Interior Journal.

MISTAKES IN CLOVER-GROWING.

Our first and most serious mistake in clover-growing is that we do not grow enough of it. Too often is timothy used instead, because the seedling does not cost as much. The matter of seed cost causes too many farmers to decide against the use of clover. Just now we can see trouble ahead for scores of farmers—that are breaking a rotation on account of the low price of wheat, and consequently making the gaps wider between clover crops. In the end they will be sufferers to a greater or less extent. This year most of us have failed to get a satisfactory stand. Some, instead of trying to improve what they had by keeping the weeds down and allowing it to make a strong growth before winter, have planned to get all the pasture from it they could, beside permitting the weeds to steal the moisture and strength from the soil that the clover should have had, by pasturing. Many plants are smothered, and all are weakened in growth.

Fall pasturing of young clover is usually too close leaving nothing to protect the plants during winter. When there is a strong growth, if not pastured it should be clipped, as it is a mistake to allow a heavy growth to settle down over the roots, since this often smothers the plants. Any person interested in the matter visiting the seed merchant's store will soon learn that too many farmers are careless as to the quality of the seed sown. They buy without carefully examining the grades before them: When they have the seed they have no settled time as to sowing, observe no rules as to the condition of the soil, but rather try to strike

a happy medium of all the sayings of those they may talk with.

Every farmer should study to know the conditions best adapted to his own soil and have a law of his own and not be governed by the rules of others that farm by signs. In this part of the country many are giving their attention to the growth of seed. Sometimes we get a fair crop of seed the year the seed is sown. The season being favorable, after the wheat is harvested, the clover comes on very fast. We have known two bushels per acre from this growth. Such a crop usually excites the grower and leads him into mistakes. If this crop is followed with a good one the second year after sowing, the grower reasons that it will do well the third. And just here he makes his mistake; the nature of the plant handicaps his expectations, and he finds during the summer when the clover should make a fine showing, that it has nearly all disappeared, and a heavy growth of weeds coming on instead.

A few days ago I passed over a field from which a crop of hay and seed had been taken. The third growth for the season was about ten inches high, and as fine a growth as we ever saw; such as would lead the inexperienced to believe that the crop next year could not fail to be a good one, but the owner said he would take no risk, but will plow the field for corn. This was rich bottom land. In the same field we passed over some upland from which the first crop had not been cut. Although it has been an unusually favorable season for seed development, there was very little seed perfected in this. Had the first crop been cut and allowed to lie on the ground to act as a mulch, retaining the moisture, we believe a good crop of seed from second growth would have been the result.

Another mistake that hurts in two or three ways—the price paid by many local buyers is the same for all grades of seed. Some growers take advantage of this and throw on the market filthy seed, which comes back to the farm to increase the weed-product of the farm. In the deal but one man is benefited, while scores may be injured. In this connection the action of one seed dealer in our county is to be commended. All seed brought to his store is re-cleaned, and the farmer paid the stipulated price for such seed. This is as it should be.—John M. Jamison in Country Gentleman.

NOTICE.

Contractors, subscribers to the Building Fund and friends of the Sturgis Male and Female Institute are earnestly requested to pay due attention to the recital action of the Board of Trustees of the above named Institute.

1. The trustees met in Sturgis, Dec. 28, 1894, in their semi-annual session and formally organized under the charter granted them by the State of Kentucky. E. M. Wise was elected President of the Board of Trustees. Dr. J. H. Bailey, Chairman of the Executive Committee, and W. A. McKeag, Secretary of both the Trustees and the Executive Committee.

2. The Trustees empowered the Executive Committee to promptly secure deeds to the school grounds, collect through S. C. McGill, Treasurer, and W. W. Pierson, Assistant Treasurer, all bonds and subscriptions to the school fund that are due, as quickly as possible. So all those knowing themselves so obligated will please settle at their earliest possible convenience. To let the contract for the building and to superintend the fulfillment of all contracts and be personally responsible in all such business transactions in behalf of the Trustees.

3. All contractors are hereby advised to open correspondence with Dr. J. H. Bailey for instructions to bid on the original plan for the three-story building; also an additional bid on the modified plan for a two-story building, which modified plan will be exhibited by the committee at Sturgis, or Schlotter at Evansville, Ind.

4. All bids are to be in the trustees' hands and to be opened on Tuesday, March 12, 1895, and the contract to be let if possible. The committee reserves the right to reject any and all bids.

E. M. WISE, Pres. B. T. J. H. BAILEY, Ch'rn E. C. W. A. MCKEAG, Sec. Sturgis, Ky., Dec. 31, 1894.



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Items of Interest.

Socialists have renewed the dynamite war in Paris. M. Athalin is the magistrate who conducted the inquiries into the desire of the socialists, and the bomb was intended to demolish his house.

It is becoming so plain even a bat could see it at noon, that the whole clamour for reform in New York City was only the desire of the "outs" to get office.

The liquor dealers aided the "reform," because Tammany did not allow them to sell liquor on Sunday openly at least. It was declared publicly that the "Seventy" had made a bargain with the liquor men against Tammany.

Among the dead of the week are Prof. Arndt, professor of history in the University of Leipzig, who was one of the co-discoverers of the "Mammuthus Germania Historica."

The tallest man in the world, the London Arabid, named Hassan Ali, and though only sixteen years old, is already nine feet and two inches high.

The Hatchman says a belt of marble sixty miles in length has been discovered in Georgia, which can be quarried in large blocks, and takes a high polish.

Prof. Humphreys has been studying cases of longevity in England, where some have attained a table of 80 years whose ages ranged from eighty to more than a hundred.

The Mint in Philadelphia has taken a contract to coin half a million dollars worth of silver into twenty-cent pieces for the Government of Ecuador.

England has entered upon a war from which she shrinks as little as possible. The Warisra, a large fierce tribe on the western coast of India, have been in conflict with the British.

The Mint in Philadelphia has taken a contract to coin half a million dollars worth of silver into twenty-cent pieces for the Government of Ecuador.

It is clearly evident that all the talk about "reform" in New York City, always excepting Dr. Parkhurst, was only a collusion between certain Democrats who wished office Tammany would not give them, and the Republicans, to get control of the offices.

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DEATHS.

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

HAYNES.

James Baxter Haynes was born in Ohio county, Ky., April 20, 1828. He was married to Lucinda Haynes in 1845 by Rev. Joseph P. Smith. At an early age he united with the Panther Creek church of his native county, where he, with David Whittinghill and J. D. Phillips, were licensed to preach in January, 1856; was ordained to the full work of the Gospel ministry February, 1857. One year later he was called to the care of the Panther Creek church, to which and to some others he ministered till 1861, when he was arrested by home guards and committed to a military prison.

After his release he moved to Henderson county, Ky., where he labored both as pastor and missionary till his final settlement in Union county in 1878. From that time till his death he labored in his adopted county with untiring zeal and energy. His early education was limited, being obtained in the common schools of his neighborhood. He became public life by teaching in the common schools, which profession he soon abandoned, devoting the remainder of his active life to the ministry, about fifteen years of which were spent in Calico county, stimulating and building up weak churches and organizing several others, the last of which is the church in Sturgis. This was the last work the Lord had for the grand old veteran. Being forced from active service he spent the last five years in retirement. He was a very earnest Sunday school worker, and everywhere at all times advocating the temperance cause. He was of a meek and robust constitution, with intellect far above the ordinary, had an investigating mind was a calm, deliberate reasoner, cautious in his conclusions, but firm in his convictions. He died Sept. 3rd, 1894, leaving his home companion and nine children, four of whom are boys, all members of the Baptist church and well respected citizens. No pen can portray, no finite mind compass the result of his life work. His name will still reveal his usefulness. How we do miss him! How sad the family circle around the vacant chair. Yet when we look back through human vision and scan the stern realities of his existence, the many trials and temptations, the many heart-pangs of sorrow, the many self-denials, the many hard-fought battles, all the agonies of his life, and turn to God's Word and read, "Blessed are the dead that die in the Lord; that they may rest from their labors, and their works do follow them," and then with an eye of faith we look through the misty vale of death into the fair beyond, where he is now basking in the sunlight of God's love and revels in pure delight, we would only emulate his life and wait the summons to join him over there.

MILLER.

Died on Dec. 25th, 1894 in Louisville, Ky., Mr. Marshall Miller, aged 92 years. Bro. Miller was a member of the Chestnut-street Baptist church of this city at the time of his death. Bro. Miller 53 years ago gave his heart to the Savior in Nelson county, Ky. During his last illness he was patient and full of trust in the Lord. While expressing his desire to live for his wife's sake, yet he said he was ready and willing to go if it was the Lord's will. He was a good citizen, a faithful member of the church, a loving husband and a considerate father. He will be missed by many, but by none as by his faithful companion, who waited upon him tenderly to the end, and who now basks in the funeral in Lebanon Junction, where he was buried. May the loving Father comfort the bereaved! W. J. M. WEAVER.

ANDERSON.

Sister Lydia Anderson, wife of Deacon W. B. Anderson, died in 1894. She had been a devoted and useful member of the Baptist church since 1850. She was remarkable for her gentleness and Christian uprightness, and died loved and lamented by all who knew her. She leaves three sons and one daughter to whom her devoted husband their irreparable loss. May her God be to their God, and "rests from her labors, and her works do follow her." "He gives His beloved sleep." "Asleep in Jesus! O how sweet. To be for such a slumber meet! With holy confidence to sing That death hath lost its venom sting!" J. B. HEW.

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 accumulation of the mucous lining of the Eustachian Tube, when this tube is inflamed, you have a rumbling sound or imperfect hearing, and unless the inflammation can be removed, and this tube restored to its normal condition, hearing will be destroyed forever; no cases out of ten are cured by local treatment, which is nothing but an inflamed condition of the mucous membrane.

We will give One Hundred Dollars for any case of deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free.

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

100 Pills IN 34 DAYS. "100 orders in 100 days" is the record of "100 Pills" every day of the year. Try one. Call on the only book and complete outfit, No. JAS. H. EARLE, Publisher, Boston.



KNOWLEDGE

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

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.

GERMAN BANK

Fifth and Market, LOUISVILLE, KY. CAPITAL, \$200,000. SURPLUSES, \$200,000.

General Banking

Savings Bank.

Interest Paid on Deposits P. VIGLINI, President.

FINANCIAL.

When you want the safest investment in the State, and one that will pay better than 10 per cent, take stock in The National Building and Loan Association. If the time comes when you are bound to raise money you can get the cash out of this stock quicker and easier than most any thing else you can buy. For particulars apply to JOHN H. LEATHERS, President, or C. M. PHILLIPS, General Manager, Louisville, Ky.

DIRECTORS.

H. V. Loving, President Louisville Trust Company.

John B. Castleman, Barbee & Castleman, Insurance.

Harry Weisinger, Tobacco Manufacturer.

John H. Leathers, Cashier Louisville Banking Company.

John Barrett, Postmaster, Louisville.

W. P. Harvey, President Baptist Book Concern.

George B. Eastin, Attorney at Law John B. Pirtle, State Agent Travelers' Insurance Co.

William O. Kendrick, William Kendrick's Sons, Jewelers.

C. M. Phillips, formerly of Lebanon Standard and Times.

J. M. Cabell, Cabell, Bayse & Co. Grocers.

Joseph H. Peter, of Peter & Burg hardt Stone Co. Paul Jones, Wholesale Merchant. A. G. Langham, Barbee & Castleman, Insurance.

Stephen E. Jones, President Kentucky Wagon Manufacturing Co. Call on or address, C. M. PHILLIPS, Gen'l. Mgr., Louisville, Ky.

John B. Castleman. A. G. Langham.

THE ROYAL Insurance Co

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

LADIES!! Why Drink Poor Teas? When you can get the Best at Cargo prices in any Quantity, Dinner, Tea and Toilet Sets, Watches, Clocks, Music Boxes, Book Books and all kinds of profane goods, at Club Agents. Good income made by getting orders for our celebrated goods.

THE GREAT AMERICAN TEA CO. P. O. Box 396, 41 and 51 West St., N. Y.

You Can Get Ferry's Seeds at your dealers as fresh and fertile as though you got them direct from Ferry's Seed Farms.

Ferry's Seeds advertisement with circular logo and text: "Ferry's Seeds at your dealers as fresh and fertile as though you got them direct from Ferry's Seed Farms. D. M. Ferry & Co. Detroit, Mich."

Send TEN CENTS and we will send you enough Ink Powders to make a half pint of as good ink as is sold anywhere. Take your choice of Black, Blue, Green, Violet, or Scarlet. C. P. BARNES & BROS., 534 W. Market St., Louisville, Ky. This firm is reliable - Publishers Western Recorder.

INVA advertisement with large stylized text and a small illustration of a person.

BOOKS CHEAPER THAN EVER AS LONG AS THEY LAST.

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 15 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. P. Roy's Standard Works, the regular price is \$1.50 per volume. We have cut the price to 80 cents per volume. 15 Copies What Can She Do? 15 " He Fell in Love With His Wife. 15 " A Day of Fate. 20 " Nature's Serial Stories. 20 " A Young Girl's Worries. 20 " Miss Lott. 12 " Taken Alive. 10 " Driven Back to Eden. 10 " The Earth Trembled. 9 " An Original Belle. 10 " New to Nature's Heart. 10 " A Knight of the 19th Century. 10 " His Number Rivals.



Palmer's Method. 12 Years Without Hearing. I have tried everything from Catarrh for 12 years; nose stopped up, unable to get anything down into the throat, accompanied by a dry, hacking cough; I took cold daily, dull headache, constant buzzing, cracking and sticking in my ears. My hearing failed, and for 12 years I was deaf. Every remedy I tried failed. I had much hope I commenced treatment with the Home Medicating Co.; the first application was simply wonderful. My hearing was rapidly returned, and can now hear conversation without difficulty; a few months' treatment cured me. J. F. FITZGERALD, 20 W. Third St., Cincinnati, O.

PALMER'S GRADED STUDIES advertisement with logo and text: "Reading Music at Sight, BY H. W. PALMER, MUS. DOC. A careful prepared text-book for classes, consisting of a well-graded course, including JUNIOR COURSE and a complete and progressive SENIOR COURSE."

MUSIC TEACHERS will be supplied FREE OF CHARGE, with our regular Monthly Bulletin of New Publications, on receipt of name and address, with request for name, send stamp for sample of "The Musical Visitor," PRICE, 50 CENTS.

THE JOHN CHURCH CO., CINCINNATI, NEW YORK, CHICAGO.

WALL PAPER.

Best Quality, Without Gold, 8c to 30c per Roll. Gold Paper, 10c to 15c per Roll. Finest Embossed Paper, 15c to 25c per Roll. K. R. BANSETT. Send six cents in stamps for samples: 442 Fourth Ave., Louisville, Ky.

When you write or purchase from any one who advertises in this paper, please do not fail to mention the "RECORDER."

BOOKS CHEAPER THAN EVER AS LONG AS THEY LAST.

- Also 24 Volumes of Amelia E. Barr's Books - Regular price \$1.25 per volume, now reduced to 70 cents per volume. 2 Copies Feet of Snow. 2 " Last of the McAllisters. 2 " Between Two Letters. 2 " How of Orange Island. 6 " Master of His Fate. 6 " Household of Wealth. 6 " Jan Koder's Wife. 11 " Friend Olivia. 10 " She Loved a Sailor. 3 " Sun of Sambo. 6 " Paul and Christians.

Also 46 Volumes Wide, Wide World Series - Regular price \$1.50 to \$1.75, reduced to 80 cents.

22 Copies Wide, Wide World. 1 " My Desire. 1 " My Brother's Keeper. 1 " Plans. 4 " Letter of Credit. 2 " Pine Needles. 2 " Hills of Pasture. 1 " Dollars and Cents. 1 " Queerly.

Also 15 Volumes Grace Agnew's Works - Regular price \$1.00, cut to 60 cents. 2 Copies Home Scenes. 2 " Women of Israel. 2 " Woman's Friendship. 2 " Mother's Recompense. 2 " A Vale of Cedars.

Promptly forward orders, because at these prices our supply will not last long. Do not forget to add 15 cents for each volume to pay postage. We are greatly overstocked and are selling other lines of books just as cheap and on application will forward, at address, Price Lists and Catalogues. Send all orders to

Baptist Book Concern, INCORPORATED. Cor. Third and Jefferson, LOUISVILLE, KY.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

# Royal Baking Powder

ABSOLUTELY PURE

### Items of Interest.

The "Government" of Hawaii, composed of a handful of aliens, attempted to search the house of a native citizen for arms. He and his friends resisted and a fight ensued in which the natives were worsted. It is amusing to hear the usurpers who rule against the wishes of a majority of the people call this a rebellion and treason, while their rising against the queen was "revolution." The natives lost the sympathy of the world by their submission to a handful of adventurers from other countries.

Some Chinese actually plucked up the courage not only to fight, but to attack the Japanese. Fifteen thousand Chinese troops attacked the Japanese near Hai Chang and actually fought all sundown when they were repulsed with a loss of nine hundred. The atrocities of the Japanese in Manchuria have been so great, the princes of that province are talking of fighting. Whether it will be beyond talk, remains to be seen.

There has for some weeks been a truce in the civil war between capital and labor, the conflicts being so small that troops were not needed. But New York has now 8,000 troops in the field, fighting the strikers on the street cars in Brooklyn, and so far they have accomplished nothing towards enabling the street car companies to run their cars. The corporations and the laborers do the quarrelling, but expenses fall on the property owners who pay taxes.

There have been various small skirmishes between the soldiers and the rioters. About 25 soldiers and policemen are in the hospital with wounds. How many rioters have been hurt is not known, but the soldiers were ordered to "shoot to kill" and did so.

It was a great marvel that any Postmaster General should wish to affront the South by changing the name of Appomattox to "Surrender," and a greater marvel that a Democratic one would dare do it. To the honour of the North be it said that she protested as indignantly as did the South. Hissell has yielded to the storm of indignation and the name Appomattox has been restored.

The French Parliament, being split into several parties, will do nothing themselves, nor allow anything to be done. The Cabinet resigned in a body, and then President Casimir-Perier, tired of trying to drive his team of wild horses, resigned. He only took the office at the urgent solicitation of his mother, and has never enjoyed being President. The Deputies then elected M. Felix Faure, Minister of Marine in the Cabinet. This is a good choice, as was shown by the wrath of the Socialists.

The French Republic has been in existence since 1871. During that time it has had five Presidents. The President is elected for seven years, but only one has served out a term. M. Thiers resigned after two years; Marshall McMahon resigned after serving six years; Julius Grevy served one term, was re-elected, but resigned after two years of second term; M. Carnot was assassinated while in office, and M. Carnot's Casimir-Perier has resigned.

A fire occurred on the night of the 15th in Hardware Company's warehouse, Butte, Mont., in which giant powder was stored. While the firemen were at work an explosion occurred, killing or wounding nearly every man connected with the fire department and many others. The dead are 10, the wounded 150. Houses near by were wrecked, and windows all over the city broken.

The contemptible Pecksniffianism of the cry of "reform" in the election in New York City, is shown by the speech of the new mayor to the Central Liquor Dealers' Association. These are his own words in regard to what he said: "I simply told them to decide on what they thought the best way of dealing with the Sunday opening question so that a law might be drawn to meet their views as nearly as possible."

The steamer, State of Missouri, started from this city on Saturday for New Orleans. About seventy-five miles from the city, owing to the failure of her steering gear to work, she struck the Maiden's Rock, a hole 90 feet long was torn in her side and she sank in five minutes—1500 feet of water. Her passengers were saved, but ten of the crew were drowned.

Because much of the meat and many of the cattle from the United States go through England, Germany has forbidden the importation of any more or cattle from that country. This is another blow at the farmers of the United States and it is done because of the differential tax on sugar, but the United States Senate will not repeal that tax, nor pass any bill except appropriation bills.

The Africans in their own homes are fighting bravely for their liberty against the European invaders. Unfortunately, bravery is a just cause do not overpower modern instruments of destruction. The Hovas have been defeated by the French, who captured Port Parafata in Madagascar. And the brave attack of the natives upon the Italians at Hassala in the Sudan was repulsed with heavy loss.

### Oils Cure for Cancer.

DR. BYE has discovered a combination of oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured over six thousand persons within the last three years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free, giving particulars and prices of oils. Address, DR. BYE, Indianapolis, Ind.

Do not forget to read on 14th page, the advertisement of "Books Cheaper Than Ever." Stock too large and must be reduced.

## THE MARKETS.

### Report for the Week Ending Saturday, Jan. 19, 1895.

**CATTLE**—The receipts to-day were light and but little doing. The market closed up about steady on the best butcher cattle. All other grades were about 10 to 15c lower than on Monday last. The demand for feeders is not so good. Stockers weighing from 600 to 1000 lbs. are in fair demand. Bulls were slow and 10 to 15c lower. The outlook is only fair. The calf market was extremely low.

**HOGS**—Receipts light and market slow, but prices are about steady. There is a good demand for choice 120 to 150-lb hogs at quotations.

**Sheep and Lambs**—The market ruled slow, with but little doing.

**CATTLE**  
Light shipping, 1,200 to 1,400 lbs. \$3 50/4 00  
Best butchers ..... 3 50/3 75  
Fair to good butchers ..... 2 50/3 25  
Common to medium butchers ..... 1 75/2 50  
Thin, rough steers, poor cows and scalwags ..... 1 25/1 50  
Good to extra oxen ..... 3 00/3 75  
Common to medium oxen ..... 1 50/2 50  
Feeders, 650 to 1,300 lb steers ..... 2 50/3 00  
Stockers ..... 1 50/2 50  
Bulls ..... 1 00/2 75  
Veal calves ..... 2 50/3 50  
Choice milch cows ..... 30 00/35 00  
Fair to good milch cows ..... 10 00/20 00

**HOGS**  
Choice packing and butchers, 225 to 300 lbs. \$4 30/5 00  
Fair to good packing, 180 to 225 lbs. 4 00/4 10  
Good to extra light, 140 to 175 lbs. 3 50/4 00  
Medium hogs, 120 to 150 lbs. 3 25/3 50  
Fat sows, 100 to 120 lbs. 2 50/3 00  
Roughs, 150 to 400 lbs. 2 50/3 50

**SHEEP AND LAMBS**  
Good to extra shipping sheep ..... \$2 50/3 75  
Fair to good sheep ..... 2 00/2 25  
Common to medium sheep ..... 1 50/1 75  
Bucks ..... 1 75/2 00  
Extra lambs ..... 2 50/3 50  
Fair to good lambs ..... 2 75/3 00

### LEAF TOBACCO MARKET.

### Report for the week ending Saturday, Jan. 19, 1895.

**BURLEY—1903 CROP.**  
Red. Colory.  
Trash, green mixed ..... \$2 50/3 00 \$4 00/5 00  
Trash, sound ..... 3 00/3 50 5 00/6 50  
Common lugs ..... 3 50/4 50 6 00/7 50  
Medium lugs ..... 4 50/6 00 7 50/9 00  
Good lugs ..... 6 00/7 50 9 00/11 00  
Common leaf, short ..... 7 00/8 00 9 00/9 00  
Common leaf ..... 8 00/9 00 9 00/11 00  
Medium leaf ..... 9 00/12 00 11 00/14 00  
Good leaf ..... 9 00/12 00 11 00/14 00  
Fine and selections ..... 10 00/12 50 15 00/20 00

**BURLEY—1894 CROP.**  
Red. Colory.  
Trash, green mixed ..... \$1 50/2 50 \$3 00/3 50  
Trash ..... 2 50/3 50 4 50/5 75  
Common lugs ..... 3 50/4 00 4 75/5 75  
Medium lugs ..... 4 00/5 50 6 75/7 50  
Good lugs ..... 5 00/6 50 7 50/8 50  
Common leaf, short ..... 5 00/6 50 6 50/7 50  
Common leaf ..... 6 50/8 50 7 50/9 50  
Medium leaf ..... 8 50/9 00 9 50/11 00  
Good leaf ..... 9 00/12 00 11 00/14 00  
Fine and selections ..... 12 00/14 00 14 00/20 00

Common leaf, short ..... 5 00/6 00  
Common leaf ..... 6 00/7 00  
Medium leaf ..... 7 00/8 00  
Good leaf ..... 8 00/9 00  
Fine and selections ..... 9 00/12 50

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

**DARK—1894 CROP.**  
Common lugs ..... \$1 50/2 00  
Medium lugs ..... 2 50/3 00  
Good lugs ..... 3 50/4 00  
Common leaf, short ..... 3 00/4 00  
Common leaf ..... 4 00/4 75  
Medium leaf ..... 4 75/5 75  
Good leaf ..... 5 75/6 75  
Fine and selections ..... 6 75/8 00

### SALES, WITH COMPARISONS.

Following were the sales for the week and year to January 19, with comparisons:  
Year 1894 ..... 4,320 10,542  
Year 1895 ..... 2,744 8,678  
Year 1892 ..... 3,070 10,497  
Total new crop sold to date ..... 19,848  
Sold to date in 1894 ..... 18,272  
Sold to date in 1895 ..... 19,068  
New crop sold to date, orig. inspec'n ..... 17,811  
Sold to date in 1894, orig. inspec'n ..... 16,679  
Sold to date in 1895, orig. inspec'n ..... 16,921

**REJECTIONS.**  
Rejections this week ..... 900  
Rejections same time in 1894 ..... 556  
Rejections same time in 1895 ..... 523  
Rejections since Jan. 1 to date ..... 2,120  
Rejections same date in 1894 ..... 1,513  
Rejections same date in 1895 ..... 1,706  
Percentage of rejections to auc'n sales, '94 ..... 23  
Percentage of rejections to auc'n sales, '95 ..... 22

**RECEIPTS.**  
Receipts this week ..... 3,322  
Receipts same time in 1894 ..... 4,020  
Receipts same time in 1895 ..... 4,622  
Receipts since Jan. 1 to date ..... 6,586  
Receipts same time in 1894 ..... 6,258  
Receipts same time in 1895 ..... 6,001

### ANNUAL MEETING.

The stockholders of the Baptist Book Concern will hold their annual meeting in the office of the WESTERN RECORDER, N. W. Cor. Third and Jefferson Sts. Louisville, Ky., on Tuesday, Feb. 5th, at 10 A. M. Those who cannot attend are requested to send their proxies to those who will be present.

W. P. HARVEY,  
President.

### MARRIED.

Dec. 26, 1894, near Frankfort, by Rev. John W. Shaw, Rev. J. A. Peters, pastor of Pleasant Ridge church, also Mt. Carmel, and Mrs. Bettie T. Shepherd, from Anite City, La.

### A CARD OF THANKS.

Please permit me to intrude upon your time and space, to express my thanks and high appreciation to the members of the Walton Baptist church, of which my husband is pastor, for the handsome and costly sofa lounge presented me by them during the Christmas holidays. May He who can impart to them through the riches of His grace all good and perfect gifts, graciously bestow upon them such blessings as may thrill their souls.  
MRS. G. W. HILL.  
Williamstown, Ky., Jan. 11.

THE moon, in an eclipse, complained to the sun, "Why, O my dearest friend, dost thou not shine upon me as usual?" "Do I not? said the sun; "I am sure I am shining as I always do. Why do you not enjoy my light as usual?" "O, I see," said the moon; "the earth has got between us." This is the trouble with every backslider.—Exchange.

OUR life is but the childhood of our eternity, the school-days preparatory for the immortal years beyond.—Canon Farrar.

LIFE is full of opportunities and responsibilities, and they generally go together.—John Staples White.

## ITS YOUR RELIGIOUS DUTY

WE PAY EXPRESS  
On mail orders of \$5 or over to any point in Kentucky or Indiana, and refund money always if goods fail to please.

to take care of your BODY and your PURSE, as well as to look after the interests of your SOUL. Don't try to get along without the clothes you need. Don't spend your money for clothes until you've first found out what you may get for it at the MAMMOTH. Watch the Louisville daily papers for our "bargains" during the next few weeks. When you see a thing advertised, send for it promptly, if you don't happen to be coming to this city. We do a large MAIL ORDER business: customers find it entirely satisfactory—so do we. We want to do some with YOU. Write for anything you need in Men's or Boys' Clothing, Shoes, Hats or Furnishings. Under certain conditions we send goods C. O. D., with privilege of examination before taking.

# MAMMOTH

## SHOE AND CLOTHING CO.

KLFINHANS & SIMONSON, 424 to 434 West Market, LOUISVILLE.

## SEEDS Grand Special Offers FREE

Fresh and Reliable  
Flowers, Offer No. 1. Grand Box Containing  
ASTER, Ger. McKinley, Over 50 grand colors. GERMAN MIXED SEEDS, 400 Choice Sorts  
SWEET PEAS, Emily Henderson, Best New FOLIAGE PLANTS, For decorative foliage  
FORGET-ME-NOT, New Striped, Lovely Large PINKS, Bell's Show Mixed.  
Flower. LINUM, Perpetual Flowering, Blooms All MIXED.  
POPPY, Rivendale mixture, Grandest Out. PHLOX, Bell's Show Mixed.  
WONDERFUL MEXICAN PIMPHOSE, Worth MIXED.  
MIXTURE  
IN THE  
WORLD  
WHITE FLOWERS, 100 Sorts for White Bouquets.  
YELLOW FLOWERS, 100 Sorts mixed for Bouquets.  
PANSY, Our NELLIE, Geographically Beautiful.  
BOOK ON SUMMER GARDENING, FREE

All the above sent by mail for only 25 cents and a 25 cent check is put in each box, which may be returned to us with an order of \$1 or over, and you get 25 cents worth free, so this box really costs you nothing.

### Vegetables, Grand box Containing 1 Package Each

BEST BEANS  
BEST PEAS  
BEST CORN  
BEST BEST  
BEST CABBAGE  
BEST CUCUMBER  
BEST LETTUCE  
BEST MELONS  
BEST ONIONS  
BEST TOMATO  
BEST SQUASH  
BEST TURNIP

The above box 16 packages of vegetable seeds mailed for only 25c and a 25c check put in each box. All of the above for 25 cents by mail postpaid. Catalogue of seeds free.

Address J. J. Bell, Binghamton, N. Y.

## Dull and Bilious.



Sleepless nights, backache, weakness—all result from a disordered condition of the Liver or Kidney. To be strong and vigorous your Liver must be healthy. Wonderful success has always attended the use of

### Dr. J. H. McLean's Liver and Kidney Balm.

It cures thoroughly all ailments of the Liver, Kidney and Bladder, Female troubles, Rheumatism and Bright Disease. For sale by Druggists at \$1.00 per bottle.

THE DR. J. H. MCLEAN MEDICINE CO., ST. LOUIS, MO.

### CARRIAGES, BUGGIES, HARNESS

and Bicycles, as Factory Direct. Work guaranteed and 20 to 40 per cent saved. Our goods received the highest awards at the World's Fair. Our 1895 Mammouth Illustrated Catalogue is free to all. It shows all the latest styles and improvements and reduced prices. It has 200 pages and is the largest and most complete catalogue ever issued. Send for it. 25c per copy. Address: Mammouth Carriage Co., Cincinnati, Ohio.

### Wedding Invitations

Send us stamp for our book on the etiquette of Weddings & Visiting Cards. FLEXNER BROS., Stationers and Engravers, 330 Fourth Ave., Louisville, Ky.