

# WESTERN RECORDER.

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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RABBI HIRSCH is a well-known Jewish scholar of "liberal" views. He says: "Say what you will of Calvinism—of its narrowness, its somberness, its uncharitableness—the fact remains that it has a strong moral tone, a wealth of ethical power, that is lacking in softer creeds." Calvinism has for its backbone the sovereignty of God.

"EPISCOPAL preachers," says the *Christian Inquirer*, "are about the only ministers who advertise for positions." In the "clerical supply" column of the *Churchman* it finds the following announcement: "An experienced clergyman, age 28, will be open to engagement in September. He seeks to establish rousing congregational worship; fearless, wide-awake Gospel preaching; the awe-inspiring and instructive ceremonial befitting God's special presence in the sanctuary of His One Holy Catholic and Apostolic church."

SOME one asked Dr. John Hall, when he was in England last, to what cause he attributed the success of his own church in New York City. He replied: "I should not like to use the word 'success,' but I believe the real secret of our spiritual prosperity has been the very pronounced and decided evangelical preaching which has been maintained from the first. The faithful preaching of the Gospel is the one indispensable condition of congregational prosperity." The spirit of reverence and dependence on God which makes Dr. Hall refuse to say "success," is, no doubt, an element in the case.

THE Presbyterians of Scotland, at least the sturdy, true blue ones, are up in arms because a young preacher has introduced ritualism into St. Giles church of Edinburgh. This is the church in which the immortal Jannie Geddes threw her stool at the head of the preacher who attempted the Episcopal service, and by her action began the revolution which made Scotland Presbyterian.

THE President of the Congregational Union of England sounds a note of warning which is needed in this country. He says: "It has long been a deepening conviction with me that there was no peril so great in much of the theology of the day, as that of emptying the little word 'sin' of all its meaning. There were sermons preached that attempted with the rose-water of sentiment to wash out all that terrible word meant. To hear some, one wonders what man had to be redeemed from."

AN account of a discussion which took place in the fifth century in Persia, on the part of Greeks, Jews and Christians, has been unearthed from some hiding-place, and scholars are convinced of its genuineness. The subject was "the claims of Christ and Christianity," and the Christian says: "Josephus, your historian, who has spoken of Christ as a just and good man, manifested from divine grace, doing good to many through signs and wonders." Prof. Bratke, of Bonn, regards this testimony as entirely independent of the one in the Antiquities.

## For the Western Recorder:— A PERMANENT "BOOK FUND."

BY REV. D. Y. BAGBY, PH. D.

It is indeed refreshing and encouraging to see such a growing interest among our people, especially our sisters, in supplying the needs of our missionaries on the field with the much needed comforts for their families. Box after box, filled with clothing of all description, is hurried to the patient families of frontier missionaries, both in the state and out of it, and the extra amount of joy which flies out of these boxes, when opened by the receivers, and spread as a blanket all over the missionary's home, yea, and all over his field, for that matter, is by no means the smallest article the box contains. The Lord bless all those who give or who send.

But there is another great need that we are neglecting, a need as great as the necessities of life almost; a need which should not be neglected another week longer, and that need is the great scarcity of books among our preachers. It has been the privilege of the writer to spend a few days among our mountain preachers, and to hear from others as to this sad lack of books. I asked a man who knows, "What is the average library of these preachers?" Mentioning the names of two of the most prominent men among them, he said: "The first has not to exceed \$5.00 worth of books, and the other has a forty-cent Bible." He added, "They are very anxious to have books, but are too poor to buy them. They have to work four days in the week for a living, and then use the other three to fill their appointments; and they receive less than \$50 per year for their preaching." Such is the sad state of many of our best preachers in the mountains.

The writer has made some attempts to beg books to send them, but this is a very slow way to meet such a great demand. There are about 1,400 Baptist preachers in the State of Kentucky. It would be a liberal estimate to say that one-tenth of this number have had seminary advantages, and possibly another tenth have had college advantages without any theological training. If this calculation is even approximately correct, we have over one thousand preachers struggling along to gain an existence for themselves and their families and trying, the best they can, to preach the blessed Gospel of the Savior of lost men, struggling under many hindrances that you and I don't understand, hundreds of them have been obliged to labor on the best they could, with no educational advantages, or even the means of buying books. Has not the time come when these struggling brethren shall be assisted?

### HOW CAN WE DO IT?

Certainly a very important question to be asked and answered. If some brother will come forward with a better plan than is suggested below, he will deserve many thanks and his plan should be adopted.

From the wealth of about a quarter of a million Baptists in the State of Kentucky, could not a permanent "Book Fund" (as I should call it) be raised, the interest on which to be carefully expended in books to be distributed among brethren certainly known to be worthy to receive them?—This fund could be put under the control of known and trusted brethren, who would use its income to the very best advantage, but none of whom should receive any salary. This is a plan which would not be an experiment. It is now, and has for many years, been run with great good and satisfactory results to the denomination by Mrs. Charles H. Spurgeon in England. She has written a book which she calls "Ten Years of the Book Fund," and from one passage she seems to have visited some Kentucky preacher's home, so accurately does she de-

scribe it. She says: "The room is small and poorly furnished; a tiny fire burns on the hearth, for it is mid-winter; beyond this there is an absence of all the suitable surroundings of a minister's study, and you can count the books on your fingers. The pastor sits there after a hard day's work, very tired and—shall I tell it!—on very scanty sustenance. He feels the weight of souls upon his heart; . . . troubles of ways and means, fightings without and fears within. Weary and faint, he is very, very poor; he turns with his Bible on his knees to the fire, and sighs, oh such a sigh! Do the angels hear it!" etc., she goes on picturing the needs of some of our most useful preachers.

Our brethren need books, and need them badly. How they would appreciate and study them if they could get them! We ought to help them, and we can do it. A good book put into the hands of one of these preachers would extend its influence over the entire field in which the preacher labored. Money cannot be spent in a more advantageous way to do mission work than in putting good books in the hands of our preachers.

I have been told that this was one of the original features in the organization of the "Baptist Book Concern," Louisville, Ky. Is my information correct? If so, why has this feature been allowed to drop out of sight? If it was a part of the original design, why can it not be now established? If it was not, why can it not now be introduced? With such a power as the Book Concern, a vast amount of permanent and profitable work could be done in this direction? What do the brethren say?

Parkland, Ky.

## THE WHEAT-COVERED GRAVE.

BY THE REV. P. B. POWER, M. A.

Many are the false emblems which are to be found over the resting-places of the dead. These pudding-faced cherubs with wings growing out of the napes of their necks, are either symbolised as being abnormally fat, or else blowing invisible trumpets, the music of which, if only we could hear it, we have sad misgivings would be harsh and out of tune. Or suppose a man never to have pitched on those explosive faces, as likely as not he will come on some piece of poetry, an equal monstrosity in its way, or perhaps an inscription of the same kind and kin as that on a tombstone not far from where I am writing:—"Here lies the husband of Mrs. McKnab." Poor Mac! evidently you were extinguished long before you died; it is perhaps your fate and your epitaph (name only being changed) that are reserved for more than one of us in the coming age. However, let that pass. I believe in some tomb-stones; and because I believe in the one of which I now write, I tell you about it, and what I think about it; for I knew well the man who lies under the "wheat-covered grave," and the emblem that is over him is truly descriptive of him. He was a harvest-sower while he lived, and in humble reliance on the Lord of the harvest, he was a harvest expecter when he died.

There lies in a Leicestershire graveyard an honest Englishman, with a large heart and a large hand—such, at least, were his in life. His was an ear that was open to every tale of woe, his the heart that felt it, his the hand that relieved it. His big brain planned great things in merchandise, and greater still in charity. Why God cut him down in life's prime is for God alone to know; influence, money, all that man can give, he was sowing for Him when his hand was stayed; and the Lord of all present sowings and of all future harvests said to him, "Sow no more." Life-sowing, life-existings, life-expectings, they are all embodied in the sheaf, the stony sheaf on that wheat-covered grave.

Life-sowings! We know what they are

with only too many: they are sowing to the flesh in some, the harvest of which in some form also will be corruption—the bad seed of a bad crop.

But there are some sowings, the seed of which is good enough, and a harvest from which will be the same; but will that harvest be for him who has sown the seed? It dropped from the palsied fingers of a dying hand; nay, from the dead hand whose grasping power was gone—a hand which opened when it could keep no longer closed. Men sometimes leave as charitable legacies what they can no longer keep.

"Death-givings" are good when they are the continuations of life-givings. The wheat-sheaf on the grave is no fit emblem for him whose only sowing is after death.

But the sowings of the man over whom this harvest emblem lies were in life. The action of life was with him to open the heart, and with it the hand. His givings were the outcome of his great self. He—he himself was in them. They were life-sowings of his self-life, and they were sown in life; and so by them he still lives—he, being dead, yet speaketh." He lives in the almshouse, and the hospital, and the church, and the school, and in many hearts. The seed-grain was sown in them during his life; and it is growing, and will grow, until that harvest which shall be reaped when there shall be an ending of all death.

The hand which now lies stiff and cold beneath the wheat-covered slab may now rest from its labours—its works do follow.—Its scattering-time is passed—its harvest-time lies on before.

And to us there comes a voice: Do life's work in life. "Whilst there is time (or opportunity) let us do good unto all men." Let us sow good out of our very selves—out of the very goodness that is in us by the grace of God. A living man should sow in life, and not wait to scatter his seed in death.

Life-existings! The testimony of the rocks tell us only of what has been—true testimony, but only of the physical. The moral, indeed, connected with them, whatever it was, may have teachings, but no existings, for us now; nor yet for those who have to come. The physical of the past is, indeed, in many cases living now. Its once living trees and ferns and reeds are revolutionising the physical life of man by steam, but it has, apart from its teachings about God, no living spirit-life amongst us now—none which, so far as we know, can be developed in life to come.

I like the wheat-sheaf on the grave—the connection between the sheaf and the man. Some, seeing this emblem, and hearing casually that a good man sleeps beneath, might pass on, giving just the casual thought to the "buried," the "invisible," the apparently "lost," and "passed away." But there are others who will ask, What did this man do?—in what is he living now? And even if a man never cared to ask this, there is One higher Who will think about it. God, before Whom live all people and things, and all in connection with them, and their connection with each other, will keep ever before Him as one, the good that is done. The life-existings of all and each are before Him—the thistle-crops of the present and the future of some and the men and women themselves—the wheat-crops of others, of their present and their future, and in connection with their very selves.

A true emblem is that stone wheat—an emblem of living harvest being reaped, and sowing and re-sowing itself again and again until the great harvest-home, when the stone-sheaf emblem shall be needed no more, for the solid realities of harvest seen.—Quiver.

We may take God and Heaven us every day, and carry their glory into all the dull and prosaic earth.—Thomas Lathrop.

For the Western Recorder.

## THE BUSY PASTOR.

BY GEO. A. LOFTON, D.D.

Of all the men in the world the true pastor should be most systematic and efficient in the business of his high calling. He is attending to the work of Jesus Christ over the flock of God, and he has no time to lose, no talent to lie idle, no money to throw away or to hoard up, no opportunities to neglect, and no personal or private objects to subserv. Of all men he most exclusively belongs to the Lord; and whatever of selfishness, or ambition, or secular purposes the best of other men may display, the pastor cannot afford to deviate from absolute consecration to his divine vocation. He is specially called of God and ordained to the work of feeding and building up the flock over which the Holy Ghost hath made him an overseer; and the crying need of salvation to a lost world, at home and abroad, seldom if ever leaves him a moment of respite or recreation.

The organized and enterprising character of Christianity to-day, magnifies and multiplies the business of the pastorate far above the work of any period known in the history of the office. Missions—City, State, Home and Foreign—the Sunday-school, the young people, woman's work, the orphanage, the various organizations of the church essential to general and specific activity, education, the keeping abreast of the social and moral problems of the day, the rapid and radical change of methods and customs, all added to the ordinary routine of pastoral preaching, and visitation, and prayer, and reading, and working, and watching, and waiting, makes the pastor pre-eminently the busiest man in the world, if he progresses and fills his place. He is essentially connected with a half-dozen boards and organizations outside of his ordinary church work; and his whole heart, mind, soul and body is called into wise and efficient play in order to such systematic effort as will cover well and successfully all his responsibilities.

The truth is that no one man, without assistance, can do well the work assigned him in any of our large city churches; and Baptists especially should be made to appreciate that apostolic usage which shows a plurality of elders in the New Testament churches. It is a very small church in which one man can do effectively the work of the ministry, and then meet all the obligations of the denomination and of the world on the outside of his immediate or specific work. To be sure, the deacons are to be regarded as helpers of the pastor along certain lines of church work, but the New Testament plan of the eldership goes to show that the pastoral ministry of the Gospel did not devolve upon the deacons; and it is in conflict with New Testament polity to make pastors, or semi-pastors, out of the deacons, as such. Baptist churches would increase and develop tenfold upon the Gospel plan of the ministry, and with the multiplied and magnified work of the ministry in our large churches, as at the present period, Baptists should wake up to the only Gospel method in which they are seriously and glaringly deficient.

Another fact in our present history adds to the increased burden of the busy pastor, and to the necessity of assistance in pastoral work, and that is the sharp and growing competition of other denominations better equipped than we in the work of the ministry. Romanism, Episcopacy, Presbyterianism, Methodism, Campbellism, all contend with us for the field of the world for Christ; and in proportion to strength and means they occupy the ground with greater facility and liberality than we. How dreadfully hard often this state of the conflict makes it for the Baptist pastor, both in town and country, when he has to stand alone and battle for existence or success, unaided by colleague, and often unsupported by an adequate sustenance! The idea of preaching to four churches sometimes—or to a single church large enough for two or more pastors—with all the demands of our day upon us, and against the opposition of a half-dozen progressive and well equipped denominations, makes it necessary for a Baptist preacher to become an Abraham in faith, a Job in patience, a Joseph in virtue, a Solomon in wisdom, a Samson in strength, a Paul in zeal, and a Jay Gould in business sagacity and enterprise. Spurgeon, per-

haps, combined all these qualities and qualifications for success; but he was vastly aided by assistants in his work—and then, alas! we do not know of but one Spurgeon how!

I shall not assume to tell pastors how to study their sermons, what time to apply to reading and prayer, how to preach, or in what way they may utilize time and systematize effort in the work of their churches. Much depends for efficiency in the scientific economy of a pastor's time and resources in the work of the ministry. I could give my experience along this line, but, no doubt, there are hundreds of pastors who could instruct me, and others better than I; but this one thing I do know, and that is that the work of the pastorate is the busiest kind of business, and that it must be run upon business principles of the highest order and system in order, under all conditions to be made successful under God. The pastor has no time to engage in other business. He must be content with his living and his work; and he can make his living infinitely better by making his work effective. Gospel preaching and pastoral duty are of the first importance; but without the business aspects of the pastoral office are absolutely essential to the solid growth of the churches and to the economical and efficient conservation and correlation of all the forces essential to burdensome responsibility and permanent success. Everlasting industry, guarded by wisdom and watchfulness, embellished by purity and piety, and buttressed by patience and fortitude and perseverance to the end, will make the successful and continued pastorate.

In conclusion, the pastor cannot have a lazy bone in his body, nor an idle moment in his life, nor lose an opportunity for good, nor can he afford to be caught napping, nor yet leave a stone unturned which may turn up a chance to save a soul, or to increase his own and the efficiency of his church. Up and at it all the time, other things being equal, will be sure, under God and in the end, to bring victory even to the forlorn hope of storming the devil's stronghold and of establishing the house of the Lord. Along with all the qualifications of a thriving and energetic business pastorate, the preacher must be unselfish, honorable, high-toned courteous and dignified, as the true business man in any vocation; and he must lead his church in liberality, activity, enterprise, thrift and sagacity, no matter how well organized his church may be. "Wise as a serpent and harmless as a dove" is a maxim which, combined with zeal and energy, will make a small Spurgeon or a little Paul out of any pastor in the world. There are many great preachers who are not great pastors; but a great pastor, though a small preacher, is a better man for the times in which we are now living.

## THE GARMENT OF GRACE AND THE GARMENT OF GLORY.

BY THEODORE L. CUYLER, D.D.

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy." Suppose that we alter the date and the geography, and instead of "Sardis" write New York, Brooklyn, Boston, or some other locality in these days. We shall not find it an easy thing for any Christian to keep his garments undefiled in the midst of surrounding impurity.

However thorough may be the cleansing process wrought upon the heart at the time of conversion, yet no one becomes absolutely spotless. We live also in a defiling world. Who would pretend to say that the prevailing moral atmosphere of any one of our towns is favorable to strict self-denying godliness? If we sit for an hour in an unventilated railway car, we find that our lungs are insensibly effected by the foul air. So in the atmosphere prevalent in commercial, political and social life, Christian character is exposed to a subtle taint and poison. If we walk through certain streets in this city we must be on the look-out, or our clothes will become besmirched. So in the spiritual walk it requires constant circumspection to keep our garments unspotted from the world.

A good man goes to his place of business and finds himself in the atmosphere of Mammon. The greed for gain is as "catching" as varioloid; the standard of integrity is lowered by a thousand tricks of trade, and unless he is very careful a smutch of unfair dealing is on his garment.

On a white surface the slightest spot shows painfully; and it is no easy thing to keep the spiritual raiment clean when society is as full of sin as Pittsburgh air is of coal smoke. It is difficult to preserve the garment undefiled when "iniquity abounds" in the street, in the market, in social life, in the secret places, and so is apt to lurk in the holes and corners of the Christian's heart. Yet by the indwelling power of Christ's grace there are those "even in Sardis" who keep their spiritual garments comparatively clean. In times of coldness and formalism and abounding worldliness they walk close enough with Christ to maintain a distinct godly life "separate from sinners." If a spot of defilement is contracted on their conscience or character they do not suffer it to dry on. With deep penitence they make sincere confession to God, and betake themselves anew to that fountain opened for all sin and uncleanness. This is the invariable trait of the genuine Christian which differentiates him from the false one. If a true follower of Christ becomes spoiled with impurity, he grieves over it, repents of it, and hastens to that Savior who pardons and restores. By such processes only can the garment of grace be kept from utter disfigurement and defilement.

Brethren and sisters in Christ, we must long for purity with a deep, fervent longing of heart. Grant that the atmosphere of the world is polluting; grant that the temptations of sin are strong, we must strive toward purity as the climber strives for the mountain top, and the swimmer, though often beaten back by the surf, still struggles for the "shining shore." Constantly should the prayer ascend "wash me thoroughly from mine iniquity and cleanse me from my sins." Constantly should we be watching as well as washing. Sanctification is not a sudden magical process once for all; it is a continual work—and stiff work too—by which we are enabled more and more to die unto sin, more and more to live unto righteousness. Blessed are they who hunger and thirst after righteousness; they shall be filled! There is a mighty difference between a whitewashed sinner and a cleansed believer clad in the garment of grace.

By and by this garment of grace shall be laid aside for the garment of glory. The one is for time; the other is for eternity. The one is worn on earth, the other shall be worn in heaven. The first garment is a Christian character formed by the regenerating Spirit of God in this world. The other is a Christian character completed, perfected, consummated and glorified in that world wherein entereth nothing whatsoever that defileth. They who have kept their garments clean in this bad atmosphere of earth shall "walk with Jesus in white, for they are worthy." That shining vesture is the "pure linen" of the saints upon that sea of glass that is like unto flashing gold. Glorious promise—even though we cannot pry into all the mysteries hidden behind the gorgeous metaphors of the Apocalypse! Glorious company! Glorious garment that shall never lose its luster!

My brother in Jesus Christ, who may read these words, determine that whatever others may do, you will be a thorough and consecrated servant of your Master, "even in Sardis." Determine that you will keep the garment of character undefiled. If all Sardis is infected with the lust of gold, let not the canker eat into your soul. However, many in Sardis rush off into frivolities and into those scenes of folly that make deathbeds terrible, do you choose rather the joys of holy converse with the Master in the "upper chamber." Amid the surrounding rush of worldliness strive to keep pure and unspotted from the world. For this evil world, no less than thy Master, needs thee. A clean Christian is a sermon in shoes eloquent and convincing; a reproduction of Christ visibly before men. Let the supineness of the slothful and the treasons of the unfaithful only spur you on to a bolder fight, to a more steadfast loyalty, to a more unselfish consecration, and life in Christ for Christ and with Christ evermore. Make thy garment of grace a garment of glory!—N. Y. Independent.

If only for an hour man gets at least a glimpse of the larger, nobler life, the grind is taken away from life, and visions of peace stir the energies of hope.—Berry.

## LETTER FROM THE UNIVERSITY OF VIRGINIA.

I have purposed for some time to write the RECORDER how we are getting on in this part of the vineyard, but if the brother who thought the position of chaplain at this University was a *sinecure*—"little to do and plenty of salary"—would spend a few days with me I think I could convince him that the man who conscientiously discharges the duties of the position has little leisure to play foot ball or write letters.

But I steal a little time this morning to tell your readers something about the religious history and status of the University.

## MR. JEFFERSON'S PLANS.

When Thomas Jefferson succeeded in carrying into effect his long-cherished plan of founding a State University upon the most extensive and comprehensive plan, and opened its halls to students in March, 1825, he did not mean, as has been frequently stated, to exclude religion from its precincts. On the contrary, he distinctly states in his first reports that he wished an eligible lot on the grounds reserved for "a building to be devoted chiefly to religious services," and that in the meantime "two of the best rooms in the main building" should be set aside for such services. He did not provide for the teaching of theology in the University, but he devised a plan by which the several denominations should establish theological seminaries contiguous to the grounds, and that their students should have free access to the schools, library and all of the advantages of the University. This was a favorite scheme of Mr. Jefferson, and although it was never carried out by any one of the several denominations of the State, it clearly shows that while opposed to any compulsory religion, the great advocate of religious freedom was heartily in favor of giving all Christians the freest access to the students, and the students the freest access to religious teachings and influences.

## THE VOLUNTARY SYSTEM.

In selecting his first professors—most of them brought over from England—Mr. Jefferson made no inquiry as to their religious status, and cared nothing for that, and some of these distinguished scholars were unquestionably very lax in their religious views. But very soon a better element came into the faculty, and the Christian men among professors and students began to feel the need of, and to make provision for, regular religious services.

At first the pastors of Charlottesville were invited to act as chaplains, and alternate in holding religious services at the University, and prayer-meetings were held in the parlors of some of the professors.

In 1833 the plan of having a regular chaplain was adopted, and from that time the chaplaincy has been maintained without interruption.

By the way, this chaplaincy is not liable to any of the objections which my honored brother, J. B. Hawthorne, has so ably and earnestly urged against chaplains in the U. S. army, chaplains in Congress, chaplains in State Legislatures, etc. Not one dollar of State funds or of University funds goes to pay the salary of the chaplain, or to meet any of the incidental expenses of holding religious services at the University, but all of this is provided by the free-will offerings of professors and students. It is no harm to say that I know of few men more liberal in their contributions to religious objects than the professors here (and many of the students are even more liberal in proportion to means), and I know of no pastor whose salary is more promptly paid than that of the chaplain of this University.

The beautiful chapel in which we worship cost \$35,000, and not a dollar of this came out of State or University funds, but was all raised by voluntary contributions, obtained, in large measure, by the University community, and by the solicitation of our self-sacrificing, devoted University ladies from friends of the University elsewhere. And as the chaplain is paid by voluntary contributions of professors and students, so they claim the right of making the selection, and from the beginning he has been selected alternately from the four principal denominations of the State—Episcopal, Methodist, Presbyterian and Baptist—the term of service being one year at first, but increased to two years in 1848, in order to retain the services of Rev. Jacob Scott, a Baptist chaplain who was very popular,

both as a preacher and a man. The Baptists who have served as chaplains here have been in the order named: Rev. Dr. Robert Ryland, Rev. Dr. James B. Taylor, Rev. Dr. E. G. Robinson, Rev. Jacob R. Scott, Rev. Dr. John A. Broadus, Rev. Dr. Geo. B. Taylor (one of the few who have served a second term), Rev. Dr. A. B. Woodfin, and J. Wm. Jones. The last named excepted, of course, our denomination may be justly proud of the men who have represented us at this great center of influence. I remember that Dr. James L. Cabell—himself an Episcopalian, and one of the noblest specimens of the Christian gentleman I ever knew—said to me not long before his death: "You Baptists have always given us first-class men as chaplains."

SOME OF THE RESULTS.

Although there has been, and from the very nature of the case, could be, no religious tests for professors, yet the evangelical sentiment of the State has been so strong that for the past fifty years no Board of Visitors has ventured to elect to a chair in the University a man of known skeptical views. More than once the matter has been tested, and the Board has refused to elect very distinguished scholars and men peculiarly adapted to, and qualified for, the chairs for which they were applying, on the ground that they "could not afford to outrage the evangelical sentiment of the State by putting into the Faculty a man unsound on the fundamentals of evangelical Christianity." Drs. Harper and Briggs may do for so-called "Presbyterian" and "Baptist" schools, but neither one of them, and no one holding their views could be elected to a professorship in the University of Virginia. Dr. Briggs is an alumnus of this University, but he did not learn his "New Theology" here, for it is the glory of our grand old University that no uncertain sound as to the inspiration of the Scriptures, or the grand old doctrines of God's revealed Word, and the fundamental doctrines of our common evangelical religion has ever been uttered in a chair of the University. I have known the University intimately for forty years, and while I never knew or heard of one who became a skeptic from teachings here, I have known of a number who have been cured of their skepticism by the teachings of the able Christian professors with whom we have been blessed.

There have been here every session some professors of conversion, and some sessions a decided revival spirit. I remember one year when we had about 60 professors of faith in Christ, and I do not know a college or university where the religious influence is, on the whole, stronger than here.

In 1857 there was organized here the first College Y. M. C. A. ever established, and from that date the Association has had an unbroken career of usefulness, maintaining mission Sunday-schools in destitute regions around the University, keeping up an excellent reading-room for the students, conducting prayer-meetings and Bible classes, and leading in all proper efforts to help the chaplain and promote the religious interests of the University.

The number of preachers who are alumni of the University is surprisingly large, considering the fact that we have had no theological department, and among them have been some of the ablest and most useful men of the several denominations. There have been over 400 preachers who have gone out from these walls, among them a large number of foreign missionaries. A distinguished Presbyterian professor said several years ago: "Eliminate the alumni of the University from the foreign missionaries of the Southern Presbyterian church, and you would simply destroy the work."

Among the Baptist ministers who were University of Virginia alumni may be mentioned: Rev. Drs. J. W. Bozeman, of Mississippi; John A. Broadus; Luther Broadus, of South Carolina; A. B. Brown, of Richmond College; A. E. Dickinson, L. J. Haley, of Virginia; H. H. Harris; Prof. Edmund Harrison, of Richmond College; P. S. Hanson; J. C. Hiden; Thomas Hume, of the University of North Carolina; John L. Johnson, of Mississippi; Tiberius Gracchus Jones; J. Wm. Jones; Carter Helm Jones; I. B. Lake, of Virginia; James Taylor Dickinson, of Orange, N. J.; George B. Taylor, of Italy; James B. Taylor, Jr., of Virginia; Charles E. Taylor, President Wake Forest College, North Carolina;

Wm. S. Ryland, President Bethel College, Kentucky; Lewis H. Shuck, of Missouri; Wm. D. Thomas, Professor, Richmond College; J. A. French, of Alabama; M. D. Jeffries, of Knoxville; G. William Manly, of Missouri; George Braxton Taylor, of Virginia; A. B. Woodfin, of Virginia; H. Allen Tupper, Jr., of Baltimore, and Prof. Mitchell, of Georgetown College. Add the large number of other Baptist preachers, for whose names I have not space, the Baptist teachers, lawyers, judges, doctors, editors, politicians, and other useful laymen who have been educated here, and I think that it will be seen that Baptists have cause to feel a deep interest in the University of Virginia.

PRESENT STATUS AND OUTLOOK.

There have been at this session 555 matriculates, over 300 of whom (more than 50 per cent.) belong to some church, not counting a fair sprinkling of Jews and Roman Catholics. Of 49 professors and instructors, all but 6 are church members, many of them very active Christians. The attendance upon morning prayers, weekly prayer-meetings and preaching at 11 A. M. and 7:30 P. M. on Sunday is generally good, and sometimes very large, although attendance on these services is entirely optional, and the students are free to attend their own churches in Charlottesville. Prof. John B. Minor, Prof. F. H. Smith, and Prof. Noah K. Davis, all have Bible classes on Sunday, with an aggregate attendance of probably 160 students (I counted 125 actually present at Prof. Davis' class on a recent Sunday). Add to these the number who attend the mission Sunday-schools, and the Bible classes of the churches in Charlottesville, and the 75 to 100 who attend the twelve "group" Bible classes, conducted by the students themselves in different sections of the University, and it will be seen that a very large proportion of our students are engaged in regular Bible study.

During the "week of prayer" for colleges, observed in November, we had with us College Secretaries Mott and Brockman, who spoke every night to large numbers of deeply interested auditors. We had 85 of the students—many of them backsliding church members, and a number of the unconverted—who in one form or another asked for special prayer and sought special instruction. There were a number of professions of conversion, Christians generally were greatly revived, and the effects of the meeting are still very marked. Dr. J. C. Hiden, my old University room-mate and life-long friend, is to aid me in a series of meetings beginning the 24th of February. Let me beg that we may have the earnest prayers of all who love to pray that the Holy Spirit may be present in power, and that we may have indeed "a season of refreshing from the presence of the Lord," which may bring many of these young men to Christ, and revive and quicken all of them who profess to be Christians.

The outlook is decidedly hopeful. God grant that our hopes may be realized.

J. Wm. JONES.  
University of Virginia, Jan. 17, 1895.

THERE is danger that institutional churches, attending largely to the social and industrial condition of men, may neglect the chief duty of the church of God, which is the winning of souls by leading them through the "foolishness of preaching" to repentance toward God, and faith in our Lord Jesus Christ. Already complaint is heard in Great Britain that the spiritual life of the churches is declining through the diversion of the membership to schemes to improve the temporal condition of men. Poverty or a fairly comfortable living is largely a matter of moral and religious character. Godliness, Christlikeness, through the power of the Holy Spirit attending the preaching of the truths of the Word of God, lead on to industry, thrift, skill, temperance, intelligence, success in life. Without what we all call character the condition of masses of men is not improved.—The Christian Intelligencer.

THE maelstrom attracts more notice than the quiet fountain, a comet draws more attention than the steady star, but it is better to be the fountain than the maelstrom and star than comet, following out the sphere and orbit of quiet usefulness in which God places us.—John Hall.

EVIL pursueth sinners; but to the righteous good shall be repaid.

MOTIVE IN CHRISTIAN GIVING.

Many pleas made for money for the Lord's cause grow out of an entire misconception of the motives which should govern in giving to advance the Redeemer's kingdom. Right motive in this service is necessary to the growth and stability of the Christian character. If any other than right motives prevail holy affections will be stilled and character will be dwarfed. Two sets of motives should be exercised in giving to carry the Gospel to perishing men. These are, love to God growing out of the salvation wrought out through the Christ, and love to man growing out of a recognition of his needs as a lost sinner. These two sets of motives acting together will force upon the saved man a realization of his obligation, both to God for what he has received, and to his fellow in his ability to save him from his peril.

These are motives which ought to be urged in all pleading for genuine service. By this the redeemed one is shown that he ought to do to the extent of his ability. When the ought of the matter is grasped, growth and stability are sure. Over and over again, purely selfish motives are presented in pleading for God's cause. In Foreign Missions commercial interests are urged as a stimulus to give. By carrying the Gospel to the heathen, commercial relations will be opened up, which will be greatly to the advantage of this country. A market for our wares will be secured, which will enrich our people, and therefore all should give to this end. In Home Missions it is urged, that the Society is giving three dollars, it may be, to the state for every one dollar given by the state. For every dollar, therefore, that the state gives, three more dollars are added. This is made the ground of the appeal. After a while, when the proportion is cut down, there is much complaint, and many cease to give.

It hardly seems possible that such appeals could be made by men of God, but they are; and many more, just as far removed from the Gospel idea. Such appeals should be made upon the ground that God has saved the Christian, and that men are lost, and are dying every day, and can be saved by proper exertion. Therefore the Christian ought to do all he can out of love to God, and a desire to save his fellow from ruin.

The churches are not building for this year, or the next, but for generations, and centuries yet unborn.—For this reason those entrusted with the instruction of the churches, ought to lay a good foundation. No man would think of beginning a building from the top, but rather lay a solid foundation, upon which to build an enduring structure. If we would have strong Christian character, the foundation must first be laid deep and strong. It cannot be built from the head down, but rather from the heart up. The emotions will then be a part of the structure, while Christian principle will be the foundation upon which it rests. With such a character selfish appeals will have no effect. Hard times and good times may come, the only question will be, what is the limit of ability? The soul may be on the mountain heights of transfiguration glory, or in the depths of Gethsemane's agony, but no change will be effected in the calm determination to do the Master's will, in giving the Gospel to the world.

Christianity is shorn of much of its power by the selfish emotions found in the churches of to-day. Impassioned appeals, that go no deeper than the emotional nature, may create much excitement for the hour, but the immediate effect is not lasting. As soon as the feeling dies away, there comes in its stead a cold, indifferent spirit, which is difficult to reach. If Christian life could be based upon a principle, rather than an emotion, we would see far different results than those which confront us now. No one would think to stop till the limit of ability to do had been reached.

This condition may be reached if all of our missionary secretaries and pastors will place the stress of their appeals where it belongs—love to God and the needs of a wrecked world. Then the missionary and church treasuries will be well supplied, and a mighty host of sturdy, stalwart men and women will be continuously active for the Master. May God speed the day!—ICHAUD WOLFE, in Standard.

BE not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

LITERARY.

[All the books noticed in this column will be sent at publisher's prices by the Editor, book Concerns postpaid to any address on receipt of price.]

New Books.

THE ARGUMENT FOR CHRISTIANITY. By Geo. C. Lorimer, D.D., LL.D., Philadelphia: American Baptist Publication Society, 82.  
Dr. Lorimer, always good, is here at his best. His material is put in popular form, and thus made more interesting and more effective with the general reader, to whom the book is addressed. He begins with outlining what is Christianity and what kinds of proof establish its truth. Then he takes up in detail the argument from History, from Christ, from Testimony, from Miracles, from Prophecy, from Humanity, from Achievement, from Concession and from Compassion. Each of these is treated most vigorously, and in most captivating style. The book abounds in striking thoughts and stirring passages. It is different from any other of its kind, and training will be differently impressed by the various arguments presented. But for the purpose in view Dr. Lorimer has made good use of his material and has covered the ground very well.

CITY GOVERNMENT IN THE UNITED STATES.—By Alfred R. Conkling.—New York: D. Appleton & Co. 81.

The weak place in American politics is the government of our cities. Recently gratifying signs of improvement are showing themselves; but improvement to be lasting must rest on a rational basis. As never before municipal government is attracting attention, and the books on it are therefore most timely. As a larger and larger portion of our people reside in cities this problem becomes more pressing. Mr. Conkling makes many useful suggestions, and he has made a real contribution to the science of city government. We commend especially what he says (chap. XVIII) on city elections. He takes up the various departments of city government—mayor, aldermen, parks, fire department, police, excise, water, gas and electricity, streets, charities, schools, finance, taxation, elections—pointing out both the needs and the remedies. Every city official should have a copy of this book, and every leading citizen should read it.

FUNDAMENTALS—A BRIEF UNFOLDING OF THE BASAL TRUTHS OF THE CHRISTIAN FAITH. By W. Fisher Marckewek, New York: A. D. F. Randolph & Co. 75c.

The topics are: God; Man; Sin; Repentance; Faith; Regeneration; Adoption; Peace; Hope; Love; Holiness; Heaven. The plan is a good one, and what is said on the different topics is wholesome and pleasantly said. We do wish some competent person would write the book on Sin that ought to be written. Here is work for a leviathan divine.

"THE ASCENT OF MAN," and "THE PLACE OF CHRIST IN MODERN THEOLOGY." Examined by Robert Watts, D.D., LL.D. Edinburgh, Scotland: R. W. Hunter. 81.

Here we have a complete answer and a thorough refutation of two recent and loudly praised books. Dr. Watts takes up Prof. Drummond's book and pulverizes it. Then he takes up Principal Fairbairn's much vaunted book and shows how it contradicts Scripture and right reason. This work is done by a great master mind, whose vision is obscured by no fine phrases, and dimmed by no sophistry. The thoroughly unscientific character of Prof. Drummond's book is clearly demonstrated and the false doctrine involved and more or less disguised in Principal Fairbairn's work is plainly unveiled. No one need get these two books. Let the reader get this little book of Dr. Watts, and no more along these lines is needed. Praise God for Dr. Watts! May he long be spared to bless the world. Received from the author.

THE NEW WOMANHOOD. By James C. Fernald. New York: Funk & Wagnalls.

We confess to taking up this book, prejudiced against it in advance. We do not like the title—there have only been two womanhoods since the Fall—the old Eve, and the new creature in Christ Jesus. And we reverence and love the noble and gracious type of womanhood such as our grandmothers were.

The introduction to the book written by Marion Harland disgusted us. Such words as these, "The mistaken friends of what only fools in this year of our Lord call the inferior sex," and "the awful mourners over the subversion of Divine ordinances," and "the rule of the greater over the less," do not make reverent Christians enjoy a book or admire the writer.

But we found wisdom, good sense, clear reasoning in the book itself. It is a book which will do great good. It is a book which is at war in all points with the silly introduction. There are some things in which we do not agree with the author. But it is strong, interesting, timely, worth reading even in these busy days.

"AN OUTING WITH THE QUEEN OF HEARTS."—By Abdon W. Tourgou. Decorated by Annie Tourgou. New York: Merrill & Baker. 81.

The decoration on each page is a graceful drawing of some flower or plant. It was not until we had spent much time in looking at the decorations that we could tear ourselves away to read.

It is difficult to describe the scope of the book. Mr. Tourgou communes with nature, gives us brief bits from his experience and meditates on many subjects. He says many good things which provoke thought. There is deep thought here. "Herd men together and they brutes without farther ado. The city out vitality." The book is well worth it.

FROM DR. W. L. PICKARD.

Ever since I left Louisville for my vacation I have been thinking of writing you a few lines—and here they are.

I left Louisville a few days before I had expected to leave. I was called by telegram to Eastman, Ga., to the bedside of little Florie, who was very sick. I found her very low. She seemed to hang between life and death, suspended by a very frail thread, but by the blessing of God she is far better now, and we believe that she will soon be well. I watched by her bed day and night for ten days after reaching her. This vacation will not be forgotten. The first part of it was spent quite differently to what I had hoped to spend it. But it was all right, since God makes no mistakes.

Eastman, Ga., is a town sixty miles below Macon, on the Southern railroad. It is the scene of some of my ministerial efforts of many years ago. I preached there during my vacation between junior and senior years in the University. There are many royal Baptists in the little town. Not least among them is Major E. H. Bacon, who married the eldest daughter of Col. T. H. Wellington. It was in this house that I first saw the young lady who afterward became the finest wife to one poor preacher—still the poor preacher rejoices in her mistake. Rev. Mr. Brewton is the efficient pastor of the church at Eastman. He is a consecrated man of fine talents, and is doing a good work. I preached for the saints while there, and they "showed me no little kindness."

BIRD-HUNTING.

This scribe grew up on a large plantation, and early became acquainted with the sport of bird-hunting, and has never ceased to like the sport. In the banking business in Eastman are Messrs. John and Joe Caldwell, natives of Kentucky. They like the sport of bird-shooting and showed me all the high courtesies of the royal gunners. They have four of the finest dogs I ever saw, and birds are plentiful. The first day that Mr. Joe Caldwell and the preacher went out he and I killed twenty-four apiece; and it was royal fun. We then baited a dove field for a dove shoot, and the next morning we went out to shoot it—he killed forty-five doves and the preacher killed forty-six. Ninety-one doves on the wing and "from wing to sack" in the space of a few hours surpasses any trap-shooting in the world.

FROM GEORGIA TO FLORIDA.

On last Friday night, I left Eastman, Ga., for Florida. Saturday morning found me in Jacksonville. Thence I left for Maitland, via Ocala, Leesburg and Orlando. It was a great temptation for me to stop in Ocala and see Dr. Broadus and some friends of that city, but my time was booked, and I had to hasten to Maitland. The press reports of the frozen orange crop are not extravagant. The ground under the trees is covered with millions of oranges that "are good for nothing but to be cast out and trodden under foot of men." The sight is a saddening one. Not less than five millions of dollars is cut off from the State in the handling of the orange crop of this season, and the thousands of persons whose money season was the picking and packing of oranges are in straitened conditions. In Middle Florida and South Florida the grown trees are but little injured, and already are beginning to put on new life.

The young trees are generally killed throughout the State. All the trees look as if they had been scorched. Florida is not "the green and flowery State" this winter. But it will bloom and fruit again. This scribe has been nearly all over Florida many times, and in his opinion no place in the State is equal to the district in and around Lake Maitland. Tourists hear but little of this place because the railroad magnates do not own it. It is owned by citizens who have their elegant homes and groves. It is in the beautiful lake region of Orange county. It is as lovely as a sweet dream. It abounds in fish, birds, deer and turkey, and has the most elegant possible society. After taking in the State "on the wing" I always go to Maitland and spend the time quietly resting, fishing and hunting. Board here is cheap and good. I commend this place to my friends.

IN TAMPA.

When my friend, Rev. W. H. Osborne, pastor of the First Baptist church of Tampa, heard that this scribe was to winter in Florida, I received a cordial invitation to spend a while here and preach for the Baptist saints of this place. Accordingly Monday night found me comfortably housed in the "Hotel DeSoto," of Tampa. Tampa has about eighteen thousand inhabitants, and is rapidly growing. I have seen no place of so much growth and building since the "booming days" of Birmingham. Religious Baptists, Methodists and Presbyterians are pushing their work here in keeping with the material growth of the city. I find Pastor Osborne strongly interested in the hearts of his people and doing a fine work. We are in the midst of a good meeting. The interest is large, the congregations very good, and growing at every service. I am preaching only at night and resting during the day. Tampa is a delightful place to rest. It is warm, and full of life. Many of my olden-times friends of Georgia and Alabama are here; hence, it is peculiarly delightful. Here is located Mr. Plant's "Tampa Bay Hotel," one of the modern wonders of the world in the hotel line. The parlors are the most magnificent I ever beheld, and all of the furniture historic and full of interest. The "Hotel DeSoto" is elegant and cheap enough for ordinary pockets, and is a good place to stop. I must close, as "I go a fishing."

Tampa, Fla., Jan. 23, 1905.

UNDER a benignant Providence and the philosophy of life if a poor soul must despair, it is not an evil, but a good; for in that weakness God comes with His strength to lift to a higher plane and to a brighter outlook.—W. M. Bicknell.

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

LETTER FROM NORFOLK.

Norfolk with the exception of Williamsburg, the old colonial capital, is the oldest city of Virginia; and with the exception of Richmond, the present capital, it is very much the largest and most important place in the state. It was settled by English people, chiefly, who retained a great love and cherished a tender memory of their native land, as is evinced by the name of the city, and of the county in which it stands, Norfolk, after the English Norfolk; and the names of many of its streets—Bute, Botetourt, York, and others. The tone of society was, and still is, to a considerable extent English; like that of Williamsburg, plain, simple, but refined and charming. Lying on the north side of the Elizabeth river, or estuary, eight miles from the Chesapeake Bay, and fifteen or eighteen from the open sea, and having very far the finest harbor, save that of New York, on the Atlantic coast, it gave promise from the first of extraordinary commercial importance and prosperity. But many circumstances proved untoward, chiefly the revolutionary war, the embargo during the administration of President Jefferson, and the late terrible war between the states. Still so great are its natural advantages, that nothing can keep it permanently back. Its proximity to the sea, and to the Gulf Stream only about thirty miles off, and its southern latitude, give it one of the softest and balmiest climates in the world. The soil of the lands immediately about it, is light and free, admirably adapted to trucking, and to the raising of the earlier fruits and vegetables, in great abundance. It has river, canal and railroad connection, with a vast back country, unsurpassed in fertility and productiveness by any on the American Continent, to say nothing of its ocean connection with other parts of the world. It has already a population verging upon 60,000, with cities and suburbs that ought to be embraced within its own municipality of 50,000 more.

Like Brooklyn, Norfolk is a city of churches. In the city proper there are seven white Baptist, and three or four colored Baptist churches, and a greater number still in its immediate vicinity. The chief church of the whites has upward of 800 members, and several of the largest churches of colored people more than a thousand each. In naming some of the newer churches, both amongst the Baptists and others, a fashion prevails which we have never been able to approve. We have here and hereabouts, half a dozen "Memorial" churches. One of them is even named in memory of a man still living. We do not like to see man dividing with God the honor of the sanctuary. It seems to us that our churches should be dedicated and consecrated to God alone. We ought to remember that he is a jealous God, and that he will not give his glory, or any portion of it, to another. Romanism first had relics of the martyrs, then pictures and paintings of them, and statues, in the churches, which ultimately shared with Jehovah the worship which was due to Him only. Let us then beware of the "entire usage." Principis obsta, "Resist the beginnings," is one of the wisest of maxims, whether ancient or modern.

The Baptist churches here are well named, and are making, we trust, good progress. The old First, mother of all, has a noble young pastor, whose labors seem eminently blessed of the Lord. The Freeman-street, its first colony, is one of the strongest and best churches in the state. Its pastor, Rev. Dr. M. B. Wharton

fills its spacious auditorium at every service. We have two Baptist pastors bearing worthily the great name of Hall, and ever reminding us of the great Robert Hall, of Arnsby, and of his greater son, Robert Hall, of Cambridge, and subsequently of Bristol. One of them is an old student of Spurgeon, and the other a Virginian "to the manor born." Both are "simon-pure" Baptists, able energetic and successful in their work. And like unto them, are pastors Leake, and Watson, and youngest of all, Cox, of our youngest church. Across the river is Dr. Owen, one of the best beloved and most popular of all our Virginia ministers, and now in the 24th year of his pastorate at the Court-street church, Portsmouth. Kennard of the Fourth-street, whose face is a benediction to behold; Mitchell, of South-street just come; and A. B. Dunaway, of Church-land, one of our soundest, most scholarly and able preachers. In Burklely, a little nearer to us still than Portsmouth, are our talented young brothers Quisenberry and Dr. Speight, with Dr. Owen conducting our new paper, the *Atlantic Baptist*, and presiding with grace and efficiency over the church at Kempsville another of our suburbs. But this letter is already long enough.

THEODORE WINTON.

Norfolk, Va.

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 Fig will permanently cure habitual constipation, well-informed people will not buy other laxatives, which act for a time, but finally injure the system.

MY STEWARDSHIP.

On the second Sunday in January, 1894, I began to labor with Beechland church for one-half my time; on the first Sunday in March following, I began to labor with Mt. Tabor church in Garrard county for one-fourth of my time; on the third Sunday in July I began to labor with Salem (formerly Brier Creek) church for the remaining fourth of my time. During the year I have made 247 pastoral visits, preached 252 sermons—57 of which were funeral sermons—made 75 Bible talks, and presided over 22 church meetings. As a result of my labors, God has graciously blessed me. There has been 83 professions of faith, 80 persons baptized, and 48 received by letter, restoration, relation and watchcare, making a total of 128 received in the churches, besides one that now awaits baptism. In addition to this, the Master used me in arousing another church to activity that had done nothing for over two years, not even having preaching. After convincing them of their error, it was easy enough to persuade them to call a pastor and go forward once more with their long neglected duties.

It has been my aim and earnest desire to present the truth as I find it in God's word, condemning every form of sin, and showing God to be a God of wrath and of vengeance as well as a God of love. While there were many who did not desire to hear their lives condemned, and many angered, God has permitted me to see many of them turn from the error of their ways and have me bury them in baptism with my Savior.

While my report is not what it might be, I am truly grateful to God for having given me these souls for my hire. My prayer to God is that I

may have power to preach against every form of evil, and retain an uncompromising position with Satan. Each of my three churches has extended me an indefinite call. As to whether I shall continue to serve them, I leave myself in the hands of my Master to be guided by His wisdom and love.

I desire the prayers of our people that I may prove to be a useful and faithful minister of the Gospel.

WILLIS L. WAYTS.

Pleasure Ridge Park, Jan. 16, 1905.

THE AMERICAN NEWSPAPER ANNUAL for 1895, published by N. W. Ayer & Son, Philadelphia, is at hand, and like all other directories issued by the firm, is the best and most complete directory for newspapers, and business men published in this or any other country. Five dollars is the price of this book, and it is well worth the money.

KENTUCKY AND THE HOME BOARD.

The annual average of Kentucky's contribution for the last five years has been \$9,160. This year from May 1st to Dec. 1st the amount received by this Board has been but \$3,721. The year ending May 94 left us in debt \$6,500. We have been compelled to meet unusual obligations for church building this year. We have paid \$10,000 for houses of worship in El Paso and New Orleans. This makes \$16,500 to be provided for this year over and above our usual expenses.

Under these conditions we ask Kentucky to increase her contribution this year to \$10,000. This will be equivalent to her giving the Board her average contribution for missions, and \$840 for the houses of worship in El Paso and New Orleans.

We are asking the same total of Georgia and Virginia. We are sure this is equitable, and we believe our Kentucky churches will contribute it.

I. T. TICHENOR.

PEOPLE who believe in Ghosts may now hold up their hands. After a long and patient investigation, the Society for Psychical Research has announced that ghosts do really exist, and that at least thirty people now living have seen a genuine spook. Seeing that the vagaries of science are past finding out, this announcement is not surprising. Now that we have witchcraft revived under the name of hypnotism and ghosts under the name of telepathy, it seems pretty certain that all that our superstitious ancestors needed to make them full-fledged scientists was a dictionary.—Richmond Advocate.

As a father in a garden stoops down to kiss a child the shadow of his body falls upon it; so many of the dark misfortunes of our life are not God going away from us, but our heavenly Father stooping down to give us the kiss of his infinite and everlasting love.—Talmage.

NEXT to love, sympathy is the divinest passion of the human heart.—Burke.

You may as well know what chimney to get for your burner or lamp.

Write Geo A Macbeth Co, Pittsburgh, Pa, for the "Index to Chimneys."

Pearl glass, pearl top, tough glass.



*"It made me Hands hot Sor  
I couldn't sleep; an' if it was that hard on  
me hands, how hard it must be on the durrr!"*  
This is the way a good old Irish woman  
praises some washing-powder or other  
which she prefers to **Pearline**. As it  
was proven she had never tried **Pearline**,  
the compliment would appear to be  
in favor of **Pearline**.

Whoever heard of any one claiming  
that **Pearline** hurt the hands? But  
there's the trouble—**Pearline** is the origi-  
nal washing compound; its popularity

has drawn out thousands of imitations—so popular that to  
many it indicates any powdered washing material. If you are  
using **Pearline**, you are satisfied; if you are dissatisfied, try  
**Pearline**. If you are using something with which you are  
satisfied and it is not **Pearline**, try **Pearline**—you will wonder  
you were satisfied before. **Pearline** is economical and  
absolutely harmless. Every grocer sells it. 418 JAMES PYLE, N. Y.

**ALABAMA LETTER.**

DEAR RECORDER: In traveling through Northern Alabama, I called to stop all night with Bro. John W. Duckett, and was delighted to see the WESTERN RECORDER on the center-table. But imagine my surprise to find the venerable old beloved, in a new and fashionable dress of sixteen pages, with very modest head-dress, however, and no bangs. As I had not met with this old friend for some time, you can imagine I had an interesting interview, and learned much about matters and things in Kentucky and Louisville. Also that the *Kentucky Baptist* had starved to death for lack of proper nourishment. Still, some people will ignorantly clamor for a cheap paper, saying put down your price to one-half, and you will double and treble your list and make more money. Mark you, notwithstanding the starving failures in this line that have gone before, somebody else will be found ready to start another cheap paper, "just to meet a long-felt want," and because the brother will easily satisfy himself that he has been raised up at this very time for the special purpose of supplying this want. He will imagine that the other failures have all resulted from lack of the proper man to make them go. But that he is just fitted by nature, culture and grace to make the new venture a grand success, he has not a doubt. He would even be offended if some level-headed, honest brother should suggest that there might be a possibility of failure.

In these remarks, I am not guessing at things; but am judging the future by the past, just as the knowing ones forecast the weather and tell us when a storm is coming. A few years ago a prominent Baptist brother, in another State, told me a Baptist brother of his acquaintance took it into his head that his section of country greatly needed a cheap Baptist paper and he was the elect person to edit it. He wrote to a number of friends asking their opinion about it. This level-headed brother wrote him that they had a good State paper that had to struggle for its existence with all the patronage it could get throughout the State, and they did not want his little paper, which would assuredly be a failure. The brother also remarked, "My letter did not please him at all." And I found he made a mistake in asking my candid opinion, as that was not what he wanted. He only wanted my approval, and so with others to whom he wrote. Those who candidly told him his paper would be a failure, and warned him that it would embarrass him

financially and make enemies of those who had credited him when he could not pay, gave him serious offense. He let such know he did not need their advice. He knew he could make the paper go. He started it, and did make it go, till he run it to death for want of nourishment and food on the way.

But enough on this line. These over-zealous brethren mean well in desiring "to meet a long-felt want," but they are deficient in judgment. If their foresight were as good as their hindsight, they would do much better.

This Bro. Duckett, at whose house I am now writing, tells me he used to recite in Mathematics to Tom Eaton at the old college in Murfreesboro. We would like to see you down in Alabama.

AN OLD FRIEND.

EDITOR WESTERN RECORDER:—*Dear Brother:*—My attention has been called on my return from the Florida Convention to a recent editorial in your paper, not noticing the same might be wrongly construed. We have not heard directly from Brother Green, but have conferred with Dr. Graves, now in this country, who is a co-worker with him, and of whom all of our people know so well that it is hardly necessary to speak, and we did not feel that it was necessary to take action in the case, at least for the present. We consider Brother Green a good man, and probably he has seen already that he was wrong in his suggestion. Yours fraternally,  
R. J. WILLINGHAM,  
Corresponding Sec.  
Richmond, Va., Jan. 26, 1895.

**MARRIED.**

At the Baptist church in Stamping Ground, on Jan. 16th, Mr. John H. Warring and Miss Mary E. Sprake, both of Scott county, Ky., Eld. H. A. Hunt officiating. This was a neat and nice church wedding and we all wish them much joy.

**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.

A CHRISTIANITY intent only upon saving its own soul in the repose of luxurious churches, whilst the river of human sin and misery sweeps unregarded by the door, will not impress the present age.—James Stalker.

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.

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

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

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

As there are no blessings which may not be perverted into evils, so there are no trials which may not be converted into blessings.

A N. A. M. graduate of a first-class college with 5 years experience, himself as a college president, wants to change if a good field is offered. Address "Z. W." care this office.

**ROSE TOBACCO CURE**

Has been on the market for nearly five years and cures 98 out of every 100. Many say it is the ONLY ABSOLUTE CURE. Price \$1.00 per Tablet, or three Tablets for \$2.50, and money refunded if not cured. Could you ask for a better testimonial than this offer?

Snuff Cure same price.

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Russellville, Ky.

**Spring Term begins Jan. 24, '95.**

Tuition, 20 weeks, ..... \$27.50  
Board, per week, \$2.50; per term, ..... 50.00

College expenses, per term, ..... \$77.50

Tuition free to Ministers' Sons and Students for the Ministry. Licentiates of Baptist churches have further aid, if needed. For illustrated Catalogue, Address  
W. S. RYLAND, President.

**OUR OFFER**

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



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

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

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

**\$5.50 in Value For Only \$3.50.**

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

**WESTERN RECORDER,  
LOUISVILLE, KY.**

UNLOOKED-FOR ANSWERS.

I asked the Lord, that I might grow in faith, and love, and every grace. Might more of his salvation know. And seek more earnestly his face.

OUR PULPIT.

THE SILVER TRUMPET.

BY C. H. STURGEON.

"Come now and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1, 18.

I. First, then, the text is addressed to sinners of the deepest dye.

are given to sinners, as sinners. Some of them go to the length of asserting that there are no universal invitations in the Word of God. Their assertion, however, is not so forcible an argument as a fact, and we have one here.

II. Secondly, the text presents us with reasoning of the most prevalent power.

Thou sayest, "I am too great a sinner to be saved." I reply to thee this—What passage in God's Word forbids thee to seek for mercy? Open the Book; turn it over from beginning to end, and see if you can find any passage in it which says, "Such-and-such a man may not knock at the mercy-gate, and may not seek a Saviour."

them could say in hell, "It was God's fault that I came here," it would take the sting out of their torment.

But if these reasonings do not suffice thee, because thou wilt put thyself out of the pale of hope, and say, "I am not worthy, I am not worthy," let me suggest a few thoughts to thee.

III. I now turn to my third point. The words of this blessed text contain a promise of pardon of the fullest force.

But I have not done my reasoning yet, for there may still be some depending soul who says—"Ay, God may do great wonders, but I should be the greatest wonder of all." Look thee here, sinner. One of God's ends in salvation is to honour himself, "that it may be unto the Lord for a name, for an everlasting sign, which shall not be cut off."

the miserable, to give life to the dead, to give salvation to the lost. Now, what hast thou to say to this? Methinks such reasoning should bring thee to this conclusion—

"Till to the gracious King approach. Whose sceptre pardon gives, Perhaps he may command my touch, And then the suppliant lives."

But I die with mercy sought, When I the King have tried, This were to die (delightful thought!) As sinners never die."

But I cannot persuade, if I cannot reason with you, for my word is a poor, poor substitute for God's own voice, yet let me quote his own words, and those words are a solemn oath.

If I cannot persuade, if I cannot reason with you, for my word is a poor, poor substitute for God's own voice, yet let me quote his own words, and those words are a solemn oath.

will ye die, O house of Israel," "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon."

III. I now turn to my third point. The words of this blessed text contain a promise of pardon of the fullest force.

"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Now, these colours are selected because of their exceeding brilliancy. Scarlet and crimson are colours which at once attract the eye.

But I cannot persuade, if I cannot reason with you, for my word is a poor, poor substitute for God's own voice, yet let me quote his own words, and those words are a solemn oath.

for ever. "He that believeth on him is not condemned." And though to-day you should have committed every crime in the world, yet the moment you believe in Jesus, you are saved; the Spirit of God shall dwell in you to keep you from sin in the future, and the blood of Christ shall plead for you that sin shall never be laid to your charge. Some years ago, there was a man who had committed murder; he had indeed, been a most dreadful character, but, through the teaching of a minister of Christ, he was converted to God. He had one anxiety, namely, that having believed in Jesus, he might be baptized before he suffered the sentence of the law. It could not be effected according to the law of the country in which he then lived, except he be baptized in chains; and he was baptized in chains. But what mattered it? He was baptized in joy; he knew that he who can save to the uttermost, could save even him, and though in chains, he was free; though guilty before man, pardoned in the sight of God; though punished by human law, saved from the curse by the precious blood of Jesus. There is no knowing how long God's arm is, there is no telling how precious Christ's blood is, until you have felt the power of it yourself, and then you will wonder as long as you live; and even through eternity, you will be astonished to think that the blood of Christ could save such a wretch as you are, and make you the monument of his mercy.

IV. I now come to notice in the last place, the time which is mentioned in the text, which is of the most solemn significance.

"Come now, and let us reason together, saith the Lord;" "Come now;" you have sinned long enough; why should you harden your hearts by longer delay? Come now; no season can be better. "If you tarry till you're better, you will never come at all." Come now; you may never have another warning; the heart may never be so tender as it is to-day. Come now; no other eyes may weep over you; no other heart may ever agonize for your salvation. Come now, now, now, for to-morrow you may never know in this world. Death may have sealed your fate, and the once filthy may remain filthy still. Come now; for to-morrow thy heart may become harder than stone, and God may give thee up. Come now; it is God's time—to-morrow is the devil's time; "To-day if ye will hear his voice, harden not your heart as in the provocation, and as in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my work." Come now. Why delay to be happy? Would you put off your wedding-day? Will you postpone the hour when you are pardoned and delivered? Come now; the bowels of Jehovah yearn for you. The eye of your Father sees you afar off, and he runs to meet you. Come now; the church is praying for you; these are revival times—ministers are more in earnest—God's people are more anxious. Come now.

"Least sinned once, the season lost Should ne'er return again."

Come now. Mortal man, mortal man, so near thy end—thus saith the Lord, "Set thine house in order: for thou shalt die, and not live; and because I will do this, consider your ways." Come now; O that I had power to send home this invitation! But it must be left in the Master's hands. Yet, if an anxious heart could do it, how would I plead with you! Sinner, is hell so pleasant that thou must needs endure it? Is heaven a trifle that thou must needs lose it? What! in the wrath of God which abideth on thee, no reason

why thou shouldst labour to escape! What is not a perfect pardon worth the having? Is the precious blood of Christ worthless? Is it nothing to thee that the Saviour should die? Man, art thou a fool? Art thou mad? If thou must needs play the fool, go and sport with thy gold and silver, but not with thy soul. Dress thyself like a madman, wear a mask, paint thy cheeks, walk through the street in shame, and make mockery of thyself, if thou must needs play the fool, but why cast thy soul into hell for a joke? Why lose thy eternal interests for a little ease? Be wise man. O may the Spirit of God make thee wise! I may plead with you, but it is his to apply; Lord apply it. This is my earnest prayer as, in the name of Jesus who was crucified. I beseech thee, sinner, believe and live. "Believe on the Lord Jesus Christ, and thou shalt be saved."

"But, if your ears refuse The language of his grace, And hearts grow hard like stubborn Jews, That unbelieving race:— The Lord, in vengeance dressed Will lift his hand and swear 'You that despise my promised rest, Shall have no portion there.'"

**Sunday - School Lesson.**

INTERNATIONAL BIBLE LESSONS, 1895. FIRST QUARTER SUNDAY, FEB. 10.

**CHRIST AND THE CHILDREN.**

Matt. 18:1-14.

MOTTO TEXT:—"It is not the will of your Father which is in heaven that one of these little ones should perish."—Matt. 18:14.

"At the same time."—When he was in the house at Capernaum. They had disputed along the way from Caesarea as to which ones should have the highest places in the kingdom of the Messiah. Coming to him in the house, they hesitated to ask the question. Knowing what was in their hearts, he questioned them of their dispute by the way and then they answered him by asking their question. "Who is greatest in the kingdom of heaven?"—The dispute had been as to which of them should be greatest. But they leave the question without personal bearing.

"And Jesus called a little child unto him, and set him in the midst of them."—Probably Peter's child. One old enough to walk and young enough to be taken on to his knee. With the child before them, the Lord answers their question. "Except ye be converted and become as little children."—Converted here means turned—it is not the same Greek verb which is translated "converted" elsewhere. They must turn from their ambition and jealousy. Little children regard no distinctions of highest or humblest in their associations, unless grown persons have taken much pains to teach them such distinctions. The little prince will play joyfully with the little beggar and will yield him the preference if he happens to be braver or more skillful in their little games. Peter's little child would go to a rough fisherman more quickly than to the Emperor Tiberias.

It is this utter ignoring of worldly distinctions on the part of children to which our Lord points his disciples. Children know not who is greatest, give the subject no thought whatever. And with the most solemn words our Lord warns his disciples that they must turn from their ambition and be like little children in this thing. He had come from the throne of the universe, from the glory which

he had with the Father before the world was and was walking with the worms of the dust in one of his smallest planets. And these worms were disputing in his presence as to who should be greatest! Truly God needs to be infinite to be patient with his creatures.

No man can enter the kingdom so long as he feels his own importance. He must feel his guilt, feel that he deserves only God's wrath. He must say in his broken and contrite heart, as the great hymn expresses it:—

"Lord, should thy judgments grow severe, I am condemned but thou art clear, And should my soul be sent to hell, Thy righteous law approves it well."

"Who therefore shall humble himself as this little child."—It is the humility of the little child which the Lord commends to them. Not its freedom from sin—no descendant of Adam is free from that; all are born totally depraved. "The same is greatest in the Kingdom of heaven."—Such high honour does the Lord place upon humility, a foundation grace, without which there can be no genuine piety, which is not considered in these days as it ought to be.

"And whosoever shall receive one such little child in my name, receiveth me."—One such childish believer. Receive him not because he is great, or learned, or agreeable, but because he is a Christian. How many of us esteem men in proportion to their piety without reference to external things! It is when we receive the lowliest because they are His, and because we delight in His image reflected in their characters that we receive Christ in our homes. The carnally-minded cannot so receive—for they are hostile to God and dislike His image in the heart.

"But whosoever shall offend one of these little ones which believe in me."—This verse shows that in the preceding one our Lord was speaking of humble believers and not of children. To offend means to cause to sin. Whoever shall cause one humble-minded believer to break one of God's commandments brings upon himself the terrible words with which this verse concludes. Let the preachers or the leaders of meetings study prayerfully these most solemn words. Let those who tempt lowly Christians to do what their consciences forbid, and who gloat over success in their temptation, study carefully these words.

"We unto the world because of offences."—Occasions of stumbling. How much we these bring to the world! "It must needs be that offences come."—Because of the sin in the earth. Were that banished, offences would cease. But that these are here will not make the punishment any less of those who cause others to sin. Such making others sin is fiendish; it is to make one's self a tempting devil. It is fearful enough to sin—but to cause others to sin, woe to the man who does that thing.

Then our Lord turns to the sin which a man commits himself, from the excitement of his own evil nature. "Wherefore if thy hand or foot offend thee."—Cause thee to offend—that is to sin. Our Lord had used this illustration in the sermon on the mount. His repetition of it shows how important he thought it. Spurgeon says upon the words, "It is better for thee to enter life halt and maimed." "Better to miss culture through a rigid puritanism, than to gain all the polish and accomplishments of the age at the expense of our spiritual health. Our main concern should be to enter into life; and if this should cost us skill of hand, nimbleness of foot, and refinement of vision, as it may, we must cheerfully deny ourselves."

"And if thine eye offend thee."—Nothing must be allowed to interfere with our growth in grace, nor to lead us into sin. The doubling of the figure, the foot and the hand first and then the eye, shows how important our Lord thought this teaching was. "Into everlasting fire."—Into hell fire. Our Lord has more to say of hell and its fire than had his apostles. Yet men talk as if Paul was sterner than his Lord, and the Saviour all indiscriminate love.

"Take heed that ye despise not one of these little ones."—The illiterate, the poor, the lowly among his people. They may be little as the world counts, and the worldlings will look down on them for their ignorance and lack of culture. Their faith will be called "superstition," their simplicity "greenness." But God is watching. He will have his humble ones neither injured nor sneered at.

"In heaven their angels do always behold the face of my Father which is in heaven."—The highest angels which are nearest the throne are ministering spirits sent forth to minister to them that are heirs of salvation. This does not mean that each Christian has a guardian angel, still less that each child has one. But that the greatest angels are servants for these humble and ignorant ones—and let no man dare to despise those whom God holds in such high esteem. "For the Son of man is come to save that which is lost."—Not only do the highest angels minister unto them, no matter how lowly, but Christ himself had come to save them. Let no man, because of any advantages he fancies he has, dare to despise them.

"How think ye? If a man have a hundred sheep, etc."—Our Lord shows that his own care and that of his Father for these humble ones is not surprising. One ignorant Christian may seem of little consequence—but He does not think so. Can it be that he is referring here to the lost race? Almost justifying himself, as it were, when he had worlds and systems of worlds innumerable for coming to this one little lost planet to die for his people! "It is not the will of my Father which is in heaven that one of these little ones should perish." And not one of them will. This verse shows again that it is of believers and not of children that the Lord is speaking.

**B. & O. S-W. RY.**

**TIME TABLE.**

Trains leave Louisville as follows for

Cincinnati	7:20am	7:30am	7:30pm
St. Louis	7:30am	7:40pm	7:30pm
Parkersburg	7:30am	7:40pm	7:30pm
Chillicothe	7:30am	7:40pm	7:30pm
Columbus Ind.	7:30am	7:40pm	7:30pm
Pittsburg	7:30am	7:40pm	7:30pm
Vincennes	7:30am	7:40pm	7:30pm
Pana	7:30am	7:40pm	7:30pm
Springfield	7:30am	7:40pm	7:30pm
Bardonia	7:30am	7:40pm	7:30pm
Flora	7:30am	7:40pm	7:30pm
Shiloh	7:30am	7:40pm	7:30pm
Marion	7:30am	7:40pm	7:30pm
Hillsboro	7:30am	7:40pm	7:30pm
Homer	7:30am	7:40pm	7:30pm
Portsmouth	7:30am	7:40pm	7:30pm

Daily. Except Sunday.  
For suburban trains see local time card which can be procured from agent.  
For detail information regarding rates, time on connecting lines, sleeping, parlor, dining cars, etc., address:  
R. S. Brown, D. P. A., Louisville, Ky.  
or J. M. Chesbrough, G. P. A., St. Louis, Mo.  
or G. H. Warrall, Ass't. P. A., Cincinnati, O.

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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. 2, daily, at 2:42 a. m., sleeper to Cincinnati, connecting for all points North and East. Returning, arrives at 1:14 p. m.

No. 4, daily, at 12:55 p. m., sleeper to New York via Cincinnati and Pittsburg. Returning, arrives at 11:50 a. m.

No. 6, daily, at 3:50 p. m., elegant parlor car to Cincinnati, arrives at 6:30 p. m. Returning, arrives at 11:50 a. m.

No. 8, daily, 8 a. m., local to Cincinnati Returning, arrives at 11:50 a. m.

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

No. 8, daily except Sunday, 8 a. m., C. and O. Express, with parlor car to Ashland, via Lexington. Returning, arrives at 5:30 p. m. at First Street Depot.

No. 24, daily, at 4:30 p. m., C. and O. limited, sleeper to Washington, via Lexington. Returning, arrives at 6:30 p. m.

**FOR THE SOUTH.**

No. 1, daily, at 3:22 p. m., sleeper to Memphis, New Orleans, Jacksonville and Tampa, connecting at New York for Chattanooga and the Southeast. Returning, arrives at 12:20 a. m.

No. 3, daily, at 12:30 night, sleeper to Memphis and New Orleans, connects at M. and O. Express for Florida. Returning, arrives at 2:15 a. m.

NOTE—Nos. 1 and 3 connects at Memphis for all points in Arkansas and Texas, and at New Orleans for Texas, Mexico and the West.

No. 5, daily, at 5:05 a. m., parlor car to Nashville. Returning, arrives at 7:30 p. m.

No. 7, daily except Sunday, 5:10 a. m., Bowling Green Accommodation. Returning, arrives at 12:30 a. m.

No. 25, daily, at 8:15 a. m., Cumberland Gap mail. Returning, arrives at 8:50 a. m.

No. 25, daily, 8 p. m., Knoxville Division express, sleepers to Knoxville and Bristol. Returning, arrives at 7:15 a. m.

No. 41, daily except Sunday, 4:05 p. m. Bardonia and Springfield accommodation. Returning, arrives at 8:50 a. m.

No. 42, daily except Sunday, 8:15 a. m., Bardonia and Springfield accommodation. Returning, arrives at 6:10 p. m.

**FROM FIRST STREET STATION.**

No. 10, daily except Sunday, 2 p. m., Leverage accommodation. Returning, arrives at 7:54 a. m.

No. 12, daily except Sunday, 5 p. m., Leverage accommodation. Returning, arrives at 5:55 p. m.

No. 16, daily except Sunday, 7:35 a. m., Lexington and Central Kentucky points. Returning, arrives at 12:10 noon.

No. 22, daily except Sunday, 8:50 p. m., Lexington express. Returning, arrives at 1:10 p. m.

No. 20, daily except Sunday, 4:10 p. m., Frankfort accommodation. Returning, arrives at 8:12 a. m.

No. 22, daily, at 4:30 p. m., Shelbyville and Bloomfield accommodation. Returning, except Sunday, arrives at 8:50 a. m.; Sunday arrives at 9:10 a. m.

No. 54, daily except Sunday, 7:35 a. m., Shelbyville and Bloomfield accommodation. Returning, arrives at 12:10 noon.

Prospect trains, daily except Sunday, leave 5:30 a. m., 8:15 a. m., 12:10 p. m., 5:30 p. m.; Sunday only 8:15 a. m. and 3:10 p. m. Leaving, except Sunday, arrive 7:45 a. m., 10:10 a. m., 1:25 p. m., 4:30 p. m.; Sunday only 10:10 a. m. and 3:10 p. m.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, JANUARY 25, 1906.

A GREAT deal has been said and written about the Millennium. Various dates have been fixed for it to begin, and the prophecies in the Bible have been turned and twisted every way to make them favor the views of him who did the turning and twisting. Many and wild have been the theories advocated, and not a few have lost their mental balance over the subject.

Just now there are two parties in this country. The one party claims that the Millennium will begin with the personal coming of Christ, that this coming is in the near future, and that the world will get worse and worse until that time. The other party claim that there are few or no signs of Christ's coming, that the world will get better and better until the Millennium, and that Christ will come at the close of the Millennial period. It is a curious fact that, roughly speaking, the evangelists belong to the first party, and the theological professors to the second. Pastors are divided, in what proportion we have no means of knowing. The Pre-millennarians, however, are doing most of the talking, and are making the largest claims.

The Baptist Pastors' Conference of this city requested us to go carefully over the ground, and prepare a paper on the subject. They kindly left the preparation of this paper to our convenience, and did not prescribe any limit as to time. The press of other and more urgent things is such, however, that we cannot tell when, if ever, the paper will be ready. If the Pre-millennarians be right, the Millennium may arrive in advance of the paper. The widespread interest there is on the subject is itself an interesting phenomenon, although we have never attached the degree of importance to the question which it holds in the minds of many brethren. Christ knows when to come, and He will come at the right time. Our duty is the same in either case, and so the question is not a practical one, save as people may derive satisfaction from studying it. So far as we have seen, the Pre-millennarians are the more zealous, and just now they seem to be gaining ground.

But in England a new party has arisen, which, of course will find converts in this country. Ere long, therefore, it promises to be a three-cornered contest among us. This new party claim that the Millennium has already come, that this is it which we are having now—that we are in the midst of it; the only question any longer admitting of debate being just when it began. Some insist that it began in the year A. D. 70, when Jerusalem was destroyed, that Christ made his second advent at that time, and that the Scriptures bearing on the subject are to be interpreted accordingly. We suppose a party will soon arise and claim that the Millennium is all over, having ended centuries ago, say A. D. about 1070. And so we go.

Our chief interest in the matter grows out of the simple fact that there are so many people aroused on the subject.

DR. PICKARD has been improving his vacation in Florida by aiding Pastor Osborne in a meeting in Tampa. The Tribune speaks very highly of him and his preaching, of his "tenderness and fervor," of his "great spiritual power," of his "fine appearance," and of his

"pleasing delivery." It adds, "Dr. Pickard is one of the foremost men in the ministry in the South, and his visit to Tampa is esteemed most fortunate by Pastor Osborne and his people." See his sketch of his trip. He is too young to need rejuvenating, but his vacation has greatly invigorated him and fitted him for the arduous labors of his large pastoral office.

"DEARER THAN EVER."

The "higher critics," as they are called, have convinced themselves that the Old Testament is largely made up of unreliable history and of forged documents. And yet they say this Testament is "far dearer" and "more precious" to them now than it was when they believed it to be authentic and reliable. This is a striking commentary on the sort of literature they like. They love forgeries and lies better than they love what is authentic and reliable. It is impossible that a lover of truth can come to think more of a document by finding out that it is forged and unreliable. The statement of these critics that when they believed the Old Testament to be authentic and reliable it was "nothing like so precious" to them as it is now, that they believe it to be largely made up of forgeries and unreliable statements, is a distinct avowal that they love forgeries and lies better than they love truth. It could not be stated more decisively.

THE Outlook, speaking of consistency, says: "To be thoroughly consistent, the seed must remain a seed and not become a flower; the acorn must continue an acorn and not develop into an oak; the man must keep standing where he stood at twenty, and avoid the unfolding which comes from the education of life."

According to this, to be consistent is to be dead. A seed that remains always a seed is dead. A living seed, to be consistent, must produce flower, or fruit, or grain after its kind. Inconsistency would be that an acorn should produce a cedar tree. To act according to the principles of one's being is to be consistent. A man must grow in thought and feeling after he is twenty, and to fail to do so is to be inconsistent; it is to fail to fulfill the promise of the previous life. Consistency requires that the man at forty shall not go in the direction opposite to the one he followed at twenty. If he were honest at twenty, to be consistent he must be honest at forty. If he were thoughtful and energetic at twenty, he must be so at forty. If he believed what was true at twenty, he must believe the same, only with stronger faith and surer knowledge, at forty. If at twenty he did what was wrong, and believed what was false, then it is his duty to be inconsistent with that, and get right in faith and conduct. A man's first duty is to be right and then to be consistent.

No consistency is in no way opposed to progress. Indeed the more consistent a man is the better progress he will make; just as a man who pursues a straight road will make better progress than one who goes a zig-zag path. But there is a crazy notion widely prevalent that change of direction is progress, when it inevitably retards progress. The way to make most rapid progress is to pursue the straight and narrow road, without turning neither to the right hand nor to the left. Every turn is a hindrance. If a man is going in a wrong direction, the more progress he makes the worse for him. By all means let him turn and go in the right direction, but do not let him fancy that change of direction means progress.

TAX ASSESSOR MURPHY returns for the city of Louisville the following amounts of church and benevolent real estate belonging to the different denominations and exempt from taxation:

Table with 2 columns: Denomination and Amount. Includes Roman Catholics (\$1,049,221), Baptists (\$96,639), Presbyterians (\$65,074), Methodists (\$477,733), Episcopalians (\$425,416), Lutherans and Germ. Evang. (\$415,087), Disciples (\$235,833), Unitarians (\$69,500), and United Brethren (\$1,675).

The Walnut-street church is put down as the most valuable piece of church property in the city, being assessed at \$175,000. The First Disciples church is next at \$132,000. Then come the Warren Memorial (Presbyterian) at \$118,000, the Cathedral (Roman Catholic) at \$112,000, the Second Presbyterian at \$103,750, the First German Evangelical at \$90,750, the Calvary (Episcopal) at \$85,000, etc.

Other Baptist pieces of real estate are put down as follows:

Table with 2 columns: Property Name and Amount. Includes Theological Sem. (\$264,755), Orphan's Home (\$66,680), Germ. Orp'ns. Home (\$23,400), Broadway Church (\$58,100), McFerran Memorial (\$50,000), Chestnut-street (\$40,015), East Church (\$39,950), Twenty second and Walnut (\$34,125), German Church (\$18,500), Fifth avenue (colored) (\$13,650), Franklin-street (\$11,500), Portland-avenue (\$11,000), Twenty-sixth and Market (\$9,600), Lampton-street (colored) (\$8,000), Zion Church (colored) (\$7,979), Green street (colored) (\$7,780), Calvary (colored) (\$7,760), Logan street (\$5,800), Parkland (\$5,100), Southgate-street (\$5,500), Gladstone (colored) (\$5,167), Third-avenue (\$4,000), Ninth street (colored) (\$2,788), Five colored churches, names not given (\$4,680).

In each case the value of the lot and of the improvements is given.

We do not know why the Highland church was omitted from the list. It has property worth \$10,000, and that amount should be added to the Baptist aggregate, swelling it to \$906,820.

If all this property were taxed, the Baptists of the city would have an added burden of \$22,665.50 a year to carry. This is more than they give to missions.

THE Sunday Matthew Arnold died he attended church with his brother-in-law, Mr. Cropper. The preacher John Watson, preached on "the shadow of the Cross," and closed with the hymn:

"When I survey the wondrous Cross, On which the Prince of glory died, My richest gain I count but loss, And pour contempt on all my pride."

Mr. Arnold went out before the meeting was ended. At luncheon a servant was repeating softly these lines, and Mr. Arnold began to speak of the hymn, saying it was the finest in the English language. Afterwards he went out for a walk, and in ten minutes was dead.

FATHER DOYLE, editor of the Catholic World Magazine, himself a Paulist, says: "The Paulist Fathers, on missions given by them in various parts of the country during the past year, have preached and ministered the sacraments to over one hundred thousand souls by actual count."

"Ministered the sacraments"—that tells the story. In priestly eyes that is the thing that counts. To have the "sacraments" is to be saved, and to be without them is to be lost. Preaching and character and everything else count for little in comparison with "the sacraments." This is the Romanist notion, and alas! the notion is by

no means confined to Romanists. It crops out here and there in various directions among Pedobaptists, even among those counted as evangelical. That the observance of "the sacraments" somehow conveys grace to the soul is a deep-seated idea in many minds. It is exactly of a piece with the heathen notion of the efficacy of rites and sacrifices. The idea is simply baptized heathenism.

THERE are two births and two deaths. Every human being has the first birth, by which he comes into the world. It is the natural birth by which we become children of our parents. There is a second birth, the birth "from above," by which we become children of God, and without which we "cannot see the kingdom of God." Every human being must die the natural death of the body. "Death passed upon all." After a few fitful years we all lie down in death. There is also the "second death," the eternal loss of the soul, the banishment "into outer darkness, where are weeping and wailing and gnashing of teeth."

All must be born once and all must die once. Those who are born twice die but once; while those who are born but once die twice. Here we all are in the world, and the choice of the second birth or the second death is offered us. Which shall it be? "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

THE Baptist Chronicle is much displeased at the "pay-as-you-go" plan for the meeting of the Southern Baptist Convention in Washington next May. Some sharp editorial strictures appear in the Chronicle. We confess we do not like the plan, but let us not on that account lessen our zeal for the Convention. This arrangement seemed best in the peculiar circumstances, which are not likely to be repeated. The Convention has never adopted the "pay-as-you-go" plan, let that fact be remembered. Next year we hope to return to the good old way, and to keep in it ever afterward. The present arrangement for Washington is due to a "concatenation of concurrent circumstances," the like of which never happened before, and probably will never happen again. Let the brethren in the Southwest go to the Convention, and let them come by way of Louisville and give us a call. From Arkansas, Mississippi, Alabama, Middle and West Tennessee and Texas, the best way to Washington is via Louisville anyway.

NO MAN is a Methodist who is disloyal to the Bible, we care not what he may profess or claim.—Central Methodist.

Will Bro. Meek kindly give us the Scripture references which he believes teach infant baptism? We want just the passages of Scripture without note or comment. If infant baptism be taught in the Bible it must of course be taught somewhere, and the passages which Bro. Meek believes teach it we would really like to see. If he will kindly respond to this call, we promise to return the compliment by citing without note or comment the Scripture passages which teach any of our doctrines he may call for. Now, Bro. Meek, do respond, won't you? Just tell us which passages you think teach infant baptism. Whether we will admit or deny is not the point, where are the passages? We are anxious for the passages without note or comment. Shall we not have them? A man who is loyal to the Bible ought not to hesitate on such a call. Now come, Bro. Meek, do!

Editorial Varieties.

THE Rev. H. P. Welton, D.D., of Detroit—Presbyterian—has joined the Baptists.

Dr. P. S. Benson, of Chicago, is coming about the first of April to aid in a protracted meeting in "Walnut-street church of this city."

The Young People's Institute at Georgetown was highly successful. We will have something to say of it next week.

Mr. Langley Sears, grandson of the late Dr. Barnes Sears, has entered the ministry, and is now at Rochester, N. Y.

The new Lord Mayor of London, Sir Joseph Roebuck, is a Baptist. So far as we know, this is the first time a Baptist has held that position.

A physician in a town in Pennsylvania, in filling out a death certificate, inadvertently wrote his own name in the blank space opposite "cause of death."

An exchange advertises a firm who say: "We make out of churches, portraits and Christian Endeavor Work." Just what sort of a thing a "cut of Christian Endeavor Work" is, we have no idea.

"People send flowers to corpses; I'm no corpse," said Senator David B. Hill, as he ordered the flowers sent to him by admirers to be removed from his desk. Evidently Senator Hill does not realize the result of the recent election in New York.

Dr. Henson says in the Watchman: "It is almost as much as one's life is worth to contend in Chicago for the faith once delivered to the saints. Nowhere have the currents of so-called 'modern thought' been so strong, and one has much to do to keep his footing."

Signor Crispi, the Prime Minister of Italy has renounced his atheism. He says that faith in God is indispensable to the welfare of a people. He says: "The belief in God is the fundamental basis of the healthy life of the people, while atheism puts in the germ of an irreparable decay."

It is no longer a secret, since we have received the cards. Now is the time for congratulations and best wishes to Dr. T. P. Bell of the Sunday-School Board at Nashville and Miss M. E. McIntosh of Society Hill, S. C. We extend our heartiest congratulations and most cordial good wishes.

There is a "lottery lobby" at Washington with plenty of money to prevent any legislation by Congress against lotteries. There is a bill now pending which ought to be pushed through Congress at this session. Write to your representative and senators and urge them up on this matter.

The "liberals" talk loudly of its not making any difference what a man believes, and yet, when they come across a man who really does believe something, they proceed to exhaust their vocabulary of ugly adjectives upon him. What they really mean seems to be that it makes no difference what a man believes, so long as he really believes nothing.

It seems that the Baptist young people in America do not like very vigorously to do the B. Y. P. U. The Watchman (Boston) says that there are 253 young people's societies in the Massachusetts Baptist churches, and of these only ninety-four are "Unions." This leaves 159 societies that go along doing work in the churches without any outside allegiance.

And here comes the Christian Advocate (Nashville) quoting the Independent's figures, but without giving the Independent's explanations. Those figures, confessedly, are grossly unfair to the Baptists. Some brethren, who must have failed to read our recent editorial on the subject, and have written to know about these figures, have had them thrown in their faces. We hope the Advocate will know the fairness to give the Independent's explanations as regards the Baptist figures.

The Rev. Hugh Price Hughes says: "The Established Church of England, once a bulwark of the Reformation, has gone over to the enemy, and is at this moment, all the hope of Leo XIII. in Europe." It looks a good deal that way. Ritualism has grown enormously of late. In 1882, the "Eastward position" was taken in 1,682 churches; in 1892, the number had increased to 3,918. In 1892, "altar lights" were used in 261 churches, and in 1902, "Incense" was used in 182, and 177 in 1892.

The New York Central Railroad has discontinued letting preachers travel at reduced rates. We will not object to this, lest we be charged with being "sectional" and opposing "everything Northern." We hope to live to see the day when all the good men will find out that a man in the South may oppose something in the North on its merits, and not as a matter of "sectionalism." We think, for example, a Southern man might oppose Tammanyism and Platitism and Anarchism and riots and some other things in the North, and at the same time recognize the fact that "the war is over." We venture to suggest also that the war's being over does not render everybody in the North infallible.

In the North (N. Y.) Almanac for 1896, we observe in the list of institutions of learning in the United States that the Southern Baptist Theological Seminary, Crozer Theological Seminary and Baylor University are omitted entirely, while the University of Chicago, the University of Rochester, Brown University, Columbian University and Vassar College are put down as under the control of no denomination. "The University is put down as Congregationalist." Why then do the secular papers and publications never give the Baptists proper credit? It is because the Baptists do not look after the matter and see to it that they are rightly represented. Let some New York Baptists give the editor of this Almanac the information he lacks about our denominational interests.

## Among the Churches.

### LOUISVILLE.

Walnut-street. — Pastor Eaton preached at 11 A. M., and Bro. I. A. Hailey at night. One received for baptism—a Chinaman.

Broadway. — Bro. F. H. Kerfoot preached in the morning and Bro. C. E. Nash at night.

Chestnut-street. — Pastor Weaver preached.

East. — Pastor Christian preached. Two baptized.

McFerran Memorial. — Pastor Jones preached. He also preached to the Masonic Temple full of men at 3 P. M., by request, about the Prodigal Son. One received for baptism and one by relation.

Twenty-second and Walnut. — Pastor Hunt preached.

Franklin-street. — Pastor Roberts preached. One received for baptism and one baptized.

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

Highlands. — Bro. E. C. Dargan preached. Pastor Dawes begins next Sunday.

Logan-street. — Pastor Ewing preached morning and night.

Parkland. — Pastor D. Y. Bagby preached.

Portland-avenue. — Bro. Providence preached.

Southgate-street. — Pastor Wolford preached.

Twenty-sixth and Market. — Pastor Inlow preached. One received by letter and one by experience and baptism. Nine for prayer.

Clifton. — Pastor Roddy preached.

Oakdale. — Pastor preached. One received by letter and four baptized.

City Mission. — Pastor Ragowsky preached.

Glenview and Eight-Mile. — Pastor Martin preached. Protracted meeting begins next Saturday night. Bro. Porter is to preach.

A very strong paper was read at the Pastors' Conference by Bro. J. T. Christian on "The Open Saloon on Sunday; the Statute Law as to the same, and Preachers' Duty in the Premises."

### SEMINARY NOTES.

Bro. L. D. Craddock, a former student, has returned to renew his course.

Bro. W. T. Seherer has accepted the church at Commisky, Ind.

Dr. Sampey made an address last Sunday before the Y. M. C. A. at St. Louis. He preached in the morning at the Third Baptist church.

Dr. Whitsitt says that we shall remember examination days as our happiest. Just now some of us are inclined to be skeptical.

We are glad to hear that Bro. T. J. Davenport, a graduate of last year, will go to Ocala, Fla.

The extra class in Christian Doctrines will study Newman's Baptist History in the spring.

The class in New Testament were surprised to find that two-thirds of their examination consisted of only one question—an outline of the life of Christ.

The supplies were as follows: E. Millar, Leavenworth, Ind.; T. W. O'Kelly, Eminence; E. W. Marshall, Gilead; H. W. Provence, Portland; J. W. Willis, New Salem; A. M. Croxton, Pewee Valley; H. P. Taylor, Milton; Dr. Kerfoot, Broadway (morning).

Bro. J. S. Cheek baptized five persons last Sunday at Worthville.

### MOBERLY.

### THE STATE.

Pastor R. D. Wilson, of Texarkana, has accepted the call to the pastorate of the Fulton church, and enters upon his work in Feb-

ruary. Two years ago Bro. Wilson began preaching in a school-house in the outskirts of Texarkana to a church with only a few members. The membership has greatly increased, and they have put up a house of worship.

Bro. W. H. Williams writes from Elizabethtown: "Our meetings closed last night. Thirteen were received for baptism, 7 received under watchcare of the church. Some others professed to have accepted Christ, but are not willing to come into the church. The great Teacher says, 'If any man love me he will keep my words.' I have but little confidence in any man's profession of conversion who is not willing to take a stand for Christ."

Pastor W. O. Carver writes: "At South Union church in Christian county last Saturday Bro. C. T. Lyle was ordained to the work of the ministry. Bro. Charles H. Nash, of Hopkinsville, conducted the examination and preached the sermon which was of unusual propriety and power. The pastor and Bro. Morgan assisted in the ordination, delivering respectively a charge to the candidate and a speech presenting the Bible. Bro. Lyle has been licensed for three years, has attended Bethel College, and has recently been called to the pastorate of a church in his county. We believe he will do earnest, faithful work, and success is sure to follow."

Pastor F. M. Sharp writes: "I am in the midst of a good meeting here in Marion, notwithstanding the terrible weather. Pastor T. C. Carter is doing a good work here. This is a good young church, with as fine a Sunday-school as I ever saw. By all means put Robertson's sermon in tract form and let us scatter them broadcast."

Pastor F. M. Welborn, of Drakesboro, writes that he is about leaving his brethren of his native hills for a new field. He will reside in Auburn. We are delighted to know that his new field is in Kentucky, and therefore we do not lose him from the state.

Pastor A. B. Morgan writes: "I have accepted the call of Mt. Zion church in Owen county, and Saturday and Sunday last was my first meeting. We had a good time. Four additions by letter on Saturday and large congregations on Sunday. This church keeps up regular prayer-meeting every Saturday night."

Bro. T. R. Mason writes: "After a five years' pastorate with the Adairville church, Brother J. H. Burnett felt that he should seek new fields in which to labor for the Master, and so offered his resignation. At its November meeting the church with regret accepted the request of Bro. Burnett. A committee was appointed to secure a pastor for half his time. Bro. P. I. Lipsy, of Murfreesboro, Tenn., was recommended to the church, and in connection with the Guthrie church he was called. Bro. Lipsy accepted the call and began his work with the Adairville church last third Sunday. The church is well pleased with the beginning, and feel they have a pastor worthy to be Bro. Burnett's successor. Bro. Lipsy will reside in Guthrie, preaching there the first and fourth Sundays and at Adairville the second and third Sundays. May the Lord bless pastor and people."

### OTHER STATES.

Bro. Pendleton Jones, after recovering his shattered health, has accepted the call to the pastorate of the Clifton Forge church, Virginia. We coveted him for Kentucky, and we congratulate the Clifton Forge church.

In the last issue of the *Religious*

*Herald* Pastor James reports a meeting held three months ago in the Black Creek church, Virginia. There were 42 additions to the fellowship of the church, 38 by baptism, 3 by restoration and one by letter. A paper cannot publish accounts of meetings till they are sent in, and the Recorder is not alone in thinking the saints are glad to hear of the Spirit's work among the churches even a few weeks after the meeting has ended.

Bro. T. J. Davenport, of Louisville, a full graduate of the Seminary, once pastor of Southgate-street church and assistant pastor of Walnut-street church, has accepted the call to Ocala, Fla. Bro. Davenport is a man of remarkable gifts and of rare energy. We look for good reports from his work in Ocala.

Mechanicsville church, Loudoun county, Va., has set apart Bro. John R. Quarles to the full work of the Gospel ministry.

Pastor I. P. Trotter writes from Brownsville, Tenn.: "We have received some half a dozen members from other denominations in the last month or so, and it has stirred some of them up to preaching doctrinal sermons. Our church was never in all its history in finer condition taken all around. They are in the humor for such things as Robertson's sermon, your little book, etc."

The Bethel Hill church, Parson county, N. C., has set apart Bro. T. J. Hudson to the full work of the Gospel ministry.

An eleven days' meeting in the Ruffin church, North Carolina, closed with 16 professions of religion and 12 additions to the fellowship of the church.

Elder T. G. Wood has held meetings in his churches in North Carolina, Sawyer's Creek, and Ramoth Gilead. Fourteen were baptized, 2 restored and others await baptism.

A meeting in the Mt. Gilead church, Montgomery county, N. C., closed with 31 professions of religion and 12 additions to the fellowship of the church. There is a greater difference in these figures than is usual among North Carolina Baptists. It is among the churches which receive alien immersions that such discrepancy is usually found.

Pastor J. G. Bow's labors in Eufaula, Ala., have been greatly blessed. During the year 1894 there were 112 additions to the church.

The First church in Chattanooga, Tenn., have decided to use their insurance money to pay off their debt and to worship in the basement until they feel able to repair the damage of the fire.

Thirty-four have been baptized as the result of a meeting in the Borden's Mill church, North Carolina.

A meeting in the Spring Creek church, Missouri, closed with a great reviving in the church, and 13 additions to its fellowship.

A three weeks' meeting in the Walkup's Grove church, near Mound City, Mo., closed with 13 additions to its fellowship.

There were 33 professions of religion and 30 baptisms as the result of a meeting in the Dick's Mill church, Cooper county, Mo.

A meeting in the Mt. Gilead church, Howard county, Mo., closed with 14 additions to the fellowship of the church.

Warning comes from Georgia to Baptist churches against S. R. Mitchell who is going around as a Baptist preacher. He was excluded from the fellowship of the Mount Pleasant church, Pulaski county, Ga.

HUMILITY is to make the right estimate of one's self.—Spurgeon.

## FROM HOPKINSVILLE.

We have great cause for gratitude to God for His grace during the past year. I do not remember the number of additions to our church, nor do I regard "additions" as a necessary proof of the highest success. I think we can safely say that about 75 were added.

The completion of our beautiful, substantial and most conveniently arranged stone house of worship, at a cost of about \$28,000, is quite encouraging. Subscriptions to cover the cost were secured before dedication day, so we took no subscription that day. Nor have we ever appealed to any one outside of our own local church for aid in building. I wrote to Mr. John C. Latham, a wealthy New York gentleman, and asked him if he wished to put in a memorial window for his father, who had been a most consistent and excellent member. He most promptly and generously wrote me to draw on him for \$1,000, unconditionally, and afterwards put in a memorial section additionally.

We hoped to have Dr. Broadus preach the dedicatory sermon, but his sickness prevented. We held a meeting of fifteen days running up to Christmas eve. Bro. R. B. Garrett preached for us nearly a week most earnestly and acceptably, in spite of great bodily weakness. Then followed Bro. H. M. Wharton, who preached the dedicatory sermon December 16th, and continued with us a week longer. His simplicity, tenderness, persuasiveness and magnetism are unsurpassed. We had large congregations all the time, but were forced to go to the Tabernacle the last week for the night services in order that the people might hear the Word of God. There were probably thirty that came forward during the meeting upon all invitations. I do not know the number of conversions, though it was not large probably. The meeting did a great deal of good in many ways. There have been about fifteen additions to our church in the last month by baptism, restoration and letter. There are other converts who will join later. I request persons who are thinking of applying for membership to read the Covenant and Articles of Faith before applying for membership. I also read these before inviting persons to join our church at the close of a meeting. I wait until the close of a meeting before I invite persons to apply for membership, and request them to see me before doing so. I urge the young to consult their parents and guardians before joining the church.

At our annual meeting our reports showed current expenses all paid and a good balance in the treasury. There was a steady increase in our contributions to missions during our new church building.

I preached the ordination sermon of Bro. Thomas Lyle at South Union church January 19. Bro. W. O. Carver is the popular pastor, and is doing a very good work. He is a very good preacher, and promises to be very useful. Bro. Lyle stood the examination well. He preaches in the northern part of the county for a church that requested his ordination.

Bethel College is doing remarkably well in its boarding department. This is due chiefly to the most untiring energy and perseverance of Bro. McCall and Mrs. McCall. C. H. NASH, Hopkinsville, Ky., Jan. 25, 1895.

This world is but the vestibule of an immortal life. Every action of our lives touching some chord that will vibrate in eternity.—Chapman.

## FROM CHICAGO.

DEAR RECORDER: Dr. Mabie's visit of a week to the University of Chicago has been a benediction. It has been a benediction of the purest quality and of the first magnitude. No words more moderate would be equal to the demands of the truth. He gave himself to the service of the cause with unstinted devotion. We had from him not simply a series of public discourses (numbering seven in all) that reached an extraordinary high pitch of excellence in every respect, mental, moral, spiritual and physical—for the composite whole man went into them—but a personal ministry in private which filled up to the brim the measure of his hours among us. The touch to mind and heart has been vivitic. Of him in his degree, and with acknowledgment of derivation on his part from the primal Source, it may truly be said, He came to us, that we might have life; and have it more abundantly. God bless him! is the one cry from all of us here who had the privilege of enjoying his too brief ministry. Only one power can sustain a man at such a height of faith and obedience as this servant of Christ's churches seems now to hold. But that Power can carry him and all of us higher even—as much higher as we are willing to go.

W. C. WILKINSON.

I AM delighted with my new field. On account of severe weather, I have not met all the members of Clay Village; but if those I have met are a fair sample, as I believe they are, I have a noble people there. I am now pretty well acquainted at Bagdad. The people here have been visiting us in our new home to get better acquainted and to assure us of their hearty co-operation in our church work. As one of the results of their coming, our larger abounds with all manner of good things. These are a most generous, loyal people. At a meeting with my deacons on Tuesday, considerable work was outlined. May the Lord graciously bless our labors with these faithful churches.

B. J. DAVIS.

Bagdad, Ky., Jan. 25, 1895.

A CHRISTIANITY intent upon saving its own soul in the repose of luxurious churches, whilst the river of human sin and misery sweeps unguarded by the door, will not impress the present age.—James Stalker.

LIVING for Christ and dying to self cannot be separated.

What would YOU choose? The Gold Dollar, or the Silver? Large Bottle—Big Dose? Small Bottle—Small Dose?

**Feligh's Tonic,**  
A Phosphorized  
Cerebro-Spinal,  
For the  
**Brain & Nerves**  
is the Gold Dollar; small bottle, small dose,—only 5 to 10 drops—But  
**Concentrated.**  
**Prompt, Powerful.**

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FAMILY CIRCLE.

CAUSE FOR COMPLAINT.

"I don't like grandma at all," said Fred. "I don't like grandma at all."

For the Western Recorder.

THE STARS OF QUEDLINBURG.

BY EMILY ELIZABETH FRANKLIN.

(Continuation of last week.)

CHAPTER XXVII.

"Forgive me," he said, "I know how I must grieve you by my attitude, Miss Loyal, and yet my Mother is not like yours."

CHAPTER XXVIII.

[Eugene thinks "it out squarely."] One busy week followed another busy week. Loyal, plunged in household cares, scarcely knew how the time was going until she woke up one morning with Sparkle's fingers playing a tattoo on her cheek.

"O Loyal, Loyal, do you know that it is only a week until Christmas? Do you suppose Mother will be home for Christmas, Loyal?"

"I hope so," said Loyal, with eyes that shone over the bare possibility of such a thing. "Shall you be glad to have her home, Sparkle?"

"No, Loyal," said the child unexpectedly. "No!" echoed Loyal, speaking as well as spelling the word in her surprise. "Don't you want to see her? To see Mother, Sparkle?"

home to ourselves! Nobody but just us two, you know, only we would let the rest come to see us. But I would be with you all the time—always."

"O, you jealous little Sparkle!" laughed Loyal; "but some day when I get old and grey and helpless, we will go out to Aunt Annette's to live, and you shall take care of me and pour my coffee and make me comfortable. Should you like that?"

To her surprise, the little head was hidden in her companion's arms. "What is it, Sparkle, have I hurt you? Tell me what is wrong, little one."

"You must never get old; I will not have it," she said, raising her head as imperiously as though a word of hers was all that was needed to prevent any such thoughtless conduct on Loyal's part. "O, Loyal, I am so proud of you because you can do so many things, and because the boarders look up to you as they used to do Mother. Mrs. Cantony says you are the loveliest girl!"

"Has Sparkle been kissing the Blarney stone?" asked Loyal playfully.

"Mrs. Cantony said it, but I think so too."

"Oh, how you do better affairs!" "You will not let me go on, Loyal; you interrupt me. Mother says it is very rude to interrupt persons when they are speaking," delivering the little reproof gravely.

"Excuse me; I must remember my manners and my training," said Loyal, her eyes sparkling.

"Yes, I will excuse you, if you will kiss me one, two, three times, as I like for you to do."

Loyal paid a double penalty and waited meekly for her autocrat to continue. "Yes, and Mrs. Cantony says she wants her little girls to grow up just like you. And I mean to do that, too, Loyal; and when you are sick I will nurse you, oh, and make you well. How glad I shall be to do that, for then you will know how I love you. But you must never, never get old. You must not say it again; I cannot bear it."

"Old age is very beautiful, Sparkle; look at Nampa. He is quite old. And don't you remember that the Bible says something about grey hairs being the crown of glory, if they be found in the way of righteousness. It is beautiful to grow old, if we have lived beautiful lives, and then we can sit down close to the pearly gates and look back and see how tenderly we have been led, and how greatly we have been blessed. And then remember those lines in the hymn-book:

"Even down to old age, all my people shall prove My sovereign, eternal, unchangeable love; And when hoary hairs shall fill their temples adorn, Like lambs they shall still in my bosom be borne."

"I should like to grow old like that," said Sparkle thoughtfully, and from that moment old age lost its repugnance for her.

At this point, Suse came to admonish them that it was time they were up, and presently Loyal descended to set her household machinery a-going.

It was a crisp December morning and Eugene was just setting out for a brisk walk in the park. He liked to be about early before the purity had gone out of the new day, and the keen air and rapid motion soon set his blood a-going. But for all that he was not on the best of terms with himself—had not been since his conversation with Loyal over the window garden. Words have a way of reproaching themselves, of harping and harping on one string until they wear you out. And Loyal had said, "You ought to forgive your

Mother." But he could not. He felt that she had wronged him beyond reparation. She had no right to condemn him to an existence which, if he had not escaped, would have been more terrible than death. If she had made a mistake, he could have forgiven that, but to feel that she had sacrificed him to a silly fear of the world, of its pity for his misfortunes, and cruelly placed him in confinement against the advice of the physician, he could not forgive that.

He quickened his pace, but he could not leave behind those intrusive words of Loyal's; could not drown them out by recalling his wrongs. "You ought to forgive your Mother. She loves you." Did she? What a strange way she had taken to prove it! How differently Mrs. Star would have acted under similar circumstances. How she would have held fast to her boy and sacrificed pride, herself, everything, and accounted it a small price, if she could but restore the young intellect. He took out his watch and looked at the inner case. "To Clarence Eugene Cloyfield with his Mother's love." Those were the words. With his Mother's love. He remembered how careful she had been to get one to please him; how she had gone from shop to shop tirelessly until she had pleased him. She had paid for it from a little fund that she kept in order to make gifts of love. He had pleased her at school that year, he remembered; he had brought home the highest mark each quarter, and she had been so proud, and her face had flushed as she had said, "The world is destined to hear of my son yet, and his name shall adorn the temple of fame." She had gone with him when he entered college; the faculty had expressed surprise and approbation of his examination papers. How she had glowed over that. A saying went through the college that the brightest intellect among all its matriculates, who were drawn from all over the land, was under the golden mop of Judge Cloyfield's son. His Mother heard that; her expectation was raised higher and higher for him. And then it was dashed to the ground. What a fall! Could she believe that he had really put forth his brilliant powers and yet failed? She would not, she did not. She preferred to think he had shirked his duty, and when he came home, broken in health, she had reproached him oh how bitterly!

And yet her plans for him had crumbled. Her dreams for his future were held now between the four walls of a lunatic asylum. She had never known what a strain he had put upon his health in order to send home the high marks that had gratified her. He had spared her that. And when that other terrible thing followed, it found her so unprepared to sustain it. She only wanted to hide it far away where none might touch it with profane hand, none might know of it.

Ah, how sensitive we are with our sorrow. We would not that any should offer us even sympathy; how hard then is it to bear idle, vulgar curiosity that wants only to pry into and gossip our own heart-breaking misfortunes. Eugene's heart was pleading now for his Mother as it had never pleaded before. Perhaps, after all, it was he who had wronged her; he who should plead for forgiveness instead of refusing to grant it.

He went home slowly. Gormelly was on the other side of the street waiting for just this glimpse of his heart's darling. He did not like the look he got of the beautiful face, but he was wise enough

not to remark upon it. A sort of Christmas thrill was running through the house. Nearly all the boarders intended to go home for the holidays and were discussing their plans. Dr. Dattle proposed to run out to see his Mother for a day and had extracted a promise from Loyal to make a sponge cake, in which she excelled, to carry with him.

Mrs. Madison had asked her to prepare a variety of very delicious candies, with which she was quite successful, to put in a Christmas box to go to Cecil.

As soon after breakfast as possible, Loyal and Sparkle, with Mrs. Cantony, who had offered her services for the Christmas baking, retired to the pantry. Liza set her kitchen in order and rolled up her sleeves ready to beat eggs, stir cakes or do whatever came her way. The grocery boy deposited at the door sundry bags of nuts, oranges and dates; sundry brown paper parcels of figs, citron and raisins, all of which Scrap rifled gloriously before they were well in the house. Twinkle and St. Nick were minded to stay at home from school, but Loyal reasoned them out of it.

"What good children they are!" said Mrs. Cantony when they were gone, "and how well you manage them, Miss Loyal. You do not seem to have the least trouble."

"It is not my management, Mrs. Cantony," replied Loyal, with that tender comprehending smile with which she often uttered her Mother's name. "Mamma has always required the most perfect obedience of all her children, and I see now the reason. It makes everything so easy. I don't know what I should do if they should give me any trouble."

"Your Mother is evidently your ideal," said Mrs. Cantony. "That is quite plain."

"Yes; she used to say she wanted to be her girls' ideal and she meant to become so as nearly as she could, only she hoped we would look beyond her to the Great Ideal. She has taken great pains to become what she would have us admire, though she says she has fallen far short of it."

"I wish I could succeed half so well," said Mrs. Cantony with a little sigh as Scrap came prancing in, having just got a hint of what they were about. What a gay little nuisance he was with his mischievous little presence everywhere; his mischievous little fingers in everything. And yet so happy was he in his glorious hindrance of helping, so perfectly assured that he was contributing to the general progress of events, and that Christmas was the especial property of little men about three years old, that Loyal had not the heart to banish him from the scenes of such entrancing interest.

"But, ah, what shall I do with him?" she asked at last in despair, as she pushed him out of the cake bowl with her elbow, because her hands were employed among her raisins.

"Give us something to do and turn our energies to account," suggested Eugene who had been unable to resist the general tendency of the household kitchenward.

"I am sure I don't know what there is," replied Loyal, removing a raisin seed on the point of her scissors.

"What are these nuts for? I guess you can crack those, Ursula Minor," said Eugene, peeping in to the bags.

Castle Thimble. (To be Continued.)

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**"THRAPPING."**  
 BY MRS. GEO. A. PAULL.  
 Yes, I calculate that that woman just spoiled my horse, using him as she has this summer," remarked an old farmer, knocking the ashes thoughtfully out of his pipe. "He was the steadiest, easy-goingest animal you could find for miles around. I allays said he had more sense than some human beings. He just seemed to understand what you wanted him to do, and that was the thing he would do if he could. Regular horse sense that critter had, but now—good land!" in tones of ineffable disgust.  
 "What is the matter now?"  
 "Well, you see that woman never seemed to know her own mind. Whatever the horse was doing, she allays wanted him to be doing something else. I saw her driving him one day, and she just kept thrapping the lines on his back, till I could see the poor critter was pretty well bothered to death trying to make out what she wanted. If he went slow she kept thrapping at him till he started up, and then she'd jerk the lines and call 'whoa,' and so it went on. Now it just seems as if the poor beast had been fairly turned into a mule with her foolishness, he's grown that stubborn. He seems to think there's no pleasing people anyhow, and he won't try any more. I'll take a good while to get him straight in his mind, poor critter. She treats her boy the same way, and I don't wonder that the poor youngster is as contrary as he can be. Thrapping ain't good for no one, man nor beast. That's my opinion, leastways."  
 Yet how many children are brought up on a system of "thrapping" that one wonders it does not utterly eradicate every vestige of docility and obedience. Consistency in government is a child's right, as imperative as his divine right to love and tenderness. If the "thrapping" system is maintained, no wonder that, puzzled and confused as was the poor horse, with the consciousness that whatever he may be doing it is always something else that, at the moment is required of him, the child grows obstinate and wayward. We can any of us call to mind households in which it is impossible for the children to escape continual nagging and fault-finding. The child's intention to do right is never taken into consideration, but its failures through lack of judgment or the maturer experience which life brings with added years are visited with the same hasty condemnation that deliberate wrong-doing would receive. There can be no sunshine in a household where the father, or, infinitely worse, the mother, is addicted to nagging. Graver faults might work far less harm than this habit which embitters all the sweetness of home life. And the pity of it is that far too often it accompanies the most devoted love and unselfishness which would count no sacrifice too great to make for the child's welfare.

It is hard for a little child to realize that behind the clouds there is sunlight, that behind the fretful reprimands a heart full of tenderness may be hidden, and too often the remembrance of childhood becomes a bitter and sorrowful memory, because the deeds of love were marred by nagging words. It may be that in later life, when one has a perspective through which to look upon the past, that as rough hewn angels upon the towers of a mighty cathedral may melt into softness of outline and beauty of figure, because one is not near enough to notice the roughness of the carving, so one

may see the real underlying mother love, and forget the nagging which made life so unlovely; but too often the love is forgotten and the harrassments remembered. It is fatal to all wise management, either of a horse or a child, to be perpetually "thrapping." First be sure of the direction you wish to take, and then patiently and with gentle firmness bold to that course, and you will reach your object far more surely, sweetly and decisively than if you bewildered the mind by constant thrapping and contradictory directions. I marvel at the patience and love of a little child, at the great heart of "one of these little ones" which will forgive freely and royally unto seventy times, all caprice and injustice; but see that we forget not the woe that is pronounced upon him who "shall offend one of these little ones."  
 Remember the patience, as boundless as the universe, which God extends to his children, and let us in turn manifest it to these trusting little souls whose guardianship is committed to us. We cannot guide them aright if we are capricious, fretful and inconsistent. Thrapping would totally demoralize the sweetest nature, and stultify all desire to please, where failure was a foregone conclusion. It is the reins that are held loosely that are the most effective when they are tightened. If the back is continually thrapped, and the mouth sawed with them, then they are worthless in the moment of necessity. Familiarity has bred not only contempt but calousness. Let your management be as firm as you will, let it be strict, if you see the necessity, but beware, as you would make and not mar the character, of "thrapping."—Interior.

**IT CURED THEM.**  
 This is the story of the way in which a Boston man cured his children of a senseless habit of speech:  
 One evening this gentleman came home with a budget of news. An acquaintance had failed in business. He spoke of the incident as "deliciously sad." He had ridden up town with a noted wit, whom he described as "horribly entertaining," and to cap the climax, he spoke of the butter which had been set before him in a country hotel as "divinely rancid."  
 The young people started, and the oldest daughter said: "Why, papa, I should think you were out of your head."  
 "Not in the least, my dear," he said, pleasantly. "I'm merely trying to follow the fashion. I have worked out 'divinely rancid' with a good deal of labor. It seems to me rather more effective than 'awfully sweet.' I mean to keep up with the rest of you hereafter. And now," he continued, "let me help you to a piece of this exquisitely tough beef."  
 Adverbs, he says, are not so fashionable as they were in his family.—Selected.

**TRUST Him when you cannot trace Him.** Do not try to penetrate the cloud which He brings over you and look through it. Rather keep your eye fixed steadily on the bow that is on the cloud. The mystery is God's; the promise is yours.—Macduff.  
 THE hiding places of man are discovered by affliction. As one has aptly said: "Our refugees are like the nests of birds; in summer they are hidden away among the green leaves, but in winter they are seen among the naked branches."—J. W. Alexander.  
 OPEN rebuke is better than secret love.—Prov. 27:5.

**I Was Sick**  
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Mr. B. F. Harris

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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.]

BRO. LECHER LANKFORD died at Clinton last Wednesday after a lingering illness. He was one of the most promising young preachers in Western Kentucky. But the Lord called him home when he had but fairly begun his labor.

BRO. F. M. SHARP is aiding the Marion church in revival services, and Bro. B. M. Bogard is doing a like labor in Missouri, while the Gleaner man is talking to the saints at Sebree City this week.

BRO. W. B. GARLAND was ordained to the ministry at New Bethel church, Hickman county, Jan. 17th. He is the brother that was converted to the faith from the Cumberland Presbyterians by the Williams-Clark debate last October.

BROS. GEO. BURLINGAME and T. C. Mahan will conduct revival services at Oakton next week. This is a West Kentucky mission point, but it has a splendid outlook. Their new house is nearly ready for occupancy, and they have built it mostly themselves.

IN Bro. Pettit's article on "Interdenominational Comity" a few weeks ago the types made him say "committees" where he wrote "communities." Probably the readers thought it a funny reference to committees.

BRO. D. E. GAMBREL, of Rison, Ark., writes me that he is moving along prosperously in his field, and the Lord is blessing his cause in that part of the country. Bro. Gambrel is a fine pastor.

BRO. J. L. PERRYMAN will take the field as colporteur for West Kentucky Association in the sale of Baptist books, and representing the WESTERN RECORDER. Let the brethren greet him cordially, for he serves in a good work.

W. B. CLIFTON closed a very interesting debate with J. A. Minton, a Campbellite, on Saturday of Christmas week. The Baptist victory was very marked and easily gained. Bro. Clifton is a man of much more than average ability, and is as bold as a lion in his defense of truth.

I SEE the "sanctified" folks are getting in their work in a Texas Methodist church. They raised such a hubbub, and behaved themselves in such a disorderly way, that they had to be put out of the church, and when that was done they cried "persecution." I hope all these sanctified folks will go to heaven when they die, though I have some doubts about it. Many of them will, I think, on the plan the Lord has devised for the simple minded. Others of them we will have to endure until the time for the tares to be gathered.

"3. TAP of bell. Rise, close eyes, say Lord's prayer in concert." I find this sentence in the Baptist Teacher, published in Nashville, in the order of exercises for the Primary Department. It may be all right, but I don't believe it, to teach our children the Romish mummery of a formal and vain repetition of prayers in concert. I believe in prayer, and the children ought to be taught the duty of prayer, and ought to be encouraged to

pray each and severally for themselves and for others but there is absolutely no praying in this concert business, but a very profuse impression of formality that teaches the lesson that it don't require anything but a form of words to make prayer. Cannot our Convention Sunday-school Board do us a better service than this?

It was my pleasure to spend nearly two weeks, in the month of January, in Murfreesboro, Ill. Prof. Lote, of Ewing College, is the beloved pastor. Some very fine Christian people in the church, but the town has lots of sinners in it. The Baptists have been a struggling band, but they are now pressing to the front. It is a coal-mining town with about 7,000 population. All denominations are represented in its make-up, and the 27 saloons furnish the spirits governing many of the poor fellows who yield to their enticements. We had about 10 professions of faith, and 8 additions to the church, with a prospect of others when I left.

THE Ministers' Institute at Bardwell, Ky., last week was a very interesting affair. Several preachers were on hand, and the Bardwell church and vicinity turned out handsomely. Our almost venerable Bro. T. H. Pettit took a lively interest in the exercises and made some very interesting addresses. Bro. R. W. Mahan, the pastor, looked after the welfare of all visitors, and contributed much to the interest of the meeting. Bro. Rony was moderator and T. C. Mahan clerk. The next meeting is to be at Mayfield, Ky., on Tuesday after the second Sunday in March.

I RECKON there is no doubt but that Satan is at the bottom, (and also at the top, and all through) the saloon business as it is conducted in this world. It is probable that some saloon-keepers actually outdevil the old boy himself, but they keep in his service all the same, and he puts up with them in some sort of fashion. But I will venture to guess that his diabolical majesty will never suffer a saloon started in hell. Why, the laws of the pit would be so constantly violated by saloon-keepers that pandemonium would run wild with the lawlessness that would call for a deeper hell for its punishment. No, Satan is perfectly willing for the liquor traffic to be maintained in the earth, that through it he may overthrow many and hurt the cause of religion, but he will have all he wants of it by the time the affairs of time are wound up. He is smart enough to know when the fools are duly stored away, and he will take no risks on his home territory. The rumseller and rum voter will be out of business in hell.

I SUPPOSE that Mr. Talmage is a great preacher. He has a very large reputation of that sort in many sections of the country. But the reported outcome of his work in Brooklyn is not so very complimentary. In fact the papers read as if he had just about made a failure there. Why was this? My guess is that he was too liberal in his opinions to do much solid building along church lines. I have thought that those preachers who did not believe anything in particular, and were always courting everybody and everything in order to advertise the broadness of their religious gauge, were not qualified to do very much fighting with the devil, nor to build solidly against an enemy. They may

sorter do for dress parade, but if you want any fighting done you had better call for the boys in the trenches.

"MURDERED BY A PREACHER." These words composed the striking headlines of a note in the Memphis Commercial Appeal, of Jan. 9th. Of course I read it, and I learned that a man by the name of Penrod, near Vanceburg, Ky., got into a discussion with a man named Slate, on the subject of infant baptism, and Penrod, the preacher, shot his lay member with a pistol, mortally wounding him. Now that shows a bad state of affairs, surely. Preachers ought to be able to do better for infant baptism than to kill the private members who oppose it. I thought the infant rite had already made a sufficiently bloody record in the martyrs of the dark ages without killing any body now. But this seems to be a part of its base nature.

BRO. J. L. PERRYMAN gives me this bit of information:—A Cumberland Presbyterian preacher named Garland, living in Hickman county, Ky., attended the Williams-Clark debate, which was held in said county last October, saying as he did so, "I am going to hear the truth," and as a result of what he heard he has joined the Baptists, and is to be ordained to the ministry in a short time. I thought I heard some one say "debates do no good." I guess Bro. Garland thought that one did him good, and every man who attends one to hear the truth will say the same.

SOMETIMES I am reproved for calling the Campbellites by their proper name, and as an accommodation I have at times called them the "Disciple church" because the word "Disciple" has as one meaning "a learner," and I certainly think they are learning something, and I can call them learners with a clear conscience. But an article in last week's Christian Guide takes strong ground against this name, and talks as if it was a species of ignorance for people to refer to the Campbellites as the "Disciple church." I feel the keen rebuke so applicable to myself that I have made up my mind to just call them at all times, and everywhere, simple, plain, common, everyday Campbellites. I know that name will properly designate them, and it satisfies me, and I have found it impossible to satisfy them, and why should any more precious time be wasted in the vain endeavor. If they ever agree on a name it will be time enough to consider its use, if I am then in the land of the living.

THERE is one point to which I look with interest at the close of every year. It is as to how our hard working country preachers have been treated by their churches. Somehow many of our churches have fallen into the practice of promising their pastors a certain sum of money for the year's service, and at the close of the year, after the work is done, they pay off the old preachers, in part, by calling another man, who will be treated the same way at the end of the next year. I would be glad if this were a rare thing, but I know that it has been done frequently. It is my personal opinion that this sort of business is very little better than stealing. As a general thing a preacher that won't pay his debts is not esteemed very highly by the community, but many of the preach-

ers are absolutely unable to pay their debts because the churches have not paid them what they promised to pay. It is not possible for a preacher to pay when he receives nothing, and it is a burning shame that his own church makes it necessary for him to be thus humiliated, and the cause thus hurt. I think that a church that is able to pay the pastor what has been promised him, and out of sheer dishonesty don't do it, ought to have a place in the "Rogue's gallery", so as to be a warning to other preachers. A church that is not able to pay what has been promised ought not to promise more than can be paid. To do this is dishonest. These are plain words, but the reader need not become offended at them unless they hit him, and if he or his church is guilty I hope he will consider himself as personally referred to, and hold me responsible.

JOHN WESLEY founded the Methodist church, and John the Baptist founded the Baptist church, and Jesus Christ founded the what—Gospel Advocate.

I must give you credit for making a better statement for the Baptists than is usually made by the Campbellites, for they have generally said we were started by Roger Williams. I am glad that you have learned that such a statement is a gross misrepresentation, for you clearly antedate the days of Williams when you say we were founded by John the Baptist. Of course I could not reasonably expect that you would make an exactly correct statement on that point. You are in the neighborhood of the truth, however, for John did get the material ready out of which Christ founded the Baptist church, though John himself did not found it. If all your statements concerning the Baptists were as near the truth as the above you would live in a different neighborhood from the one where you now reside.

We have never yet had the pain of hearing or reading from a Methodist source a claim that our Methodist polity rested on scriptural basis. Tennessee Methodist, Jan. 10th.

IN that respect I am ahead of you, Bro. Haynes, for I have had the experience of listening to such absurd claims. But it was not a very painful experience, for it was so easy for the other fellow to show that the claim was absurd. When any man says that the Methodist church government is resting on the Bible as its basis I put it down that he is running a burlesque on the Bible. And it will be well for the small men who talk such silly stuff to take seriously what this distinguished editor says on the subject. He speaks with a refreshing frankness that puts the blatant assertions of Methodist controversialists to the blush. Positively the Bible knows nothing about Methodist church polity, (nor its distinguishing doctrines either.)

THE Paducah Standard tells of a saloon-keeper who has been fined three times for violating the Sunday laws, and the last time the Judge threatened to revoke his license if he was brought before him again. Now this man is no exception to the common run of saloon-keepers. Almost to a man the saloon-keepers of the land are out-laws. Not one of them respect the laws governing their business, and all alike study to defeat or make null such laws as regulate the same. Every one of them should be in the penitentiary long enough to learn a useful trade, while the suffrage of the

people ought to banish the saloon traffic out of existence. The amazing wonder is that a professedly Christian people have ever tolerated the abomination as long as they have. The disgrace of it is that some Baptists can be found who give it their support. If any reader of this note does this I will permit me kindly to tell him I think he is a betrayer of the trust his Lord reposed in him both as a Christian and a citizen.

THE Cumberland Presbyterian quotes approvingly the suggestion of the Methodist Bishop Keener as follows:—"Higher stress should be laid upon infant, rather than adult baptism. When I read that I began to wonder if it was at all an important matter in the eyes of Cumberland Presbyterians and Methodists to be scriptural. If it is seems to me from my reading of the Bible that there is more stress placed on adult baptism in the Bible than on infant baptism. I frankly concede that I have a strong recollection, and it may be on that account that I forget where the Bible speaks about infant baptism at all. Can the Cumberland Presbyterian or Bishop Keener tell me where the reference is? I will take it as a favor, and will try to keep it even in memory. I remember hearing Dr. Ditzler in a debate at Marmaduke, Ark., when his opponent was pressing him so hard for a passage that spoke of infant baptism that the Dr. could no longer refuse to give it, and he gave as his scriptural proof of infant baptism Numbers, 8: 19-20. If my readers are anxious to see the proof he gave they can read that scripture. True, the passage does not name either infants or baptism, but it was the best he could do. Can the Cumberland Presbyterian do better? If so I will be ever so thankful!

BUT we rise to remark that as long as our Baptist friends hold to a human name, vote on man's obedience to the gospel, and prohibit God's children from coming to the Lord's table, and a goodly number of other things contrary to the Bible, they are liable to drift—well, I am afraid they won't go to heaven. Gospel Advocate.

BUT I deny that Baptist hold to a "human name" if you mean by that a name of human invention. The first time that the name Baptist was ever used was by no less a personage than the Son of man, and he was divine. The name came from a divine source.

I also rise to remark that when Baptists vote on the matter of obedience to the Gospel they always vote favorably, if the man or woman who offers for the service is a scriptural subject. Could any better thing happen to a man than such a vote? Would it not be proper to vote him or if he is unworthy? As to the voting business, however, I desire to say that Baptists and Campbellites are just alike, with this exception. With the Baptists the voting is done by the body, while with the Campbellites the voting is done by the preacher. If the Gospel Advocate can tell me how any body will ever be baptized (for that is what I meant by obeying the Gospel in Campbellite parlance) without having a vote in the case by somebody I will be obliged to him. The Baptists are like Peter in the house of Cornelius; we leave the matter to a vote of the brethren, while the Campbellite preachers take the case into their own hands and vote the candidate in or out as they see proper. I have seen them turn them both ways.

And that matter of prohibiting God's children from coming to

The Lord's table is a very thin objection for the *Gospel Advocate* since its editor in chief has so frequently and clearly stated his convictions that none but baptized people ought to come to the Lord's supper. That is all we say, and just what we say. Baptists don't prohibit people from coming to the Lord's table. We urge them to come. The door into the table is just as wide for every child of God as it is for the Baptists. Whenever they keep the Lord's law that he placed around the table, as the Baptists have done, they will have as much right to it as we have. We are constantly urging all of the Lord's people to do this, but many of them refuse. We can't help that. If they prefer to live away from his ordinances rather than submit to his laws, we are sorry, but must grant them the right to do as they please. Now, as a matter of diversion as well as of information I will ask the *Gospel Advocate* to please name the place in the scripture that allows the practice of open communion, either by precept or example. Just point out the case and I will give in. It is an easy matter to make a sort of wholesale charge against the Baptists for their scriptural practice, now suppose you try your hand in finding a sample of your own doings in the word of God.

J. N. HARMAN, who recently joined the Campbellites, from the Hardshell Baptists, is relating the experience of his change in several Campbellite papers. Following is what he has to say of his refusal to baptize a woman who asked baptism at his hands, but who had not applied to any church:—

"On my refusal to baptize her, she turned away and I have never seen or heard of her since. I will meet her in the judgment, and then I will know the extent of the punishment attached to a disobedient servant who did not know his Master's will. I made void the law of God through a tradition received from the fathers. Of this I have repented and am still repenting. As I did it ignorantly, I hope for God's forgiveness. I know a just God will place the responsibility for that woman's failure to obey her Lord where it properly belongs. It was no fault of hers. If I did not know, I ought to have known.—Christian Evangelist.

Yes, the Lord will surely call you to account for your former belief that a church ought to vote on a baptism before it is performed, but I reckon he will also call up Peter about the same time, because he left the baptism of the house of Cornelius to a vote. See Acts 10:47. If Peter gets through all right I guess the Baptists who follow his example will not suffer. But the above extract shows plainly that Bro. Harman was a fit subject for the Campbellites, and that he is a full-fledged disciple of Bethany's Gospel.

**LOOKING BACKWARD AND FORWARD.**

I thought at the close of the year I would give the readers of the *WESTERN RECORDER* a brief report of my last year's work. I preached about 225 sermons, assisted other brethren in 7 protracted meetings, and held 5 of my own. I was assisted at Murray by Bro. Martin Ball, of Paris, Tenn.; at Elm Grove, by Bro. J. D. Outland, and at Wadesboro and Hardin by Bro. Oren Hargrove. During the year there were 147 conversions in the meetings where I labored and 156 additions to the churches. I am called to the care of all the churches again for which I have been laboring since I have been at Murray. This is my fifth year here. We have a noble little

band of brethren here who are doing what they can for the Master's cause. God has blessed us wonderfully since we have been here. The church has a nice little parsonage and a very good house of worship, and we have had 62 additions to the church since we have been here, (four years) making a total membership of 125. And, among other good traits, Murray church never forgets the needs of her pastor, nor the poor. Now, brethren, we are entering upon a new year greatly encouraged, and feel determined to try to do more for the Master in the future than we have done in the past. Pray for us, and may heaven's blessings rest upon the faithful editors and readers of the *WESTERN RECORDER* is our prayer.

N. S. CASTLEBERRY.  
Fulton, Ky., Jan 12, 1896.

**TEMPERANCE VICTORY.**

DEAR JOHNNIE:—If you have even a small flickering ray of respect left in me, please rejoice with me in the victory won by Bardwell District No. 1 on the 22d of December. In a straight vote we beat whisky 476 to 55, being 84 to 1. Ten years ago we beat whisky 314 to 35. This is the best prohibition vote ever given by the same sized territory. This district has the banner. If a single Baptist voted for liquor I have not heard of it. I am glad I was born in Carlisle county, and that I have fought strong drink from a straight prohibition standpoint for thirty years. Bardwell, Wickliffe, Spring Hill and Liberty churches are my field of work for 1885.

R. W. MAHAN.  
Clinton, Ky., Dec. 27.

Most certainly I have lots of respect for "Our Bob" and rejoice with him in the signal victory he has helped to gain. I wish he had a chance to make a talk on prohibition to the denizens of every district in the state. It would have a wonderful influence on the liquor vote in every locality. Such men as R. W. Mahan are doing untold good in the service they render sobriety and good morals by their unflinching fidelity to right lines of thinking and acting. And in this connection I will mention a matter that has lately come to my ears. I am told that some parties are charging Bro. Mahan with falsehood for a statement he made in the *Gleaner* last year in referring to the faith-cure agitation in Clinton, Ky. But his statement was simply a typographical error that made him say directly the opposite of what he really wrote. His statement as he wrote it was correct, but as it was printed it was not correct. I say this to exonerate him.

**AN ACT OF CHARITY.**

DEAR SIR:—Some one in your *RECORDER* of Jan. 17th asks the question: "By what right does a church-member become a Mason, or a member of any other benevolent or secret order?" I will give you an illustration which is a reason. Only a short time ago a young man, Mr. J. C. Hutchings, of this city, joined the Knights of the Ancient Escenic Order, of which Mr. George H. Simmons, D.D., of Louisville, is Supreme Senator.

Young Hutchings was assistant secretary of the Lexington, Kentucky, Y. M. C. A., a member of the Christian church and Young People's Aid Society, a branch of the church. He was taken sick. As his home was formerly in New York State, Buffalo, he was thrown on the charity of his friends. Did the Y. M. C. A. come to the rescue? No! Did the church? No! But, behold, the Escenic Order, although but a few months old in this city, did care for and assist him by daily visiting his bedside, providing, and paying for nurses; and at last he died. Well, who attended his funeral and

paid all expenses of the same? Not the Y. M. C. A., not his church or its society, but the Escenic Order to the amount of \$112. Does this answer the question?

After the remains were sent from our city, the Y. M. C. A., the church and its societies held memorial services to which the Escenic Order was invited. These services were appropriate. Mr. Hutchings good deeds and noble life were highly commended by his Christian friends. If it is the part of church-members to assist their brethren, why did they not come forward, during this young man's sickness, with their sympathy and substantial aid, or even after death assist in defraying his funeral expenses. Will some one answer?

The writer of this article is a church-member. The Escenic Order is not strictly a charitable or benevolent institution, and its by-laws do not provide for sick or funeral benefits, but its members feel morally bound to assist a brother in distress.

Very truly,  
S. T. CAMPBELL.  
Lexington, Ky., Jan 21, 1896.

**AN IMPOSTOR.**

HANSON, HOPKINS CO., KY., Jan. 21, 1896.  
We had a man here some few days ago calling himself "Elder John F. Marston," missionary to North Queensland and founder of the Lachland Mission. Said Mr. Marston claims to be a Baptist minister and working under appointment of the American Baptist Publication Society of Philadelphia. While here he delivered what he calls his thrilling lecture, "Life with the Cannibals of Australia." While here we became suspicious of him and wrote to above Society in regard to him, and following is the reply of Dr. Bitting, Missionary and Bible Secretary:

PHILADELPHIA, Jan. 9, 1896.  
REV. D. S. EDWARDS:—Yours received. No man is in the name of this Society by the name you mention (Marston), nor is known here or vouched for. We never had any one in Australia. Follow up the case.  
Respectfully,  
C. C. BITTING.

Marston goes on a cork leg, claiming the missing member was torn from his body and eaten by the cannibals, and also two of his companions were eaten at the same time. He is a small man, wears a plug hat, brown overcoat, of a sad or melancholy face, a very good talker. He has been working this and Webster counties rather closely. We believed it our duty to send this notice to the *RECORDER* that the people might be warned and not be "taken in" further by said Marston. It might be well for other religious papers to copy.  
D. S. EDWARDS,  
Clerk of Little Bethel Association.

**A JOYFUL SURPRISE.**

On Saturday evening, about 8 o'clock, a large number of the brethren and sisters of Zion church stormed us in our new home. They were laden down with good things. It was a complete surprise to myself and wife. I went to the door, expecting to invite a friend that had promised to call, when, lo! there was a host standing at the door to greet me, saying: "Bro. Conway, we are giving you a house-warming." We were soon convinced of the fact. They brought us useful articles for the house and provisions in abundance—meats, ham, chickens, sausage, flour, lard, preserves, canned fruits, etc. A fine pig was also presented. Our larder and hearts were both full. May the Lord abundantly bless the liberal-hearted people of Zion in the humble desire and earnest prayer of their young pastor and wife. And may his blessing attend our united ef-

forts for the glory of His name and the edification of his bought church. Respectfully,  
T. A. CONWAY.  
Zion, Ky., Jan. 24, 1896.

**NOTES FROM MARYLAND.**

During the past year the death of Dr. Williams and Rev. Charles G. Merryman removed two of our Baltimore pastors from active work. For although Dr. W. had retired from the active service of the pastorate, he was still identified with the interests of the church he served so long and so faithfully as pastor emeritus. With the opening of 1895 we were called upon to give up our beloved brother, Dr. Frank M. Ellis, the pastor of Entaw Place church, the most active friend of missions and leader in every good work among us, a loving, tender friend, a noble man, a faithful teacher. While we deeply regret his going to Brooklyn, we rejoice that he is entering upon even a larger field of usefulness than the one he left. The interests of the Southern Baptist Convention were very dear to him. During his ten years' pastorate in Baltimore, he had thoroughly identified himself with every interest of our Boards, and no man was truer than he to the work of our Boards and Seminary.

Scarcely had we time to realize our loss, when Dr. A. J. Rowland, for eleven years pastor at Franklin Square church, the President of our State Association, a man beloved by his church, the denomination and the community, was called to the secretaryship of the American Baptist Publication Society. He is eminently qualified for the new position to which he has been called, and will carry with him our love and esteem and earnest prayers for his success, in his new position.

Meanwhile, there are rumors of other changes in the air. They say that at least four other pastors are contemplating resignation; that some of them have other fields in view, while others are only waiting for the door to open when they will gracefully withdraw from this section of the field. What is the matter? No one can tell; it is simply an epidemic which seems to be catching. It is certain that churches to the north of us cast longing eyes toward certain of our pastors, and that they seem to be appreciated in that direction at least.

Dr. Barron is now the senior pastor in consecutive service in one church, having served Fulton Avenue for twelve years; and your scribe stands next, being now in his tenth year with the Fourth Baptist church. Dr. Tupper is seeing some signs of spiritual awakening in his church (the seventh) and following it up with special services in which he does all the preaching. Rev. E. Y. Mullins is doing good service at Lee-street, and is delivering lectures every Sunday afternoon to young men under the auspices of the Y. M. C. A. This shows in what estimation he is held by the brethren of other denominations. He is also the active chairman of our City Mission Committee, and ready for every denominational work; as vice president of the Home Board, S. B. C. he is also earnestly engaged in keeping that work before the churches.

Well, our suburban neighbor, Washington, gets the great Southern Baptist Convention next May. There are plenty of hotels and boarding-houses there, and Dr. Stakely and his brethren will do royally all that lies in their power to make this meeting a great success. I trust that we shall be able to get equally as low railroad rates as in preceding years; and whosoever will may come provided they

pay their board. I believe this is the true idea; and that when it is once tried, it will be seen to have such advantages, that the opposition to it will not be as earnest as in the past, but we shall see. It is a blessed thing that Baptists can differ very widely on questions of expediency; but can stand together like a stonewall on matters of principle and faith and practice.

As Baltimore is only an hour's run from Washington, and the fare for the Convention week is likely to be fixed at \$1.20 for the round trip we shall expect to see many of the brethren in the most go-ahead city of the South during the meetings. O. F. GREGORY.  
Baltimore, January 11th.

If you should wish to be miserable, you must think about your self—about what you want, what you like, what respect people ought to pay to you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you, you will be as wretched as you choose.—Kingsley.

THERE are souls in the world who have the gift of finding joy everywhere, and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to shine. Their bright hearts have a great work to do for God.—Faber.

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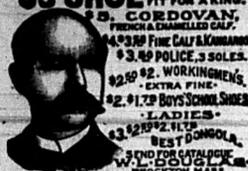
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### The Farm

W. J. Loughridge, of Lexington, has bought 500 acres of hemp at \$5 per cwt. Anderson & Spillman, of Danville, are offering to engage the growing wheat at 45c, but have found no takers.

Mr. Lister Witherspoon, of Woodford county, sold his crop of tobacco to Mr. J. L. Cogar for eight and seven cents per pound. He had twenty acres. Ten acres yielded 19,220 pounds, and the other ten about 18,000 pounds. All except 5,000 pounds brought eight cents.

Monte Fox bought during the past season 1,800 head of export cattle for Goldsmith, getting them from the counties of Boyle, Lincoln, Garrard and Washington. The purchases involved an outlay of upwards of \$125,000. This is quite a source of revenue for the farmers of this region.—Danville Advocate.

Mr. John L. Helm, who is feeding forty head of cattle on ensilage, reports that he weighed them the other day and that they showed an increase of weight of 3 1/2 lbs. a day for the thirty-six days he has been feeding them. The cattle were average grass-fed stock when he commenced feeding. This beats corn all to pieces, and is not half as costly.—Elizabethtown News.

A correspondent from O'Bannon writing the Farmers' Home Journal, says: "Mr. R. Collins lost by worthless dogs 34 fine ewes out of a flock of 35 just beginning to lamb. Surely we need a law granting the Fiscal court of thickly settled counties the right to levy a tax on dogs, to pay all damages done by them, and pay for the keeping of a pair of bloodhounds, which would do more good than a hundred police."

An instance of the profit from judicious feeding is mentioned by the Winchester Democrat. James W. Shearer killed four pigs, which averaged 225 pounds. They were 180 days old and were fed eight bushels of wheat at 50c a bushel, two cwt of shipstuff at 70c a hundred, and 3 1/2 bushels of corn at 40c a bushel, a total of \$18. At current rates they were worth double this sum. As an instance of what can be achieved by careful and judicious feeding, this is hard to beat.

### ORANGES.

Oranges eaten in the natural state, or with the pulp prepared and simply sprinkled with sugar, are so delicious and so healthful, that it seems almost unnecessary to suggest other ways in which they may be utilized; but the orange is a valuable aid in the preparation of many articles of food, and a few of the ways in which it may most readily be employed are embodied in the following selected receipts:

**ORANGE PIE.**—Beat the yolks of three eggs with a cupful of sugar, and when light add a tablespoonful of butter. Stir in the pulp and juice of two oranges, the grated rind of half of one and a cupful of milk. Bake in a deep pie dish lined with pastry. When done, cover with a meringue of the three whites of eggs, beaten with three tablespoonfuls of sugar; brown slightly, cool and serve.

**ORANGE ICE.**—In a pint of water, steep for ten minutes the grated rinds of four oranges; strain the water upon a pound of sugar, add a pint of orange juice, and when cold pour into the freezer. When it is half frozen, add the whites of four eggs beaten to a stiff froth.

**ORANGE SHORTCAKE.**—Cream together a half-cupful of butter

and a cupful of sugar; into them stir a well-beaten egg, half a cupful of milk, and a pint of flour into which two teaspoonfuls of baking powder have been sifted. Roll, and bake in two sheets. For the filling, peel six oranges, remove the seeds, slice, sprinkle with sugar, and place between the layers. For a sauce, take the grated rind of two oranges, the juice of one, half a cupful of sugar, a teaspoonful of butter and two cupfuls of water; thickening with cornstarch. Serve hot.

**ORANGE TARTS.**—Beat together three-quarters of a cupful of sugar and a tablespoonful of butter, the juice of two oranges, the grated peel of one. Stir in a teaspoonful of cornstarch wet with the juice of half a lemon; beat again thoroughly, and bake in pattypans lined with paste.

**ORANGE TAPIOCA.**—Wash and steep a cupful of tapioca, then simmer in a pint of boiling water until clear. Having peeled and seeded a dozen sour oranges (sweet ones may be used with the addition of lemon juice), cut them in slices and stir these into the boiling tapioca. Sweeten to taste, cook and serve with cream and sugar.

**ORANGE CUSTARD.**—To the beaten whites of six eggs add the juice of four oranges and a cupful of cold water. Beat again and set away for an hour. Having kept the yolks of eggs in a cool place, beat them with a cupful of sugar, and with the grated rind of one orange add them to the beaten whites. Cook in a small saucepan set in hot water, stirring constantly, and pouring in a small cupful as it thickens.

**ORANGE JELLY.**—Cover half a box of gelatine with a pint of cold water, and after it has soaked for an hour, add a scant cupful of sugar, the juice of two large oranges, and a pint of boiling water. Strain and turn into molds.

**ORANGE PUDDING.**—Five sweet oranges are to be peeled, sliced thin and seeded; sprinkle over them a coffee-cupful of white sugar. Heat a pint of milk to the boiling point by setting it in a pot of boiling water; add the well-beaten yolks of three eggs, and a tablespoonful of cornstarch made smooth with a little cold milk, stirring all the time. As soon as it thickens, place on the top of it the sweetened fruit; beat the whites of the egg to a stiff froth, adding a tablespoonful of sugar, and use as a frosting. Let it harden in the oven for a few minutes. It may be served, hot, but is best eaten cold.

**ORANGE CREAM.**—Into a cup put the juice of an orange, half its peel and tablespoonful of lemon juice filling with cold water. Let it stand for an hour; then strain and put on to boil. Add a tablespoonful of cornstarch, wet in cold water, stir till thick, then cook over hot water for ten minutes longer. Next stir in the beaten yolk of an egg, to which two heaping tablespoonfuls of sugar have been added, cook for another minute, add a teaspoonful of butter, and cool.

**ORANGE FILLING.**—Scald together in a farina kettle the grated pulp of two juicy oranges from which the seeds have been removed, half of one peel grated, two tablespoonfuls of water and a cupful of sugar. Into this stir a tablespoonful of cornstarch, made smooth in a little water, and cook till thick. Beat the white of two eggs to a stiff froth with a cupful of powdered sugar, and stir into the orange when almost cold, reserving enough to coat the top of the cake.—Good House-keeping.

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Items of Interest.

It seems that sex has no influence on the morals of politicians. The Woman's Suffrage Committee, on the Saturday before the vote on an amendment to the constitution allowing women to vote, published in the papers the names of five ministers of the Gospel who, they said, had promised to preach the next day on the subject and favour women's voting. On Monday these five wrote to the papers that the Committee had asked them to preach thus, but they had positively refused.

A list of officers for promotion was presented by the War and Marine Ministers to the Czar. In looking over them he saw that there was a column telling to what denomination the officers belonged. He immediately struck that column out, saying he was not concerned with the religious belief of his officers. This speaks well of his religion.

We mentioned some time ago the discovery of a buried city in Guatemala, on the slope of the Volcan de Agun. Excavation is going on and much of interest has been found. Jewels of turquoise and chal-chivill, a deep green gem, were found. Each of the skeletons unearthed has a chal-chivill stone, wrought like a tongue, in its mouth. Some of the skeletons are more than six feet long. Many idols are found with features of the American Indian and of the Mongolian. Hand-ome vases, engraved and painted in bright colors, hold the skulls which are found.

There is one member in Parliament who is older than any of our Senators, though he is not in his dotage, as charity requires us to believe of them. Mr. Villiers, the Father of the House of Commons, celebrated his ninety-third birthday on the 3rd of January. He is in excellent health and attends to his duties.

Mr. Hoffman is the consul-general in London of the Hawaiian Government. He says that the natives have done nothing toward recognizing it because they have hoped Great Britain would intervene in their favour, but now they have become convinced that no one is going to help them. He is not surprised at the "revolt," and thinks there will be others, because the native party outnumber the Government adherents. The N. Y. Evening Post comments that no set of men who acquire power by force and fraud are ever secure.

Here has Mr. Kennan been going up and down upon the face of the earth delivering lectures on the awful atrocities perpetrated upon the exiles in Siberia. And now here comes Mr. De Wint, who has travelled through that country, and says the Siberian exiles are in better condition than the great mass of Russian peasants, have better lighted and well-warmed cells of good size, and three good meals a day. They march to the mines smoking and singing obscenities and taking work to the mines is easier than that of the English miners. Which of these travellers is a Munchausen?

Derelets are ships, or parts of ships, which have been abandoned on the ocean, and which, drifting about as a menace to every ship. The Washington Conference in 1889 recommended that all commercial nations unite in an effort to destroy them. Since that time the U. S. Government has destroyed 72 in the North Atlantic. England was the power to co-operate with the United States, and England has more commerce than any other country, but Lord Rosebury refuses to help, saying the expense is too great! It is needless to add that his refusal roused a storm of indignation.

We have heard much, and believed little of the advantages of the "Gutenberg" system of dealing with the liquor question. A correspondent of the London Times, after admitting that the system has taken the sales out of politics, and improved the quality of the liquor, tells the other side of the story. At first it did reduce the drunkenness, but now drunkenness is on the increase: "The arrests in 1891 stood as high as in 1893, and all the good effected by the system has been lost." The same has been established. The fact that drunkenness is increasing is fully recognized, and has become the lever of a new movement. The police say, and their words are confirmed by the hospital authorities, that intemperance is gaining among the women and children, and the teachers complain seriously of a growing tendency to drink among boys.

An automatic telegraph transmitter has been invented, which, if claims prove true, can send 200 words a minute without an error. As thirty words a minute is considered a good average, telegraphing will be cheaper than writing.

The Christian Inquirer sums up the losses in Italy from earthquakes in the last month: Twenty villages in ruins, 4,000 people homeless, 85 persons dead and 600 seriously wounded. And the shocks still continue.

The friction between Prussia and the other states in the German Empire is growing greater. There will be serious trouble if it is thought if the young Emperor cannot learn to talk less. Absolute monarchs who continue to rule are never garrulous. The other states have no pride in no affection for the young emperor such as they had for his grandfather. The Cabinet of Great Britain is said to be quarrelling with some acerbity. There are two points of contention—Some hold that the Irish must be satisfied at all costs. The Premier and the majority contend that Ireland is insatiable, and moreover the end of English forbearance has been reached, and she will no longer tolerate having her interests set aside for the interminable "Irish question." The other point in dispute is what to do with the surplus. Happy the nation which has a surplus in these days.

DEATHS.

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LEWIS.

Marvin Booker, daughter of Dr. J. F. Lewis and wife, Harbardsville, Ky. This very interesting little child was five years and three months old when she died Saturday morning Jan. 12, 1895, after a brief attack of diphtheritic croup. This dear little one must have had premonitions of death; for several days before she was taken sick she said to her mother that "Santa Claus" would not come to see her any more; and that when her brother Otis came home from Georgetown College he would say, "Where is little Booker?" Sad, sorrowful world, blessed heaven! May the Lord of all grace and consolation minister abundantly to the distressed family. Princeton, Ky. I. M. WISE.

COLLINS.

Mrs. Amanda F. Collins, nee Howe, wife of Sam Collins, died at her home near Mayslick, Ky., Jan. 18, 1895. She was 56 years old and had been a member of a Baptist church since she was about 18. She was the mother of three children, whom together with her husband she leaves to mourn her loss. Her pastor said of her at her funeral service that she of all the women he ever knew was one of the freest of spirits, and that she would not under any consideration have done her neighbor any harm. H. H. HIBBS.

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### Items of Interest.

The Greek ministry resigned in a body. It is said to have been occasioned by the anger of Premier Tricoups because the king declined to listen to his criticisms upon the crown prince. M. Bourgeois is trying to form a cabinet in France, his first effort having been a failure.

A gentleman from Washington City, who is doing business in Hawaii, has written a letter explaining the true lawfulness of the real which is displayed for the annexation of Hawaii. The oligarchy has disfranchised the majority of the people, and the money raised by taxation of the voters is not enough. Hence they have issued bonds which are floated by a syndicate in the U. S., and sold at 25 on the dollar. If the U. S. annexes Hawaii, they must assume the debt at par, and the bondholders clear 300 per cent. Hence the eagerness of the bondholders for annexation.

It is a marvel that so few lives are lost in the dynamite war again, law and order. At Lunet, in Belgium, on the 21st, a bomb was exploded in a crowded cafe. Much damage was done the building, but only slight injuries were inflicted on the persons present.

At the recent meeting of the Board of Trustees of Columbia College announcement was made of a gift from the Vanderbilts of \$500,000; one from the Sloanes of \$300,000, with the promise of more; and one of \$100,000, whose owner declined to have his name given.

On November 13, 1893, Kuchan, a town of Persia, of 20,000 inhabitants, was entirely destroyed by an earthquake, and 12,000 people were killed. It had been rebuilt, but on January 17 was again destroyed with great loss of life, the exact number not being known. On the same day a severe shock was felt in Meshed, but no lives were lost.

The coming woman, ready and willing to do anything men have ever done, has come. She has also gone. Miss Mabel Dodge, cashier of C. S. Butters, of Somerville, Mass., has disappeared, leaving her address 2300 short.

Among the gossams which have occasioned widespread grief was that of Mrs. Fryer, wife of a chief justice Fryer, of the Court of Appeals. Not only his prominence, but her own ability and loveliness of character, made her one to be greatly missed. The Court of Appeals accompanied their chief to New Castle to lay away to rest his loved companion.

The net increase in the public debt during December was \$31,238,774. The gold reserve is fast melting away; a Government which had to borrow one hundred million last year will have to borrow \$400,000,000 again in a short time—and this in time of profound peace! Meanwhile Congress talks of doing nothing. The Senate sits feebly paralyzed, and the Legislatures are actually nominating the same Senators! Verily these be strange times.

### A Thing Worth Knowing.

No need of cutting off a woman's breast nor a man's cheek or nose in vain attempt to cure cancer. No use of applying burning plasters to the flesh and torturing those already weak from suffering. Using the safety, scientific oils safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth, stomach; large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc. are all successfully treated by the application of various forms of simple oils. Send for a book mailed free, giving particulars and prices of oils. Address Dr. H. H. Indianapolis, Ind. [Cut this out and send to some suffering one.]

### 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 inflammation of the mucous lining of the Eustachian tube. When this tube is inflamed you have a rumbling sound or impact hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; either cases out of the ear, caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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

F. J. CHENEY & CO., Toledo, O. Sold by all druggists, 7c.

### An Offer of \$200.00 in Gold.

No book is selling so rapidly as "Talks to Children about Jesus". The publishers, R. H. Woodward Company, Baltimore, Md. are making a most liberal offer of \$200 in gold to agents who sell within the next three months 200 copies. The book is sold very low and is beautifully illustrated. Freight is paid and credit given.

Send at once 25 cts. for canvassing outfit and full information. They also publish other popular books.

A GREAT many people have their heads full of theology who know nothing of God's saving grace in their hearts.

## THE MARKETS.

### Report for the Week Ending Saturday, Jan 26, 1896.

Cattle—The receipts were light to-day, but there were three or four car-loads on sale that arrived late yesterday afternoon. The market was dull and the trading very slow. Prices at the close were 10 to 15c lower than on Monday, more especially on butcher's cattle. There is a good demand for good heavy feeders and also considerable inquiry for desirable stockers; straight young steers weighing from 600 to 800 lbs., the latter class selling at good prices. There is a good demand for heavy export bulls and good heavy fat oxen. Milch cows are extremely dull, no one wanting them. Veal calves are about steady. With moderate receipts on Monday we look to see the decline recurred.

Hogs—Receipts of hogs were very light and but few on sale. The market ruled firm, choice selections selling at \$4.30-4.25. There is considerable inquiry for fat hogs weighing from 120 to 150 lbs. With a moderate supply on Monday, we look for a strong market, but no market advance is anticipated.

Sheep and Lambs—The receipts were light and market steady.

#### CATTLE.

Light shipping, 1,200 to 1,400 lbs.	\$3 75/4 25
Best butchers	3 00/3 85
Fair to good butchers	2 50/3 25
Common to medium butchers	1 75/2 50
Thin, rough steers, poor cows and scalawags	1 25/1 50
Good to extra oxen	3 00/3 75
Common to medium oxen	1 50/2 25
Feeders, 950 to 1,200 lb steers	3 25/3 65
Stockers	2 00/3 00
Bulls	2 00/3 00
Yearlings	2 50/3 50
Choice milch cows	25 00/30 00
Fair to good milch cows	10 00/15 00

#### HOGS.

Choice packing and butchers, 225 to 250 lbs.	\$4 20/4 25
Fair to good packing, 180 to 200 lbs.	4 00/4 10
Good to extra light, 160 to 180 lbs.	4 00/4 10
Medium	3 75/3 85
Fat hogs, 100 to 120 lbs.	3 50/3 75
Roughs, 120 to 400 lbs.	3 50/3 75

#### SHEEP AND LAMBS.

Good to extra shipping sheep	\$2 50/3 25
Fair to good sheep	2 25/3 25
Common to medium sheep	1 75/2 00
Hucks	1 50/2 00
Extra lambs	3 25/3 50
Fair to good lambs	2 00/2 25

### LEAF TOBACCO MARKET.

### Report for the week ending Saturday, Jan 26, 1896.

DURLEY—1893 CROP.	Red.		Coley.	
	Red.	Coley.	Red.	Coley.
Trash, green mixed	\$2 50/3 50	\$4 00/5 00		
Trash, sound	3 00/3 50	5 00/6 50		
Common lugs	3 50/4 50	6 50/7 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 00/10 00		
Common leaf	8 00/9 00	9 00/11 00		
Medium leaf	9 00/12 00	11 00/14 00		
Good leaf	12 00/16 00	14 00/21 00		
Fine and selections	15 00/21 50	18 00/25 50		

DURLEY—1894 CROP.	Red.		Coley.	
	Red.	Coley.	Red.	Coley.
Trash, green mixed	\$1 50/2 50	\$3 00/3 50		
Trash, sound	2 50/3 50	3 50/4 75		
Common lugs	3 50/4 00	4 00/4 75		
Medium lugs	4 00/5 50	6 75/7 50		
Good lugs	5 50/6 50	7 50/8 50		
Common leaf, short	6 50/8 00	8 50/9 50		
Common leaf	8 00/9 00	9 50/11 00		
Good leaf	9 00/12 00	12 00/14 00		
Fine and selections	12 00/14 00	14 00/21 00		

DARK—1893 CROP.	Red.		Coley.	
	Red.	Coley.	Red.	Coley.
Trash, green or mixed	\$2 00/3 00	\$3 00/3 50		
Trash, sound	2 50/3 00	3 50/4 75		
Common lugs	3 50/4 00	4 00/4 75		
Medium lugs	4 00/5 00	5 00/6 00		
Good lugs	5 00/6 00	6 00/7 00		
Common leaf, short	6 00/7 00	7 00/8 00		
Common leaf	7 00/8 00	8 00/9 00		
Good leaf	8 00/10 00	10 00/12 00		
Fine and selections	10 00/12 00	12 00/15 00		

DARK—1894 CROP.	Red.		Coley.	
	Red.	Coley.	Red.	Coley.
Trash, green or mixed	\$2 00/3 00	\$3 00/3 50		
Trash, sound	2 50/3 00	3 50/4 75		
Common lugs	3 50/4 00	4 00/4 75		
Medium lugs	4 00/5 00	5 00/6 00		
Good lugs	5 00/6 00	6 00/7 00		
Common leaf, short	6 00/7 00	7 00/8 00		
Common leaf	7 00/8 00	8 00/9 00		
Good leaf	8 00/10 00	10 00/12 00		
Fine and selections	10 00/12 00	12 00/15 00		

Medium lugs	3 00/3 20
Good lugs	3 50/3 20
Common leaf, short	3 00/4 00
Common leaf	4 00/4 75
Medium leaf	4 75/5 75
Good leaf	5 75/7 75
Fine and selections	6 75/8 00

#### SALES, WITH COMPARISONS.

Following were the sales for the week and year to January 26, with comparisons:

Year	Week.	Year.
Year 1894	5,341	15,282
Year 1895	3,367	12,045
Year 1896	3,974	14,471
Total new crop sold to date		16,155
Sold to date in 1894		22,814
Sold to date in 1895		21,909
New crop sold to date, orig. inspec'n.		21,746
Sold to date in 1894, orig. inspec'n.		20,793
Sold to date in 1895, orig. inspec'n.		19,348

#### REJECTIONS.

Rejections this week	9,025
Rejections same time in 1894	9,136
Rejections same time in 1895	5,518
Rejections since Jan. 1 to date	2,222
Rejections same time in 1894	2,560
Rejections same time in 1895	2,219
Percentage of rejections to auct'n sales, '95	20
Percentage of rejections to auct'n sales, '94	22
Percentage of rejections to auct'n sales, '93	17

#### RECEIPTS.

Receipts this week	5,300
Receipts same time in 1894	5,505
Receipts same time in 1895	2,222
Receipts since Jan. 1 to date	11,805
Receipts same time in 1894	14,163
Receipts same time in 1895	8,503

## Silver Plated Ware!

Our New Priced Catalogue of best quality Silver-plated Ware is now ready. Shows a variety of new styles of cups, castles, butter-dishes, cruet-stands, pickle-stands, ice-water-pitchers, goblets and waiters, tea-sets, coffee-urns, communion-services, knives, forks, spoons, etc. Priced Illustrated Catalogue of Silver-plated Ware sent free to any address.

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This firm is reliable.—Publishers Western Recorder.

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The Only route W. ATLANTA, NEW O. JACKSONVILLE and the Florida Orange Belt, via

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The best route to Atlanta, Marion, Augusta, Nashville, Memphis and Little Rock. Quickest time by reason of the perfect rolling stock, rock ballast and flag barred track and good connections. For information, time table rates, etc apply to

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Nashville, Tenn.

### THROUGH CARS.

which have been run for years over this route be run Atlanta, Chattanooga, Nashville, Memphis and Little Rock. Quickest time by reason of the perfect rolling stock, rock ballast and flag barred track and good connections. For information, time table rates, etc apply to

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St. Louis Vostible, leaves at 7:50 a m and arrives at 4:45 p m.

St. Louis Limited, leaves at 8:25 p m and arrives at 4:45 p m.

St. Louis and Henderson, leaves at 9:05 a m and arrives at 9:45 p m.

St. Louis and Evansville, leaves at 7:50 a m and arrives at 4:45 p m.

Daily, Daily except Sunday.

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## SEEDS Grand Special Offers FREE

Flowers, Offer No. 1. Grand Box Containing

- ASTER, Gov. McKinley, Over 10 Grand colors.
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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 10 cts. over, and you get 25 cents' worth free, so this box really costs you nothing.

## Vegetables, Grand box Containing 1 Package Each

- BEST BEANS
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The above box 16 packages of vegetable seeds mailed for only 25c and a 25c check put in each box. 25-10 Trial packages choice flower seeds, our selection, 10 cents.

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