



For the Western Recorder.

## QUESTIONS ANSWERED.

BY SENEX.

Certain members of a certain Baptist Church have united with a Campbellite church, and some with a Catholic church. A member of the Baptist church asks what shall be done with them. He thinks they should at once be excluded. But some of the brethren think they ought to be labored with in hope they will return.

It is difficult to understand the conditions of a Baptist church, and the kind of instruction it has received whose members could wish to unite with a Catholic or even a Campbellite church. But as such a case is said to have transpired, then the Baptist church, having positive evidence of the fact, should withdraw the hand of fellowship from such members. The New Testament speaks of "giving the hand of fellowship," and of withdrawing from them that walk disorderly. Any member who unites with a Catholic or any other church with which the Baptist churches are not in fellowship, by that act places himself beyond the fellowship of the Baptist churches, and therefore cannot be retained in membership with them. They have separated themselves from their church by their disorderly act, and the church should make the separation complete by withdrawing its fellowship. The church records should show for what cause the act of disfellowship is passed. No immorality is implied, but a breach of covenant and a violation of church order. If before such an act of disfellowship is passed, any member wishes to use personal labor in the hope of reclaiming such disorderly members, action could be deferred for a time and give them the privilege of visiting the delinquents and restoring them if they can. But such labor is not necessary, if positive knowledge be had that such unions with other denominations have taken place. Such an act presumably would be done deliberately and with full intention, and would most likely be adhered to.

A brother inquires, "if the duty of looking after delinquent church members devolves strictly on the deacons or should the matter be brought up in church meeting, and committees be appointed in that case?" It is the duty of all members to look after delinquents and endeavor to restore them to faith and duty. But it is more especially the duty of the deacons to do this. For what are they made deacons if not for such a service? The deacons together with the pastor are to be watchful guardians of the church's welfare. And no cases of disorder and discipline should be brought before the church until the efforts of the pastor and deacons and the private members have failed to correct the offence. Then when brought before the church the need of a committee would be apparent if the deacons could say they had used their best endeavors to rectify the difficulty and had failed. It is precisely for such a service that the deacons are appointed.

A brother is much perplexed as to whether the final salvation or reprobation of souls can be ultimately dependent on the contingencies of human conduct. In one case he listened to a pastor's compassionate appeal to his church to greater Christian devotion, implying that the final destiny of souls depended on their fidelity. In another case a church about to engage in extra meetings was exhorted to remove all hindrances out of the way so that the Spirit could consistently work among them, since they could not expect a revival nor the saving of sinners while contention and strife existed in the body. But one stubborn and persistent member refused to be reconciled to another and continued his quarrel. The result, whether due to that fact or not, was that no revival followed, and sinners were not converted. The question is will God make or permit the final perdition of souls to depend on the uncertainties of human conduct? Can the imperfection or fidelity on the part of Christians seal the doom of immortal souls?

To this I answer, no. While God uses his people as instruments in winning men to the truth and to salvation, and the more faithful they are, the more we may expect the kingdom of God to advance, the Spirit using their endeavors and working through the truth which they proclaim, yet it is inconceivable that God in his equity and justice, not to say his goodness, should make or allow the final destiny of souls to depend on the contingencies of human conduct. Such

conduct always falling short of a perfect standard, and usually very far short. Souls are regenerated, and therefore eternal life secured by the sovereign action of the Holy Spirit who acts in each one "severally as He will." He uses human instrumentality, but is not dependent on it, and his gracious plans would not be thwarted by human conduct either good or bad.

No one man, however good and faithful, nor all men combined, can save a soul. That is an act of divine grace and sovereignty. And it is safe to say that human fidelity while it may further it, can never of itself accomplish it; and human unfaithfulness, while it may hinder, can never ultimately prevent it. Evangelists frequently use such arguments to force church-members to spasmodic action that a specific effort may prove successful. All attempts to alarm sleeping Christians into a state of spiritual activity by telling them that sinners are going to hell because of their unfaithfulness is bad logic and worse theology.

It would be nearer the truth to tell them that they themselves are in danger of the judgement because of their unfaithfulness, and that they should examine themselves to see if they be in faith at all, and are not reprobates. If the love of Christ will not constrain them, the dread of lost souls will not. Christians are not responsible for the salvation of souls, that is in the hands of God alone. But they are responsible for a godly life which shall set forth Christ faithfully before men; and also they are responsible for giving the knowledge of salvation and the way of life to all. They may not be charged with the perdition of ungodly men, but they may be charged with the violation of sacred vows, disloyalty to the Lord their King, and with falsifying their profession as Christians. All souls are in God's hands. Let his people be true to Christ, and to their position and profession and he will take care of the final result.

## BASIS OF DELEGATION SOUTHERN BAPTIST CONVENTION.

As the time draws near for the meeting of the Southern Baptist Convention, I thought I would offer you a few suggestions on the question that causes so much discussion at nearly every meeting, viz., the Basis of Representation. This year we meet at Washington on the pay-as-you-go plan, so that the matter of entertainment will not have to be considered by the city inviting the Convention.

The agitation for a change in the basis of representation arises from the supposed impossibility of securing entertainment for the immense number who attend these meetings. Wild statements of 1,500, and even 2,000 attendants have been made, but the brethren seem to lose sight of the facts, (1) that entertainment is provided only for delegates, and (2) that the largest number of delegates actually enrolled for the past four years was at the session at Atlanta, and that was only 970. The records show the following figures:

Year.	Place of Meeting.	Entitled To.	Present.
1891	Birmingham	1,100	808
1892	Atlanta	1,256	970
1893	Nashville	1,469	790
1893	Dallas	1,175	755

It will be seen by the above table that the largest attendance was at Atlanta, while at Nashville, which was easy of access to the largest part of the constituency of the Convention, and when the total number entitled to seats was the largest, if I am not mistaken, in the history of the Convention, viz., 1,469, there were only 790 delegates actually enrolled. There is no difficulty in providing for the real entertainment of the actual delegates, if we are to judge by the experience of the cities entertaining the Convention during these years. The real trouble arises in the difficulty of ascertaining who are entitled to seats in the Convention. The Committee on Hospitality have nothing on which to base their opinion as to the eligibility of those who claim hospitality on the ground of their being delegates, except the word of those who write. Now, without intending to misrepresent themselves, the fact is that every year a large number, sometimes, as at Birmingham, amounting to nearly as many as the real delegation, are provided with homes. This arises from various causes.

(1) While the first class of delegates consists of those who are entitled to seats on the basis of every \$250 paid for the work

of the Boards, there always has been, and I suppose always will be, a large number who are unable to draw a distinction between the District Association and the Convention, and suppose that any brother who desires to attend is entitled to a seat by virtue of his attendance, and therefore to a home. The State Boards have for several years, but without any shadow of authority, elected delegates from each State, and those who are named therein have a natural right to suppose that they are entitled to seats; and yet it almost every year happens that some church which has contributed \$250 claims the right to elect its own delegate, and selects a brother whose name does not appear on the list furnished by the State Boards. Now, according to our Constitution, the representative chosen by the church has the first right to a seat, and if the delegation happens to be a full one, some one who has already been enrolled must be dropped to make room for him. Others there are who do not seem to give the matter of a right to a seat, and hence to entertainment, any thought, but simply send on their names and go, because they take a notion to do so. The same applies to delegates on the basis of co-operation, but that class of delegates has been dropped by action of the Convention.

(2) The delegates of the second class, are required to have been "formally elected at the annual meeting of their District Association, and that their election shall be certified to by the secretaries of the Convention, either in writing or by a copy of the printed minutes." And yet every year brethren present themselves as associational delegates without credentials; or who have not been elected by their Association, or as representatives requested to attend by the brother who was elected and who could not come. Of course only those are seated who comply with the requirements of the Constitution, and the others having in good faith applied for entertainment, and having in equally good faith been assigned to homes by the Local Committee, remain as guests although they are not delegates.

It seems to be that the cure for this overplus of unauthorized delegates, which is the real burden on any community, is to be found, not in any tinkering with the basis of delegation, so far as reducing the number entitled to seats is concerned, but in providing for a delegation that shall be certified to as entitled to seats by some authorized body, and that a uniform practice could be introduced that would work considerable, if not entire relief on this score.

For instance, while the State Boards now appoint the delegation, they do so only because no objection has been raised to the practice, and not by any authority vested in them either from the churches, or by the Southern Baptist Convention. The local church is sovereign, and has an inalienable right to say who shall be its representative. The church or churches contributing may not claim the right of appointing, and then those appointed by the State Boards are seated as a matter of courtesy. If the various States composing this Convention would, through their State Conventions or Associations, send an appeal or request to every church in its bounds asking that they be authorized to appoint delegates to the Southern Baptist Convention on the basis of the contributions made by the churches of the State, I doubt not that the authority would be granted. The State Boards would of course, as a matter of courtesy and of equity, appoint as delegates from such churches as contribute sufficient to entitle them to a delegate, those who might be suggested by the church. A uniform style of certificate might be adopted which ought to be in triplicate form, one copy to be sent as soon as appointments are made to the Committee on Hospitality in the place where the Convention is to be held: one to the secretaries of the Convention to aid them in making up their roll; and a third to remain in the hands of the secretary of the State Board. If for any cause any appointee should be unable to attend, the secretary of the State Board could issue another certificate to a brother actually present, and specify the name of the brother whose place he is to take on the roll. I believe that this could be done, and would be the simplest way of solving the question as to whether the basis of representation needs to be changed or not. Try this plan for a few years and see if order will not come from it, and the Local Com-

mittee have something definite to work on in providing homes for delegates. It is true that no definite figures can be given on which to base the calculation of how many delegates each State is entitled to, until after the 30th of April of each year, but the State Boards can very safely approximate the number after the receipts for March are published by the Home and Foreign Boards.

I have tried to condense as much as possible what I had to say, but trust that I have made my plan plain. I believe it is simple and practicable as well as practical. A glance at the table given above will show that the largest number entitled to seats in the Convention does not always mean the corresponding number of delegates in actual attendance; as at Nashville, one of the most central locations for a representative gathering, we were entitled to 1,469, the largest possible number for years, the attendance was next to the smallest, only 790; while at Birmingham, where we were entitled to 1,100, the smallest number in these years, the attendance was 970.

As it has been announced in the WESTERN RECORDER that Louisville would probably invite the Convention in 1896 on the old plan, the approaching Convention would be a good time to set on foot such measures as are necessary to provide for a certified delegation.

O. F. GREGORY.

Baltimore, Jan. 10, 1896.

## THE FOURTH BEATITUDE.

W. B. WRIGHT.

If we saw a man poor, without even a place to lay his head at night; spending all his time endeavoring to help others and getting small thanks in return; opposed by nearly every one; a patriot who saw his country rushing to ruin; an ardent Christian who saw his church going to pieces; a devoted son and brother called by his own family a madman; an enthusiast for righteousness called by the elders and deacons of his church "Beelzebub;" arrested at last and crucified, but not until one of his dearest friends had betrayed him, another had denied him, and all had deserted and fled from him—it would be difficult to count such a one happy. But Jesus—the Man of Sorrows—was that.

When I remember what small vexations spoil my peace; when I see others going about doleful as mutes at funerals for causes so slight that they are often ashamed to mention them; when I see men who believe they have assurance of eternal bliss, limping toward heaven and groaning because of a flint or two upon the road that leads them thither, I look at the man whose trials were greater than I can measure, and see him alone among his griefs, despised and rejected of men, serene, radiant, sparkling. I compare him with myself. In every circumstance from which most of us expect beatitude he was almost infinitely less favored than we are. But the amazing contrast is, he was so glad and we so sad. He flashed joy into human life as the sun flashes light. We suck joy out of human life as a sponge absorbs water. Between his joy and ours is the difference between a light-house and a coal-pit. Inquire his secret! He answers: I hunger and thirst after righteousness. My meat and my drink is to do the will of him that sent me.

That is meat and drink I know little of. I hunger and thirst for many things: most of all for what I call heaven. But my meat is not to do God's will. It is to get God to do mine. I see it in my prayers. I begin to feel that the Lord's words are true.

To submit to the will of God is one thing; to feast upon it quite another. A heathen philosopher can do the former; not every Christian the latter. But those who have once got a good taste of the sweetness of this kind of food find their appetite pretty well spoiled for inferior viands, and have an intense longing that all should share the banquet. The supply is limitless and the flavor delicious. Nothing is so strengthening. Souls that are lean and weak are in this sorry plight because the will of God disagrees with them, which is only another way of saying that they disagree with it. It is the true spiritual food, and if we cannot take it, something must be seriously wrong with us, nor is there any hope of vital improvement till we set it right.—Zion's Herald.

THE righteous cry, and the Lord heareth

AN OBSTRUCTIVE MAJORITY.

BY C. H. WETHERBE.

The Lord ordered twelve men from the tribes of Israel to go to Canaan and search out the land and bring back a report. They went, and all of them pronounced a very favorable opinion of the country, saying: "We came into the land with milk and honey, and only it floweth with milk and honey; and this is the fruit of it." They were unanimous in declaring that it was a splendid country; but ten of them raised an objection attempting to take possession of it, on the ground that the people there were strong, and the cities were walled and very great, and, moreover, there were giants there. Consequently, these ten men refused to enter that land; and not only this, but they discouraged others from going. So the undertaking was abandoned. Caleb and Joshua, the minority of that committee, had no doubt but that the territories could be possessed of the land, and they were very willing to do their part towards making a successful conquest. They had unyielding faith in God and knew that he was abundantly able to aid them the victory. But there was no use of making any move in that direction, so long as the obstructive majority was an obstinate opposition. Hence the project was abandoned. Now, we here see how wrong a majority may be. We also see that a comparatively few men may block a great and promising work. Those men are cowards. They were destitute of real faith in God, and such a timid cowardice could not have them talk bravely when there are no giants in sight, and when there is no serious risk to be run; but as soon as there is a plain probability that they will be called upon to face giants, or meet with sharp danger, then they back down and play the baby. Committees are often necessary to the carrying on of church work; but many times the majority of a committee have seriously obstructed a very important work. They have magnified difficulties and raised unwarranted objections and discouraged others who were willing to do their part of the proposed work, so that it has been greatly retarded. Committees of this kind are a great trial to the faithful and courageous Caleb and Joshua of the church, and often hinder them from carrying out important plans. It is much more honorable and profitable to belong to such a minority, as these two men, than to be with such a faithless majority.

WASHINGTON LETTER.

WASHINGTON, D. C., Jan. 14, 1895.

The administration men stole a march upon the anti's in the Senate, Saturday afternoon, by getting Senator Vest's amendment to the pending Hawaiian resolution adopted by a vote of 24 to 22. This amendment expresses sympathy with all efforts to establish republican institutions; reaffirms the policy of absolute non-interference with the affairs of other nations, and declares the Cleveland administration entitled to commendation and support for having maintained that policy toward Hawaii. Twenty-three democrats and one republican—Pottinger—voted for the amendment, and 18 republicans and 4 populists against it.

The amendment to the Nicaragua canal bill, providing that "no more than one dollar in stock of the company shall be issued for every dollar, in truth and in fact, expended by the company," which was offered by Senator Vest and adopted by the Senate previous to the passage of the bill, has deprived the lobby of much of the satisfaction of getting the bill through the Senate. Its chance for getting through the House is very small, so small in fact that few people even profess to be able to see it.

Some gossip has resulted from an amendment being offered to the Sundry Civil Appropriation bill by Representative Dockery, of Missouri, and promptly adopted by the House. It is short, merely providing that the United States Supreme Court in making its estimates of money required for miscellaneous purposes shall enter into details, as they branches of the government are required to do. While no one made the charge in so many words, the adoption of the amendment implies a belief on the part of the House that the Supreme Court has been extravagant in its miscellaneous expenditures.

Now that the House has made a beginning in that direction by adding two financial amendments—one to give the Secretary of the Treasury discretion as to what denomination of notes shall be issued in place of those redeemed and cancelled, and one making gold certificates non-receivable for custom duties after July 1, 1895, and forbidding their use by national banks in their reserves, and stopping their future issue—to a regular appropriation bill, it is expected that a number of such amendments will be proposed in the Senate, including several for the issue of bonds and for the free coinage of silver.

Senator Teller has set the politicians to thinking, by announcing that the silver vote would be cast for no Presidential candidate in 1896 who will not promise in advance that he will sign a free coinage bill if Congress passes it, and that if neither the democratic nor republican candidate will make the required promise, the silver vote will go to the populist candidate who is certain to be an out and out silver man—might even be Senator Teller himself. It is freely predicted here that a republican and democratic candidates for President, who ever their personal opinions may be, will not make such a promise. The bills for the admission of Arizona and New Mexico have very little show of get passed by the Senate at this session. Although there has been little public opposition to either, it is an open secret that there is a large number of Senators who do not wish to see those bills become law, and some are anxious that they be not promised to sign them if they were sent to him, President Cleveland would much prefer that they be left unacted upon. The Oklahoma bill is in the same boat.

The House is now considering the bill for the repeal of the differential duty on sugar from Cuba. It would suppose an export duty, will certainly pass the House and probably the Senate, but it is considered very doubtful whether it will, if it becomes a law, result in the removal of the prohibition of our cattle by Germany and her European neighbors.

LETTER FROM KNOXVILLE.

An Older Knoxville Baptist never grow tired of telling of the growth of the Baptists of the city in the last ten years; looking back that far, there was only one Baptist church worshipping in a dilapidated little affair of a house that was hardly worth the name of a house of worship. Now the First church worships in an excellent hall, its members about nine years of age, and there are four other churches, one at each of the four points of the compass, and all doing well.

As newspapers like to tell the news from the places where their readers live, and as we find the WESTERN RECORDER largely read in East Tennessee, and the news of the Knoxville churches may be acceptable.

The old First is doing well under the efficient pastoral care of Dr. R. W. Acree. He will keep on thinking that old Virginia is a mighty nice country, but he thinks well of Knoxville and gives her the best he has in the way of preaching and pastoral work, and that is away yonder beyond the mountains, and reaching the ears of the angels of Dr. W. W. Landrum, of Richmond, Va., an excellent minister, from which there were about 40 baptisms. The annual meeting, held first Sunday in the year, showed 102 additions during the year. I know the RECORDER does not take on much over the B. Y. P. U., and that is not our deal, but I deal with the "Hurrah for our side and size," but you will let me record the fact that the First church, Knoxville, has a B. Y. P. U. that stands up to the pastor and the church, Sunday, Wednesday and all the other days of the week; were great helpers, as church members, in the meeting room, and are not ruining a splendid mission school. It may be added that the Second church has one also that is about the same to this church.

The Second church is steadily increasing her forces and decreasing her debt. The former has grown until we now number nearly 440; the latter, in the next unit, we hope to see the floating debt all gone in the next two years. We only wish one of your exchanges had been correct when it said that the floating debt was paid and

we were preparing to finish our house. We are confident that all these things are going to be true, but they are not quite true yet; it is not yet so late as two months ago when the gifted bishop of Middleboro with us in a meeting of days, and our people were delighted with him—He built up spiritual life and souls were saved.

Rev. J. H. Snow is the effective pastor of Centennial church, situated in the Ninth ward of the city, where the Baptists practically have the field, especially these latter days. He has been there fifteen months, in which time about 300 have joined the church, and the Sunday-school has grown to 500. Some time ago the house had to be enlarged by taking out a partition, increasing the capacity to 600. Now they are overflowing and are setting about to gather a building fund to enlarge again, and the end is not yet.

Pastor J. Pike Powers and his East Knoxville flock are preparing to get out of the little box of a house in which they have been working, into a new one, and the contracts for which are about ready to let. This pastor had the rare pleasure last fall of baptizing for his two churches eighty-seven persons in three weeks.

The Third church is suffering for the lack of a pastor, as they have been without for about eight months. They miss getting him. They can only give a meager support, but they are going to find the right man before long, and the work is going to prosper. They have a good house, a fair-sized debt, a good united people, plenty of young people around and a broad field. Why should they not do well?

We are expecting soon to have with us Rev. Geo. H. Simmons to conduct some meetings for the Y. M. C. A. for men. We are anticipating enjoyable services and good results.

A Methodist brother, Rev. J. S. Jones, a short time ago, opened his eyes to the gambling in our city, and after that laymen took it up and then the grand jury, and now our professional gamblers are out of town or in the clutches of the law. M. D. J.

CHRIST KNOWETH HIS OWN.

BY REV. THEODORE L. CYLER.

Jesus knoweth them that are His. "I am the Good Shepherd, and know my sheep, and am known of mine." He can call every one of the flock by name. The officers of a church may be devout men, but those who apply for admission to membership; but no putting on of "sheep's clothing" can mislead the omniscient Shepherd. There is a widespread religious interest in the land, and among the many thousands that profess conversion it is not possible that Christ himself will not be real every heart to the bottom; it is by the operation of His Divine Spirit that every soul is regenerated. Not every one who enters an inquiry-room finds Christ; and not every one who attends a "meeting of converts" is genuinely converted. Those who begin to love new life from the new heart; the one who follows the Shepherd have entered into the flock. There is a solemn warning in this fact. There is a precious comfort in it, too; for the Saviour knows perfectly well whom he is saving.

Not only does Jesus Christ know exactly who have come into His true flock, but He knows all about every one of them—their strong points and their weak points, their besetting sins and their new experiences of grace just beginning to sprout in their hearts. When we are sick we send for the old family physician; he is best acquainted with our constitutions. It is half the battle in getting government for the parent to understand thoroughly the qualities of a child. Here is one gentle boy who can be led by a cotton thread; and there is another who snaps the cords of restraint as Samson broke the seven green withs. Some parents pay dearly for their ignorance or willful blindness to the real character of their children, as a loving mother who said, "I don't find it so hard to bring children up, as I do to take them down when they need it."

Our blessed Master, in His family discipline, commits no mistakes. When He takes an immortal soul into His tender care and into His arms, He understands the character of that soul and all his pupils. Scott's "Jeanie Deans" put it very well when she said, "There is an eye which better watch for our guide than we ken ourselves." Christ detects and exposes the self-seeking ambition of certain disciples by setting a little child in the midst of them, and their humanity and unselfishness. In his raw inexperience Simon Peter bragged loudly of his loyalty; but the Master takes him down by the startling announcement, "Before the cock crows, thou shalt deny Me thrice!" Jesus discovered the splendid natural qualities in Saul of Tarsus, which converting grace would mold into a leadership of the church; and what a tremendous schooling He gave him before he graduated! The same Great Shepherd has a place of usefulness in His flock for humble Tryphena and Tryphosa, for Tertius with his pen and for Dorcas with her needle. Jesus knows just what is in every one of us, and just how much we are capable of. This makes Him, not a hard, exacting Master, but of the most forbearing and considerate of employers and guardians. He never lays on weak shoulders the loads which only stalwarts can carry. All the while, too, how sweetly come the encouraging words, "I am with you always. My grace is sufficient for you: as the day, thy strength shall be." He calls us not slaves; He calls us friends.

This fact of Christ's perfect knowledge of all our needs and requirements, throws great light on some dark providences. It explains some mysteries—why one of us is put up and another is put down; why one is prospered and another impoverished; why one seems to run before the breeze and another is buffeted with contrary winds. Dear, loving Master! He knoweth what is for our good. Let Him probe to the bottom if

the wound requires it. He knoweth what is in me; yes, and what ought to come out of me, if I would attain to full health and robustness of spirit. Far better the probe and the trying knife than to be cast out, as incurable cancerers of His fold. If it is a joy to know whom we have believed, it is equally a joy that "He knoweth them that are His." There is a bond of reciprocal knowledge and affection between the Redeemer and His redeemed ones. Christ even compares it to the unity between the everlasting Father and the Son; for as the Father knoweth the Son, so doth the Shepherd know His flock! This is an overwhelming thought; and it points onward to an intimacy of everlasting love in heaven.—Evangelist.

Magazines.

THE BIBLIOTHECA SACRA has entered upon its sixty-fifth year, and it loses none of its freshness and vigor. Prof. Wright, the editor, offers an Ironical, showing how far the opposing schools of Biblical criticism have misunderstood each other, and offering a *modus vivendi* for the moderate advocates of both sides. Prof. Hayman follows with a scholarly discussion of the Pentateuch and "Priestly Days." Dr. Barton describes the descent of the New Jerusalem, a timely article regarding the second coming of Christ and the Millennium. Prof. A. T. Swing discusses the Limitations of the Historical Argument. Prof. Frank Hugh Foster gives an article on the Authority of the Scriptures, to be followed by others. The Bible has authority because it speaks the truth, is his position. We hold that the Bible has authority because it is God's Word to mankind. Close Communion is discussed by an anonymous writer, who argues that, to be consistent, Baptists should hold aloof from other Christians in all Christian work. An article on the other side comes for the next number. Dr. Harvey Porter furnishes an article on the Order of Assassins; Prof. Holbrook discusses the He Bible and the Debs Insurrection, and Dr. Gladden expresses himself vigorously on Religion and Wealth. Then follow some articles on Oriental Religions, General and Critical Notes; Sociological Notes; Book Reviews and Notices. (Single numbers, 75 cents; \$3.00 a year, it is a quarterly). Bibliotheca Sacra Co., Oberlin, Ohio.

THE CENTURY for February continues Sloane's Life of Napoleon and shows him as a Jacobin patriot, a very interesting part of that wonderful life. Annie Fields gives some charming personal recollections of Oliver Wendell Holmes. Besides these, we have an Errant Wooing; Luka Pilpoot; the Gospel of Art; People in New York; the End of the Game; Casa Braccio; by Marion Crawford; New Weapons of the United States Army—a striking revelation on the other side; Come Down; Prophet of Arabia, by Sir Edwin Arnold; the Death of Emin Pasha; Accidents; The Would-A-Wooing; Go; Lincoln; Chase; Grant; In the Gray Cabins of New England; The Boy; A Plan to Save the Forests; Topics of the Times, etc. (\$4.00 a year; 35 cents a copy. The Century Company, New York.

THE ATLANTIC MONTHLY for February opens with Elizabeth Stuart Ingham's "Singularities" IV-VI, followed by Mr. Prof. Bell on the Voyage in the Dark; Life of Nancy; The Frosted Pane; A Study of the Mob; Russia as a Civilizing Force in Asia—a notable article; A Village Stradivari; H; The Lancers; The Cham Ion of the Middle Ground; Daniel Chester French; Come Down; Ad Leones; The Present Status of Civil Service; Reform; by Theodore Roosevelt; Physical Training in the Public Schools; Celia Thaxter; Three English Novels; Gladstone's Horace; Smith's Bay Leaves and Greek Tragedy; Comments on Books; The Contributor's Club. (75 cents a year; 35 cents a copy. Houghton, Mifflin & Co., Boston.

SCRIBNER'S MAGAZINE offers a good likeness and sketch of James Anthony Froude; Robert Grant discusses the Art of Living. We have also: A Question of Privilege; by Bret Hart; The City of Dream; Recent Work of Eliza Vedder; Bismarck's Madeline; Giants and Goliath; Gustav Kruegel; A Modern Oblivion; The Passing of the Great Epoch; The End of the Century; Nel Meszo Del Communi; Philip Gilbert Hamerton: An Amazing Marriage; V-VIII; Some Old Letters; Civilization and Culture; His Ducats and His Daughter; A Plea for Gossip; The Cigarette Heroine. (\$3.00 a year; 25 cents a copy. Charles Scribner's Sons, New York.

THE REVIEW OF REVIEWS has become indispensable. The February number has 45 distinct articles under the head of the Progress of the World, beside the Record of Current Events, and Current History in Caricature. Good space is given to the Cotton States and International Exposition. We have also A Study of Civil Government in Manitoba; Anton Rubenstein; Stevenson and After; Leading Articles of the Month 33 of which are commented on; Periodicals Reviewed; New Books; Contents of Reviews and Magazines, and Index to Periodicals. \$2.50 a year, 25 cents a copy. Review of Reviews, New York.

A THING that is for you to do, nobody else can do. Undone by you, it lasts just that; it is yours only can put into it. These human capacities are not worked up to their honest, reasonable limit; and we do not guess how near the divine the best humanity may be. . . . It is bad working, injudicious working, not overworking that wrecks and slays. Exchange.

LIFE is made up, not of great sacrifices or duties, but of little things, in which smiles, and kindnesses, and small obligations, given habitually, are what win and preserve the heart and secure comfort.—Sir H. Day.

CHURCH DISCIPLINE.

BY THE REV. I. W. HEAD.

Perhaps there is no subject more worthy the consideration of Kentucky Baptists at the present time than that of church discipline. This question is of so much importance, and so necessary to the welfare of the church, that we cannot afford that we should ignore it. It seems that a large majority of all our churches have become more or less negligent of the importance of disciplining their members, and from this negligence very many of our churches at this time present a very sad state of circumstances indeed. In some of our churches have arisen, and are giving so little attention to this subject that they have almost founded the death knell of their existence. The reason for this is very plain when we begin to look for the cause that has brought about this sad state of affairs with so many of our churches. We would suppose from some of the circumstances connected with the material that constitute our churches, that it was in a happy and prosperous condition. But we have arrived at this conclusion from mere casual observation, without having an understanding of the concealed condition of the case, for in some of our churches we have some very bad cases, such as the liars, drunkards, swearers and dancers. Now, without a speedy exhibition upon the part of these evildoers to depart from their inclinations to do wrong, we ought not to retain them very long in our organization as a church.

The question of the writer of this article not long since if we, as a church, disciplined our members for dancing. The reply was quickly given that we certainly did, and the reason for so doing was that the Bible put the dancers, as a class, among the very worst kind of evildoers, such as the murderers, drunkards, and so on. If we, as a church or churches, continue to all in our exercise of discipline, how long will it be before the church of the Lord Jesus Christ will lower itself to that extent as to put it as an organization upon an equality with the world? Discipline does not in every case imply exclusion, though it often is so, but in every case it is done from the vigorous manner in which it ought to be exercised.

Show me a church that entirely ignores discipline among its members, and the life of that church can be measured with a very short space of time. Why has this important duty and obligation been so grossly neglected in our churches? The chief reason for this is very patent to every inquiring mind. It is not popular. It is humiliating to those with whom it has to do. It often falls to reach the objective point had in view. The pastor falls to bring the subject out in his sermons in all its essential bearings before his members. The prominent members of many of our churches are timid and slow to act along the line of personal duty, fearing they may incur the displeasure of those who are falling to walk after the commandments of God.

In conclusion, how can we expect to perpetuate the peace, happiness and prosperity of our churches? There is only one solution to this question, and that is to demand a faithful performance of those rules and regulations which are necessary to proper church government.

The great mind knows the power of wisdom.—Robert Browning.

THE YOUNG PEOPLE'S MOVEMENT.

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

MY DEAR DOCTOR EATON:—You have been kind enough to ask me to discuss with you, in the WESTERN RECORDER, the question of the "Young People's Movement." I am well aware of the danger to one who takes issue with an editor in his own paper. And yet my confidence in your willingness for fair play leads me very cheerfully to accept your proposition. Let me say at the outset that I do not belong to any branch of the "Young People's Movement." I have no pet policy to push. I am not concerned in this discussion to carry a point, or score a victory. I only desire that something shall be said in favor of this movement from the point of view of one who believes in it, and is an advocate for it.

I. ITS ORIGIN.

Before I refer especially to the points made by you in your editorial, let me say that I think a discussion of this question can hardly be appreciated by any one who does not take into consideration the origin and progress of the movement. The movement, as I understand it, grew out of a deep conviction that the churches were not taking proper spiritual care of their younger members, and the further conviction that there was in the young people of the churches a Christian force which was not being utilized or developed. I will recall how I, as a busy city pastor, was burdened with this feeling, when, at one time, I found over a hundred new members of my hands and heart as the new members of a great revival. I tried then and there to start a young Christians movement for my own church, not to start a new movement, but to show other pastors that there were young people who were groaning under the same burden, and not dreaming that soon there would break forth a great movement among the churches for the attainment of the very ends which I had in view. Having gone through with this fearful ordeal of trying to take proper pastoral care of such a large number of young Christians, I was in position, as hundreds of other pastors were, to hail the first appearance of the "Society of Christian Endeavor." I do not mean that I was ready to commit myself to its organization and plans. For I never did. But I rejoiced that other Christians were evidently working at the solution of this problem, and I had high hopes, as I have now, that sooner or later the problem would be wisely solved, and that the churches of Christ would be aroused, and be enabled to take proper care of their younger members, and also to properly use the strength of these young people in the spread of Christ's Kingdom. This I think is the true explanation of the origin of this movement. All that has come of it since then has only been its more or less natural and normal development under existing conditions. Whether this development has been under wise leadership, and is an evolution, or a devolution, and whether we can now act wisely in its still further development, is the question to be discussed. (1)

II. YOUR POSITION IN THE WESTERN RECORDER.

1. You speak of the different ways in which the movement is regarded.

(1) You say: "Many of our solidest men regard this movement as a sort of craze that will have its day and pass away, but that it is in danger of doing serious harm." Those of us who believe in the movement do not feel at all disturbed at this. For we reflect that there are also many of our "solid-

est men" who do not think that way about it; and further that, if we should go to matching "solidest men" on the two sides of the question, we should find that even now—thus early in the movement, a decided preponderance of the solidest men would be found favoring the movement as having in it promise of great good. We may be mistaken in this conviction. But if it should turn out that we are, we should feel confident that it will not be long before an overwhelming preponderance of the "solidest men" will favor the movement. We all know how many of "the solidest men" were opposed to the "Missionary Movement" when it started. Mackenzie tells how in the Scotch Presbyterian Assembly one honored brother foresaw in what was then the "Missionary craze" the beginning of the overthrow of the British Kingdom. And in the Connecticut legislature, I believe it was, a grave legislator actually proposed to interfere with foreign missions on the ground that "there was too little religion at home to think about trying to export any of it." If it is not an argument that this thing is from God when we see so many of the best Christian people enlisted in it and for it, and accomplishing so much by means of it, assuredly, my brother, still less can we argue that God is against it, and that it is only "a passing craze," simply because "many of the solidest men" are opposed to it. (3)

(2) You say: "Others think that it is good and only good continually, and that those who do not think so are 'hardshells,' 'Mossbacks,' 'anti-quoted,' 'old fogies.'" These are for pushing the movement forward, and for forming new organizations, etc., etc." I hope you do not mean to say that all who are in favor of pushing the movement forward, and that even all who are in favor of forming new organizations, are so discourteous and unappreciative as to deal out to the brethren who are not "in the procession" epithets instead of arguments. There are no doubt many who can find a strong epithet far easier than they can find a strong argument. And in this thing the honors are, no doubt, very evenly divided. For those who you say refer to the opposers of the movement as "mossbacks" and "old fogies," and some even of those who refer to them very courteously, find that these same opposers of the movement do not hesitate to charge them with leading a modern "craze," with "having zeal beyond knowledge," with being "inventors of new revelation" or "supplanters of the Bible," or "preferring man's wisdom to God's wisdom," etc., etc., etc. Surely, however, good solid men on both sides of the question can well discard the "epithet" and "hard name" line of arguments, and address themselves to cool reasoning and genuine Christian courtesy. I hope so at least. (3)

(3) You say: "Others regard the movement as containing both good and evil, and are disposed to take hold of it, so as, if possible to secure the good, and avoid the evil."

I frankly confess myself as belonging to this class, with the exception that I do not feel any special anxiety "to take hold of the movement." I greatly prefer that others who are wiser, and who have more time, should "take hold and do the shaping." At the same time I am willing to try to do my duty as I can see it. In regard, however, to the idea that the movement has in it both good and evil, I submit that this appears to be true almost without the saying. It is certainly a great movement. A movement that can bring to-

gether at one meeting from all parts of the country as many as from five to fifteen thousand of the very flower of the churches certainly cannot be laughed at, or frowned at, as being insignificant, or contemptible. What other movement can bring together such vast concourses of Christians? In the very nature of the case there are—there must be in such a movement forces that are capable of great good, and at the same time if misdirected, capable of great evil. Surely this must be evident upon the very surface. (4)

(4) This brings us to the question of trying to give this movement a proper direction. I will leave any opinions that I may have to what direction the movement ought to take for a future article, as I have not space now for this. I will only refer at present to some of the statements that you made in the RECORDER in reference to this point.

(1) You say: You are glad that the brethren who are pushing this matter are willing to meet to consider the subject. Why, my dear brother, they have been willing to do this all the time, anywhere, and under any circumstances. Other newspapers have been full of discussions of this movement. It has been discussed also in state associations and conventions. And it has been the discussion of the matter far and wide that has ripened things for the proposed meeting in Washington. I have yet to find one who favored this movement who was not ready to give a reason for the hope that was in him. Just why there has not been more on this side of the question in the WESTERN RECORDER is a marvel to many. I know of no reason for this except dire anticipations of your waste basket, and perhaps a very healthy sort of fear to put one's self at the mercy of the RECORDER's very talented editor by going against him in his own paper. I have no doubt many will feel sorry for me when they see what I have ventured to do. But then I think I know the heart of the editor of the RECORDER better than most people do, and I feel very sure it is in the right place. (5)

(2) Just one other allusion to your editorial, and I close this article. You speak of the threat that some make that "any who oppose this movement are going to get run over," "ground to powder," "demolished generally." All this, of course, is unbecoming talk, and had better not be indulged in. If I wanted to use anything of the kind I would at least tone it down very much, and would prefer to say, that those who oppose the movement will very likely "get left." I question, however, the use of so mild a characterization. But permit me in conclusion to put over against these strong expressions another which you yourself use toward brethren on the other side. You say that those who favor this movement "do not refer to the teaching of the Bible." "Indeed, some of them think the Bible needs to be supplemented by the wisdom of the last decade of the nineteenth century on this subject." Now, my brother, you ought to withdraw that. (6) There may be some fools, and some Higher Critics, and some mystics, who favor this movement. But it is not with them that you have to deal in trying to settle this question. They are not the folks whose voices or pens will count in settling the matter. Those who will be really influential in settling the ultimate direction of the Young People's Movement in the Southern Baptist Convention are every whit as loyal to God's word as you and those on your side of the question can possibly be. They are as ready to be bound by what that word

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teaches. And they can make as direct reference to the Bible for the Young People's Movement, as can be made to the Bible for "the Sunday-school Movement," or for our State Association, or State Board, or Southern Baptist Convention, or a dozen other things that you, as well as the rest of us, believe to be strictly in accord with the word of God. (7)

NEWS AND COMMENTS FROM TENNESSEE.

Our State Board seems to be doing the best work of its life. The report for the last quarter was very encouraging. Dr. A. J. Holt, a man of unusual zeal and wisdom, is our tried and trusted leader. He is assisted by the concentrated, tireless and painstaking, W. M. Woodcock, our efficient treasurer. The Board is wisely depending upon the regular contributions from the churches, and is making a faithful effort to increase this feature of our work rather than risk the necessities of high pressure collections. This is the tortoise method in our mission work, but it has the advantage of being the safest and best.

The irrepresible Quisenberry, always acknowledging the Lord as his helper, is doing a mighty work for the glory of his name. He is secretary of our Sunday-school and Colportage Board, and if he gets the support of our churches, as he deserves, great things will come to pass.

OUR SCHOOLS.

Our educational institutions are in splendid condition. Encouraging reports are constantly coming to us from Jackson and Mossy Creek. There is also a noble work being done for young women in the several schools throughout the State, which has been established for that purpose. One of our greatest needs is encouragement for these institutions.

PASTORAL CHANGES.

There is scarcely a pulpit in Tennessee that has escaped the fortune or misfortune of a change within two or three years. Since the writer came to this state, a little more than three years ago, he has seen the effects of this fever to a painful degree. A restless spirit seems to have swept through almost every church. Knoxville, Memphis and Chattanooga tried themselves and Nashville is not far behind, having had a change in three or four of her best churches. Outside of the larger cities the situation is no better. Columbia, Cleveland, Harriman, Johnson City, Jonesboro, Lebanon, Springfield, Humboldt, Paris, Murfreesboro, Morristown, Mossy Creek, Union City and many others have had one or more changes within the time mentioned. Trenton, Brownsville, Jackson, Sweet Water and Clarksville are the only places I think of now, outside of Nashville, where the same bishop has presided for more than three years.

THEOLOGICAL TRAMPS.

I have been greatly annoyed of late with members of this craft, and feel that it is my duty to relate some recent experiences for the benefit of such brethren as they may visit hereafter. The theological tramp has become quite a character in connection with my work. Who is he? Sometimes he is "The blind Preacher," sometimes "The converted Jew," sometimes "A student from the Seminary," while at other times it is hard to tell who he is. His name is Legion. He may, or may not, be an impostor. I have no adequate means by which this question can be satisfactorily settled. If I knew who he was it would make considerable difference in my conduct and feeling toward him.

When does he come? Usually on Saturday morning when I am having an experience that every pastor can appreciate. At one time he came while I was at breakfast and took up an entire forenoon. He wanted to lecture on the following Monday night. I advised him to abandon his purpose as I thought the whole thing would be a failure. He persisted and I could not shake him off. I then told him I would help him all I could. This I did giving him much free advertising through the papers and otherwise. Our lecture room was crowded. Hundreds came to hear the speaker—including ministers and leading members from other denominations. I hoped for the best, but I trembled as I introduced him to the audience. I feared the worst, and I soon discovered that my fears were well grounded. The subject matter of his lecture was inferior, his expressions often indecent and his delivery miserable. The subsequent history of this man proves that he was not a man to be trusted, but he was partially endorsed by one or two of the best men in our Southern Zion. Sometime before that I was astonished when I discovered that a great leader among us had recommended a lecturer to the churches whose character seemed to be spotless, but whose attainments were "poor indeed." Our brethren should be careful how they encourage this tramping business. It often puts a perplexing problem upon a busy and conscientious pastor. If students for the ministry need assistance let them apply through the regular channels that have been provided, or where they are known. The time for a protest has come, and I humbly suggest reform measures in the matter of giving recommendations and directions to such men as prove themselves to be troublesome to the pastors. I could give other experiences, but these will show the cause of my grief.

I am looking forward with much pleasure to the 14th of February, at which time Bro. Geo. H. Simmons is announced to begin a meeting with our church. Yours truly, A. U. BOONE. Clarksville, Jan. 30th, 1895.



CUTICURA, the Great Skin Cure, and CUTICURA SOAP, the most effective of Skin Purifiers and Beautifiers, preserve purity, and beautify the skin, scalp, and hair when all else fails. CUTICURA REMEDIES are of the utmost purity and delicacy, and especially adapted to the refined in every community.

PUZZLED.

Yes I am puzzled. Bro. J. H. Boyet reports a meeting in the RECORDER of the 24th ult. which puzzles me. He says there were about 80 conversions, including backsliders, and that beside these there were 60 others who professed a full consecration to Christ for the balance of life.

First, I am puzzled to know what the brother means by the term conversion. If he had not applied it to backsliders I would take it in the sense in which it is commonly used simply that so many sinners were saved.

Secondly, in regard to the 60 I am wholly at sea without chart or compass. These seem to be a class of persons distinct and in some way differing from the first. Now in what respect do they differ from the 80? Are we to understand that they (the 60) were not consecrated to Christ, or if so, that they were consecrated for a brief time only, say a few months or a year perhaps. Were the sixty church-members? And if so, how long had they been such without consecration to Christ?

The third puzzle in the report is concerning the 20 who were added to the church. Were they of those he calls backsliders, and who had been excluded from the church on some charge of immoral conduct? Were they of the 60? And if so, how much better are they than the remaining 40 who, it seems, are left out in the world, though consecrated to Christ for life? Were there any persons baptized or approved for baptism as a result of this meeting?

W. V. HARRELL.

THE MODERN INVALID.

Has tastes medicinally, in keeping with other luxuries. A remedy must be pleasant acceptable in form, purely wholesome in composition, truly beneficial in effect and entirely free from every objectionable quality. If really ill he consults a physician; if constituted he uses the gentle family laxative Syrup of Figs.

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.—Farrar.

No Rest. Great Pain.

January 3, 1895. Gentlemen: Some years ago I was troubled severely with my kidneys. I suffered untold agonies with pain in my back, from which I could get no rest and no cure although I spent hundreds of dollars with different doctors. Reading in your almanac about Dr. J. H. McLean's Liver and Kidney Balm, I concluded to try it. I began to improve with the first bottle, and after taking three bottles felt like a new woman. MRS. W. CLARK, Nineteenth and Pine Sts., St. Louis, Mo.

LITTLE self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.

"FAITH OF THE BAPTISTS."

After twenty-five years of experience in the ranks of the Baptist ministry, Dr. T. T. Eaton, editor of the WESTERN RECORDER, of Louisville, Ky., gives the result of his research along doctrinal lines, in a neat 90 page pamphlet, just issued from the presses of the Baptist Book Concern of Louisville. The price is fifteen cents. Every Baptist in the land should have one, especially the ministerial brethren.

The author is recognized as a thorough scholar, an able reasoner, and is one of the strongest men in the denomination in America. His abilities entitle him to a wide reading and a respectful hearing.

Chapter I clearly defines the Baptist concepts of the church, not as a collection of corporate bodies, but as a local assembly of believers. In the larger sense this includes all true believers in all lands, but Dr. Eaton very distinctly emphasizes the statement that a church cannot be composed of churches. Under this head will be found many important points. The second chapter propounds and answers the query, "What is Baptism?" It need not be said that it is answered convincingly. The subject is considered from old and new vantage-points, and the author makes valuable addition to extant literature on this topic. Especially noticeable is the examination of the old Testament.

In the succeeding chapters, the "Testimony of Scholars" is reviewed and "Who Ought to be Baptized," scripturally considered. The question of Close Communion is treated in the final chapter. As a medium for indoctrination of new converts, upon which so much stress is being laid at this time, Dr. Eaton's little work will be found very helpful.—Christian Herald.

Dr. T. T. Eaton, of Louisville, Ky., has written a pamphlet on "The Faith of Baptists," and like the author it is spiritually strong and loyal to the Scriptures.—Baptist Banner.

Dr. Eaton is never dull, and this little tract will be welcomed as a concise and clear statement of the Baptist doctrine and order.—Indiana Baptist.

Rev. T. T. Eaton D.D., of Louisville, Ky., has prepared an admirable tract of eighty-eight pages, entitled "The Faith of the Baptists." It is a clear and forcible statement of the grounds of our denominational position. Pastors will find it an exceedingly useful statement to place in the hands of inquirers concerning our distinctive principles.—Zion's Advocate.

Taken all in all, this is one of the best little handbooks published, a convenient thing to put into the hands of one inquiring what Baptists believe and why they thus believe.—Journal and Messenger.

We do not know of a better statement of the Baptist position, to be used for explanation to inquirers as to what "The faith of Baptists" is, and why they believe and practice as they do. It is a Baptist speaking distinctively for those whom in so doing he represents, and those who read or use his book will find it all which, at this point of view, they can desire.—The Standard.

MELLIN'S FOOD FOR INFANTS AND INVALIDS. THE ONLY PERFECT Substitute for Mother's Milk. Philadelphia, Pa. Gentlemen—I commenced the use of Mellin's Food some three weeks ago and find it better than all others I have used; my baby is thriving wonderfully upon it. I shall recommend its use to all my friends. Mrs. JAMES L. BROWN, Tyler Tex. Gentlemen—I am using your Mellin's Food for babies. I find it better than anything else. Rev. C. C. WILLIAMS. SEND for our book, "The Care and Feeding of Infants," mailed free to any address. DeLiber-Goodale Co., Boston, Mass.

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 is 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.

Cheap Rates South and East.

Continuing the series of Home-Seekers' Excursions to points South and Southeast, the Baltimore & Ohio Southwestern R.R. announces the following additional dates for sale of round trip tickets to points in Arkansas, Texas and Virginia: March 3th, April 21 and 30th. For rates, limit of tickets, and all other information, call on or address nearest ticket agent. B. & O. S. W. RY. J. M. CIESBROUGH, Gen'l Pass'r Agent, St. Louis, Mo.

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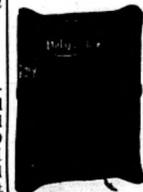
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We give this as a premium to all new subscribers of WESTERN RECORDER for one year, on receipt of \$3.50.

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.

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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.

HYMN FOR THE CLOSING YEAR.

O thou that sealest up the past,
The days slip from us, and the years
Grow silent with their hopes and fears;
'Tis thine to keep all things at last.
We have not done the things we would,
A blotted page we render back;
And yet, what'er our work may lack,
Thy work goes on, and thou art good.
Thy most loved in the moving years:
Wherever man is, there thou art.
To overrule his feeble part,
And bring a blessing out of tears.
We know what blessings had their birth
In thy great purpose, and we see
What evil customs touched by thee
Are crumbling ruins in the earth.
Thy hand has been in every age,
To mold the ways of men, and teach
The generations each to each
To leave a nobler heritage.
I know the word is in thy breath
That guides the wheels of time; I know
Thy thou that guidest them, although
They bear me toward the Vale of Death.
And as the silent seasons pass
Along their well-appointed way,
Nor any hand is raised to stay
The falling sands, the emptying glass.
I own thy promise, for I find
In all thy dealings evermore
Thou teachest that the things before
Are better than the things behind.
A nobler lot awaits the soul
Than that of dying star and sun;
Our lives do not in circles run,
But ever onward to a goal.
Thou, opener of the years to be,
Let me not lose in woe or weal
The touch of that strong hand I feel
Upholding and directing me!
—Christian Union.

OUR PULPIT.

CHARGE TO A YOUNG PASTOR.

BY REV. W. C. STILL, D. D.

Augustine Birrell says that "mild orthodoxes" ripened in Unitarian sunshine, is a very agreeable aspect of Christianity. Our systems of philosophy, says Fichte, are very often but the reflex of our hearts and lives. Philosophy detremes theology, and both are determined in too many cases by the attempt of human hearts, biased by sin, to find a more agreeable aspect of Christian truth than presented in the historic creeds and in the Bible itself. The Unitarian sunshine, which ripens the seed-truths of the Scriptures into fruit that suits the palate of sinful man, is only the chronic rationalism of human nature, which alters its name but remains the same thing from age to age; the protest of restless unbelief against revealed truth, which, when it refuses to accept the relief of atheism or agnosticism, tones down its doctrines to the taste of unregenerate humanity. Criticism is at present its fashionable instrument for getting rid of the disagreeable aspect of Christianity, and it is fast turning the idea of a personal God into that of an immanent force, an atoning Christ into a sentimental teacher, and the sense of sin into an ethical regret. But, as even Amiel teaches us, "the best measure of the profundity of any religious doctrine is given by its conception of sin and the cure of sin." The Scriptural conception of sin carries with it heart-deep repentance of it, faith in a divine salvation from it, holy watchfulness against it, and a persistent hope of ultimate release from its penalty and power. The regeneration which initiates these facts in Christian experience is itself repelled as distasteful by the natural man and hence his constant struggle, when he does not break with the Bible, to make a Christianity without Christ, by making a human nature without sin.

This agreeable religion is sometimes taught by rationalists in formal treatises, by preachers who still condescend to take a text from Scripture, by novelists and newspapers catering to the market demand. Sometimes by a direct

attack on the Christian verities, sometimes by a caricature of orthodox doctrine, sometimes by a portrayal of character and manners which puts the "Unitarian sunshine" into the most attractive persons of the story, and Calvinistic gloom in the most repellent, modern fiction gives powerful aid to the religion which is pleasant to the unrenewed taste. Amiel says that "any life is a profession of faith and exercises an inevitable and silent propaganda." This is true of books; and the modern theological novel which puts all the mean traits into the orthodox characters, and all the generous into the liberal or heretical is exercising a quiet but envionomed influence in favor of a religion which pleases man, but offends God. Referring to Robert Elmsner, who is only one of many of the class of novels alluded to, Mr. Gladstone says that "there is one feature which almost universally marks writers whose minds are of a religious tone, or who do not absolutely exclude religion while they reject the Christian dogma and the authority of Scripture; they appear to have a very low estimate both of the quantity and quality of sin." Sin is a very disagreeable element in Christian theology, and many modern novels quietly eliminate it with all its unpleasant implications and presuppositions; and people who hate to hear doctrinal sermons in the pulpit which cut the root of human pride, are charmed with doctrinal sermons in their novels which flatter and inflate it.

When disagreeable dogma are discarded, disagreeable practice is dispensed with. "Worldly conformity" becomes itself a dogma of the new religious regime. The principle that Christianity must present an aspect agreeable to human feelings, covers all matters both of faith and practice. Hence many things which used to be regarded as hindrances to faith, are not only tolerated, but also endorsed; are not only allowed in secret, but are enthroned in sunlight. As fast and as far as the Cross fades out of doctrine, cross-bearing and self-denial evaporate Christian living.

It is high time to teach the whole gospel—both "the goodness and the severity of God"—not apart, but together; not the one at the expense of the other. The pulpit must thunder sin as well as breathe love; must announce judgment as well as whisper forgiveness. A terete theology drawn from an authoritative revelation, an inspired Bible, is the crying need of the hour. The theology of the feelings, of the consciousness, whether Christian or non-Christian, has had its time and testing, and has been found wanting. It is high time to go back to theology's grandest battle-cry: "To the law and to the testimony!" It is high time to enthrono the truth, whether agreeable or not; to cease trying to please an unregenerate palate with spiritual food. Christ himself was not agreeable to the world of His day, and His cross is the evidence of that fact. The doctrines which cling to that Cross are not agreeable to fallen man, and the crucifixion of the flesh is the evidence of that fact. That doctrine of the Cross and that crucifixion of the flesh are the facts that meet the case of sin, which, however unpleasant to acknowledge, is yet the stubbornest fact of our human life.

You come into the ministry at a peculiar time; which I have already referred to. In the world literature tries to satisfy men with the best thoughts draped in words of beauty, yet literary men themselves are not satisfied; skeptical science penetrates far into the laws of matter, and finds no God,

yet the human heart cries out for God; history is often written as if there were a mere movement of human forces in time with no divine superintendence and no supernatural goal; sociology, in its feeble infancy, "with no language but a cry," with no agreement among its sponsors as to its principles and scope, swells itself into rivalry with all the teachings of experience; philosophy fights its old battles on fields for which it has no weapons, and still blusters over imaginary victories as of yore; the doctrine of evolution claims a formal triumph in geology and biology, and threatens to answer questions in every field of inquiry on its own principles, logically brushing out of the way the God the Bible knows, the Christ and Holy Spirit the Bible reveals; literary criticism goes into the Bible itself, now leaving much of it, now little, and again nothing.

You come into the ministry at a time when the pulpit has many worldly-wise men in it, truckling to public opinion in matters of doctrine and practice, and when the church is tempted to drift into institutional forms which may pay more regard to the life that now is than to the life that is to come, to the conflict of classes with each other than to the conflict of man's will with the will of God. You encounter the peculiar paradox of the world's demanding of a church which it discredits and disparages the solution of every problem; and the cure of all social and industrial disorders.

In view of this state of the world and the church I am constrained to exhort you, in the words of Jude, "to contend earnestly for the faith which was once for all delivered to the saints." He assumes, you observe, that there is a faith, that it is final, or "once for all," that it is authentic, or delivered by God, and that it is entrusted to the saints, and of course and especially to their leaders in proclaiming the truth and defeating the errors which imperil it. There is, then, a body of truth in God's Word, and the only question for every preacher is, "Have I the faith to contend earnestly for it?" This is the true dogmatism, and the obligation of it is not to be escaped by any saint, whether in the pulpit or in the pew. Although this teaching of Jude has been expanded in the confessions of every great historical church, and those confessions have strengthened the inward faith in the objective faith once for all delivered, nevertheless I counsel you to ponder personally on all the elements of this faith as they lie in the Bible, so as to form your own independent judgment, sure that, if this be done with a candid mind and a prayerful spirit, it is the best method of harmonizing your mind with the mind of Christ, and with the mind of the church in all ages, and sure also that this is the method which will best enable you to vitalize the truth for others. Of course, even with a creed that is inflexible because delivered once for all, you may have doubts in the region of allowable variations of opinion, doubts about details that do not invalidate the system of truth. Remember the striking words of Bishop Butler: "If truth be established, objections are nothing. The one is founded on our knowledge, the other on our ignorance." Preaching doubts threatens a public relaxing of the fibres of truth, and is a public prediction of that softening of the brain which threatens to make the spinal cord a jelly. As for a man to stand erect requires the co-ordination of many muscles co-ordinated by many nerves, so for a preacher to stand erect in the body of truth requires the co-ordination of many tributary teach-

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ings co-ordinated by filaments that are sensitive to supernatural thrills. Doubts are transitory, and, as Plato says, "there is no science of the transitory." It is well to take the advice of Browning, "Let doubts occasion still more faith." At no time is the expression of doubt the refutation of error.

If you are ever tempted to preach new doctrine, do not do it unless you are sure that it is "doctrine," and also that it is "new." Deeper inquiry may show that it is not "doctrine" because it cannot be clearly deduced from God's Word, and also that it is old, and has a bad history in its genesis and effects at some past period of the church. Robinson's oft-quoted saying that "there is more light yet to break forth from God's Word," true as it is, has encouraged many men to fancy that some electric sparks in their brain-cells have been real light and to impute its origin to the Bible. It is well enough to study the comparative history of religions, but it is essential that you should be able to distinguish the true light of inspired truth from the artificial blaze of the luminaries of doubt, which sometimes flash like a meteor over the whole church and always go out in darkness. It is indeed worth your while to make a special trip over the instructive pathway of church history to make a study of the results to churches and to their misleaders of any serious defection from the faith once for all delivered to the saints. The truth itself will be a magnet to keep you in the faith of the true teacher, and the knowledge of the inevitable results of deviation from it, results ruinous to your own peace, and destructive to the souls of men, will drive you back to it, if tempted to wander.

This truth seek, hold, speak, live in the spirit of love. The doctrines of the Reformed Church can never be held scripturally except in a Christian experience which is marked by humility and love, and apart from these traits they are peculiarly offensive to critical observers. When they are dead doctrines in the intellect alone, they call for burial, like any other dead thing, for their offence is rank and smells to heaven. Held, however, in the heart, they exalt God, humble man, and make a beautiful and attractive Christian character, like that of Rutherford, Hodge, Henry B. Smith, Shedd and a host of others in the Reformed Church of every land. You can exemplify a spontaneous and hearty manhood, making all your preaching the pulsation of prayer, showing courage in trial, boldness in testimony, independence in thought, force in the practical affairs of the parish, and spirituality in life, with out abandoning one iota of revealed truth, or of the faith once for all delivered to the saints.

Study to master yourself. Learn to study hard and to think hard. Face the actual conditions of human nature, and work in accordance with your knowledge of them, without scolding, denouncing or despairing. Amiel says that "nothing is more characteristic of a man than the way he behaves towards fools." Certainly there is nothing more characteristic in a

minister of Christ than the way in which he carries himself toward the pretention, the ignorance, the narrowness, the folly, the hostility he may encounter. Be frank, optimistic, sympathetic, patient. Christ's methods of meeting difficulties and peculiarities in people were founded on his absolute faith in God and his passionate devotion to God's work.

Spend a portion of every day in reading the Bible in the original languages, especially the New Testament in Greek. To Holman Hunt, the great artist, the New Testament "was not merely a reality but the only reality." As Ruskin tells us, Holman Hunt said "there is no course of thought or force of skill, but it springs from and ends in that."

Let no man do your homiletical work for you. Do it yourself, to fill your mental treasury with your own hard-earned coins; do it yourself for the sake of fresh effects on your hearers, and of a blessed reaction on your own character and mind; and do it yourself for the joy in it. As Tennyson says

"Thou art no sabbath drawer of old saws Distilled from some worn-cankered homily."

Be a great believer. Christ told the two disciples on the way to Emmaus that they were slow of heart to believe. Better be "a slow coach," a fool, in hand, foot, head, than slow to have the faith that is heart-deep. Tennyson says that "faith is the most exhilarating thing in the world." Browning says "Belief's fire once in us makes of all else mere stuff to show itself." You have a tremendous task before you. The Goliath that confronts the Israel of God may be met, but not with the armor of men. There is a brook of truth, and stones selected from its pellucid waters may be sent by your hand into the forehead of the giant, if the God of Israel guides your hand. "To create a taste in the public," says Richard Jefferies, "requires a great genius." You are required to do more than that, and you need to be far more than a great genius to accomplish it. You must create a spiritual taste in carnal minds. No genius can do it. Do not attempt the impossible. Take Rutherford's advice: "Be not ashamed to play the coward and hide behind Jesus." The Holy Spirit, taking of the things of Christ and showing them through you, He alone can give you success in your work, but oh, what success He gives, even the grace that issues in glory, but only to the preaching of the unsearchable riches of Christ.

Gladstone, being asked what he regarded as the brightest hope for the future, replied: "I should say a maintenance of faith in the Invisible. This is the great hope of the future, the mainstay of civilization. And by that I mean a living faith in a personal God. I do not hold with a 'stream of tendency.' After sixty years of public life, I hold more strongly than ever this conviction, deepened and strengthened by long experience, of the reality and the nearness and personality of God."—Herald and Presbyter.

No work is small or unimportant which God has given us to do.

Sunday-School Lesson.

INTERNATIONAL BIBLE LESSONS, 1895.

FIRST QUARTER.

SUNDAY, FEB. 17.

THE GOOD SAMARITAN.

Luke 10:25-37.

MOTTO TEXT: "Thou shalt love thy neighbor as thyself."—Lev. 19:18.

"And behold a certain lawyer stood up and tempted him."

Our Lord was on his way to Jerusalem, teaching as he went. Just where this incident happened is not known, but it is thought by many to have been in the city of Perea. The lawyers were those who spent their time in studying and expounding the law of Moses. The word tempted means tested. He was trying the wisdom of this Galilean teacher by his question—the most important question ever on human lips, but one which should not be asked in the spirit in which this man spoke. "Master"—Rabbi, acknowledging him as a teacher. "What shall I do to inherit eternal life?"—It has been well said that while the Greeks asked for truth, the Jews asked for salvation. For his law with its sacrifices and purifications kept constantly before him the holiness of God, his own guilt and his responsibility to God for that guilt. This made him desire salvation.

"What is written in the law? how readest thou?"—That is, What do you understand the law teaches in regard to inheriting eternal life? It was by the law men were to be judged; what, then, did the law say?

The lawyer showed his intelligence by his answer. And he showed also careful study of the subject. It would not be possible to find two passages in all the Old Testament which make a wiser answer. The lawyer quoted Deut. 6:5, which was recited daily by the Jews, and connects with it Lev. 19:18. "Thou shalt love the Lord with all thy heart"—the heart includes all—is here the personality of the man. Then follow the three divisions which make up man as a living spirit: "with all thy soul, and with all thy strength, and with all thy mind."—The soul represents the affections, the mind, the intellect, the strength, the will. This is the first and great commandment. Whoever obeys this shall have eternal life. But the carnal heart hates God because of his holiness and his sovereignty, and cannot love Him till it is regenerated by the Holy Spirit.

"And thy neighbor as thyself."—This is in one view an easier command than the first. To love one's neighbor as one's self, the neighbor being a fellow-sinner, is easier than to love the Holy God supremely. But it is harder to see how it is one's duty to love one's neighbor as himself. It is plainly the duty to love God supremely—he is our Creator, our Preserver, the giver of everything we have, and in Himself infinitely worthy of love. But some of our neighbors, vile, treacherous and criminal, do not seem worthy of the same love we give ourselves.

What does loving one's neighbor as one's self mean? Godet says: "Nothing but the reigning love of God can so divest the individual of devotion to his own person, that the ego of his neighbor shall rank in his eyes on the same level as his own. The pattern must be loved above all, if the image in others is to appear to us as worthy of love and esteem as in ourselves." Loving God supremely,

ly, we will love his image everywhere.

"Thou hast answered right: this do and thou shalt live."—The law of works has never been abrogated. A man who loves God with all his soul, and his neighbor as himself, shall have eternal life as a reward of his perfect obedience. But it is impossible for any one of the fallen race to do this. Hence there is no redemption save by the blood of Christ. The lawyer does not ask, as a convicted sinner would have done, "How can I do this?" Desiring to justify himself for his failure to keep the law, he asks, "And who is my neighbor?"—Indicating that the command was obscure, and hence he was excusable for not obeying. Our Lord answers with the beautiful parable which ranks in the hearts of the saints next to the Prodigal Son.

"A certain man went down from Jerusalem to Jericho"—a rough road, through a deep ravine, which was infested with robbers. The distance was about twenty-one miles. "And fell among thieves."—Among robbers.—He seems to have made a spirited resistance, as they wounded him so severely, leaving him helpless, it is probable unconscious, lying to die. "And by chance there came down a certain priest."—Jericho was one of the residences of the priests. Van Doren says that about twelve thousand priests and Levites resided in Jericho, and when their temple work was over in Jerusalem they went down to Jericho.

"And when he saw him he passed by on the other side."—That a priest, devoted to the service of God, should have done this thing, made the action all the more infamous. The man lay there through no fault nor sin—only misfortune. He would die without, and it was in a special sense the duty of the priest to aid him. No doubt the priest—after the manner of modern philanthropists—would have been willing to have given money to hire a professional nurse to take care of him, but he did not wish to have the trouble of dressing wounds himself. This generation keeps the second great commandment by proxy. Why might they not as well try to keep the first in the same way?

"And likewise a Levite."—The priests were of the tribe of Levi. All that tribe were set apart for temple service, the duty of the other Levites being to perform the humbler services. "Came and looked on him."—Whether from some slight feeling of compassion or from curiosity, the Lord does not say. A look did the poor wounded man no good, but that was all the Levite gave, and he passed on.

"But a certain Samaritan as he journeyed."—The Samaritans were a mixed race, descendants of the Assyrian colonies which were put in the place of the ten tribes. They accepted the Pentateuch and insisted on their descent from Abraham, and the Jews hated them more bitterly than they did even the Romans. To this day Canon Tristram says the Jews hate the remnant of Samaritans which lingers at Nablous as they do not hate Mohammedans and Christians. If the chosen ones of his own race neglected the wounded man, it was to be expected that this hated Samaritan would exult in his misfortunes. "And went to him and bound up his wounds pouring in wine and oil."—According to the best medical practice in those days. Wine was put in to cleanse the wound, and oil to soothe it. "And set him on his own beast."—Sparing no pains to aid the wounded stranger of a hated race. "And bore him to an inn and took care of him."—He did not content

himself with taking the man to a hospital, after the modern fashion of loving one's neighbor, but cared for him personally.

"And on the morrow when he departed."—He was on a journey. "He took out two pence."—Two denarii, about 17 cents each. Probably that amount would pay the robbed stranger's expenses as long as he would need to remain at the inn. But if his recovery was slower than anticipated, the Samaritan would pay the whole on his return. He had done everything in his power for this Jew from whom he expected nothing in return.

"Which one of these three thinketh thou was neighbour unto him that fell among thieves."—Detesting Samaritans as he did, the lawyer would not call the name, but answered, "He that showed mercy on him." "Go thou and do likewise" is a command to us as much it was to that lawyer. It commands us to help in a wise way. It commands us to send the Gospel to the heathen whom sin and the devil have stripped and left to die.

The law of the survival of the fittest seems to have overlooked our bump of reverence. That noble eminence which so conspicuously adorned the heads of our fathers has steadily deteriorated under the influence of "the new time," and now threatens to disappear entirely. The habit of speaking irreverently of hallowed things is an epidemic. Flippancy is a fad. To furnish fun for fools the joke fiend lays violent hands upon our most sacred symbols. What was once the employment of infidel's becomes the amusement of believers. Our bright sayings smack of blasphemy. To be smart we have only to be shocking. We joke about religion, death, judgment; heaven, the Scriptures—the most solemn truths as well as the most sacred relationships. The habit is not only a result of the decline of reverence; it is the chief cause of its decline. It is possible to speak an irreverent word without being irreverent, but it is not possible to continue in the use of such words without losing the spirit of reverence. As the spirit of prayer must be kept alive by praying, so the spirit of reverence must be kept alive by reverential expression.—Richmond Advocate.

THERE is an incident which used to be current during war times, which will bear to be repeated. It affords a capital illustration that our Master will always bless the faithful servant who dares to do his duty. "Last night," said a Christian soldier to his chaplain, "in my barracks, before going to bed, I knelt down and prayed, when suddenly my comrades raised a loud laugh, and began to throw boots and clothes at me." "Well," replied the chaplain, "suppose you defer your prayers till after you retire, and then silently lift up your heart to God." Meeting him soon after, the chaplain said, "You look my advice, I suppose. How did it answer?" "Sir replied the soldier, "I did take your advice for two or three evenings; but I began to think it looked like denying my Saviour; so once more I knelt down and prayed as at first." "What followed?" "Why, sir, not one of them laughs now. The whole fifteen now kneel down, too, and I pray with them."—Dr. T. L. Cuyler.

A true preception of the Gospel is the entire forgetfulness of self; utter absence of any pretension, and the complete and entire refusal to accept the world's praise or judgment.—General Gordon.

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## WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, FEBRUARY 7, 1895.

## THE YOUNG PEOPLE'S MOVEMENT.

On our 4th page the reader will find Dr. Kerfoot's reply to a recent editorial of ours. We are very glad to hear from him on this subject. We have asked several brethren, known to be in sympathy with this "movement," to give our readers the reason for their faith, but they declined to do so. Recently, having a conversation with Dr. Kerfoot, we learned his views, and immediately asked him to write, and he kindly consented to do so. The subject is of current interest, and deserves to be discussed freely and fully. Like Dr. Kerfoot, we have no "pet policy" to push, and no sort of axe to grind. We are simply anxious that the wisest and best thing shall be done for the advancement of the Redeemer's Kingdom in the earth. We have marked Dr. Kerfoot's article with figures in parentheses, to note the points to which we reply. Since the article is in this number of the RECORDER, we need not make quotations from it.

(1) Dr. Kerfoot here, as many others have done in considering this "movement," seems to have forgotten that the church, with its ministry and appointments, has something to do with the development of young Christians. Were not these young people members of the church? Were they not in the Sunday-school? In prayer-meeting? Did they not attend public worship? Were they not in Christian homes? Did they not have their Bibles? Did they not have good religious literature within reach? Were there no sinners accessible for whose salvation they could labor and pray? When a young Christian makes good use of these facilities, there will be with him no lack of growth in grace. Let those who would argue that new organizations are necessary for the development of young Christians take care lest they come to disparage the regular work of the church. To show that no new organization is necessary for the development of a young Christian, it is needed only to point to Dr. Kerfoot himself. He was once a new convert, and he had no such organization to work on him; and yet, somehow or other, he did get developed. What he and so many others have done so well without, cannot fairly be claimed as necessary. Let the new converts in our churches be developed just like Dr. Kerfoot and Dr. Broadus and other noble Christian characters were developed. The methods that have given us such results we should not be willing to set aside for something new and untried. Where a church is remiss in its duty to any class of its members, whether young or old, the remedy is, not to start some new organization to do the church's neglected duty, but to stir up the church to faithfulness. In writing to the churches about their neglected duties, the Holy Spirit through Paul and John, did not suggest the formation of societies to do the work the churches had left undone. Rather the churches were appealed to, exhorted and warned.

(2) It is no answer to objections to this "young people's movement," to say that good men have objected to good things in the past. Surely it is no commendation of a new thing that good men oppose it! True, good men have sometimes opposed good things, and this simply proves that they are not infallible in judgment any

more than in character. But it is also true that good men oppose more things that are bad than that are good. Hence the opposition of good men is to be counted against the new thing; at least until it can be proved on its merits to be good. We should consider this "movement" purely on its merits. In our editorial, from which Dr. Kerfoot quotes, we were simply stating the facts, and not making an argument. Since he does not deny the facts stated, there is no issue between us on this point.

(3) We heartily agree with Dr. Kerfoot that arguments and not epithets are what are needed in the discussion of this subject. Let us all be Christians, and if we cannot do that, at least we can be gentlemen.

(4) It is easy to account for the crowds that go to the B. Y. P. U. A. Conventions, when one considers what is done to attract crowds. These conventions come at the vacation time of year, when the people want an "outing." The railroads give reduced rates, and do their utmost to induce a large attendance. The waving of flags, the marching, etc., etc., etc., at the meetings, serve to attract many people. A big religious frolic will attract a crowd as well as any other kind of frolic. We do not think an argument in favor of the "movement" can be made out of the crowds that gather at these conventions. A circus or a prize fight will draw a crowd, while a prayer-meeting is often slimly attended. But Dr. Kerfoot and we do not differ on this point.

(5) We are much obliged to our brother for his kind words, which are heartily reciprocated. We have not seen these discussions to which Dr. Kerfoot refers. Much has been said to "whoop up" the "movement," but very little in the way of calm discussion of it. At least that has been true of the many papers, pamphlets, etc., that have come to this office. We again express our gratification that we are to have a calm and brotherly discussion of the subject on its merits. So only can the wisest results be reached.

(6) Our only objection to withdrawing the statement is that it is true. If any one will deny it we will furnish proof of it. We did not say that all, or that the majority, who favor this movement "think the Bible needs to be supplemented by the wisdom of the last decade of the nineteenth century on this subject." But Dr. Kerfoot admits all we claimed when he adds: "There may be some fools, and some Higher Critics, and some mystics who favor this movement." We earnestly hope he will prove correct in saying, "They are not the folks whose voices or pens will count in settling the matter." We confess to a fear that this very element will have a good deal to do with settling it. If the "fools, higher critics and mystics"—these are Dr. Kerfoot's designations—shall be relegated to the rear, it will give us a hope of good from the "movement"; we have not so far ventured to cherish.

(7) If the advocates of this "movement" believe they have any Bible authority for it, let them produce it. We claim there is Bible authority for Sunday-schools, for the Southern Baptist Convention, and for our General Association, and when we discuss the propriety of the existence of these, we will produce the Scripture proof—but that is not now under discussion. Let those who believe this "young people's movement" to be "strictly in accord with the Word of God" prove it. There is nothing right in religion which is not taught in the Bible. Along with our readers we await

with much interest Dr. Kerfoot's next article. We hope he will show us just what can be accomplished by separate organizations for the young people, distinct from our already existing bodies, which cannot as well be accomplished along our established lines.

The condition of our Foreign and Home Mission Boards demands the serious attention of the denomination. The Home Board has been obliged to raise a goodly sum to save the property in New Orleans, and the amount should be made up by special contributions, without interfering with the regular collections. Kentucky is asked for a special thousand dollars, and it should be given with prompt heartiness. Send in your subscriptions at once to Dr. Warder, N. E. Cor. Brook and Breckinridge Sts., Louisville, Ky. The way to do a thing is to do it, and if we do not mean business in doing the Lord's work, in what, pray, will we mean business?

The condition of the Foreign Board is more serious. At the Convention in Dallas a debt of \$30,000 was reported, and an effort there made provided for more than half of it. Everybody hoped that the times would soon get better, and that the Board would be able, not only to keep all its missionaries in their fields but also, to send out needed re-enforcements and to occupy new fields already ripe to the harvest. It is a serious and an expensive thing to call a foreign missionary home. Perhaps by the time he got home times would be better, and the Board would be ready to send him right back, and thus bringing him home would incur a double expense, to say nothing of his loss of time on his field. The money required to bring a missionary home from China, for example, would support him a good while on his field. Our Board, therefore, have kept hoping that it would not be necessary to curtail our force, while ten missionaries are needed where we have one; and so they have gone on. Now the debt has increased to \$50,000, and we face "a condition and not a theory." What shall be done? We see but one thing to be done just now—several things may be done later—and that one thing is for the sure enough Missionary Baptists among us to make a vigorous charge upon that debt, and utterly wipe it out.

The Institute for Young People at Georgetown exceeded the hopes of those who had it in hand. Despite the severe weather, the attendance was fine and there was plenty of enthusiasm. It was not our privilege to be present till after dinner of the last day (Monday), but the air was full of echoes of the good things that had been said. Dr. Felix's address was pronounced the finest that had ever come, even from him. The Revs. Carter Helm Jones, A. J. Ramsey, W. S. Splawn, Howard Jones, W. C. Taylor, Z. T. Cody, F. W. Eberhardt, H. A. Hunt, T. J. Stephenson, S. C. Mitchell and P. V. Bomar, as well as Prof. Arthur Yager and Drs. A. C. Davidson and Johnston Myers, were all at their best, and that tells the story. Dr. Warder was unable to be present till the last day, and his wise words added greatly to the interest and profitableness of the occasion. He is succeeding better with these institutes than any one would have dared to prophesy when at the last meeting of the General Association it was decided to hold them. In Bowling Green, Louisville, Newport, Owensboro and Georgetown, they have already been held, and soon Russellville and Williamsburg will be

added to the list. The Revs. E. S. Alderman and W. B. McGarity were unable to be present to give their addresses, though the former came the last day.

These institutes can be made to do all that is practicable in the way of rallying our young people to church work. Timely topics are ably presented by our brightest men, and the free discussion following each address furnishes opportunity for exchange of views. One beauty of these institutes is their elasticity. They can be as large or as small as may be desired. Each church that has one fixes its own limit. The institute can be as large and as long as is desired. Thus, too, many more people can be reached and enlisted than would be possible by means of any annual convention that might be held. Dr. Warder is greatly pleased with the results so far reached, and he is most hopeful for the future. We commend holding institutes to brethren in other states.

We were glad to find Georgetown College succeeding so handsomely. Teachers and pupils alike are doing solid work there, and the wisdom of securing Dr. Davidson for President is becoming every day more manifest.

The Trustees decided to authorize the erection of a dormitory for girls, to cost not more than \$25,000. Every assurance was given that it will be a paying investment, yielding a good interest on the amount expended. The present dormitory for girls can then be used for young men, for whom also increased accommodations are needed. Never was the College more prosperous. The Trustees also appointed a committee to inquire into the matter of establishing closer relations between the College and the denomination and of bringing the institution more under the control of the churches. This is a matter to which all institutions of learning should give earnest attention.

The Baptist State Mission Board in Texas have elected Bro. M. D. Early as Superintendent of Missions, in place of Bro. J. M. Carroll who resigned. Great regret is felt at the retirement of Bro. Carroll, and at the same time the election of so worthy a successor gives great satisfaction. Mrs. Carroll, long an invalid, is soon to undergo a perilous surgical operation. Many prayers will go up in her behalf and in behalf of her honored husband.

His many friends will be sorry to learn of the death of Colonel Thomas Payne, of Ferguson, Mo. He was the father of Mrs. Dr. W. P. Harvey and the brother of the late William Payne, Esq., of Harrodsburg. He died at his home on Monday of last week in his 82nd year. He was highly respected by all who knew him. His widow with three sons and three daughters mourn his death.

An article in the *Christian Index* is headed "The church the ground and pillow of the truth." Alas! how often is the church but the pillow on which those who should uphold the truth go to sleep. Of course, "pillow" was a misprint for "pillar," but it was quite a suggestive mistake. The article in question is a good one.

A SUNDAY-SCHOOL CONVENTION is in session in Louisville. Among the Baptist speakers on the programme are B. F. Jacobs, Esq., of Chicago, and Drs. Dargan and Christian of this city.

MANY a trembling Christian has found himself far stronger when the hour of his supreme trial came than he had thought possible.

## Editorial Varieties.

A poet who had sent an effusion to an editor, called at the latter's house and asked: "Has the editor read my poem?" The house girl answered: "I don't know, but he is sick in bed anyhow."

Governor Northen, of Georgia, is to make an address before the Convention of the Young Men's Christian Association which meets in Lexington February 21st-23rd. Four hundred delegates are expected.

The Boston Transcript says: "It is almost as easy to believe when he speaks in derogation of others, as when he speaks in praise of ourselves." It was an old Harbottle preacher who said: "Human nature is a grand rascal anyhow."

We were glad to see in the city, last week, Dr. W. A. Whittle, of Alabama, and the Rev. John Bass Shelton, of Texas, besides several brethren from different parts of our own state as Brethren Kinnearson, Noel, Sowers and others.

Bro. O. L. Halley, of Mississippi, has bought an interest in the *American Baptist Flag* and becomes one of the editors. He moves to St. Louis. We welcome him as he mounts the tripod, and we hope he will make himself as comfortable as possible in his new position.

We have engaged Dr. Kerfoot, our Professor of Systematic Theology, to write three articles on Ethical Monism, reviewing the articles of Dr. Strong of Rochester. The first of these articles will soon appear. We bespeak for them a careful reading.

We were pained indeed to hear of the serious illness of Bro. E. W. D. Seelye, our veteran secretary and veteran soldier of Christ. We are glad to know that he is some better, and we hope he will ere long be himself again. Everybody knows Bro. Seelye and everybody loves him.

The papers generally speak sympathetically of the ill health of Dr. C. T. Bailey, editor of the *Biblical Recorder*. We deeply regret that he should be sick, but we see no sign of weakness in the paper. The editorial work is well kept up. We hope Dr. Bailey will soon be himself again. He is too valuable a man to be disabled.

The *Atlantic Baptist* (Norfolk, Va.) announces that Dr. W. E. Hatcher will be a contributor to its columns and that he will no longer conduct the "Along the Baptist Lines" department of the *Keyword*. Dr. Hatcher is a vigorous and able writer, and his contributions to the *Atlantic Baptist* will be of great value to that already sprightly paper.

We need again to remind the brethren, and in this case "brethren" includes the sisters, that anonymous communications of every kind are not even read, much less published. We have received several such recently. If an writer does not wish his name known, a request to that effect is sufficient. The Editor can keep secrets. But the name of the writer must accompany even the briefest item of news, or a question to be answered.

An exchange, speaking of a book favoring women's public speaking, says: "Those who have been troubled by the seemingly severe statements of Paul will find great satisfaction in the perusal of these pages." That "seemingly severe" is rich. This editor's language is as it did not think Paul was inspired, but he would indignantly charge us with misrepresenting him if we said such a thing. A man ought not to talk about the language of the Holy Spirit as "the seemingly severe statements of Paul."

We are much obliged for the kind things our Baptist papers have recently been saying about the "severe" accusations. We had some of them asted to publish soon, but the accumulation is such as to render the publication of doubtful wisdom. But we appreciate the kind utterances none the less. Many express approval of our new dress, but some think "the old is better." One brother says the *RECORDERS* is "too square." We all think it not surprising in a paper that stands "four square" against all the winds that blow "for the faith once for all delivered to the saints."

The *Examiner* says that Prof. Jewett, of Brown University, is about to give a course of lectures on "the origin and structure of the Hexateuch," and that Dr. Briggs' book is to be the text. We had some of them at the University is to be taught at Brown University. It looks that way. So far as we have read on the subject, no sound man talks about "the origin and structure of the Hexateuch." Sound men speak rather of the "Pentateuch." We expect heresy from a man who talks "Hexateuch." And so far as we have not been disappointed; though, of course, we do not say it is heresy to say "Hexateuch."

We have been asked to head a BAPTIST PILGRIMAGE to Egypt, Palestine, Greece, Italy, Switzerland, etc. We have consented to do so, and we expect to sail next January, to be gone, say, three months and a half. We will in due time announce all the details. In the meantime we will be glad to hear from those who would like to go along, and to learn what are their preferences. The trip will be comfortable and satisfactory and as cheap as it can be made consistent with those conditions. We have had the matter under advisement for some months, and now the way seems clear. Let us all be in the party, among them the better half of the editor. If you are thinking of going, let us hear from you. We promise to do our utmost to make the tour pleasant and profitable to all who go; and we promise also not to make a cent out of the tourists.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Two joined by letter.

Broadway—Pastor Pickard was heartily welcomed home, and he preached at both hours. One received by letter, one under watchcare, one for baptism and baptized.

Chestnut-street—Pastor Weaver being indisposed, Bro. A. S. Worrall preached at both hours.

East—Pastor Christian preached. Lord's Supper at night.

McFerran Memorial—Pastor Jones preached. One received by letter, two received for baptism and three baptized.

Pastor Jones was delighted with his visit to Owensboro, as reports Bro. Hale as "doing a magnificent work."

Twenty-second and Walnut—Pastor Hunt is holding a meeting in Missouri, and no report was made at the Pastors' Conference.

Franklin-street—Pastor H. C. Roberts preached. Two received by letter and one baptized.

German—Pastor Boelter preached. Highlands—Pastor Dawes began his work under new conditions.

He preached at both hours to the great delight of the large congregations. He did not capture them because he had done that before, but he strengthened his hold on them.

Logan-st.—Pastor Ewing preached. Three received by letter and two restored.

Portland—Pastor Bagby preached at both hours.

Portland-avenue—Pastor Thompson began his work and captured the people. They called him "unsight, unseen," and they are enthusiastic over their choice.

Southgate-st.—Bro. Warder preached. Third-ave.—Pastor Taylor preached as usual.

Twenty-sixth and Market—Pastor Inlow preached. One baptized.

Clifton—Pastor Roddy preached. Congregations increasing.

City Mission—Pastor Ragowsky preached. A large number of Jews are attending.

Glenview and Eight-Mile—Pastor Martin preached. He has begun a protracted meeting at Eight-Mile.

SEMINARY NOTES.

Bro. T. J. Duvall has accepted the care of Otto Creek church.

Dr. Whitsett will lecture at Norton Hall on Friday, 15th. His subject will be "The Life and Writings of George Eliot."

Among the new arrivals is Bro. C. S. Hagerman, of Leadvale, Tenn.

Dr. Broadus has returned from Florida, where he has been for some time.

Bro. Isaac Yonan, of the Presbyterian Seminary, gave an admirable address before the Mission Band last week.

Bro. T. W. O'Kelly supplied at Twenty-second and Walnut last Sunday morning and Bro. J. W. Lowe at night.

The missionary interest seems to be growing in the Seminary. Not only is one day in each month devoted to missions, but there is the Mission Band which meets weekly and has a large attendance, and now a regular class is being organized by Prof. McClintin for a systematic study of missions.

Last Friday was Missionary Day. Interesting letters were read from Rev. C. E. Smith of Africa, Rev. E. Z. Simmons of China, and Rev. W. B. Bagby of Brazil.

Bro. E. W. Marshall, of Georgia, read an excellent essay on the work among the colored people of the South. Much interest was shown in the discussion of the question by Drs. Sarney, Whitsett, Eaton, Whittle and others.

Bro. J. O. Tammox will read an essay at the next meeting on Thibet.

THE STATE.

Pastor W. H. Whitler writes of Benton church: "I closed a meeting with 35 professions of faith; 84 additions to the church. Bro. Cannon assisted in the meeting."

Bro. J. N. Lynch writes: "Assisted W. V. Harrel at Providence in a 15 days' meeting. Results: 27 professions of faith, 23 approved for baptism, one joined by letter, one by relation. This church has completed its house of worship; has a live Sunday-school. Bro. Harrel has had the pastoral care of this church since its constitution, seven years ago. Is doing a grand work."

Pastor W. L. Ramsey writes: "Bro. John R. Winn was ordained to the Gospel ministry by the Hiseville church, the 26th inst. W. L. Ramsey was elected chairman, and S. G. Hatcher, clerk. Brethren J. M. Bruce, of Glasgow, and J. M. England, of Horse Cave, were with us in the council. Bro. Bruce preached the sermon, after which the candidate related his con-

version and call to the ministry, and was thoroughly examined on Bible doctrine to the satisfaction of all, when he was formally set apart to the ministry of the Gospel. He has recently held a successful meeting at a school-house near his home, with 17 additions to Hiseville church, which will constitute an arm of same. Bro. Winn has the confidence and goodwill of the membership, and gives promise to be useful in the work."

OTHER STATES.

Elder L. Johnson has accepted the call to Lumberton, N. C.

The following churches in North Carolina are pastorless: Henderson, Rockingham, Greenville, Biltmore, Fayetteville-street, Raleigh, and First church, Asheville.

Pastor J. H. Lamberth has entered upon his work at Mt. Airy with bright prospects of developing the work in that mountain town.

In a recent meeting conducted by Bro. Sid Williams with the First Baptist church, Tyler, Texas, a church debt of \$5,400 was paid off, \$130 raised for missions, 44 persons joined the church, 16 were baptized and 60 professed faith in Christ, and the church was revived as perhaps never before in its history.

The East Texas Baptist Institute at Rusk, Texas, will open its first session Sept. 2, 1895.

Bro. J. M. Carroll, the Superintendent of Missions of the General Convention of Texas Baptists, resigned his position Jan. 24th on account of the failing health of his wife. Bro. M. D. Early is expected to take his place.

Sunday, Jan. 27, 1895, will long be remembered by the Baptist church of Lake Helen, Fla., as the day when their house of worship was dedicated. One year ago they were hoping and praying for a solicitor or a home.

Yesterday they took possession of a most beautiful edifice handsomely furnished. Very impressive services were attended by friends from DeLand and Orange City. Brethren McKinney and Speller and Elder Macy were at their heads.

Bro. John A. Mace, one of the deacons and trustees of the church, was the architect and builder of the house, reflecting great credit upon him.

Bro. John F. Stringer, Clerk of Bethel church, Wadesboro, Ind.: "We have just closed a revival meeting, in which Bro. A. J. Gage did the preaching. The church greatly revived and three additions. To God be the glory."

Elder J. N. Barbee organized a church of 13 members near Uceatan postoffice, 14 miles east and south of Fulton, county-seat of Calloway county, Mo., on the 27th of January. Ten more members will unite with the new organization just as soon as they are able to be immersed, as they are now sick, which will make a membership of 23, with still others to follow in the near future. Good prospects before the church.

Bro. D. W. Porter writes from Fairfield, Mo.: "I have been with Brother Chandler aiding in special meetings for the past week. Eight candidates are awaiting baptism, and many others have expressed their intention of joining the church of Jesus Christ. We have had quite a number for prayer, and several conversions who have not yet connected themselves with the church."

A 15 days' meeting in the Manassas church, Virginia, closed with 20 additions to the fellowship of the church, many of them middle-aged men.

Pastor Dunaway is having a great meeting in the Fredericksburg church, Virginia. There have been 117 additions to the fellowship of the church, among them a gratifying number of young men.

A meeting is going on in the Calvary church, Roanoke, Va. There have been 30 additions to the fellowship of the church with more to follow.

The Cane Creek church, Missouri, has set apart Bro. A. B. Bohannon to the full work of the Gospel ministry.

Thirteen have been added to the fellowships in the Pine Grove church, near Danbury, N. C., all by experience and baptism.

Elder W. S. Wyatt closed a meeting in the Hopewell church, Caldwell county, N. C., with 19 additions to the fellowship of the church.

Forty-five have been added to the fellowship in the Waco church, North Carolina; 33 by baptism.

Pastor W. C. Newton closed a two weeks' meeting in the Clayton church, North Carolina, which resulted in 17 additions to the fellowship of the church.

The Leaksville church, North Carolina, has set apart Bro. W. H. Sledge to the full work of the Gospel ministry.

Pastor F. C. Hickson, of South Carolina, has held meetings in his four churches. Eleven were baptized at Paran; 5 baptized and another received

for baptism at Buffalo; 6 at El Bethel and 16 at Antioch.

Bro. J. H. Boyat writes from Jerseyville, Ill.: "We are in the midst of a great meeting here. Bro. Porter is a Baptist and knows the reason why. He is also a worker and is reaping the fruits of the meeting. Already 29 have united with the church, among whom are prominent people and some advanced in years."

Elder J. E. Foster held a meeting in the Secona church, South Carolina, which closed with 27 additions to the fellowship of the church.

A good meeting in the Bethel church, Polk county, Fla. closed with 12 additions, all by experience and baptism.

A meeting in the Arabi church, Georgia, closed with 20 additions to the fellowship of the church, 15 by experience and baptism.

Elder J. A. Jackson held a meeting in the Macedonia church, Butts county, Ga., in which 15 were baptized into the fellowship of the church.

Elders B. H. Ivey, and C. W. Durden, closed a meeting in the Sisters church, near Sun Hill, Ga., resulting in 20 additions to the fellowship of the church.

A nine days' meeting in the Drake-town church, Georgia, closed with 27 additions to the fellowship of the church.

SOUTHERN YOUNG PEOPLE'S UNION.

I have recently been asked to say whether I am in favor of an organization with the above name, and whether I favor a meeting in Washington on May 9th to confer about such an organization.

With my present experience and observation, I do not feel committed to the proposition. My experience of nine years in one pastorate is that the young people of my church, most of whom I have baptized myself, have had a satisfactory normal growth, and development in Christian character and life without any separate Young People's organization.

I have been led to this course by my preconceived idea, that a Baptist church, in its organic life and work, is not a body of old people, with a mere nominal place on the church roll for the names of young members, thereby making it necessary for an additional organization, for a particular class, but that it is a family. "The household of faith," composed, as most families are, of all ages, from those who have attained to maturity, down to babes in Christ, even boys and girls at the tender age of ten years, who, upon a profession of a personal faith in Christ, have been baptized and added to the church.

That, in the ordinary machinery of church organization furnished in the Sunday services, the prayer-meetings and the modern Sabbath-school, there is ample room for the free exercise and the normal development of all the Christian graces. From my point of view, it is not expected that young people shall be as fully developed in character and life as older ones. Age and experience count for something in religion, as well as in business or politics. A large part of the work of new converts is to acquire the moral, father and learn lessons of experimental and practical religion. As it takes twenty-one years of natural life to bring a man to majority, so it takes at least a series of years to develop a converted child into a well-rounded Christian character, and in the local church, the home of Christ's people, under the influence of a correct home-life, is the only place where such development can be secured. Therefore, I do not see the necessity or the desirability of a huge "Southern Young People's Union."

Another reason why such an organization is not needed inheres in the very constitution of the Southern Baptist Convention. It being a voluntary

Few know what chimneys

to use on their lamps. Consult the "Index to Chimneys," sent free.

Write Geo A Macbeth Co,

Pittsburgh, Pa, maker of

"pearl glass" and "pearl top."

FREE 15 YEARS A PHYSICAL WRECK FROM CATARRH. The disease afflicted my head, throat and lungs, my brain became inflamed. I was rendered unprofitable in my profession, and unable to lecture owing to the seriousness of the condition. After trying all available remedies without success, I placed myself under treatment at the Home Medicating Co. I was cured in 15 days. My brain, throat, my head and my lungs are now as well as I can be. Prof. J. M. Myers, 26 Rutin Ave., Walnut Hill, Cin. O.

association of churches for the specific objects of missionary and educational work, it follows that all of the members of our churches, regardless of age or class, can find full scope for the exercise of all their powers in the line of work. The less machinery we have, the less waste of power from friction. The cry of empty treasuries to-day is not caused from lack of organization, but from lack of the development of spiritual power, and this in many places is largely due to over-organization. The more mechanical we are, the less spiritual we become.

I have hesitated somewhat to express myself thus, on account of my limited experience. Many of my brethren wiser than I am see it differently, but with my present knowledge, these are my convictions. G. M. HARRELL, Menden, La.

THE COLUMBIA PAD CALENDAR For 1895. A Desk Calendar is a necessity—most convenient kind of storehouse for memoranda. The Columbia Desk Calendar is brightest and handsomest of all—full of dainty silhouettes and pen sketches and entertaining thoughts on outdoor exercise and sport. Occasionally reminds you of the superb quality of Columbia Bicycles and of your need of one. You won't object to that, of course. The Calendar will be mailed for five 2-cent stamps. Address: Calendar Department, POPE MFG. CO., Hartford, Conn. Mention this paper.

MARRIED. On Tuesday, Jan. 29th, 1895, Elder J. L. Cann to Miss Lulu Hays, by the writer. Bro. Cann is most beloved by those who have known him from his youth, and his many friends think him highly blessed in the life companion. Yours as ever, W. P. HAGAN, Vine Grove, Ky., Jan. 30, 1895.

STATE OF OHIO, CITY OF TOLEDO, I, FRANK J. CHENEY, Notary Public, do hereby certify that I am the senior partner of the firm of F. J. CHENEY & CO., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY, Notary Public, sworn to this 6th day of December, A. D. 1895. A. W. GLEASON, Notary Public.

Hall's CATARRH CURE is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O.

WE are glad to learn by a dispatch from Dr. Frost that in the recent fire in the Methodist Publishing House, our Sunday-school Board suffered no loss, and there will be no interruption in the printing of the Convention publications.

A CARD.

To the Brethren of Central Association of Kentucky Baptists: In order that your clerk should not be responsible for the long delay in getting our last minutes ready for distribution, he desires to say that the manuscript was placed in the hands of a printer in Lebanon last October on the recommendation of our moderator, and has been urged a number of times to get them ready, but has failed so far to get anything except a promise "to have them ready next week." We withhold the printer's name, but will suggest that if they are not ready in the next ten days that we will call for the manuscript and place it where the work will be done promptly. Fraternally, J. RAY BREEDING, Clerk, Bradfordville, Ky.

HE IS NOT A STUDENT.

The faculty of the Seminary request us to publish the following which explains itself:

We learn on the best authority that Mr. John H. Gibson has been circulating among some of the Baptist churches of Kentucky trying to raise money for lecturing on the plea that he is "a student of the Southern Baptist Theological Seminary," as his hand bill reads. Mr. Gibson was expelled from the Seminary during the last session and will not be allowed to return, gain, so we learn. It is time for our churches to be on their guard about persons who claim to be students of the Seminary. It is very easy to write to some of the professors and find out the truth in each case. This is not the first time that such an imposition has been practiced upon the churches in various parts of the country.

JUST THREE MONTHS.

FOREIGN MISSION BOARD S. B. C. RICHMOND, VA., Feb. 1, 1895.

DEAR BRETHREN OF KENTUCKY:—According to an apportionment of the amount needed to pay off all obligations and support our missionaries in the field this year, we should look to your State from May 1, 1894, to Feb. 1, 1896, for \$13,500.—In that time we have received \$8,169.64.

We have only three months more, but we want these to show great contributions for the Master's work. It will take twice as much to pay all of our obligations and go to the Convention free of debt as we gave in the same time last year. Will each lover of the Lord and each church see that their contribution is doubled. This may be hard to do in some cases, but let us make sacrifices for the good of the cause. Let us all resolve, we can and will pay out of debt and go to the Convention in May with rejoicing.

Dr. Broadus writes in the Florida Baptist Witness: "It will be a simple disgrace if we do not meet the debt before the Convention assemblies. \* \* \* I beseech you, brethren, let us make special contributions in the next three months for Foreign Missions. Try to convince your church, O pastor, that it is their duty to send the Gospel far hence to the heathen. Many of them do not know that it is their duty. Prove it to them out of the Scriptures. They are not stingy. They are unacquainted with their duty in this respect, and you are the man to teach them their duty, and now is the time." I add nothing more. Fraternally, R. J. WILLINGHAM.

The young people of Pastor W. C. Taylor's church, Frankfort, are having a course of lectures delivered this winter. It was my privilege to be with them on the night of Feb. 1st and delivered my revised lecture, "Baptists in History." The large audience room was full of the leading Baptists of the city as well as leading representatives of all denominations. Pastor Taylor has had remarkable success in Frankfort. The church has prospered under his ministry. During the past year he has baptized an even hundred persons. W. P. HARVEY.

The fact that most men differ with you on a given subject is not an infallible proof that they lack wisdom.

Which would YOU prefer? The Gold Dollar, or the Silver Dollar, or the Silver 50c, or the Silver 25c, or the Silver 10c, or the Silver 5c, or the Silver 2c, or the Silver 1c, or the Silver 1/2c, or the Silver 1/4c, or the Silver 1/8c, or the Silver 1/16c, or the Silver 1/32c, or the Silver 1/64c, or the Silver 1/128c, or the Silver 1/256c, or the Silver 1/512c, or the Silver 1/1024c, or the Silver 1/2048c, or the Silver 1/4096c, or the Silver 1/8192c, or the Silver 1/16384c, or the Silver 1/32768c, or the Silver 1/65536c, or the Silver 1/131072c, or the Silver 1/262144c, or the Silver 1/524288c, or the Silver 1/1048576c, or the Silver 1/2097152c, or the Silver 1/4194304c, or the Silver 1/8388608c, or the Silver 1/16777216c, or the Silver 1/33554432c, or the Silver 1/67108864c, or the Silver 1/134217728c, or the Silver 1/268435456c, or the Silver 1/536870912c, or the Silver 1/1073741824c, or the Silver 1/2147483648c, or the Silver 1/4294967296c, or the Silver 1/8589934592c, or the Silver 1/17179869184c, or the 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# THE CASE OF HARRY LEE.

BY JOHN MARVIN HULL.

The conduct of Harry Lee, as I shall call him, is somewhat peculiar, and is the cause of some difference of opinion among his schoolmates.

Harry has been a physical Hercules from infancy. It was astonishing to see what he could lift and carry about as soon as he began to walk. He has been very fond of our "door game," especially basketball. When he was six years old he could "pits 'em in on a turve," and pretty hot ones, too. He is now a remarkably good pitcher for a boy of thirteen.

Not long ago he went to walk with his father, and as soon as they got into the fields, Harry began to throw stones at every rock and stump that they passed.

"What makes you throw stones all the time?" asked his father. "Why, papa," said Harry, "I am the pitcher of the Moxatet club, and I want to get my arm very strong. Just feel my muscle, papa."

Of course, Harry's skill makes him very popular on the ball-ground, and the boys would like to have him in every game. But he does not always go, and the boys think that some of his reasons for staying are queer.

For instance, the Saturday before the grammar and parsing contest, Harry stayed at home and studied, because, as he said, he was a "little lame on his verbs." The boys didn't like it at all that day, but those on his side in the contest felt better about it when Harry answered the last question right, and won the victory for their side.

Another Saturday morning the boys came into the back yard, and Joe Hall gave a whistle like this:

"..... which brought Harry to the door at once, with his sleeves rolled up, and his arms all covered with flour."

"Come right on to the field," said Joe. "The Okemas are coming up, and we want to fix them."

But Harry told them that he couldn't go, because his mother was not well, and he was helping her do the house work. He would not even "go in and tear her," as Bert once said, and the boys went away grumbling.

Harry is not always aware of his strength, and while playing one day, he hurt little Willie March quite severely.

"Skin out, Lee, before his father sees you," advised Bert.

But Harry comforted the little boy, and led him home, and told Mr. March all about it. Then he put his arms around Willie, and kissed him, and said, "I'm sorry I hurt you, Willie," and came away.

Some of the boys think that these things show a weak side to Harry's nature. Others are beginning to like his ways, and to imitate them. I know what his mother thinks, but I will not unduly influence your decision by telling you her opinion.—Watchman.

# THE ART OF OVERLOOKING.

BY JULIA H. JOHNSTON.

The discriminating art of forgetting is invaluable, but the art of overlooking may take precedence, even over this distinct art of happiness. It is well to put aside the annoyances of the past time, dropping the remembrance of disagreeables, but it is better still to pass them by in the beginning without taking them up. Prevent the impression, and there will be no occasion to erase it. A mollifying ointment is good for a hurt, but better no hurt in need of healing.

Do not dwell upon unpleasantness long enough for it to take a place in the convolutions of the brain. Do not scrutinize what is unseemly, obnoxious or disgusting, if nothing is to be gained by it, save a disturbing memory. Don't stop and stoop to examine displeasing things along the life-path. Keep the eyes at higher levels, and overlook the thorn-hedges at the sides, taking care to keep the middle of the track, so as not to brush against them.

Even the excellent people that one meets constantly are sometimes rather trying. Some of them are positive and persistent in opinions which we, in our wisdom, know to be wrong, of course, though strangely enough, our convictions fail to be convincing to them. Our way is crossed when there seems to be no need for it; small domestic calamities are legion; carelessness is actually culpable, and a moment's thoughtlessness may cost great inconvenience years after the things, either in themselves or in their consequences, are not vital. If no principle is involved, let them pass. Do not mark the day with futile struggle to mend them, nor the sorrow with their memory. If they can not be righted, nor even realized, never mind them. This one bit of advice is so hard to follow, that it will be good discipline for a sensitive soul to practise the precept.

Even disappointments and hindering interruptions, the resolute and unseer will not lay to heart, but will look over and beyond them to the next bright thing to be seen.

Sometimes the mere recognition of a thing seems to give it force and form, therefore do not notice the apparent slight, the covert criticisms, or the tokens of impatience. Overlook, also, the little inadvertence, the unintentional mistake, and the small disaster that can not be retrieved. To take note of such things brings confusion to others and discomfort to one's self. The spirit that is stoicly observant, is unquiet and overburdened. The constant accuser, who calls one to account for every slip, and demands endless explanations, is a very uncomfortable sort of a friend. Overlook the unmeant offense, and with no chance to fester in the memory, it will leave no scar behind.

It is amazing how the vexing things of the moment, that seem to grow large while we look, sink into insignificance by and by. Why give them an opportunity to disturb the present? Gauge them, sensibly, by the measure certain to be applied in the moment of calmer afterthought, and forbear the excited protest, forego the resentful expression. One can not always be sensible, can't you? Well, one can at least emulate the example of the old lady who was "determined to endeavor to try."

A discriminating observer of the "method" of a mother who trained a large and very energetic family, a discerning and unselfish friend, said that one secret of the marvelous success was the "judicious amount of letting alone." The mother never brought on a controversy, or clash of wills, when, by prudent overlooking and good management, matters would presently right themselves.

Some people, it is true, have a happy faculty of overlooking, but all may attain a certain facility, through love which "beareth all things, believeth all things, hopeth all things, and never faileth." An "art" we know, thanks to our bulky "Websters," is knowledge applied to practical purposes. It is aptitude, skill, dexterity, acquired by experience. What hourly opportunities common life affords for such acquirement! The art of overlooking may not belong to arts liberal, polite or pure, but it is a kindly and useful one for every day. Cultivate it in life's intimate associations, and thus forestall, in a measure, the need of the art of forgetting.—Interior.

# THE LITTLE HEROINE OF PARTRIDGE.

During the terrific forest fires in Minnesota, a short time since, Freda, thirteen, twelve years old, saved her baby brother, Joe, two and a half years old, from a terrible death. She lived at the town of Partridge.

When her father and mother found that the fires would sweep away their home, they became panic stricken. They were almost helpless from the smoke which blinded them, and they all started to take refuge in the cellar, but some of the neighbors persuaded them to go to the small pond about a half mile distant. They had not gone very far, however, before Freda remembered that the baby was asleep in the bed-room. In the excitement of getting themselves and six children off to a place of safety, the little one was forgotten. As soon as Freda missed the dear little brother, she started, so well, she went back through the smoke and flames to rescue him. He had awakened, and she could hear his screams of terror. She reached him and grasped him in her arms, staggering with her burden as she passed back through the flames, but reached the pond in safety.

But then she discovered that her mother was not there; she had also thought of her baby and tried to cross a bridge, which was already in flames. She had become so panic stricken, she had not realized her danger, but Freda, her mother as she stood upon the burning bridge. She flew to her side, but the mother in her distracted mind tried to push her away; the brave child by pulling and pushing finally got her mother off and to the water. Freda's hair, beautiful hair, which hung down her back, was so badly burned that it had to be cut off.

Freda and her family were taken to Superior, where the little heroine has been lionized by everybody. The relief committee talk of giving her some testimonial of a public nature for her brave succor of her dear ones.—Ex.

A PREACHER whose name we don't know, but which deserves to go thundering down the ages, is reported to have told a deponent young parishioner to "look on the bright side." "There is no bright side," replied the deponent one. "Then, my son, said the cheery parson, "you must polish up the dark side."—Journal and Messenger.

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## Gleaner Department.

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

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

ELDER J. J. PORTER, of Jerseyville, Ill., is to debate with Mr. Charlesworth, an Infidel, in March, at Whitehall, Ill. It will be an interesting discussion, no doubt.

THE "GLEANEER" man is in a meeting this week at Lena, Ill., and will also hold a meeting at Eldorado, Ill., before his return home. If some correspondents are not answered promptly they may know why.

A METHODIST church in Washington City has adopted the new fad; and has provided each individual with a separate cup out of which to drink the wine in the Lord's Supper. How is this for a case of "close communion!"

THE church at Kelson, Mo., has called Bro. F. M. Sharp as pastor for part of his time, and the church at Arlington, Ky., for half of his time. He will preach at Kelson, and possibly at Arlington.

MANY pastors would have stronger and better churches if they would preach more fully the doctrines of the faith to them. We cannot ignore sound doctrine without making weak Christians.

MANY people lose their health in trying to become wealthy; and then spend their wealth in trying to become healthy. It is a pity they could not discover the true course to pursue from the beginning. To fear God and keep his commandments is the whole duty of man, and it brings health, wealth and wisdom.

I DON'T understand how it is that nearly all of our daily papers are so clearly in league with Roman Catholics, when they are so generally supported by people who are not Catholics. It seems to me that this must be very stupid management, because the time must surely come when the eyes of the non-Catholic population will be opened to Catholic aggression and then who will support this same daily press? Ignorant Catholics will not, and the most of them are ignorant.

THE Pope of Rome indicates quite clearly the capacity he has for virtue and morality when he has his bishops to tolerate and encourage all saloon-keepers and gamblers to remain in the membership of the church, but threatens with expulsion all members that belong to the Odd Fellows, Knights of Pythias and Sons of Temperance. Such orders are a travesty on virtue, and a mockery of religion.

I CAN very cheerfully join in the verdict of other brethren concerning the premium Bible the WESTERN RECORDER is now offering to now and renewing subscribers. It is a superb copy of God's word, and will please the most fastidious in its style and beauty, while it will do good service because it is capable of bearing hard usage. Every present subscriber should secure that Bible for himself, and induce at least one friend to become a subscriber so as to get the Bible also.

If Bro. J. H. Spencer could hear all the complimentary things that are said to me about his articles in the RECORDER he would be greatly encouraged; and if all who admire these articles could only know in what pain of body they are penned there would be a still higher ap-

preciation of them. Bro. Spencer is doing some faithful preaching with his pen, like unto that he once did with his tongue. May God bless him.

REVISION being in the air and the Cumberland Presbyterian church needing no revision of its doctrines, it might still keep with the spirit of the times and do itself a service by revising its Catechism by simplifying it.—Cumberland Presbyterian.

There is revision needed somewhere in order to get the Cumberland Presbyterian doctrines of sprinkling for baptism, infant rinfantism, and the Presbyterian form of church government to harmonize with the Bible. Either the Bible should be changed, or the Confession of faith should be revised, and that quite radically. I think the trouble is in the Confession of Faith.

If the Budget has been somewhat lean for two weeks, it must be set down to the credit (or discredit) of debate. A man cannot wrestle with Baptists and edit a Budget at the same time.—T. R. Burnett in Gospel Advocate.

I sympathize with you in that matter Bro. Burnett, for I have seen some of your folks in debate with Baptists and I know it is a fact that a Campbellite can't edit a paper and debate with a Baptist at the same time. It is too much for any one man. Now, a Baptist can debate with almost any Campbellite, and at the same time entertain his friends, and also edit a paper and then not be greatly burdened. I know this for I have tried it. It is because debating with Campbellites is an easy job.

THE Christian God saw fit to send us hot winds and drought last summer, thereby causing untold misery this winter. This has been the worst failure of the state ever had. The corn crop was nearly a total failure, and still people are foolish enough to pray and trust in such a good-for-nothing God.—O. R. Boeswetter, in Truth Seeker.

Is it any wonder that the providences of the Almighty are severe when men have such a spirit as is expressed in the above toward him? The people of Nebraska are in straightened conditions for food to sustain life, and Christian beneficence is cheerfully contributing to supply the needs, as the Bible teaches shall be done, and this blatant blasphemer will share in the bounty while he foams out his madness against God. I am glad the God of the Bible is merciful toward those who treasure up wrath against the day of wrath, and I hope the goodness of God, and the spirit of the people of God, acting under the teachings and spirit of God, will convince this hater of God and religion that he is doing wrong, and ought to repent.

It was my pleasure to visit the town of Sebree, Webster county, last week, and preach five times. By special request the sermons were all doctrinal, and, not withstanding the severe weather, the audiences were good, and very attentive. The Sebree saints deserve great credit for the excellent work they have done in building their splendid house of worship, and they are greatly encouraged by their present outlook. The Baptists now number a goodly band of exceptionally fine people, amongst whom are some of the best men and women in the town and vicinity, and they are not ashamed that they are Baptists. The town of Sebree is a fine watering place, in the vacation season, and it is important that a good Baptist church should be maintained there, and I am glad we have such a favorable and promising outlook. Our excellent brother Whittinghill is the earnest and devoted pastor, and is greatly beloved by his people. He is a fine preacher and pastor. Bros. Wilson, Parker, Edwards, Edmonson and others are among the excellent young men who are earnestly push-

ing the work. They are ready for any reasonable sacrifice, and as long as they live, that church will have unflinching and devoted friends. All of them are staunch friends to the WESTERN RECORDER and nearly every family in the church receives its weekly visits. The brethren and sisters of Sebree are a noble band.

Did the reader ever hear uttered a genuine wail of hopelessness from the heart of a man who has no prospect for the future? If not it seems to me the following will furnish the experience, and enable you to rejoice in the fact that for the Christian there is a bright hereafter. As I read this sad lamentation I thought of that incomparable song in Bro. Penn's Harvest Bells, the chorus of which is:

No hope of a hereafter,  
No dark the grave must be;  
And where oh sinner will you spend  
Your long eternity?

Please read this poor man's wail, and rejoice in the brighter hope of heaven that inspires us here:

If there be a future life, whose environments must be guessed by what we learn in this; if it be the continuation of this, then I would sleep the quiet sleep of endless forgetfulness, and instead of playing upon the harp of a thousand strings I would play upon the stringless harp of eternal silence; and I would pray in the last throes of expiring nature, as the death damp bedewed my brow; ere the eye had glazed, the pulse had ceased to throb; whilst yet the tongue upon my heart had to— I would pray: "O God—if God there be—grant that death may be my end, and raise me not up to a life of endless toil and pain, but let me sleep, sweetly sleep, the quiet sleep of non-existence through all eternity.—James Poe Cryder, an infidel.

On Sunday, Jan. 26th. I visited Slaughterville, in Webs County, and preached two sermons, to crowded audiences, on the subject of prohibition. Within a short time that locality is to vote on the matter of licensing saloons, but if the demonstration at church can be considered as a fair criterion from which to judge of the state of the public mind, I should say that the licensing of a saloon in Slaughterville has an exceedingly poor showing. In my estimation it is a mark of genuine degradation for a community to vote for the establishment of a saloon, and of genuine refinement to outlaw the diabolical business of liquor selling. Our venerable and excellent Bro. D. Whittinghill is the undershepherd at Slaughterville, and is very hearty in his opposition in the whisky abomination, and his church is in full sympathy with him in this matter. I trust it will not be long until every district, town and county in the state will vote out the saloon-keeper, with his wares and bunns.

The whole civilized world is full of destructive critics. Nothing is too sacred to escape their assaults. They are at war with the family, with civil government, with the Christian church. Their programme includes tearing down everything and beginning over.—Nashville Christian Advocate.

But there is one phase of this destructive criticism in which the Advocate feels great interest, that is coming uncomfortably near to the place where the editor lives, and that is the war on the bishops of the Methodist church. It is understood that the Advocate stands in with the bishops, and for the bishops; because the bishops control the paper; and if the editor were to do otherwise he would be put on a hard circuit, as Dr. Kelley was. But the war on the bishops goes bravely on in spite of anything the Christian Advocate can say. Sam Jones is the power behind the throne, and he is a larger man to-day than all the bishops in the Methodist church, because on this point he is on the Lord's side. Let this destructive work go on until these abnormal assumptions of power by men shall be righteously rebuked.

## A NOBLE LIFE.

William B. Kennady deceased, was born June 16 1830, in Hardin county, Ky. He spent his youth and early manhood upon his father's farm. At the age of twenty-four he went to Texas, and while there, united with the Masonic lodge. He lived a consistent member of that order, until his death. In 1858 he returned to Kentucky, intending to visit Texas again, and make it his home permanently, but his plans were frustrated. On June 11 1860, he and Miss Sarah Francis Pery of Hardin county, were united in marriage. This union continued unbroken for 34 years, and was crowned with many rich blessings. The first sorrow that entered this happy state, occurred June 26 1893, in the sad and sudden death of his son Frank, the second the death of his married daughter Mrs. Emma Key, Aug. 30 1891. The deceased professed faith in Christ in Oct. 1895, under the ministry of Rev. J. Tol. Miller, and was baptized into the fellowship of Youngers Creek Baptist church by Rev. Jimmie Jenkins. About two years later, he joined by letter Middle Creek Baptist church, and while a member of that church was set apart to the deaconship. In 1871 he moved to Paducah, and placed his membership in the Baptist church, and was also continued as deacon. In 1875 he moved to Fulton county, Ky., and united with Liberty church. Upon the recommendation of the Baptist church at Paducah, he was received as deacon, which office he held in the church until his death, which occurred Jan. 28 1895. The above was written by his son-in-law Eld. David Shuck. Bro. Kennady was quietly buried Jan. 29 1895. He was opposed to funeral preaching. He will be missed by all who knew him. R. W. MAHAN.

## ANNUAL PASTORAL CALLS.

In the Gleaner department of the WESTERN RECORDER of Jan. 10, 1895, Bro. Hall advocates what he denominates the good old practice of the churches making annual calls.

I do not know how old it is, but I am sure no such practice is mentioned in the New Testament and I am not aware that early churches had such a custom. It is not in the line of church perpetuity, and is as unscriptural as it would be to vote to displace or re-elect deacon every year. I regard it as contrary to the teaching of Christ and the practice of the early churches. To the members of the church which he organized, he said "all ye are brethren." All on an equality as to church privileges and all subject to the same regulations as to church discipline. So that the instructions which he gave with regard to officers were intended for all the brethren. "If thy brother shall trespass against thee, go and tell him his fault between thee and him above, etc." (Matt. 18: 15-19).

Now I suggest that Bro. Hall's plan of allowing the disaffected brother the opportunity once a year to vote against his pastor is in direct opposition to the above teaching. Besides it encourages the member in nursing his wrath, it may be, for eleven months, and in the meantime enlisting others to vote against the pastor at the end of the year; and then if in the minority, if he acquiesces in the call, he may go on from year to year without carrying out the instruction of the Lord Jesus. I see no reason why the member who is so much displeased with his pastor as to vote against him should not take gospel steps with regard to him as well as any other brother. Nor do I understand why if a pastor succeeds in pleasing all the members except the one, he should

be requested or expected to resign, or the one brother should have the right to vote against him, by private ballot when he has not the moral courage to follow the rules laid down by the Master.

The elders or pastors of the New Testament churches if elected by a vote of the churches, (which I think was the case), so far as we know were elected from the membership of their churches, as were the deacons, and for an indefinite period. No intimation is given to the contrary. Instructions are given by Paul see (1 Tim. 5:19) with regard to accusations against the elder, but none as to voting him out of the pastorate, (unless at the same time he is voted out of fellowship.)

The pastor is the shepherd of the flock appointed to feed the sheep and guard them against false teaching; and the instructions given by Paul to the elders of the church at Ephesus indicate the divine purpose as to a continued or indefinite pastorate. See Acts 20:28-35.

Peter's exhortation to elders indicates the same thing, at least that as shepherds they were to exercise their oversight with reference to the coming of the chief shepherd, not knowing when this might occur, hence for an indefinite period.

The practice of making annual calls has no scriptural warrant. And though it may be quite old I am satisfied it is not a good practice. After an experience and observation of more than thirty years as a pastor I am satisfied that there is no good in it, but so much harm that I am teaching and exhorting the churches to abandon it. And I am very much rejoiced to know that many of the most prosperous and efficient ones in this part of the country are making indefinite calls; while on the other hand I know of more than one or two that are suffering seriously from annual calls. Some of these changing pastors after almost every protracted meeting. When the good brethren (!) who never insist on any other church privilege except that of casting a vote against a pastor, turns up at the close of the year to vote for the successful revivalist for pastor. I have in my mind several such cases, some of them having occurred thirty years ago, working such injury to the churches as has not been repaired. I think I am highly favored in having had the oversight of one church for more than twenty years to which I have had but one call.

R. W. MOREHEAD.

REMARKS.—Bro. Morehead has a level head, and is a man of close observation and critical study of the Bible; and his failure to find any authority in the scriptures for either a definite or indefinite call to the pastoral office is but what would happen to any of us. The matter of such calls has been left to the common, sanctified sense of the churches to be directed as they think best. With some men either plan would work equally well. Bro. Morehead would have been pastor of that excellent church his full twenty years if he had been called every returning year, for he is that sort of a preacher, while if some preachers had been assured that twenty years pastorate, the church would have dissolved rather than put up with it. Either plan will bring trouble sometimes, and with some preachers, but I feel sure the annual call gives a better opportunity to relieve a trouble when it does arise. In those churches where the annual call gives a chance to change pastors after each protracted meeting, there is the same right to ask the pastor to resign so as to make room for a new preacher if they had the indefinite call. Surely the indefinite call does not give the preacher a life tenure on his office as bishop,

which Bro. Moorehead seems to think. Indeed, it may be followed by the removal of these pastors within three months time. There is not, nor can there be, any definite time for a man to serve a church as pastor. He may be useful for one year only, or for twenty or forty years. The church should be the best judge of that. If after any protracted meeting, or at any other time, she thinks that a change in pastors is needful for the cause, who shall deny her the right to act on her judgment? If she agrees to carefully consider this matter once a year, it will be better than to settle in a groove and say we are tied on to our preacher indefinitely, and can't get rid of him without hurting his feelings, so we submit. No, I believe in giving the churches the advantage. They are the masters, while we are the servants. If they find a better servant than we have been let them put him to work, and we will find work in a field we suit better. I believe in the annual call of the preachers.

**CHURCH COVENANTS.**

I don't know very much, perhaps if I knew more I could tell why a church will vow or covenant to do certain things, and then nine tenths of its members do not keep the covenant, and yet the church keeps the covenant on the church book and members who disregard it in the church too! I would like to know what benefit a covenant is to a church when its members violate it and the church cannot or does not discipline its members for said violations. No doubt many of the churches adopt the covenant contained in the Baptist Church Manual, and then go on receiving members without requiring them to assent to the covenant, or even telling them anything about it. And it is claimed by some that all who join the church, enter into the covenant whether they know of or assent to it or not. If this theory be true, it certainly is the best covenant to fill and to keep the church full of covenant breakers that has ever been produced. I do not believe there are many covenant breakers in the churches, though there are thousands who pay no attention or regard to the covenant. The truth is they joined the church and did not vow to do this, or that. There are several items in this covenant disregarded; but especially the one with reference to family devotion. There is about one in ten, heads of families who hold family worship, or prayers. If they by joining the church, covenanted to do so, then they are covenant breakers, and the church goes on taking in more so-called covenant breakers. Any church that has this covenant, to be just, should require all candidates for membership to assent to do this covenant. And if they assent to it, and do not keep it, the church to be consistent and faithful should exclude them. But then what about the children who join the churches that are not competent to go into vows or covenants? If there is a church anywhere that has adopted this covenant verbatim and all heads of families, or one half of them hold family worship, will that church let it be known through the RECORDER. The wholesale disregard of this covenant by the members of the churches that have it, and the churches' inability to enforce it, is conclusive proof of its worthlessness. And yet some people think this covenant is as binding as the Bible. Some think a church can't be a church after the New Testament order without a covenant. Verily some people have strange ideas. There are good preachers who are perfectly aware

of the vast disregard by church members of this covenant, who will aid in the organization of new churches, and never once say to the brethren, "If you are not going to keep this covenant you shall not adopt it," but will have, or let them go ahead and adopt it after a kind of fashion. The result is the covenant is adopted unthoughtfully, and never kept but by a few who went into the organization. And all preachers who thus neglect to solemnly warn the brethren not to vow unless they intended to pay, should ask themselves, did I do right?

Holding family worship is one thing, and adopting covenants is another thing. The Bible does not require us to vow or covenant. Entering into vows or covenants is a voluntary matter, and ten thousand men cannot vote one man into a covenant. And for one brother to say, all who join the church are bound by the covenant to do the things contained therein whether he assents to it or not, is pure bossism. Would it not be better to have a little more healthy discipline and not quite so much covenant? I am not discussing the duty of family worship, but the value of church covenants. No doubt the object of this item in covenants was the establishment of family worship in every family circle. I believe that there can be as many men hired by the neat sum of one dollar apiece to hold family worship, as this item in church covenants has, or will ever induce. I don't believe the man can be found who holds family prayer for no higher motive than this. I don't see why we should vow or covenant to do our duty. The idea of a boy fifteen years old making a vow by simply joining the church, whether he knows of the covenant or not, that he will ten, or fifteen years hence; when he is the head of a family, hold family worship, is a humbug. "Senex" said recently in the RECORDER, "The neglect of family worship is one of the saddest signs in these evil times." Whether family worship is dying out or not I cannot say, but for a pastor to use this item, or the covenant, as a lever to get people to hold family worship, when the church has allowed the covenant to fall into disuse, only defeats the object which he had in view. There is a Baptist church near by that was organized last summer. There were four preachers present. The church adopted what is known as the "New Jersey confession of faith," with the covenant attached. Not one of those preachers called attention to the necessity of keeping the covenant. I am almost sure there is but one man in that church that holds family worship; and he is not a deacon either. A church should have nothing in a covenant it cannot make a condition for membership. And I say in the fear of God, all churches that have covenants, ought to keep the covenant or eliminate it from the church book.

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It is only where no man has any value that all men have equal value. When there is an end and a worth in this world men become unequal, for they must realize the end in different degrees.—Bradley.

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**MEMPHIS, TENN.**

Dr. Robt. Ryland, of Bristol, has just completed a series of valuable lectures to ministerial students in the Home Institute. He also delighted the congregation of the Central Baptist church with several excellent sermons. Dr. Ryland is 90 years old—yet no one would suppose it, as he is vigorous and active. Bro. Hatchett remembers hearing him preach 40 years ago, and he says he is a better preacher now than he was then.

Dr. G. A. Nunnally has been confined to his home about a month with Lagrippe. His improvement was so slow he went, first of this week, to Hot Springs to hasten restoration to health.

Deacon Joseph Bruce died this week in the 68th year of his age, having been a member of the First church 40 years. He was pious, active, and liberal as a church member. A wise and successful business man. There were times when he paid the pastor's salary monthly out of his own funds, when the collections fell hundreds of dollars behind.

Sam Jones is closing a two week's meeting here. It has been fruitful. I do not know how many are claimed as converts. One good thing about Mr. Jones is, he don't care to count converts. He indulged in levity to a great extent in his preaching except one night

with a large congregation he preached on "Death and the Judgment," a most solemn and impressive discourse. It seemed to me from the deep impression made on the people, that he could revolutionize the city if he should continue to preach so, but I understand some shallow minds were greatly disappointed, because they were not am used.

Pastor N. W. P. Bacon, of Germantown has been in the city several days this week. He is doing a good work in his field.

Kowan Memorial church is still pastorless.

Bro. Dorris is making good progress in Trinity church.

Dr. W. L. Stock will probably serve the Central Avenue church as pastor this year. J. D. A.

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## The Farm

The Jessamine Journal, in common with many of the State papers, complain that sheep raising has become unprofitable in that county on account of the large number of sheep killed by dogs. The Journal renews the old suggestion that the Legislature enact a law requiring the owners of dogs to pay \$5 per head for sheep killed.

Mr. Will Sallee, who lives near Cardwell, Washington county, says the apples, peaches, cherries and other fruits have not been injured at all. At least that is what the farmers in his neighborhood think. Mr. Sallee is the mail carrier and has interviewed a number of farmers between this place and Cardwell and has yet to know of the first report of damage to trees. He has a good fruit farm situated on low ground, and says his are uninjured. He thinks the trees had not begun the formation of buds when the snap came.—Harrodsburg Democrat.

Mr. W. P. Walker has just received from Ohio a fine Essex sow for which he paid \$25. At H. C. Melear's sale last Saturday, notwithstanding the disagreeable day, the attendance was good and the bidding lively. Horses brought \$25 to \$60; cows, \$25, and brood sows \$10.—Anderson News.

Ambrose Wilson returned more than a week ago from Atlanta, Ga., where he sold seventeen common mules at an average of \$50, and nine work horses at \$45 each.—Midway Clipper.

Mr. L. W. Morgan killed a hog last Wednesday that when slaughtered and hauled two miles weighed 976 pounds. It was estimated that he weighed 1,008 pounds before he was killed. He dressed 933 pounds. He measured 8 feet 1 inch from the tip of his nose to the root of his tail, and 8 feet and one-half inch in circumference just back of the fore legs. This was a considerable chunk of a shoit and we believe he was decidedly the largest of his kind in Gibson county.—Gibson County Herald.

The Democrat says there was a good demand for first-class cattle at Winchester Monday, but none on the market, only 250 of an inferior sort. Plain feeders of 1,000 pounds weight brought 3c; 800 pounds weight, 2 1/2 to 2 3/4c; common and rough, 2 to 2 1/2c. Good milk cows, about \$30. A lot of fair mountain ewes sold for \$1.40; 29 shoats, weight about 35 pounds, sold for \$1.71 each.

Doc Drye, of the West End will handle a string of horses this year. ... W. E. McAfee has entered Hustler Russell, 2:17, in Woodward & Shanklin's combination sale. ... Stone & McVey sold 3 to 4-year-old mules, 15 hands high, at Richmond Va., for \$65 per head.—Interior Journal.

## SOME QUESTIONS.

Do you know that: Hot alum water will drive away croton bugs! Soapbar, boiled in water, will remove grease from woolen materials! Gasoline will cleanse silk! Chloroform will take ink-stains from wool! Camphor takes out many stains from wool! Salt is the best cleaner of greasy kitchen utensils! Fresh raw meat is the best bait for mice traps! A lamp should be filled quite full every day, and thus used will burn one wick as many times as long as if it were only filled with oil when absolutely required! The oldest place in the ice-box is underneath the ice not on top of

it! "A pint's a pound 'only in butter and granulated sugar!" In receipts "one teaspoonful" means rounded up as much above the spoon as the bowl rounds below!

A whiskbroom should be used for sweeping stairs!—Philadelphia Times.

### LEAD-PENCIL FARMING.

This crop is grown to excess. It seems to be proof against flood or drouth. It prospers on the highlands, and yields prodigiously on low land and prairie. North, south, east and west, its patrons find it unfailling. But somehow, when it gets into general cultivation, it disappoints the average farmer, and he either abandons it entirely, or tries a new variety. In the latter case, he is invariably a year or two behind the market.

A sample copy of a western dairy paper is at hand. Its contents may be summed up about this way: "Get a Jersey bull and a separator, and live and die rich." This reminds us of the old notion that all that one needed to succeed in stock ranching "was a bull and a branding iron." Experiments along the line of this facetious advice have been, in many instances disappointing; in not a few disastrous.

In no branch of farming has the lead-pencil farmer made his mark more effectively than in the matter of wheat-growing. Certain enthusiasts burdened the agricultural press with forecasts of two dollar wheat. They produced figures to show conclusively that population was rapidly overtaking production, and that this, in connection with the inevitable "war in Europe," was bound to send two silver dollars rolling into the farmer's cash box for every bushel of wheat in his granary. But up to date the two-dollar-a-bushel grower is holding his breath.

Whopos of this, the "wheat-feeding" scheme is sprung. And that suggests a line of lead-pencil farming recently in favor. This was horse-raising. The late B. F. Johnson observed that when western farmers could raise and sell draft horses at 7 or 8 cents per pound as cheaply as fat cattle to be sold at 4 cents, it was not surprising that everybody was going into horse-breeding. But the advent of the electric motor, the bicycle and the panic have done the business for the horse-breeders. It was pointed out that scarcity of corn and oats and abundance of wheat indicated a change in feeding stuffs, as other and cheaper feeds would be resorted to. But if the horse market declines, the demand for feed will decline, and oil for the bicycle and fuel for the supply of electric power will take the lead. Even the farmer is bound to feed less. All things considered, the horse is not only a vain thing for safety, but a very expensive power. When the user of steam wants to stop work, he stops putting fuel into his furnaces; but the farmer fires away winter and summer, keeping up steam, no matter whether the plow goes or stands. In all this business the farmer is much more in need of eye-glasses than lead-pencils.

Last spring a neighbor gave out that he was going into muskmelon growing on a large scale. Twelve acres were plowed, fertilizers bought, and seed of the purest secured. He would have six or seven hundred pounds without a doubt. He put no manure "in the hill" (that was for us old fogies to drost). He planted early; so did the fruit. At \$3.50 per pound six or seven hundred pounds would net a snug sum. But the net results are less than 100 pounds, and a plump fertilizer bill.—Country Gentleman.

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Items of Interest.

The grip seems never to have left us as epidemics generally do. But it has lightened its grip in Europe, especially in Lyons, where hardly a family has been free from it, and the deaths are more than one hundred a week.

Marshal Canrobert, the last eminent survivor of his military generation, died in Paris in his 85th year. He enlisted as a private soldier, but was made Lieutenant soon after in 1835. Since that time he has been in all French wars, has been often wounded and always distinguished himself.

A rebellion has broken out in the United States of Columbia, and four states are engaged in it. Telegraphic communication has been cut off and no accurate news is attainable. Secretary Herbert has sent a fleet to look after any lambs of Uncle Sam's wool in that country.

After quite a display of hysterics on the part of a Senator or two, announced on announcement, the Senate actually got itself together long enough to pass a resolution declaring its allegiance to the Monroe doctrine and praising Cleveland and Gresham for their wise course in the Hawaii affair.

In a meeting in New York City, Rev. H. H. Tyler, the Campbellite preacher, defended the course of Mayor Strong in the liquor business matter. Mayor Strong asked the Liquor Dealers' Association to fix up a law in regard to the Sunday opening of saloons just to please them? Rev. Mr. Wilson, Methodist, read a report severely criticizing Mayor Strong and any preacher who would sustain him.

Among the illustrious dead are Prof. Arthur Cayley, the great mathematician, Professor of pure mathematics at Cambridge, England. He died at Cambridge in the 74th year of his age. He came of an ancient and distinguished family, his ancestor being one of the great lords in the days of Henry II. He entered Trinity College at 17, and his supremacy was unquestioned from the first. He was a great linguist as well as mathematician. He is the author of the theory of invariants in algebra; of the geometrical "Absolute," and of the theory of matrices.

Congress having refused to pass Secretary Carlisle's currency bill or any other currency bills, President Cleveland sent in a message, stating the financial situation with great plainness, and urging the issue of bonds of small amounts to take the place of greenbacks, said bonds to be paid principal and interest in gold. It is necessary to Congress, which long since sank beneath the contempt of the world will do nothing but talk on the subject.

The business men of Louisville, irrespective of party, held a mass-meeting to insist that Pres. dent Cleveland's suggestion be acted upon by Congress. Resolutions to that effect were passed unanimously. Mr. Ballard voiced the views of the meeting when he said "there is a crowd of Uniates in Washington, who, when they decline to do their duty, should be controlled by the people."

Judge Kez, of Tennessee, retires on full pay from his place on the bench of the United States District Court, and is succeeded by Judge Clark, of Chattanooga. Judge Clark was confirmed by the Senate, but the confirmation was recalled because charges were made against him. The charges were proved to be baseless fabrications of an enemy, and the Senate confirmed him the second time.

Judge Gaynor, of Brooklyn has added his name to the list of those who are trying to bring the monetary issue as the Senate. He issued a Mandamus against the Brooklyn Street Car Company because they did not run their cars regularly. If a railroad of any kind is to forfeit its franchise because it does not run its trains regularly, in spite of floods, hurricanes, cut wires and burgled bridges, there will soon be no railroads in the country.

Brooklyn elected a reform mayor last year with a great flourish of trumpets. A true reform mayor who means to do his duty to God and man, omits the trumpets. Mayor Schiller has proved himself a poor weakling when first strength was needed, and an indignant one-legged General told him to his face that Brooklyn would fare better with Tammany Tammany mayors and police might take letters but they were not towards. It is impossible to secure men who shall be both brave and honest!
One of the saddest and most alarming things in these days of wonderful progress is the inability of the men chosen to make laws. A man was actually elected to a Southern Legislature who introduced a bill to let any person who received a letter and did not answer it in ten days. The Chairman of the committee to which the bill was referred said that the bill introduced into the House this session would require more money than there is in the world.
If there is any comfort to misery in company we have it in abundance, as we look at the governments of other countries. The New York Post says truly: The plague of France is the fearful decay in the character of her chosen representatives. That is the plague, also, it must be confessed of all existing democracies. John Stuart Mill said that he entered Parliament with what he thought to be the lowest possible opinion of the average member, but that he was disappointed. The house of Commons has grievously fallen off since his day."

DEATHS.

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SMITH.

Died in Adair county, Ky., on the 28th day of December, 1894, Joel Smith, aged 70 years, leaving his widow and eight children, all of whom are members of the church. Brother Smith had been an earnest, faithful member of Mt. Gilead Baptist church, Green county, about 45 years, living an exemplary Christian life, ever true to his church, true to his family, and true in every relationship of life. His life forgot his death, ready to obey the Master's call. His sorrowing loved ones, weep not at those who have no hope. Well they know their loved one is at best reaping his reward. "Well done, good and faithful servant." Greensburg, Ky., Jan. 24. B. W. PENICK.

VOYLES.

Elder Calvin Voyles was born Dec. 23, 1825, professed faith in Christ at about 14 years of age and joined a Baptist church in the year 1841. He was licensed by his church to preach April, 1849, and ordained to the full work of the ministry in April, 1851. Though not an educated man, he possessed a strong intellect, and was a faithful and sound minister of Jesus Christ, a tender husband and father and a kind and obliging neighbor till death, which occurred Jan. 2, 1895. Bro. Voyles leaves a wife and several children and grandchildren, besides very many loving brethren and sisters in the Lord to mourn their loss which is his gain. The funeral services were preached by the writer to a very large concourse of people, notwithstanding the extremely bad weather, at Roseville church, Hancock county, Ky., from John 11:25, 26, and remains deposited in a cemetery near by to await the sounding of the last trumpet call, when many will doubtless arise to call him blessed as the human agent in leading them to Christ at a very great financial sacrifice to himself. R. T. BRENER, Pettiville, Ky., Jan. 26.

KOON.

Collin Hodge Koon died at the home of his parents, W. H. and Fannie Koon, in Caldwell Springs neighborhood Dec. 27, 1894. Young he was endowed with many noble and good qualities; loving and obedient to his parents, both of whom testify to them he "never spoke an unkind word," unusually kind and affectionate to brothers and sisters, and was "wed of all with whom he came in contact. Collin professed religion about six years ago, and was baptized into the fellowship of Caldwell Springs church by Elder T. C. Carter, in which he lived until the time of his death, consistent in walk and conversation. The funeral services were conducted by the writer at the parents' residence. W. R. GIBBS.

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### Items of Interest.

The Chinese showed fight at first behind the strong fortifications of Wei-Hai-Wei, and repulsed a Japanese attack. But on the second attack they ran with the usual timble cowardice. This was the last stronghold guarding Peking on the north. That city now lies at the mercy of the enemy. Two thousand Chinese ran so slowly they were killed in the battle.

Senator Gray, speaking for the Democrats, and Senator Allison, for the Republicans, have told Mr. Carlisle that the present Senate will pass no bill to add the Treasury of any kind whatever. The trouble is the Senate will not amend its rules and four or five Senators have the others by the throat and declare they will talk the session out. One is forced to wish for a Cromwell who would disperse that Senate as the old Ironsides did the Parliament. Think of a lawmaking body deliberately pronouncing that it will do nothing but talk and draw its pay.

The North German Lloyd steamer Elbe, in the North Sea, ran into the Crabtree rock in Rotterdam and knocked such a great hole in her that the Elbe sank in three minutes. Only twenty escaped, 31 were drowned. The Crabtree gave no assistance, and her captain has been arrested at Rotterdam. There has been guilty negligence somewhere, but whether the captain is to blame does not yet appear. Capt. Von Gossel went down with the Elbe.

There was evidently something wrong on board the Elbe as well as the Crabtree. Of the 30 saved eighteen were of the crew, and the one woman who was saved was swimming when the boat passed her. She seized hold of an oar and begged for help, but they shook her off. Then she was fortunate enough to grasp the boat and hold on till some latent manhood among the brutes on board led them to take her in.

Rev. Dr. Arkhurst has given a talk to the people of Chicago on the subject of political reform, and he took the occasion to tell them some plain truths. He told them the municipal government of Chicago is twice as bad as that of New York City, and added: "You of Chicago talk about elevating your tone. Pardon me, but you have no tone worth elevating."

The Minnesota Legislature has elected Gov. Knapp Nelson to the United States Senate. This is a vast improvement upon the average Senator, as Nelson is a man of brains and energy, and is so fearless in doing what he thinks right that he voted for the Mills bill when he was in the house, though he was a Republican, and from a state overwhelmingly Republican. The Sugar Trust will find no luncheon in him.

It is not often that couples celebrate their sixteenth wedding day, but the Earl and Countess of Devon have done so. They were married in 1870. The Earl is described by the most popular man in his country, and his wife is as dearly loved.

The defeats of the Liberals in the side-elections in England go on apace. They made a strong effort in the election at Evesham. Sir Edward Lechmere, Member Parliament, having died, at least to reduce the conservative majority. And said majority was doubled.

Although so many oranges were destroyed in Florida there is no danger of a scarcity of the fruit. It is said that Italy produces the greatest number of oranges, and the other orange producing countries rank as follows: Spain, Portugal, Paraguay, and then Florida.

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LET all shams and humbugs beware; the breath of Almighty God will sooner or later blow them into perdition.

I AM not given to criticism, I don't think, but the statement concerning Bro. Boyetts meeting at Elizabethtown seems quite odd to me for a Baptist statement: "Sixty professed full consecration for the balance of life." How much difference is there between such profession and the profession of sanctification? Such profession seems to me to be presumptuous indeed. If one is consecrated fully, let him go on and live it, but to get up and tell the congregation that he is fully consecrated for the balance of life is not only foolish, but it seems to me, is paving the way for more ridicule and censure from unbelievers, for they will see, if the fully consecrated live long, that their profession is false, at least so at times.

It is perfectly natural for one in the midst of a great revival, to feel like he will fully consecrate himself to God, but when the meeting is over life with its trials and perplexities will be the same as before. "And because iniquity abounds the love of many will wax cold." I may be wrong, but I was sorry to see the statement. I believe we ought all to be fully consecrated to God, not to certain movements, but we ought to let the world learn it from our lives and not from a spasmodic profession. If you think it best give us your ideas on the matter, in the RECORDER. E. L. WESSON.

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## THE MARKETS.

### Report for the Week Ending Saturday, Feb 2, 1895.

Cattle—The receipts were light today, and but little doing. The market closed up steady, with a good clearance made. We look for a shade better market on Monday.

Hogs—Receipts of hogs were light today. The market ruled about steady at Friday's prices. Had the receipts been liberal prices would have declined. The outlook is not very favorable.

Sheep and Lambs—The market remains steady at quotations.

CATTLE.	
Light shipping, 1,200 to 1,400 lbs. ....	\$3 75/4 25
Best butchers' .....	3 40/3 50
Fair to good butchers' .....	3 50/3 25
Common to medium butchers' .....	1 75/2 50
This, rough steers, poor cows and sealwags .....	1 50/1 50
Good to extra oxen .....	3 00/3 75
Common to medium oxen .....	1 80/2 50
Feeders, 900 to 1,200 lb steers .....	3 25/3 45
Stockers .....	2 00/3 00
Bulls .....	2 00/4 00
Veal calves .....	2 50/4 50
Choice milch cows .....	3 00/3 50

Fair to good milch cows .....		10 00/12 00
HOOG.		
Choice packing and butchers, 225 to 300 lbs .....	\$4 00/4 10	
Fair to good packing, 150 to 220 lbs .....	3 50/4 00	
Good to extra light, 100 to 150 lbs .....	3 00/3 50	
Fat shoats, 150 to 180 lbs .....	3 50/3 50	
Fat shoats, 100 to 150 lbs .....	3 00/3 00	
Roughs, 150 to 400 lbs .....	3 25/3 50	

### LEAF TOBACCO MARKET.

Report for the week ending Saturday, Feb 2, 1895.

BURLY—1903 CROP.		
	Red.	Color.
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	8 00/9 00
Common leaf .....	8 00/9 00	9 00/11 00
Medium leaf .....	9 00/12 00	11 00/14 00
Good leaf .....	12 00/16 00	14 00/18 00
Fine and selections .....	16 00/21 00	18 00/23 50

BURLY—1894 CROP.		
	Red.	Color.
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	5 00/6 75
Medium lugs .....	4 00/5 50	6 75/7 50
Good lugs .....	5 50/6 50	7 50/8 50
Common leaf, short .....	5 00/6 50	6 50/7 50
Common leaf .....	6 50/8 00	7 50/9 50
Medium leaf .....	8 00/9 00	9 50/12 00
Good leaf .....	9 00/12 00	12 00/16 00
Fine and selections .....	12 00/16 00	15 00/21 50

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

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

DARK—1894 CROP.		
	Red.	Color.
Common lugs .....	\$1 25/2 00	
Medium lugs .....	2 00/2 50	
Good lugs .....	2 50/3 00	
Common leaf, short .....	3 00/4 00	
Common leaf .....	4 00/4 75	
Medium leaf .....	4 75/5 75	
Good leaf .....	5 75/6 75	
Fine and selections .....	6 75/9 00	

### SALES, WITH COMPARISONS.

	Week.	Year.
Year 1894 .....	4,785	20,698
Year 1893 .....	4,565	16,444
Year 1892 .....	4,193	16,544
Total net crop .....	13,543	53,686
Sold to date in 1894 .....	20,887	
Sold to date in 1893 .....	25,510	
New crop sold to date, orig. inspec'n .....	25,716	
Sold to date in 1894, orig. inspec'n .....	24,389	
Sold to date in 1893, orig. inspec'n .....	25,377	

REJECTIONS.	
Rejections this week .....	1,148
Rejections same time in 1894 .....	858
Rejections same time in 1893 .....	772
Rejections since Jan. 1 to date .....	4,194
Rejections same date in 1894 .....	3,417
Rejections same date in 1893 .....	2,992
Per cent of rejec'n to auc'n sales, '95 .....	37
Per cent of rejec'n to auc'n sales, '94 .....	34
Per cent of rejec'n to auc'n sales, '93 .....	30

RECEIPTS.	
Receipts this week .....	3,555
Receipts same time in 1894 .....	3,478
Receipts same time in 1893 .....	3,491
Receipts since Jan. 1 to date .....	18,450
Receipts same time in 1894 .....	17,641
Receipts same time in 1893 .....	11,921

## The Neograph

The new Stencil Process Printer will make 2,000 copies of a written or typewritten original. Any one can use it. Price, \$10 up.

## The Simplex Printer

simple, cheap, effective—will make 100 copies from pen-written original, or 75 copies from typewriting. No washing required. Price, \$3 to \$10. Send for circulars.

LAWTON & CO.,  
50 Vesey St., New York

## DO YOU READ THE DAILY PAPERS?

If you do, you read also THE MAMMOTH'S advertisements. PROFIT by them. We mean you folks who don't live in Louisville. At this time of year our ads. are always full of "special bargains"—CLOTHING, SHOES, HATS and FURNISHING GOODS at cut prices—offered for a week or a day, as the case may be. We want you to order those things BY MAIL. We want them scattered all over the country. One such article in a neighborhood is the best ADVERTISEMENT we can get there. YOU try a mail order for anything you see advertised—on the conditions set forth in small type in the top right-hand corner of this ad.

Kleinbans & Simonson,  
**Mammoth**  
Shoe & Clothing Co.,  
424 to 434 West Market.

## REMARKABLE SUCCESS!!

### Dr. Scott's Genuine Electric Belts.

Price \$3.00



PROBABLY never since the invention of Belts and Supporters has so large a demand been created as now exists for Dr. Scott's Electric Belt. Over seventeen thousand people in the city of New York alone are now wearing them daily. They are recommended by the most learned physicians in the treatment of all Male and Female Weakness, Nervous and General Debility, Rheumatism, Paralysis, Neuralgia, Sciatica, Piles, Erysipelas, Pains in the Head, Hip, Back or Limbs, Diseases of Spine, Kidney, Liver and Heart. It quickly restores impaired circulation.

There is no waiting a long time for results. Electro-magnetism acts quickly; generally the first week, more frequently the first day, and often even during the first hour they are worn their wonderful curative powers are felt. The mind becomes active, the nerves and sluggish circulation are stimulated and all the old time health and good feeling come back. They are constructed on scientific principles, imparting an exhilarating, health-giving current to the whole system. Size also varies when ordering belt. For sale at all drug stores. Take none but Dr. Scott's Genuine. See name in on the box and Belt. Accept no substitute. If you cannot get it, write to us, and we will mail you the following plan, which we have temporarily adopted to introduce them quickly to your neighborhood, and it will be mailed, post-paid.

## GIVEN AWAY

DR. SCOTT'S ELECTRIC INSOLES.



When ordering state size of shoe you wear, and whether ladies' or gents'. Dr. Scott's Electric Insoles keep the feet at one Temperature all the year round. STAND ON ICE ALL DAY AND YET HAVE WARM FEET. Price 50 cents per pair.

They are light, and persons wearing them feel a pleasant glow of warmth. THOSE WHOSE FEET FEAR FIRE WILL FIND A READY CURE IN DR. SCOTT'S ELECTRIC INSOLES. In connection with our Electric Belt, these Insoles prove almost invaluable. To introduce our wonderful Electric Belt, we shall for a limited period only make a present of a pair of our invaluable Insoles, to anyone who sends us \$2 for our standard Belt, and MENTION THIS PAPER.

## OUR SPECIAL OFFER,

Remit us Three Dollars naming this: 1 Standard Electric Belt, retail, \$2.00 paper, and we will deliver to you, all charges, 1 Pair Insoles, FREE. " 50 paper to any part of the United States. 1 Dr. Scott's, FREE. " 50

Remember, this offer is made for a short time only; do not delay, send at once, you may never have such a chance again.

Address, PALM MALL ELECTRIC ASSOCIATION,  
Room 5, 544 Broadway, New York.

Dr. Scott's Electric Corseta cure and prevent sickness, \$1, \$1.25, \$1.50, \$2 and \$3.  
Dr. SCOTT'S ELECTRIC CHEST PROTECTOR, \$1. Dr. SCOTT'S ELECTRIC FLASK BRUSHES, \$1.  
Dr. SCOTT'S ELECTRIC HAIR BRUSHES, \$1, \$1.50, \$2, \$2.50 and \$3.

10,000 Agents Wanted, Quick Sales, Liberal Pay, Satisfaction Guaranteed.

## SADDLE

Your Horse with one of our best riding saddles. We sell direct to the consumer Harness, Saddles, Blankets, Hoods, Toe Wipers, Horse Boots, etc. Send for large Catalogue, free to farmer or horseman.

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LOUISVILLE, KY.